AN
EXPOSITION
OF THE
OLD TESTAMENT,
IN WHICH ARE RECORDED

The ORIGINAL of MANKIND,
OF

The SEVERAL NATIONS of the WORLD,
AND OF

The JEWISH NATION in particular:
The LIVES of the PATRIARCHS of *ISRAEL*;

The Journey of that People from *Egypt* through the Wilderneſs to the Land of *Canaan*, and their Settlement in that Land;

Their LAWS Moral, Ceremonial and Judicial; their GOVERNMENT and State under JUDGES and KINGS; their ſeveral CAPTIVITIES, and their ſacred BOOKS OF DEVOTION.

In the EXPOSITION of which,

It is attempted to give an Account of the ſeveral BOOKS, and the WRITERS of them; a SUMMARY of each CHAPTER; and the genuine Senſe of every VERSE:

And throughout the Whole, the ORIGINAL TEXT, and the VERSIONS of it, are Inſpected and Compared, INTERPRETERS of the beſt Note, both *Jewiſh* and *Chriſtian*, Conſulted;

DIFFICULT PLACES at large Explained; SEEMING CONTRADICTIONS Reconciled,

And VARIOUS PASSAGES Illuſtrated and Confirmed by Teſtimonies of Writers, as well *Gentile* as *Jewiſh*.

VOL. III.

CONTAINING,

I.	I CHRONICLES.	V.	ESTHER.
II.	II CHRONICLES.	VI.	JOB.
III.	EZRA.	VII.	PSALMS, Part I.
IV.	NEHEMIAH.		

By *JOHN GILL*, D. D.

LONDON:
Printed for the AUTHOR;
And Sold by GEORGE KEITH, at the *Bible and Crown* in *Gracechurch-ſtreet*.
M.DCC.LXV.

The First Book of the CHRONICLES.

THIS, and the following book, were reckoned by the *Jews* as one book, as appears by the *Maſoretic* note at the end of the ſecond book, and as is affirmed by *Origen* [a] and *Jerom* [b]; and they were by the ancients [c] called *Chronicles*, as they are by us; but they are different from the book of the *Chronicles* of the kings of *Iſrael* and *Judah*, ſo often mentioned in the preceding books, ſeeing ſeveral things there referred to, as in them, are not to be found here; though no doubt many things here recorded were taken from thence under a divine direction. In the *Greek* verſion, and ſo in the *Vulgate Latin* verſion after that, they are called *Paralipomena*, that is, things paſſed over or omitted, becauſe they contain ſeveral anecdotes, which are not to be found in the books of *Samuel* and *Kings*. The *Hebrew* title of them is, *Dibre hayamim*, words of days, day-books or diaries, and what the *Greeks* call *Ephemerides*; though as *yamim* ſometimes ſignifies *years*, they may be named *annals*; and ſo the *Arabic* inſcription is, "the books of annals;" and becauſe they chiefly reſpect the kings of *Judah*, the *Syriac* inſcription is, "the book of the things that were done in the times of the kings of *Judah*." The *Targum* is, "the book of genealogies, the words of days, which were from the days of the world;" becauſe the firſt 10 chapters conſiſt of genealogies beginning from *Adam*. The inſpired penman of theſe books muſt live after the return of the *Jews* from the *Babyloniſh* captivity, ſince he carries down the genealogy of the kings and princes of *Judah* beyond that time, 1 *Chron.* iii. 17—19. ſee ch. ix. 1. It is generally thought by the *Jews* and Chriſtians, that *Ezra* was the writer of them, with which agrees the age in which he lived; and as it may ſeem from the laſt of theſe books, ending with the ſame words, with which that under his name begins: ſo the *Talmudiſts* [d] ſay, that *Ezra* wrote his own book, and the genealogy of the chronicles unto his own, or unto *Velo, and he had brethren*, 2 *Chron.* xxi. 2. and *Jarchi* affirms, that he wrote them by the hand, or means of *Haggai*, *Zechariah* and *Malachi*, inſpired prophets; though ſome *Jewiſh* writers [e] ſuppoſe they were written partly by him, and partly by *Nehemiah*; that all to 2 *Chron.* xxi. 2. were written by *Ezra*, and the reſt by *Nehemiah*. *Kimchi* thinks, that *Ezra* was not the firſt author and writer of theſe books, but that the books of chronicles and annals of the kings of *Judah*, and of the kings of *Iſrael*, were ſeparately written before him; but that he only reviſed them, and with the men of the great ſynagogue added the genealogies, and put them into the canon of the ſcriptures [f]. *Spinoſa* [g] fancies, they were written after *Judas Maccabæus* had reſtored the temple, ſince the hiſtorian tells what families dwelt in *Jeruſalem* in the times of *Ezra*, 1 *Chron.* ix. and ſpeaks of the porters, *ỳ.* 17. two of which are mentioned, *Neh.* xi. 19. as if *Ezra* could not deſcribe the families that lived when he did, or name the porters of the temple, ſince it was finiſhed and dedicated in his time, *Ezra* vi. 15. but however there is no doubt to be made of the authenticity of theſe books; ſince not only they have always been acknowledged by the *Jews* as a part of the canonical ſcripture, and by ancient chriſtians, as appears by the catalogues of *Melito* [h] and *Origen* [i]; but there are plain references to them in the New Teſtament. The genealogy of Chriſt, by the evangeliſts, is formed out of them; the doxology in *Rev.* v. 12. as ſome have obſerved, comes very near to what is uſed by *David*, 1 *Chron.* xxix. 11. and the paſſages in *Acts* vii. 48. and xvii. 24. contain the ſenſe of what is expreſſed in 2 *Chron.* ii. 5, 6. and vi. 18. The uſe and deſign of theſe books are chiefly to give a larger account of the kingdom of *Judah*, eſpecially after the diviſion of it from the ten tribes, and of the kings thereof, than what is given in the preceding books, as in the laſt of theſe books; and particularly they aſcertain the genealogy

[a] Apud Euſeb. Eccl. Hiſt. l. 6. c. 25. [b] Ad Domnionem, tom. 3. fol. 7. C. [c] Hieron. Præfat. in lib. Reg. tom. 3. fol. 6. B. [d] T. Bab. Bava Bathra, fol. 15. 1. [e] Shalſhalet Hakabala, Abarbinel in Joſuam, fol. 3. 3. [f] Vid. Buxtorf. de Punct. Antiq. par. 1. p. 182. [g] Tract. Theolog. Politic. c. 10. p. 184. [h] Apud Euſeb. Eccl. Hiſt. l. 4. c. 26. [i] Apud Ib. l. 6. c. 25.

logy of Chriſt, that it might be clear and plain of what tribe and family the Meſſiah came, that he deſcended from the tribe of *Judah*, and from the kings of the houſe of *David*, as in this firſt book. They both contain an hiſtory from *Adam*, to the deliverance of the *Jews* from their captivity in *Babylon*. The firſt of theſe books reaches, according to *Hottinger* [k], to A. M. 2985, and the latter is a hiſtory of 472 years. According to biſhop *Uſher* [l], the former contains a courſe of 2990 years, and the latter of 478.

CHAP. I.

THIS chapter gives us the genealogy of the patriarchs from *Adam* to *Noah*, ℣. 1—4. of the ſons of *Noah*, and their poſterity to *Abraham*, ℣. 5—27. of the ſons of *Abraham*, and their poſterity, ℣. 28—34. and of the ſons of *Eſau*, ℣. 35—42. and of the kings and dukes that reigned in *Edom*, ℣. 43—54.

℣. 1, 2, 3, 4. *Adam, Seth*, &c.] Theſe firſt four verſes exactly agree with the account of the *Antediluvian* patriarchs in *Gen.* v. the firſt letter in *Adam* is larger than uſual, as a memorial, as *Buxtorf* [m] obſerves, of the firſt and only man, from whence mankind had their beginning, and whoſe hiſtory the author had undertaken to write.

℣. 5. *The ſons of Japhet, Gomer*, &c.] Here begins the genealogy of the ſons of *Noah* after the flood; of the ſons of *Japhet* the elder, in this and the two following verſes; next of the ſons of *Ham* the younger brother, ℣. 8—16. then of *Shem*, whoſe poſterity are mentioned laſt, becauſe from him, in the line of *Heber*, ſprang *Abraham*, the anceſtor of the *Jewiſh* nation, of whom the Meſſiah was to come, for whoſe ſake this genealogy is given, ℣. 17—27. The whole is the ſame with the account in *Gen.* x. and xi.

℣. 28. *The ſons of Abraham*, &c.] The famous and well-known anceſtor of the *Jews*; of *Iſhmael* his firſt-born, and his poſterity; of his ſons by *Keturah*; and of *Iſaac* and his ſons, an account is given from hence to the end of ℣. 34. entirely agreeing with that in *Gen.* xxv.

℣. 35. *The ſons of Eſau*, &c.] The firſt-born of *Iſaac*; his poſterity are named in this and the two following verſes, as in *Gen.* xxxvi. only it ſhould be obſerved, that *Timna*, ℣. 36. is not the name of a man, but was the concubine of *Eliphaz*, the eldeſt ſon of *Eſau*, and the mother of *Amalek*, *Gen.* xxxvi. 12. and ſo in the *Arabic* verſion it is read, "and *Timna*, which was the concubine of *Eliphaz*, the ſon of *Eſau*, bare him *Amalek*;" and ſo the *Alexandrian* copy of the *Septuagint*.

℣. 38. *And the ſons of Seir*, &c.] This man and his poſterity were not of the race of *Eſau*, but are mentioned becauſe they were a family into which *Eſau*, and a ſon of his, married, and whoſe poſſeſſions he and his obtained. The account from hence, to the end of ℣. 42. is the ſame with *Gen.* xxxvi. 20—28. with ſome little variation of names.

℣. 43. *Now theſe are the kings that reigned in the land of Edom*, &c.] Which had its name from *Eſau*, who was ſo called, *Gen.* xxv. 30. From hence, to the end of the chapter, an account is given of the kings and dukes of *Edom*, in the ſame order as in *Gen.* xxx. 31—43.

CHAP. II.

THIS chapter begins with the twelve ſons of *Iſrael* or *Jacob*, ℣. 1, 2. then reckons the ſons of *Judah*, the fourth ſon of *Jacob*, ℣. 3, 4. then the poſterity of *Pharez* and *Zerah*, ſons of *Judah*, ℣. 5—8. next the ſons of *Hezron*, a ſon of *Pharez*, ℣. 9. particularly the poſterity of *Ram*, a ſon of *Hezron*, from whom ſprung *Jeſſe* and his family, ℣. 10—17. then of *Caleb*, another ſon of *Hezron*, ℣. 18—24. and next of *Jerahmeel*, the firſt-born of *Hezron*, ℣. 25—33. and particularly the poſterity of *Sheſhan*, a deſcendant of his, ℣. 34—41. and then other ſons of *Caleb*, with their poſterity, are reckoned, ℣. 42—54. and the chapter is cloſed with the families of the Scribes in *Jabeſh*, the ſame with the *Kenites*, ℣. 55.

℣. 1, 2. *Theſe* are *the ſons of Iſrael*, &c.] Or *Jacob*, the other ſon of *Iſaac*, who had the name of *Iſrael* given him, becauſe of his power with God, *Gen.* xxxii. 28. whoſe twelve ſons are here mentioned by name; the firſt four according to their birth of *Leah*, *Reuben*, *Simeon*, *Levi* and *Judah*; then the two ſons of *Zilpah*, *Leah*'s handmaid, *Iſſachar* and *Zebulun*; and between *Dan* and *Naphtali*, the ſons of *Bilhah*, *Rachel*'s handmaid, are placed *Joſeph* and *Benjamin*, the ſons of *Rachel*.

℣. 3. *The ſons of Judah*, &c.] The genealogy begins with him, though the fourth ſon of *Jacob*; becauſe, as *Kimchi* ſays, this book treats chiefly of the kings of *Judah*; but rather not only becauſe *Jeſſe* and *David* ſprang from him, but alſo the king Meſſiah: *Er, and Onan, and Shelah, which three were born unto him of the daughter of Shua the Canaaniteſs*; ſee *Gen.* xxxviii. 2, 12. *and Er, the firſt-born of Judah, was evil in the ſight of the Lord*; becauſe he did that which was evil: *and he ſlew him*; he died by the immediate hand of God, and ſo his brother *Onan*, being wicked alſo, *Gen.* xxxviii. 7, 10.

℣. 4. *And Tamar his daughter-in-law bare him Pharez and Zerah*, &c.] Through inceſt; they were twins, *Gen.* xxxviii. 27—30. *all the ſons of Judah* were *five*; who are before mentioned by name.

℣. 5. *The ſons of Pharez*, &c.] One of the above twins, born to *Judah*: *Hezron, and Hamul*; ſee *Gen.* xlvi. 12.

℣. 6. *And the ſons of Zerah*, &c.] The other twin of *Judah*: *Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all*; the *Targum* calls them governors, and adds, on whom the ſpirit of prophecy dwelt; and in the *Jewiſh* chronology [n], they are ſaid to propheſy in *Egypt*; and the four laſt are ſup-

[k] Theſaur. Philolog. l. 2. c. 1. p. 514, 515. [l] Annal. Vet. Teſt. p. 56. [m] Tiberias, c. 14. [n] Seder Olam Rabba, c. 20. p. 52.

ſuppoſed to be the ſame with thoſe in 1 *Kings* iv. 31. ſee the note there.

℣. 7. *And the ſons of Carmi*, &c.] The *Targum* adds, this is *Zimri*; but in *Joſh.* vii. 1. *Carmi* is ſaid to be the ſon of *Zabdi*, who ſeems to be the ſame with *Zimri*; and ſome ſupply the word here, and read °, the ſons of *Zimri*, *Carmi*, *Achar*, who was the grandſon of *Zimri*; his proper name was *Achan*, *Joſh.* vii. 1. but called *Achar* here by way of reproach, as *Jarchi* and others obſerve; being, as it follows, *the troubler of Iſrael*, as *Achar* ſignifies: *who tranſgreſſed in the thing accurſed*; devoted to the Lord, by taking it away for his own uſe, ſee *Joſh.* vi. 17. and vii. 21. hence the valley in which he was put to death, was called *Achor*, ℣. 26.

℣. 8. *And the ſons of Ethan*; *Azariah.*] Including his poſterity, ſee *Gen.* xlvi. 23. and ℣. 31. the poſterity of the other three ſons of *Zerah* are not mentioned, either becauſe the writer could not find the genealogy of them, as *Kimchi*; or rather, as he thinks, he cuts ſhort the genealogy of *Zerah*, becauſe the kingdom did not proceed from him, and returns to the genealogy of *Hezron*, from whence it did, or perhaps they had no children.

℣. 9. *The ſons alſo of Hezron, that were born unto him*, &c.] The *Targum* adds, in *Timnath*; but moſt likely in *Egypt*: *Jerahmeel, and Ram, and Chelubai*; afterwards called *Caleb.*

℣. 10, 11, 12. *And Ram begat Amminadab*, &c.] *Ram* is the ſame with *Aram*, *Matt.* i. 3, 4. the genealogy is carried down from him to *Jeſſe* in the ſame order as there, and in *Ruth* iv. 19—22. only here *Nahſhon* the ſon of *Amminadab* is called *the prince of the children of Judah*; which *Kimchi* and *Jarchi* ſay is written for the honour of *David*, who deſcended from him; and *Salmon* his ſon is here called *Salma.*

℣. 13, 14, 15. *And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third, Nathaneel the fourth, Raddai the fifth, Ozem the ſixth, David the ſeventh.*] But *Jeſſe* had eight ſons, 1 *Sam.* xvi. 10, 11. and xvii. 12. one of them therefore is not reckoned, either becauſe he was by another woman, and the writer only mentions thoſe that were of the ſame mother with *David*; this is the opinion of *Aben Ezra* and *Kimchi*; ſome ſay he was dead before *David* came to the kingdom; *Kimchi* mentions a *Midraſh*, or expoſition of theirs, according to which his name was *Elihu*, and was younger than *David*, who is mentioned in ch. xxvii. 18. and *Jarchi* obſerves, that the writer, having found the pearl, *(David)* reckons not the 8th ſon *Elihu*, though the *Syriac* and *Arabic* verſions have inſerted him in this order, *Elihu the 7th, David the 8th*; ſome take the 8th to be a grandſon of *Jeſſe*, *Jonathan* the ſon of *Shimea*, 2 *Sam.* xxi. 21. the third ſon of *Jeſſe*, here called *Shimma*, as he is *Shammah*, 1 *Sam.* xvi. 9. and xvii. 13.

℣. 16. *Whoſe ſiſters* were *Zeruiah* and *Abigail*, &c.] That is; ſiſters of *David: and the ſons of Zeruiah*; *Abiſhai, and Joab, and Aſahel, three*; all valiant men, and captains in *David*'s army; their father's name is no where mentioned.

℣. 17. *And Abigail bare Amaſa*, &c.] Who was *Abſalom*'s general, afterwards reconciled to *David*, and deſigned to be made general of his army, but was ſlain by *Joab*, ſee 2 *Sam.* xvii. 25, and xix. 13. and xx. 10. *and the father of Amaſa* was *Jether the Iſhmaelite*; he is called an *Iſraelite*, 2 *Sam.* xvii. 25. and ſo in the *Targum* here, he being either a proſelyte; or elſe he was an *Iſraelite* by birth, but called an *Iſhmaelite*, becauſe he had dwelt among the *Iſhmaelites* ſome time, as *Obed-Edom* is called the *Gittite* for the like reaſon; ſo *Jarchi* and *Kimchi* interpret it.

℣. 18. *And Caleb the ſon of Hezron*, &c.] The ſame that is called *Chelubai*, ℣. 9. but not the ſame with *Caleb* the ſon of *Jephunneh*, made mention of in the books of *Numbers*, *Joſhua*, and *Judges*: he *begat* children *of Azubah* his *wife*, *and of Jerioth*; who were both his wives; or it may be rather, ſince *Azubah* is ſo particularly called his wife, *Jerioth* might be a concubine: or of *Azubah* he begat *Jerioth*; ſo the *Vulgate Latin*, *Syriac*, and *Arabic* verſions; though it ſeems beſt with *Hillerus* [P] to interpret theſe names of the ſame perſon, and render the laſt clauſe, *that is, of Jerioth*, of her whoſe name alſo was *Jerioth*, *Azubah* having two names; and the rather, ſince only the children of one are mentioned, as follows: *her ſons* are *theſe*; *Jeſher, and Shobab, and Ardon*; of whom we read no where elſe; the *Targum* ſays, *Azubah* was ſo called, becauſe ſhe was barren and deſpiſed, which this clauſe contradicts.

℣. 19. *And when Azubah was dead, Caleb took unto him Ephrath*, &c.] The *Targum* is, "*Miriam*, who was called *Ephrath*; but, according to *Joſephus* [Q]. it was his ſon *Hur* that was the huſband of *Miriam* the ſiſter of *Moſes*: *which bare him Hur*; ſee the note on *Exod.* xvii. 10.

℣. 20. *And Hur begat Uri, and Uri begat Bezaleel.*] Who yet is not thought to be the ſame *Bezaleel* we read of in *Exod.* xxxi. 2. though the fathers and grandfathers of both have the ſame names, and were of the ſame tribe.

℣. 21. *And afterward Hezron went in to the daughter of Machir, the father of Gilead*, &c.] Which *Machir* was the ſon of *Manaſſeh*, and *Gilead* was his grandſon, *Numb.* xxvii. 29. the *Targum* is, "but he enticed a virgin, the daughter of *Machir*;" which ſuggeſts, that he committed fornication with her, though he afterwards married her; her name is not mentioned; to me it ſeems to be *Abiah*, ℣. 24. and whom the *Targum* there calls the daughter of *Machir: whom he married when he was* 60 *years old*; the *Targum* is 66; this ſeems to be his laſt wife: *and ſhe bare him Segub*; the ſame name with the youngeſt ſon of *Hiel*, who rebuilt *Jericho*, 1 *Kings* xvi. 34.

℣. 22. *And Segub begat Jair, who had* 23 *citics in the land of Gilead.*] Which, according to *Kimchi*, he inherited in right of his wife, which, he ſays, he took out of the land of *Gilead*; but they ſeem to be rather what he took by force of arms from the former inhabitants; ſee *Numb.* xxxii. 41.

℣. 23. *And he took Geſhur, and Aram, with the towns of Jair, from them*, &c.] Cities or countries which the *Geſhurites* and *Aramæans*, or *Syrians*, before inhabited; and which he took from them, together with other towns, which, being taken by him, were called after his name; the *Targum* is, the *Geſhurites* and *Aramæans* took the villages of *Jair* from them; that is, from the ſons of *Jair* in after-times; ſee *Joſh.* xii. 5. and xiii. 13. *with Kenath and the towns thereof*; which *Jair* took by *Nobah* his general, and called it after his name, *Numb.* xxxii. 42. even 60 *cities*; ſee *Deut.* iii. 4—14. *Joſh.* xiii. 30. *all theſe* belonged to *the ſons of Machir, the father of Gilead*; being given him by *Moſes*, *Numb.* xxxii. 40. *Deut.* iii. 15.

℣. 24. *And after that Hezron was dead in Caleb-ephratah*, &c.] Suppoſed to be the ſame with *Bethlehem*;

° So Junius & Tremellius, & Piſcator. [P] Onomaſtic. Sacr. p. 568. [Q] Antiqu. l. 3. c. 2.

Bethlehem; and was ſo called, both from *Caleb* the ſon of *Hezron*, and *Ephrath* his wife, ℣. 19. *then Abiah Hezron's wife bare him Aſhur the father of Tekoa*; being left with child by him at his death; the whole verſe is paraphraſed thus in the *Targum*, "and after *Hezron* died in the houſe of *Caleb* his ſon in *Ephrath*, the wife of *Hezron* the daughter of *Machir* was left with child, and ſhe bare to him after his death *Aſhur* the prince of the *Tekoites*;" whoſe ſon gave name very probably to the city of *Tekoa*, 2 *Sam.* xiv. 2.

℣. 25. *And the Sons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born*, &c.] So called by his father after the name of his brother, ſee ℣. 9. *and Bunah, and Oren, and Ozem*, and *Ahijah*; or *of Ahijah*, as ſome [r] render it, this being the name of his wife, who bare him the ſons before-named, ſince mention is made of another wife in the next verſe.

℣. 26. *Jerahmeel had alſo another wife, whoſe name* was *Atarah*, &c.] Diſtinct from his wife before-named; or *another woman*, which is a phraſe for an harlot or concubine, *Judg.* xi. 2. which ſhe might be, as *Kimchi* obſerves; though the former ſeems beſt: *ſhe* was *the mother of Onam*; and perhaps was the only ſon ſhe bore to *Jerahmeel*, of whoſe ſons, ſee ℣. 28.

℣. 27. *And the ſons of Ram the firſt-born of Jerahmeel*, &c.] By his firſt wife: *were Maaz, and Jamin, and Ekar*; of whom no other notice is taken; perhaps they left no children.

℣. 28. *And the ſons of Onam*, &c.] The ſon of *Jerahmeel* by his other wife: *were Shammai and Jada. And the ſons of Shammai*; *Nadab, and Abiſhur*; whoſe poſterity are mentioned in the two following verſes.

℣. 29. *And the name of the wife of Abiſhur* was *Abihail*, &c.] Of the ſame name was a wife of *Rehoboam*, a daughter of his grandfather *David*'s eldeſt brother, *Eliab*, 2 *Chron.* xi. 18. *and ſhe bare him Ahban, and Molid*; which are no more mentioned, they perhaps leaving no poſterity.

℣. 30. *And the ſons of Nadab*, &c.] The eldeſt ſon of *Shammai*, ℣. 28. *Seled and Appaim: but Seled died without children*; and therefore we hear no more of him.

℣. 31. *And the ſons of Appaim*; *Iſhi. And the ſons of Iſhi*; *Sheſhan*, &c.] Though they had each of them but one ſon, yet the plural number is uſed, their poſterity being included, as in ℣. 8. and ſo in the next clauſe: *and the children of Sheſhan*; *Ahlai*; who, from ℣. 34, 35. appears to be a daughter.

℣. 32. *And the ſons of Jada the brother of Shammai*, &c.] See ℣. 28. *Jether and Jonathan: and Jether died without children*; the poſterity of *Jonathan* are given in the next verſe.

℣. 33. *And the ſons of Jonathan*; *Peleth, and Zaza*, &c.] Of whom no mention is made elſewhere: *theſe were the ſons of Jerahmeel*; not only his immediate ſons, but their poſterity, called from him *Jerahmeelites*, 1 *Sam.* xxvii. 10.

℣. 34. *Now Sheſhan had no ſons, but daughters*, &c.] And but one of that ſort, whoſe name was *Ahlai*, ℣. 31. the plural being put here for the ſingular; or, if that is the name of a ſon, as ſome think, he died in his father's life-time, and left no iſſue; ſo that there only remained daughters, and it ſeems but one by the next verſe: *and Sheſhan had a ſervant, an Egyptian, whoſe name* was *Jarha*; one born in his houſe, and brought up by him, and a proſelyee, ſuch an one as *Eliezer* in *Abraham*'s family.

℣. 35. *And Sheſhan gave his daughter to Jarha his ſervant to wife*, &c.] Having firſt given him his freedom, as the *Targum* premiſes; this daughter ſeems to be *Ahlai*, ℣. 31. which receives confirmation from *Zabad*, one of the deſcendants of this man, ℣. 36. being ſaid to be the ſon of *Ahlai*, ch. xi. 41. that is, great-grandſon: *and ſhe bare him Attai*; the genealogy of whoſe deſcendants is given to the end of ℣. 41. of whom no mention is made elſewhere, but of *Zabad*, as before-obſerved; and, according to the *Jews*, it is given for the ſake of *Iſhmael*, the ſon of *Nethaniah* the ſon of *Eliſhamah*, the laſt perſon mentioned in this genealogy; which *Iſhmael* ſlew *Gedaliah* governor of *Jeruſalem*, and is ſaid to be of the ſeed royal, *Jer.* xli. 1.

℣. 42. *Now the ſons of Caleb the brother of Jerahmeel*, &c.] Called *Chelubai*, ℣. 9 and is the ſame *Caleb* ſpoken of in ℣. 18. and his ſons next reckoned were by a third wife, *Azubah, Ephrath* being dead, ℣. 19. and theſe ſons were *Meſha his firſt-born, which* was *the father of Ziph*; who gave name to the city of *Ziph*; there were two of this name in the tribe of *Judah*, *Joſh.* xv. 24. 55. or this is the title of *Meſha* governour of the city of *Ziph*; ſo the *Targum* calls him, prince of the *Ziphites: and the ſons of Mareſha the father of Hebron*; according to *Kimchi* and *Ben Melech*, the words are to be ſupplied thus, *and the ſons of Ziph were Mareſha the father of Hebron*; which, though ſometimes the name of a city in the tribe of *Judah*, is here the name of a man, from whom, perhaps, the city had its name, ſince *Hebron* is ſaid to have ſons in the next verſe; *Jarchi* makes *Meſha* to be the prince of *Ziph*, and prince of the children of *Mareſha*, and prince of *Hebron*.

℣. 43. *And the ſons of Hebron*; *Korah, and Tappuah, and Rekem, and Shema*.] One of theſe, *Tappuah*, is the name of a city in the tribe of *Judah*, *Joſh.* xv. 34. and there is alſo *Beth-Tappuah* in the ſame tribe, ℣. 53. which one, or both, might have their name from this man; and *Shema* alſo, ℣. 26.

℣. 44. *And Shema begat Raham, the father of Jorkoam*, &c.] Which *Hillerus* [s] takes to be the name of a city in the tribe of *Judah*; and *Jarchi*'s note is, that wherever the word *father* is here uſed, it is to be underſtood of the prince of a city that follows: *and Rekem begat Shammai*; there is a deſcendant of *Jerahmeel*, the brother of *Caleb*, of this name, ℣. 28.

℣. 45. *And the ſon of Shammai* was *Maon*, &c.] Who gave name to a city in the tribe of *Judah*, *Joſh.* xv. 55. ſee 1 *Sam.* xxiii. 24, 25. and xxv. 2. *and Maon* was *the father of Beth zur*; prince of a very ſtrong fortified city of this name in the ſame tribe, *Joſh.* xv. 58. unleſs this was a ſon of *Maon*'s, from whom the city had its name.

℣. 46. *And Ephah Caleb's concubine bare Haran, and Moza, and Gazez*, &c.] An half-wife, or ſecondary wife; for though this man ſeems not to have had more wives than one at a time, yet he had concubines with them; we read of another after this, if not a third: *and Haran begat Gazez*; whom he ſo named after his brother.

℣. 47. *And the ſons of Jahdai*, &c.] Who is not mentioned by this name before; perhaps the ſame with *Moza*, who might have two names; though, according to *Hillerus* [t], he was the ſon of *Moza*; ſome take it to be the name of another of *Caleb*'s

[r] Junius, Tremellius, Piſcator, Michaelis. [s] Onomaſt. Sacr. p. 329. [t] Ib. p. 841.

Caleb's concubines, by whom he had the ſix following ſons: *Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph*; one of theſe, *Pelet* perhaps, gave name to *Beth-Pelet* in the tribe of *Judah*, *Joſh.* xv. 27.

℣. 48. *Maachah Caleb's concubine*, &c.] Another concubine of his: *bare Sheber, and Tirhanah*; or of whom *Caleb* begot thoſe two; for the verb is maſculine; ſo *Kimchi*.

℣. 49. *She bare alſo Shaaph the father of Madmannah*, &c.] Prince of a place ſo called, in the tribe of *Judah*, *Joſh.* xv. 31. *Sheva the father of Machbenah, and the father of Gibeah*; prince of two cities of thoſe names in the ſame tribe; of the latter ſee *Joſh.* xv. 57. *and the daughter of Caleb* was *Achſa*; *Caleb*, the ſon of *Jephunneh*, had a daughter of this name, but neither he nor ſhe are here meant, *Joſh.* xv. 16, 17. but by whom *Caleb*, the ſon of *Hezron*, had this daughter is not ſaid; perhaps by *Maachah* his concubine laſt-mentioned.

℣. 50. *Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah*, &c.] This is another *Caleb*, the grandſon of *Caleb* the ſon of *Hezron*, called after his name; he was the ſon of *Hur*, the firſt-born of his wife *Ephratah*, ℣. 19. *Shobal the father of Kirjath-jearim*; of the inhabitants of that place; they ſprung from him; or, as the *Targum*, he was prince of *Kirjath-jearim*, a city in the tribe of *Judah*, *Joſh.* xv. 60.

℣. 51. *Salma the father of Beth-lehem*, &c.] Or prince of *Beth-lehem*, as the *Targum*; not the ſame as in ℣. 11. he was the ſon of *Nahſhan*, this of the younger *Caleb*: *Hareph, the father of Beth-gader*; prince of a place of that name called *Gador*, ch. iv. 4. and where this man's name is *Penuel*; *Gader* was in the tribe of *Judah*, *Joſh.* xv. 58.

℣. 52. *And Shobal, the father of Kirjath-jearim, had ſons*, &c.] Which ſhows that *Kirjath-jearim* is not the name of a man, or of any of *Shobal*'s ſons, who are next mentioned, but of a place of which he was prince: the firſt is *Haroeh*, who is called *Reajah*, ch. iv. 2. a word of the ſame ſignification: and *half of the Manahethites*; which *Kimchi* takes to be the proper name of a man called *Chatzi-hamanaheth*, another ſon of *Shobal*'s; but *Jarchi* interprets it of the name of a place or province called *Manaheth*, ch. viii. 6. over half of which *Haroeh* was governor.

℣. 53. *And the families of Kirjath-jearim*, &c.] That dwelt there, of which *Shobal* was prince, and who ſprung from him, are as follow: *the Ithrite, and the Puhite, and the Shumathite, and the Miſhraite*; who had their names from *Jether*, *Putha*, *Shumath*, and *Miſhra*, deſcendants of *Shobal*: *of them came the Zareathite, and the Eſhtaulite*; that is, from the *Miſhraites* ſprung the inhabitants of *Zareath* and *Eſhtaul*, places in the tribe of *Judah*, *Joſh.* xv. 33.

℣. 54. *The ſons of Salma*, &c.] Another ſon of the younger *Caleb*, ℣. 50; 51. whoſe ſons were *Beth-lehem*, the inhabitants of the place, at leaſt many of them, of which he was prince, ℣. 51. *and the Netophathite*; the inhabitants of *Netophah*; a place in the tribe of *Judah*, mentioned along with *Beth-lehem*, *Neh.* vii. 26. theſe ſprung from *Salma*: *Ataroth, the houſe of Joab*; *Ataroth* ſeems to be the name of a place in the tribe of *Judah*, where the family of *Joab* lived, the inhabitants of which were the deſcendants of *Salma*: *and half of the Manahethites*; the other half of the inhabitants of *Manaheth*, ſee ℣. 52. *the Zorite*; part alſo of them, called *Zareathites*, ℣. 53.

℣. 55. *And the families of the ſcribes which dwelt at Jabez*, &c.] A city in *Judah*, the founder of which perhaps was *Jabez*, mentioned in ch. iv. 9: in which learned men dwelt: *the Tirathites, the Shimeathites*, and *Suchathites*; who ſprung from men whoſe names were *Tira*, *Shimea*, and *Sucha*; and if they were not the poſterity of *Salma*, yet dwelt among his, and ſo are reckoned with them; perhaps the latter might have their name from dwelling in tents; the former clauſe may be rendered, *that dwelt* with *Jabez*, who was their maſter, and they his ſcholars; in the *Vulgate Latin* verſion the words are rendered as appellatives, *ſinging and reſounding, and dwelling in tents*: *Conrad Pellican*, on the place, goes a middle way, and interprets theſe families as dwelling with *Jabez* their maſter, and they his ſcholars, and that they were called by their progenitors *Tirathites*, becauſe learned and ingenious, and præcentors of the divine oracles; *Shimeathites*, becauſe they diligently hearkened to the ſacred ſongs, and the doctrines of the law of God; and *Suchathites*, becauſe they dwelt not in cities, but in tents, deſpiſers of all worldly things, that they might freely attend to learn: *theſe* are *the Kenites*; that is, the *Suchathites* are the *Kenites*, who, it is well known, dwelt in tents, and not in cities; though *Jarchi* takes theſe *Kenites* to be the inhabitants of *Cain*, a city in the tribe of *Judah*, *Joſh.* xv. 57. but they ſeem rather to be the *Kenites* that ſprung from *Jethro*, here made mention of, becauſe ſome of them dwelt in the tribe of *Judah*, and among the poſterity of *Salma*, ſee *Judg.* i. 16. *that came of Hemath, the father of the houſe of Rechab*; the prince of that family, and who from *Rechab* were called *Rechabites*; *Jer.* xxxv. 2.

CHAP. III.

THIS chapter gives an account of the ſons of *David*, born to him both in *Hebron* and in *Jeruſalem*, ℣. 1—9. and of his ſucceſſors in the kingdom to the *Babyloniſh* captivity, ℣. 10—16. and of his family to the coming of the Meſſiah, ℣. 17—24.

℣. 1, 2, 3, 4. *Now theſe were the ſons of David*, &c.] The ſix following born in *Hebron*, who are reckoned in the ſame order as in 2 *Sam.* iii. 2—5. only here the ſecond ſon is called *Daniel*, who there goes by the name of *Chileab*; he had two names, the reaſon of which ſee there; and here *David*'s wife, *Eglah*, is ſaid in the *Targum* to be *Michal Saul*'s daughter, ſee the note on 2 *Sam.* iii. 5. to which is added an account of his reign both in *Hebron* and *Jeruſalem*, agreeable to 2 *Sam.* v. 5.

℣. 5, 6, 7, 8. *And theſe were born unto him in Jeruſalem*, &c.] Whoſe names follow, in all 9; there are but 7 mentioned in 2 *Sam.* v. 14, 15, 16. the reaſon of which ſee in the notes there; it may be obſerved that *Bathſheba* is here called *Bathſhua*, and her father *Ammiel*, whoſe name is *Eliam* in 2 *Sam.* xi. 3. names of much the ſame ſignification.

℣. 9. Theſe were *all the ſons of David*, &c.] By his wives: *beſide the ſons of the concubines*; who are not reckoned, and how many they were is not known; he had ten concubines at leaſt, 2 *Sam.* xv. 16. and xx. iii. *And Tamar their ſiſter*; not the

ſiſter of the ſons of the concubines, but of his other ſons, and only of *Abſalom* by the mother's ſide, of whom ſee 2 *Sam.* xiii.

℣. 10—14. *And Solomon's ſon* was *Rehoboam*, &c.] From hence to the end of the 14th verſe, *David*'s ſucceſſors are reckoned, according to the order of their reign, unto *Joſiah* and his ſons: *Solomon*, *Reboboam*, *Abia*, *Aſa*, *Jehoſhaphat*, *Joram*, *Ahaziah*, *Joaſh*, *Amaziah*, *Azariah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, in all 16.

℣. 15. *And the ſons of Joſiah* were, *the firſt-born Johanan*, &c.] Of whom we no where elſe read; he probably died before his father *Joſiah*: *the ſecond Jehoiakim*; whoſe name was *Eliakim*, changed for the former by the king of *Egypt*, when he depoſed his younger brother, and ſet him on the throne, 2 *Kings* xxiii. 24. *the third Zedekiah*; whoſe name was *Mattaniah*, but changed by the king of *Babylon*, when he placed him on the throne in the room of his brother's ſon, 2 *Kings* xxiv. 17. *the fourth Shallum*; the ſame with *Jehoahaz*, who was firſt made king in the room of his father; but reigning ſo ſhort a time, and making ſo mean a figure, is mentioned laſt, ſee *Jer.* xxii. 11.

℣. 16. *And the ſons of Jehoiakim*; *Jeconiah his ſon*, *Zedekiah his ſon*.] This is not the *Zedekiah* mentioned in the preceding verſe; for he was not the ſon but the uncle of *Jeconiah*, unleſs he ſhould be called his ſon, becauſe he ſucceeded him in the kingdom; but he ſeems to be another of that name no where elſe mentioned, and not the ſon of *Jeconiah* in any ſenſe; he is not reckoned among them in the following verſes, but of *Jehoiakim*.

℣. 17. *And the ſons of Jeconiah*, &c.] For though he was pronounced childleſs, *Jer.* xxii. 30. that reſpects not his having no children in any ſenſe, but none to ſucceed him in the kingdom: *Aſſir*; which ſignifies bound, or a priſoner, becauſe, as *Kimchi* thinks, he was born in a priſon, his father then being a captive in *Babylon*; but rather it refers to *Jeconiah* himſelf, and is an appellation of him, and to be rendered, *the ſons of Jeconiah the captive*; which agrees beſt with the *Hebrew* accents: *Salathiel his ſon*; the ſame that is called *Shealtiel*, *Hagg.* i. 1. who was both the proper ſon of *Jeconiah*, and who ſucceeded him, as ſome think, in the honour and dignity the king of *Babylon* raiſed him to.

℣. 18. *Malchiram alſo*, &c.] That is, was a ſon of *Jeconiah* as well as *Salathiel*, and ſo the reſt that follow: *and Pedaiah*, *and Shenazar*, *Jecamiah*, *Hoſhama*, *and Nedabiah*; *Kimchi* ſays, theſe were the ſons of *Salathiel*; but I rather think they were the ſons of *Jeconiah*, and brethren of *Salathiel*, becauſe of what follows.

℣. 19. *And the ſons of Pedaiah* were, *Zerubbabel*, *and Shimei*, &c.] Here ariſes a difficulty, ſince elſewhere *Zerubbabel* is ſaid to be the ſon of *Shealtiel*, *Hagg.* i. 1. *Matt.* i. 12. *Luke* iii. 27. ſome think this is not the ſame *Zerubbabel* here as there; ſo *Grotius* [u]; but I ſee no reaſon for that; but this difficulty may be removed, by obſerving that if *Pedaiah* was a ſon of *Salathiel*, as *Kimchi* thinks, then *Zerubbabel* being his grandſon, may be called his ſon, as grandſons are ſometimes called ſons in ſcripture; or rather, *Salathiel*, having no children, adopted *Zerubbabel*, his brother's ſon, and made him ſucceſſor in the government; ſo that he was the ſon of *Pedaiah* by birth, and of *Salathiel* by adoption; or elſe *Salathiel* dying without children, his brother *Pedaiah*, according to the law, married his widow, and by her had *Zerubbabel*, who was the proper ſon of *Pedaiah*, and the legal ſon of *Salathiel*; *and the ſons of Zerubbabel*; *Meſhullam*; who is called *Abiud*, *Matt.* i. 13. another ſon of his, with their father, is mentioned in this verſe, and five more in the next. From hence to the end of the chapter, the genealogy is carried on from the captivity of *Babylon*, out of which *Zerubbabel* came, to the coming of Chriſt; and if *Ezra* was the writer of this book, as is generally thought, who was cotemporary with *Zerubbabel*, this account muſt be written by another hand: and it may be obſerved, that it is carried on in the ſame number of generations as in *Matthew*; and here it ſtands thus: *Zerubbabel*, *Hananiah*, *Jeſaiah*, *Rephaiah*; *Arnan*, *Obadiah*, *Shecaniah*, *Shemaiah*, *Neariah*, *Elioenai*, *Anani*; in *Matthew* thus, *Zerubbabel*, *Abiud*, *Eliakim*, *Azor*, *Sadoc*, *Achim*, *Eliud*, *Eleazar*, *Matthan*, *Jacob*, *Joſeph*; the difference in names may be accounted for by their having two names; and it is remarkable that the *Targum* makes *Anani* to be the king *Meſſiah*, who was to be revealed; which, though it makes one generation leſs to his time, yet plainly ſhews that the *Jews* expected the Meſſiah to come at the end of this genealogy, and about the time *Jeſus* the true Meſſiah did. *Anani* is reckoned by other *Jews* a name of the Meſſiah, who is ſaid to come in the clouds of heaven, which *Anani* ſignifies, *Dan* vii. 13. ſee the note there.

CHAP. IV.

IN this chapter is a farther account of the tribe of *Judah*, and of ſome principal families in it, ℣. 1—23. and of the tribe of *Simeon*, their families, cities and villages, ℣. 24—38. and of the enlargement of their borders, and conqueſt of the *Amalekites*, ℣. 39—43.

℣. 1. *The ſons of Judah*, *Pharez*, &c.] The poſterity of *Judah* in the line of *Pharez*, for he only is mentioned: *Hezron*, *and Carmi*, *and Hur*, *and Shobal*; *Hezron* was the ſon of *Pharez*, and *Carmi* is ſuppoſed to be *Chelubai*, or *Caleb* the ſon of *Hezron*; and *Hur* the ſon of *Caleb*; and *Shobal* was the ſon of the ſecond *Caleb*, the ſon of *Hur*; ſee ch. ii. 5, 9, 19, 50.

℣. 2. *And Reaiah the ſon of Shobal begat Jahath*, &c.] *Reaiah* is the ſame with *Haroeh*, ch. ii. 52. the names are of the ſame ſignification: *and Jahath begat Ahumai*, *and Lahad*, *theſe* are *the families of the Zorathite*; who inhabited *Zoreah*, as the *Targum*, at leaſt part of it; ſee ch. ii. 53, 54.

℣. 3. *And theſe* were *of the father of Etam*, &c.] Or of the prince of *Etam*; or, as the *Targum*, theſe are princes that dwelt in *Etam*, a place not far from *Zorah*, *Judg.* xv. 8. and is mentioned with *Bethlehem* and *Tekoa* in the tribe of *Judah*, 2 *Chron.* xi. 6. namely, which follow: *Jezreel*, *and Iſhma*, *and Idbaſh*; theſe were the ſons of the governor of *Etam*: *and the name of their ſiſter* was *Hazelelponi*;

[u] In Luc. 3.

Hazelelponi; who perhaps was a perſon of great note in thoſe days, though now unknown; indeed, a *Jewiſh* chronologer [w] tells us, that the mother of *Samſon* was *Hazalelponith*, of the tribe of *Judah*.

℣. 4. *And Penuel the father of Gedor*, &c.] The prince of that place, according to ſome, and the ſame with *Hareph*, ch. ii. 51. *and Ezer the father of Huſhah*; thought to be the ſame with *Shuah*, ℣. 11. *theſe* are *the ſons of Hur, the firſt-born of Ephratah*; *Caleb*'s wife, ch. ii. 19. the *Targum* adds, the ſame with *Miriam*; and ſo other *Jewiſh* writers [x] ſay, *Miriam* had two names, and one was *Ephratah*; though *Joſephus* makes [y] *Hur* to be her huſband, and not her ſon, as here: who was *the father of Bethlehem*; of the inhabitants of that city, at leaſt part of them, or prince of that place, as his grandſon *Salma* alſo was, ch. ii. 51.

℣. 5. *And Aſhur the father of Tekoa*, &c.] A ſon of *Hezron* by *Abiah*, ch. ii. 24. *had two wives, Helah and Naarah*; as *Lamech* had, polygamy not being reckoned unlawful in thoſe times.

℣. 6. *And Naarah bare him Ahuzam, and Hepher, and Temeni, and Ahaſhtari*, &c.] Of whom we have no account elſewhere: *theſe* were *the ſons of Naarah*; the ſecond wife of *Aſhur*.

℣. 7. *And the ſons of Helah*, &c.] The other wife: were *Zereth, and Zoar, and Ethnan.*] No where elſe mentioned.

℣. 8. *And Coz*, &c.] Another ſon of *Helah*, and brother of the fore-mentioned: *begat Anub, and Zobebah*; of whom we no where elſe read: *and the families of Aharhel, the ſon of Harum*; theſe were of the poſterity of *Coz*; the *Targum* is, "and the family of *Aharhal*, this is *Hur*, the firſt-born of *Miriam*;" which is not at all probable.

℣. 9. *And Jabez was more honourable than his brethren*, &c.] The *Targum* adds, "and wiſer in the law than his brethren;" or he might be a man of great wealth and riches, or of great ſtrength and courage, all which make a man honourable; or he may be ſo called, becauſe a praying man, as follows, a man of devotion and religion, a man of God, ſee 1 *Sam.* ix. 6. but who he was is not eaſy to ſay, probably a ſon or brother of *Harum*, or however that belonged to one of the families of *Aharhel*, mentioned in the preceding verſe; for that he was *Othniel*, as ſay the *Targumiſt* and other *Jewiſh* writers [z], is not probable, and beſides is after ſpoken of diſtinct from him, ℣. 13. *and his mother called his name Jabez, ſaying, becauſe I bare him with ſorrow*; either with ſorrow for her huſband, being dead, or by reaſon of very ſharp pains ſhe endured at the birth of him; he was another *Benoni*.

℣. 10. *And Jabez called on the God of Iſrael*, &c.] Or prayed to him, as the *Targum*; though ſome underſtand it as a vow, promiſing what he would do if God would do thus and thus for him; the *Syriac* and *Arabic* verſions read in the third perſon, taking it to be what others, his parents and friends, wiſhed for him, *let him bleſs thee*, &c. but they are doubtleſs his own words, and a ſupplication of his to the Lord: *ſaying, oh that thou wouldeſt bleſs me indeed*; the *Targum* adds, with children; but he no doubt prayed for greater bleſſings than any outward or temporal ones are, even ſpiritual bleſſings, covenant-bleſſings, the ſure mercies of *David*, which are ſolid, ſubſtantial, durable and irreverſible: *and enlarge my coaſt*; the *Targum* is, "multiply my borders with diſciples." It may be underſtood of an enlargement of the borders of his country, by expelling the *Canaanites* that might dwell in it, and of an increaſe of his wordly ſubſtance for good ends and purpoſes; or rather of a ſpiritual enlargement by deliverance from ſpiritual enemies, and of grace as to exerciſe; and particularly of ſpiritual light and knowledge, and of the affections and deſires of the ſoul after divine things, ſee *Pſ.* iv. 1. and cxix. 32. 1 *Kings* iv. 29. 2 *Cor.* vi. 11, 12. *and that thine hand might be with me*; the *Targum* adds, in buſineſs, proſpering and ſucceeding him; the ſenſe may be, that his hand of providence might be with him to protect him, of grace and love to comfort and help him in every time of need, of wiſdom to direct him, and of power to keep him: *and that thou wouldſt keep me from evil*; from the evil of affliction, and eſpecially from the evil of ſin, and from the evil one ſatan, and from all evil men and evil company; the *Targum* is, "and make me companions ſuch as I am:" *that it may not grieve me*; alluding to his name *Jabez*, which he had from the ſorrow and grief of his mother; and nothing is more grieving to a good man than the evil of ſin, ſo contrary to the nature and will of God, being committed againſt a God of infinite love, grace and mercy, whereby the name, ways and truths of Chriſt are diſhonoured, and the Spirit of God grieved, and ſaints are bereaved of much comfort; and therefore deſire to be kept from it, knowing they cannot keep themſelves, but the Lord can and will, at leaſt from the tyranny of it, and deſtruction by it: the *Targum* is, "leſt the evil figment (or corruption of nature) ſhould move or provoke me:" *and God granted him that which he requeſted*; as he does whatever is aſked in faith, according to his will, and will make for his glory, and the good of his people; ſee 1 *John* v. 14, 15.

℣. 11. *And Chelub the brother of Shuah begat Mehir*, &c.] If *Shuah* is the ſame with *Huſhah*, ℣. 4. then *Chelub* was the ſon of *Ezer*: *which* was *the father of Eſhton*; not the prince of a place called *Eſhton*, as *Vatablus*; for it is the name of a man, the ſon of *Mehir*, and who in the next verſe is ſaid to beget ſons.

℣. 12. *And Eſhton begat Beth-rapha*, &c.] Or the family of *Rapha*: *and Paſeah, and Tehinnah the father of Ir-nahaſh*; or the city of *Nahaſh*; *Tehinnah* ſeems to have been the prince or governor of a city, ſo called: *theſe* are *the men of Rechah*; theſe ſons of *Eſhton* dwelt in a place called *Rechah*; the *Targum*, without any reaſon, ſays, theſe are the men of the great *Sanhedrim*.

℣. 13. *And the ſons of Kenaz*, &c.] Who was either the ſon of *Chelub*, or of *Eſhton*: *Othniel, and Seraiah*; the firſt of theſe is he who is mentioned, *Joſh.* xv. 17. *Judg.* i. 13. and iii. 9. and was the firſt judge in *Iſrael*: *and the ſon of Othniel, Hathath*; and the next mentioned.

℣. 14. *And Meonothai*, &c.] Another ſon of *Othniel*: *begat Ophrah*; *and Seraiah*, the brother of *Othniel*, *begat Joab*; not *David*'s general, but another of the ſame name, who lived long before him, ſee ch. ii. 54. *the father of the valley of Charaſim*; of the inhabitants of the valley, or the prince of them, called the valley of craftſmen, *Neh.* xi. 35. the reaſon of which is here given: *for they were craftſmen*; that dwelt in it, carpenters and ſmiths, both which the word ſignifies, men that wrought in ſtone, wood and iron.

℣. 15. *And the ſons of Caleb the ſon of Jephunneh*, &c.] *Jephunneh* is not the ſame with *Hezron*, as the *Targum*, but another ſon of *Kenaz*, hence called

[w] Juchaſin, fol. 10. 2. [x] Shemot Rabba, §. 1. fol. 90. 4. Yalkut in 1 Chron. ii. 19. [y] Antiqu. l. 3. c. 2.
[z] T. Bab. Temurah, fol. 16. 1.

led the *Kenezite*, *Joſh.* xiv. 6. and brother of *Othniel*; and *Caleb* his ſon is the ſame that was ſent one of the ſpies of the land of *Canaan* by *Moſes*, ſee *Numb.* xiii. 6. and xiv. 6. his ſons were *Iru*, *Elah*, *and Naam*; of whom we no were elſe read: *and the ſons of Elah*, *even Kenaz*; another *Kenaz*, or rather it ſhould be read *Uknaz*; ſo *Jarchi* and *Kimchi*.

℣. 16. *And the ſons of Jahaleleel*, &c.] Who probably was the ſon of *Uknaz*: *Ziph*, *and Ziphah*, *Tiria*, *and Aſareel*; there were two cities in the tribe of *Judah* of the name of *Ziph*, *Joſh.* xv. 24, 25. which might be called from theſe men, or from *Ziph* in ch. ii. 42.

℣. 17. *And the ſons of Ezra*, &c.] Who was perhaps the ſon of *Aſareel*, laſt mentioned: *Jether*, *and Mered*, *and Epher*, *and Jalon*; only one of them, *Mered*, is after-mentioned: *and ſhe bare Miriam*; which is not the name of a woman, but of a man, as *Kimchi* obſerves; and, according to him, his mother was the wife of *Mered*, which he gathers from the next verſe; though ſhe ſeems to be the wife of *Ezra*, who bare him other ſons: *and Shammai*, *and Iſhbath the father of Eſhtemoa*; a prince of a city in the tribe of *Judah*, ſo called, *Joſh.* xv. 50. and xxi. 14.

℣. 18. *And his wife Jehudijah*, &c.] Another wife of *Ezra*; or, according to *Kimchi*, of *Mered*; a *Jeweſs*, as the word is by ſome rendered, to diſtinguiſh her from another wife, an *Egyptian*, in the latter part of the verſe: *bare Jered the father of Gedor*, *and Heber the father of Socho*, *and Jekuthiel the father of Zanoah*; who were princes, as *Jarchi* ſeems rightly to obſerve; of ſeveral cities of theſe names in the tribe of *Judah*, as of *Gedor*, ſee *Joſh.* xv. 58. of *Socoh*, ℣. 35, 48. of *Zanoah*, ℣. 34. the *Targum* interprets the names of all theſe men of *Moſes*, whom *Pharaoh*'s daughter brought up; and ſo other *Jewiſh* writers [a], into which miſtake they were led by what follows: *and theſe* are *the ſons of Bithiah*, *the daughter of Pharaoh*, *which Mered took*; that is, to wife; this *Mered* was one of the ſons of *Ezra*, ℣. 17. the *Targum*, and other *Jewiſh* writers [b] ſay, this was *Caleb*, called *Mered*, becauſe he rebelled againſt the counſel of the ſpies; but this contradicts their other notion of *Jehudijah*, or *Bithiah*, *Pharaoh*'s daughter, whom he married, being the bringer-up of *Moſes*, ſince *Moſes* was elder than *Caleb*; but *Bithiah*, whom *Mered* married, was not a daughter of *Pharaoh* king of *Egypt*, but of an *Iſraelite* of this name; her ſons are ſuppoſed to be thoſe in the latter part of ℣. 17.

℣. 19. *And the ſons of* his *wife Hodiah*, &c.] Another wife of *Mered*. *Hillerus* [c] takes her to be the ſame with *Jehudijah*, ℣. 18. though ſome [d] take *Hodiah* to be the name of a man, and read the words, *and the ſons of the wife of Hodiah*; which wife of *Hodiah* was *the ſiſter of Naham*; or rather *Achotnaham* we render the ſiſter of *Naham*, is the name of the firſt ſon of *Hodiah*, as ſome think [e]: *the father of Keilah the Garmite*; prince of the city of *Keilah*, in the tribe of *Judah*, *Joſh.* xv. 44. who ſprung from the family of *Garmi*: *and Eſhtemoa the Maachathite*; the father or prince of the inhabitants of *Eſhtemoa*, another city in the ſame tribe, ſee ℣. 17. who ſprung from *Maacha*, ſee ch. ii. 48.

℣. 20. *And the ſons of Shimon*, &c.] Perhaps another ſon of *Mered* by his laſt wife, or the ſame with *Shammai*, ℣. 17. were *Amnon*, *and Rinnah*, *Ben-hanan*, *and Tilon*; no where elſe mentioned: *and the ſons of Iſhi*; who it may be was the brother of *Shimon* or *Tilon*: were *Zoheth*, *and Ben-zoheth*; of whom we know no more than their names.

℣. 21. *The ſons of Shelah*, *the ſon of Judah* were, &c.] The genealogy of the poſterity of *Judah*, in the lines of *Pharez* and *Zerah* being given, and very largely in that of the former, becauſe of the honour of *David*, and his kingdom, which ſprang from thence, as *Jarchi* obſerves, and alſo the king Meſſiah; the writer returns to give an account of his poſterity by *Shelah*, a ſon he had by the daughter of *Shuah*, *Gen.* xxxviii. 2—5. and the only one that had children: which were as follows, *Er the father of Lecah*; prince of a city of this name in the tribe of *Judah*; *Shelah* gave him the name of *Er*, in memory of his brother, *Gen.* xxxviii. 3. *and Laadah the father of Mareſhah*; prince of a city of this name in the ſame tribe, *Joſh.* xv. 44. *and the families of the houſe of them that wrought fine linen*, *of the houſe of Aſhbea*; which laſt clauſe explains what houſe theſe families were of, which ſprang from *Shelah*, and were employed in making fine linen; the *Targum* adds, for the garments of kings and prieſts, or for the curtains of the tabernacle, as *Jarchi*; for not with the *Egyptians* and *Greeks* only fine linen was made, but among the *Hebrews*, as *Pauſanias* [f] teſtifies.

℣. 22. *And Jokim*, &c.] The *Vulgate Latin* verſion is, *and he that made the ſun to ſtand*; as if *Joſhua* was meant; and in the *Talmud* it is [g] ſaid *Jokim*, this is *Joſhua*, who confirmed the oath to the *Gibeonites*; and the *Targum* here is, "and the prophets of the ſcribes that ſprang from the poſterity of *Joſhua*;" but *Joſhua* was of the tribe of *Ephraim*, and not of *Judah*; though ſome interpret it of *Elimelech*, as *Lyra* obſerves [h], of whom the fable is, that the ſun ſtood ſtill at his prayers, as it did in *Joſhua*'s time, to convert the men of *Bethlehem*; but *Jokim* is no doubt the proper name of ſome famous man or family that deſcended from *Shelah*: *and the men of Chozeba*; which ſignifies a lye; and the *Targum* interprets it of the *Gibeonites*, who lied to *Joſhua*; but thoſe were *Canaanites*, and not of the poſterity of *Shelah*, and tribe of *Judah*; *Chezib* or *Achzib*, a city in the tribe of *Judah*, very probably is meant, as *Kimchi*, the very place where *Shelah* was born, *Gen.* xxxviii. 5. and where dwelt ſome of his poſterity: *and Joaſh and Saraph*, *who had the dominion in Moab*; ſome render the word, *which married in Moab*; and ſo the *Targum* interprets it of *Mahlon* and *Chilion*, who took wives of the daughters of *Moab*; but rather it is to be underſtood of ſome who were governors in *Moab* in the times of *David*, when *Moab* was ſubdued by him, 2 *Sam.* viii. 2. or however were ſuch, who at one time or another, made war with *Moab*, and overcame them: *and Jaſhubi-lehem*; which the *Targumiſt* underſtands of *Boaz*, prince of the wiſe men of the ſchool of *Bethlehem*, and the *Talmudiſts* [i] of *Ruth*, that dwelt in *Bethlehem*; and may be interpreted of ſome of the inhabitants of that place which ſprang from *Shelah*; or rather is the name of a ſingle man famous in his time, tho' not now known: *and* theſe are *antient things*; an account of perſons that lived in antient times, and which

[a] T. Bab. Megillah, fol. 13. 1. Vajikra Rabba, §. 1. fol. 146. 3. [b] T. Bab. Sanhedrin, fol. 19. 2. & Megillah, fol. 13. 1. [c] Onomaſtic. Sacr. p. 836. [d] Michaelis in loc. [e] Beckii Not. in Targ. 1 Chron. iv. 19. [f] Eliac. 1. five, l, 5. p. 294. [g] T. Bab. Bava Bathra, fol. 91. 2. [h] So. Heb. in Hieron. Trad. Heb. in paralipi fol. 81. M. [i] Ut ſupra.

which the writer of this book gives not on his own knowledge, but by tradition, or rather by inſpiration.

℣. 23. *Theſe* were *the potters*, &c.] Or are the potters; the poſterity of thoſe men, who were ſo famous in their day, are now of mean employments: ſome of them made earthen pots; and ſome of them dwelt *among plants and hedges*; or were employed in planting gardens and orchards, and making fences for them; or, as other think, *dwelt in Netaim and Gadara*, cities in the tribe of *Judah*: *there they dwelt with the king for his work*; to make pots, plant gardens, and ſet hedges for him; either for the king of *Judah*, or it may be for the king of *Babylon*, where they were carried captive, and now choſe to remain, doing thoſe ſervile works for the king; without the city in the fields.

℣. 24. *The ſons of Simeon*, &c.] The account of whom, next to the tribe of *Judah*, is given before *Reuben*, becauſe its inheritance lay in the tribe of *Judah*, *Joſh.* xix. 1. his ſons were *Nemuel*, the ſame with *Jemuel*, *Gen.* xlvi. 10. *and Jamin*, *Jarib*, *Zerah*, and *Shaul*; who, in the place referred to, is ſaid to be the ſon of a *Canaanitiſh* woman; and *Jarib* and *Zerah* are the ſame with *Jachin* and *Zohar* there; and *Obed* is here omitted, it may be, becauſe he died without iſſue; ſee *Numb.* xxvi. 12, 13.

℣. 25. *Shallum his ſon*, &c.] The ſon of *Shaul*, and *Mibſam* was the ſon of *Shallum*, and *Miſhma* the ſon of *Mibſam*.

℣. 26. *And the ſons of Miſhma*, &c.] Theſe were *Hamuel*, *Zacchur*, and *Shimei*.

℣. 27. *And Shimei had* 16 *ſons and ſix daughters*, &c.] None of which are mentioned by name: *but his brethren had not many children*; *Hamuel* and *Zacchur*: *neither did all their family multiply like to the children of Judah*; to ſhew the fruitfulneſs and great increaſe of which tribe, the genealogical account of it, in this and the two preceding chapters, is given.

℣. 28. *And they dwelt at Beerſheba*, &c.] The poſterity of *Simeon*; and this and the other places of their habitation are mentioned in the ſame order, and with very little variation of names to the end of ℣. 31. as in *Joſh.* xix. 2—6. and here, at ℣. 31. it is added, *theſe were their cities unto the reign of David*; when, according to *Kimchi*, and other *Jewiſh* writers, he expelled them from thence, and reſtored them to the tribe of *Judah*.

℣. 32. *And their villages* were *Etam*, *and Ain*, *Rimmon*, *and Tochen*, *and Aſhan*, *five cities*.] There are but four mentioned in *Joſh.* xix. 7. one might be added ſince, or new built, namely, *Tochen*; theſe, according to *Kimchi*, were all that remained for them to dwell in, in the times of *David*; and therefore they were obliged to ſeek out for new ſettlements for themſelves and flocks, as in ℣. 39, &c.

℣. 33. *And all their villages that* were *round about the ſame cities*, *unto Baal*, &c.] The ſame with *Baalath-beer*, *Joſh.* xix. 8. *theſe* were *their habitations*, *and their genealogy*; as before deſcribed, until the times of *David*.

℣. 34—37. *And Meſhobach*, *and Jamlech*, &c.] Theſe, with thoſe that follow to the end of ℣. 37. were famous men in the tribe of *Simeon*, of rank and dignity, and eminent for courage and valour, as the latter part of the chapter teſtifies, though they are no where elſe taken notice of. *Jamlech*, as *Fabritius* [k] obſerves, is not very different from *Jamblichus*, the name of a famous *Platonic* philoſopher.

℣. 38. *Theſe mentioned by* their *names*, were *princes in their families*, &c.] The principal men of them, heads of their fathers houſes: *and the houſe of their fathers increaſed greatly*; by them, ſo that they were obliged to ſeek out for new habitations, as follows.

℣. 39. *And they went to the entrance of Gedor*, &c.] There was a city of this name in the tribe of *Judah*, ℣. 18. but this ſeems to be farther off, and perhaps is the ſame with *Gedaris*, mentioned by *Strabo* [l] along with *Azotus* and *Aſcalon*, cities that belonged to the *Philiſtines*; ſince it was inhabited by the poſterity of *Ham*, of whom the *Philiſtines* were, as in the following verſe: *even unto the eaſt ſide of the valley*; which was near to *Gedor*, and a ſuitable place: *to ſeek paſture for their flocks*; their ſheep and goats.

℣. 40. *And they found fat paſture and good*, &c.] In or near the valley of *Gedor*: *and the land* was *wide*, *and quiet*, *and peaceable*; there was room enough for them and their flocks, and they had no enemies on either ſide to diſturb them: *for* they *of Ham had dwelt there of old*; either the *Canaanites* who deſcended from *Canaan* the ſon of *Ham*, and had never been expelled from thence; or the *Philiſtines*, who were a colony of the *Egyptians*, the poſterity of *Ham*; and theſe inhabitants being of this curſed race, the *Simeonites* ſcrupled not to diſpoſſeſs them.

℣. 41. *And theſe written by name*, &c.] Before in ℣. 34, 35, 36, 37. *came in the days of Hezekiah king of Judah*; as Dr. *Lightfoot* [m] thinks, not within the firſt 14 years of his reign, when the *Syrian* army was abroad, and none durſt peep out, but in his laſt 15 years, when the army was deſtroyed and gone: *and ſmote their tents*; the tents of thoſe who dwelt there for the ſake of feeding their flocks, and whoſe paſturage the *Simeonites* wanted: *and the habitations that were found there*; or the *Meunim* or *Maonites*, which the *Septuagint* verſion here calls *Minæans*, a people ſometimes mentioned along with the *Philiſtines*, and others; ſee *Judg.* x. 11, 12. 1 *Chron.* xxvi. 6, 7. *and deſtroyed them utterly unto this day*; to the writing of this book; they had not then recovered their poſſeſſions: *and dwelt in their room*, *becauſe* there was *paſture there for their flocks*; which was the thing they were in ſearch of.

℣. 42. *And* ſome *of them*, even *of the ſons of Simeon*, 500 *men went to mount Seir*, &c.] In the land of *Edom*: *having for their captains Pelatiah*, *and Neariah*, *and Rephaiah*, *and Uzziel*, *the ſons of Iſhi*; theſe four captains are ſaid, by the ancient *Rabbins*, to be of the tribe of *Manaſſeh*, as *Kimchi* obſerves; ſee ch. v. 24. but as the 500 they were at the head of, were of the ſons of *Simeon*, the captains no doubt were of the ſame race.

℣. 43. *And they ſmote the reſt of the Amalekites that were eſcaped*, &c.] That eſcaped the ſword of *Saul*; though, according to the *Jews* [n], 100,000 of them were ſlain by him in one day; and of the ſword of *David*, though he is ſaid not to leave man or woman alive, 1 *Sam.* xxvii. 8, 9. *and dwelt there*

[k] Bibliothec. Gr. l. 4. c. 28. p. 294.
[l] Geograph. l. 16. p. 522.
[m] Works, vol. i. p. 111;
[n] Midraſh Eſther, fol. 93. 4.

there unto this day; in the cities of the *Amalekites*, even of the poſterity of the above; who were ſome of the remnant of *Iſrael*, that were not carried away by the king of *Aſſyria*, and who dwelt here after the return of the *Jews* from the *Babyloniſh* captivity, even in the times of *Ezra*, the writer of this book: ſee 2 *Chron.* xxxiv. 9.

CHAP. V.

THIS chapter relates the genealogy of the tribes that lived on the other ſide *Jordan*; of the *Reubenites*, ℣. 1—10. of the *Gadites*, ℣. 11—17. of the half-tribe of *Manaſſeh*, ℣. 23, 24. and of their war with the *Hagarites*, in conjunction with each other, and their conqueſt of them, ℣. 18—22. and who yet for their ſins were all carried captive by the king of *Aſſyria*, ℣. 25, 26.

℣. 1. *Now the ſons of Reuben the firſt-born of Iſrael*, &c.] Are as follow in ℣. 3. where the account begins; for what comes between this and that is in a parentheſis: *(for he* was *the firſt-born*; of *Jacob* by his wife *Leah*; that muſt be owned, and *Jacob* allows it, *Gen.* xlix. 3. and yet the genealogy in this book begins not with him, as might on that account be expected; the reaſon follows: *but foraſmuch as he defiled his father's bed*; by lying with *Bilhah* his concubine: *his birthright was given unto the ſons of Joſeph the ſon of Iſrael*; his beloved ſon by his beloved wife *Rachel*, and ſo had a double portion given him; his two ſons being equally ranked with the other ſons of *Jacob*, and became diſtinct tribes, and each had their lot in the land of *Canaan*, ſee *Gen.* xlviii. 5. 32. compared with *Deut.* xxi. 17. *and the genealogy is not to be reckoned after the birthright*; or, *but the genealogy*, &c. [o] neither after the birthright of *Reuben*, which he had by nature, being *Jacob*'s firſt-born; nor after the birthright of *Joſeph*, which he had by his father's gift, as it might be thought it ſhould; the reaſon of which follows.

℣. 2. *For Judah prevailed above his brethren*, &c.] That is, the tribe of *Judah* prevailed above the reſt in number, in valour, and courage, and in dignity; wherefore the genealogy is not reckoned according to birthright, but dignity and dominion; hence this genealogical account began with *Judah*, becauſe *of him* came *the chief ruler*; *David* and the kings of *Judah*, his ſucceſſors; and above all, from him the prince *Meſſiah* was to ſpring, and did, according to *Gen.* xlix. 10. ſo both the *Syriac* and *Arabic* verſions read, "out of *Judah* ſhould go forth the king *Meſſiah*:" *but the birthright* was *Joſeph's)* or *though* [p] it was; yet *Judah* having the dominion and dignity, that tribe is firſt genealogized.

℣. 3. *The ſons*, I ſay, *of Reuben the firſt-born of Iſrael* were, *Hanoch, and Pallu, Hezron, and Carmi.*] As in *Gen.* xlvi. 9.

℣. 4, 5. *The ſons of Joel*, &c.] Who was either the ſon of *Carmi* laſt-mentioned, or rather of *Hanoch*, *Reuben*'s firſt-born, ſince the deſcendants of him were the princes of the tribe: his poſterity in ſucceſſion were, *Shemaiah*, *Gog*, *Shimei*, *Micah*, *Reaia*, *Baal*, *Beerah*; of whom we know no more than their names, and by theſe the deſcent is carried down to the captivity by *Tiglath-pileſer*, as follows.

℣. 6. *Beerah his ſon*, &c.] The laſt of *Joel*'s poſterity, who, according to the *Targum* and other *Jewiſh* writers [q], was a prophet, and the father of *Hoſea*, ſee *Hoſ.* i. 1. but neither the name, title, time, nor tribe agree: *whom Tilgath-pilneſer king of Aſſyria carried away* captive; the ſame with *Tiglath-pileſer* by a tranſpoſition of letters. 2 *Kings* xv. 29. and is read the ſame here in the *Greek*, *Syriac*, and *Arabic* verſions: *he* was *prince of the Reubenites*; at that time; that is, *Beerah* was.

℣. 7. *And his brethren by their families*, &c.] Either the brethren of *Beerah*, or the reſt of the poſterity of *Reuben*: *(when the genealogy of their generations was reckoned;)* either in the times of *Jotham* and *Jeroboam*, ℣. 17. or at the time of their captivity, as in the preceding verſe: were *the chief*, *Jehiel*, *and Zechariah*; theſe were the principals or heads of their families.

℣. 8. *And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel*, &c.] The pedigree of *Bela*, another principal man in the tribe of *Reuben*, is traced up to *Joel* the father of *Shema*; the ſame with *Shemaiah*, according to *Kimchi* and *Ben Melech*, ℣. 4. *who dwelt in Aroer*; which belonged to the tribe of *Gad*, and was rebuilt by them, *Numb.* xxxii. 34. wherefore *Kimchi* obſerves, it may be interpreted either from *Aroer*, or on the border of it, *Bela* dwelt: *even unto Nebo, and Baal-meon*; of which ſee the note on *Numb.* xxxii. 38.

℣. 9. *And eaſtward he inhabited*, &c.] Either *Bela*, or the tribe of *Reuben*: *unto the entring in of the wilderneſs*; the wilderneſs of *Kedemoth*, which was near to *Sihon* king of *Heſhbon*, whoſe land the *Reubenites* inhabited, *Deut.* ii. 26. *from the river Euphrates*; a learned man [r] thinks that this river, *Phrat*, was different from the *Euphrates* near *Babylon*, which was northward, ſince this was to the eaſt or ſouth-eaſt: *becauſe their cattle were multiplied in the land of Gilead*; therefore their habitation was extended farther, even to the river *Euphrates*, as in the days of *David* and *Solomon*, 2 *Sam.* viii. 3. 1 *Kings* iv. 21.

℣. 10. *And in the days of Saul they made war with the Hagarites*, &c.] Not with the *Hungarians*, as the *Targum*, a people not then in being; but the *Iſhmaelites*, ſo called, becauſe they deſcended from *Hagar* [s], *Sarah*'s maid; the ſame that are placed by *Pliny* [t] and *Ptolemy* [u] in *Arabia*, near the *Batanæans*, or inhabitants of *Baſhan*; with thoſe the *Reubenites* made war, in conjunction with the *Gadites* and half-tribe of *Manaſſeh*, ℣. 18, 19. perhaps this war might be much about the time *Saul* relieved *Jabeſh-Gilead*, and beat the *Ammonites*, 1 *Sam.* xi. by which the tribes on that ſide *Jordan* might be encouraged to it: *who fell by their hand*; were worſted and conquered by them: *and they dwelt in their tents*; in which the *Arabians* uſed to dwell, becauſe of their flocks; hence ſome of them were called *Scenites*: *throughout all the eaſt*-land *of Gilead*; or rather, throughout all the land of the *Hagarites*,

[o] Nec tamen, Tigurine verſion.
[p] Licet, ibid.
[q] Aben Ezra in Hoſ. i. 1. Peſikta apud Abarbinel. in ib.
[r] Texelii Phœnix, l. 3. c. 7. p. 272.
[s] So David de Pomis, Lexic. fol. 45. 4.
[t] Nat. Hiſt. l. 6. c. 28.
[u] Geograph. l. 5. c. 19.

Hagarites, which lay to the eaſt of *Gilead*, as the *Vulgate Latin* verſion; or otherwiſe the land of *Gilead* itſelf was their original poſſeſſion.

ver. 11. *And the children of Gad dwelt over againſt them*, &c.] Or by them, the *Reubenites*; and one part of *Gilead* was given them between them, and the other to the half-tribe of *Manaſſeh: in the land of Baſhan, unto Salcah*; for though all *Baſhan* is ſaid to be given to the half-tribe of *Manaſſeh*, *Deut.* iii. 13. yet that is to be underſtood of the greater part of it; all of that which belonged to *Og*, but what did not, the *Gadites*, either from the firſt, or in after-times, inhabited even as far as *Salcah*, which was one of the cities of *Og*, *Deut.* iii. 10. and which *Benjamin* of *Tudela* [w] makes mention of, being called by the ſame name in his days.

ver. 12. *Joel the chief*, &c.] In this and the following verſe are reckoned up the principal men in the tribe of *Gad*, and the chief of all was *Joel*, another from him in the tribe of *Reuben*, ver. 4. *and Shapham the next*; the ſecond chief man, from whom, *Reland* [x] conjectures, *Shophan*, a city in the tribe of *Gad*, had its name, *Numb.* xxxii. 35. *and Jaanai*; from whom *Dan-jaan* might be called, as *Michaelis* intimates, 2 *Sam.* xxiv. 6. *and Shaphat in Baſhan*; not *Shaphat* the father of *Eliſha*, according to a tradition of the *Jews*, mentioned by *Kimchi*; which is not at all probable.

ver. 13. *And their brethren of the houſe of their fathers*, &c.] Who were alſo men of eminence and note in them: were, *Michael, and Meſhullam, and Shebai, and Jorai, and Jachan, and Zia, and Heber, ſeven*; ſo they are as here mentioned by name.

ver. 14. *Theſe* are *the children of Abihail the ſon of Huri*, &c.] That is, the ſeven before-mentioned; they were the poſterity of *Abihail*, whoſe pedigree is traced from his father *Huri* to *Buz*, the intermediate progenitors being *Jeroah, Gilead, Michael, Jeſhiſhai, Jahdo*.

ver. 15. *Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.*] Which *Ahi* was a principal man in the families the ſeven above men belonged to; beſides them, or thoſe three, were every one of them heads of families.

ver. 16. *And they dwelt in Gilead*, &c.] In that part of it which belonged to the tribe of *Gad: in Baſhan, and in her towns*; ſee the note on ver. 11. *and in all the ſuburbs of Sharon, upon their borders*; there were two *Sharons*, one to the weſt of the land of *Iſrael* near the *Mediterranean* ſea, which is mentioned in *Acts* ix. 35. as near *Lydda* and *Joppa*; and the other to the eaſt or north-eaſt, beyond *Jordan*, which is here meant.

ver. 17. *All theſe were reckoned by genealogies*, &c.] All before mentioned: *in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael*; not that thoſe two kings reigned at the ſame time, and one and the ſame reckoning is meant; but, as Dr. *Lightfoot* [y] obſerves, there were two reckonings; his words are, "in the days of *Jotham* there was an account taken of the families of *Reuben, Gad*, and half *Manaſſeh*, 1 *Chron.* v. 17. and ſo had there been in the days of *Jeroboam* the ſecond; then at their reſtoring by *Jeroboam* out of the hands of *Hamath* and *Syria*, and now at their arming againſt the *Aſſyrian*, under whom they fell in the time of *Pekah*, and are never again reſtored to *Iſrael*."

ver. 18. *The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh*, &c.] Theſe all joined together, living together on the other ſide *Jordan*. *of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war*; ſtrong, able-bodied men; and not only able to bear and carry arms, ſword in one hand, and ſhield in another; but were men of valour and courage, and had military ſkill, and knew how to handle their arms to advantage: were 44,760, *that went out to the war*; that uſed to go out when there was occaſion, and did at this time.

ver. 19. *And they made war with the Hagarites*, &c.] Before-mentioned, ver. 10. *with Jetur, and Nephiſh*; with the poſterity of theſe men, who were ſons of *Iſhmael*, *Gen.* xxv. 15. and ſo was *Nodab*; perhaps the ſame with *Kedemah*, mentioned along with the other two there; ſo *Hillerus* [z] thinks.

ver. 20. *And they were helped againſt them*, &c.] The *Iſraelites* were helped againſt the *Iſhmaelites*, to fight with them, and overcome them; either by their brethren of the houſe of *Iſrael*, as the *Targum*, thoſe on this ſide *Jordan*; or rather by the Lord, to whom they cried, and who was intreated by them as follows: *and the Hagarites were delivered into their hand, and all that* were *with them*; they and their confederates and auxiliaries, the *Ituræans*, &c. *for they cried to God in the battle*; which at firſt ſeems to have gone againſt them; and they prayed to God, as the *Targum*, whilſt they were fighting, that he would appear for them, and give them victory: *and he was intreated of them*; he received their prayer, as the ſame paraphraſe; he heard them, and anſwered them: *becauſe they put their truſt in him*; in his power and providence, and not in their own ſtrength, courage, and military ſkill; the *Targum* is, "becauſe they truſted in his Word."

ver. 21. *And they took away their cattle*, &c.] Which they brought with them, and they found in their camp when they fled, or in their fields: *of their camels* 50,000; with which *Arabia* abounded, and were fit to travel with in thoſe hot and deſart countries, being ſtrong to carry burdens, and able to bear much thirſt. The *Arabians*, as *Diodorus Siculus* [a] reports, brought up camels, for almoſt all the uſes of life; as for the ſake of their milk and fleſh to feed upon, as well as for carrying burdens in common; and which in time of war they loaded with proviſions for the army, and fought upon, one of them carrying two archers with their backs to each other, the one to meet the enemy in front, the other to annoy thoſe that purſued them; and ſo the *Parthians* made uſe of camels both to fight on, and to carry proviſion for their ſoldiers [b]: *and of ſheep* 250,000; which theſe *Hagarites* kept both for food and clothing, and ſome of them might be now taken with them to ſupply their army; the *Spartans* carried ſheep with them in their expeditions as ſacrifices to their gods [c]; but it need not be ſuppoſed that theſe creatures, and thoſe that follow, were in ſuch large numbers with the *Hagarites* in the battle, but were afterwards found, partly in their camp, and partly in the places inhabited by them: *and of aſſes* 2000; uſed to ride on, and carry loads, and alſo to plow with; and in all theſe lay the wealth of men in thoſe times and countries, ſee *Job* i. 1. *and of men* 100,000; ſo that they took captive above as many more as their army conſiſted of.

ver. 22. *For there fell down many ſlain*, &c.] Many were

[w] Itinerar. p. 57. [x] Paleſtin. Illuſtrat. par. 2. p. 602. [y] Works, vol. 1. p. 100. [z] Onomaſtic. Sacr. p. 554. [a] Bibliothec. l. 2. p. 137. & l. 3. p. 178. Vid. Plin. l. 8. c. 18. [b] Tacit. Annal. l. 15. c. 12. Herodian. l. 4. c. 28. 30. [c] Pauſan. Bœotica, ſive, l. 9. p. 561.

were killed in the battle, beſides the great number of priſoners made, ſo that the army the *Iſhmaelites* brought into the field was very great: *becauſe the war* was *of God*; or from the Word of the Lord, as the *Targum*; he ſtirred up the *Iſraelites* to it, directed, aſſiſted and ſucceeded them, that vengeance might be taken on this wicked and idolatrous people: *and they dwelt in their ſtead until the captivity*; the *Targum* adds, of *Sennacherib* king of *Aſſyria*; but this captivity of the tribes referred to was not by him, but by *Tilgath-pilneſer* king of *Aſſyria*, ℣. 26. and they dwelt not in the country of the *Arab-hagarites* or *Iſhmaelites* in their ſtead there, but in *Gilead*, as in ℣. 10. which belonged to the *Gadites* and *Reubenites* originally, but had been diſpoſſeſſed of it, or however diſtreſſed in it by theſe *Hagarites*, which they now drove out, and dwelt in their ſtead; for as for the *Scenite-arabs* or *Iſhmaelites*, they never were conquered and brought into ſubjection by any people, but always maintained their independency [d]; and lived upon the plunder of their neighbours, pitching their tents here and there for their conveniency, which in theſe parts were at this time ſpoiled.

℣. 23. *And the children of the half-tribe of Manaſſeh dwelt in the land*, &c.] Not in the land of the *Hagarites*, but in the land of *Gilead* and *Baſhan* beyond *Jordan*, given them by *Moſes*. The writer having reckoned the genealogies of ſome of the principal men of *Reuben* and *Gad*, proceeds to give a ſhort account of ſome principal men in this half-tribe: *they increaſed from Baſhan*; where they firſt ſettled, and extended their poſſeſſions: *unto Baal-hermon and Senir, and unto mount Hermon*; mountains which lay to the north of the land of *Canaan*, and are what geographers call *Anti-libanus*.

℣. 24. *And theſe* were *the heads of the houſe of their fathers*, &c.] Some of the principal men of this half-tribe: *even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel*; but of none of theſe we read elſewhere, excepting *Hepher* and *Azriel*, *Numb.* xxvi. 31, 32. *mighty men of valour, famous men, and heads of the houſe of their fathers*; men that obtained a name for their ſtrength, courage, and valour, and military exploits, and were the chiefs of the families in this half-tribe, and by whom they were denominated; ſo from *Hepher* were the family of the *Hepherites*, and from *Azriel* the family of the *Azrielites*, as in the place before quoted.

℣. 25. *And they tranſgreſſed againſt the God of their fathers*, &c.] Againſt his law, will, word and ordinances, not only the half-tribe of *Manaſſeh*, but the *Reubenites* and *Gadites* alſo: *and went a whoring after the gods of the people of the land, whom God deſtroyed before them*; that is, committed idolatry, which is ſpiritual fornication or whoredom; worſhipped the idols either of the *Amorites*, who were deſtroyed by the Lord to make way for their firſt ſettlement; or of the *Iſhmaelites* whom they conquered, and whoſe land they dwelt in to the captivity.

℣. 26. *And the God of Iſrael*, &c.] The *Targum* is, "the Word of the God of *Iſrael*:" *ſtirred up the ſpirit of Pul king of Aſſyria*; in the times of *Menahem* king of *Iſrael*: *and the ſpirit of Tilgath-pilneſer*; in the times of *Pekah* king of *Iſrael*, to invade the land, and make war in it: *and he carried them away*: not the former, but the latter: *even the Reubenites, and the Gadites, and the half-tribe of Manaſſeh*; theſe entirely together, with ſome other parts of the land, ſee 2 *Kings* xv. 29. *and brought them unto Halah, and Habor, and Hara, and to the river Gozan*; to the very ſame places where afterwards *Salmaneſer* carried the 10 tribes, or what remained of them, ſee 2 *Kings* xvii. 6. *unto this day*; the times of *Ezra*, the writer of this book, after the tribe of *Judah* returned from the captivity of *Babylon*; but the 10 tribes remained where they were carried, and have not returned even to this day.

CHAP. VI.

THIS chapter begins with the fathers and heads of the tribe of *Levi*, ℣. 1, 2, 3. and reckons up the high-prieſts in the line of *Eleazar*, to the *Babyloniſh* captivity, ℣. 4—15. gives an account of the families of the ſons of *Levi*, ℣. 16—30. and of thoſe *Levites* that were employed as ſingers, and in other miniſtrations in the ſanctuary in the times of *David* and *Solomon*, ℣. 31—49. then follows a repetition of the ſons of *Aaron* in the line of *Eleazar*, to the ſaid times, ℣. 50—53. and a recital of the dwelling-places of the *Levites* in the ſeveral tribes, ℣. 54—81.

℣. 1. *The ſons of Levi*, &c.] After an account of the chief of the tribes of *Judah* and *Simeon*, of *Reuben, Gad*, and the half-tribe of *Manaſſeh*, follows that of *Levi*, and his poſterity; the kingdom being given to *Judah*, the birth-right to *Joſeph*, and the prieſthood to *Levi*: the immediate ſons of *Levi* were *Gerſhon, Kohath, and Merari*; as in *Gen.* xlvi. 11. *Exod.* vi. 16. from theſe ſprung the three families of the *Levites*.

℣. 2. *And the ſons of Kohath, Amram, Izhar, and Hebron, and Uzziel*, &c.] Given in the ſame order as in *Exod.* vi. 18. ſee the note there.

℣. 3. *And the children of Amram, Aaron, and Moſes, and Miriam*, &c.] Very memorable perſons; *Aaron* was the high-prieſt, *Moſes* the prophet and lawgiver, and *Miriam* a propheteſs, ſee *Micah* vi. 4. *the ſons alſo of Aaron, Nadab and Abihu, Eleazar, and Ithamar*; the two firſt were deſtroyed by fire from heaven for offering ſtrange fire, *Lev.* x. 1, 2. and the third ſucceeded his father in the high prieſthood; the line of which is drawn from *Aaron* through him unto the *Babyloniſh* captivity, from hence, to the end of the 15th verſe, where it ends: *Jehozadak* is the ſame with *Joſedech*, *Hagg.* i. 1. who went young into *Babylon*, and whoſe ſon *Joſhua*, born in the captivity, came out of it on the proclamation of *Cyrus*, *Ezra* ii. 2. and iii. 2. According to *Joſephus* [e], and other *Jewiſh* writers [f], in the times of *Uzzi*, ℣. 6. the prieſthood was tranſlated into the family of *Ithamar*, of which *Eli* was the firſt high-prieſt; where it continued to the times of *Solomon*, when it was reſtored to *Zadok* of the line of *Eleazar*.

[d] See the notes on Gen. xvi. 12. and Dan. xi. 41. and a diſſertation upon the independency of the Arabs, at the end of the Univerſal Hiſtory, vol. 20. [e] Antiqu. l. 5. c. 11. §. 5. [f] Juchaſin, fol. 136. 1.

zar. It is particularly obſerved of *Azariah*, ℣. 10. that he it was that executed the prieſt's office in the temple built by *Solomon*; not that he was the firſt that officiated in it; that was *Zadok*; but this ſeems to be *Aazariah*, who was the high-prieſt in the times of *Uzziah*, who oppoſed him when he would have offered incenſe in the temple, 2 *Chron.* xxvi. 17, 18. which may be the reaſon why he is ſo particularly taken notice of here; tho' ſome think this is to be underſtood of *Johanan*, the father of *Azariah*, ſuppoſed to be the ſame with *Jehoiada*, who in the times of *Athaliah*, was the inſtrument of preſerving both church and ſtate, 2 *Kings* xi. the temple in which he miniſtred, is deſcribed as built by *Solomon*, becauſe at the time of the writing of this there was another temple built, or building by *Zerubbabel.*

℣. 16. *The ſons of Levi, Gerſhon, Kohath, and Merari.*] Which is repeated from ℣. 1. for the ſake of their poſterity, whoſe names are given in the three following verſes, in the ſame manner as in *Exod.* vi. 17—19.

℣. 20, 21. *Of Gerſhon, Libni his ſon,* &c.] Whoſe genealogy runs thus, *Jahath*, called *Jehiel*, ch. xxiii. 8. *Zimmah*, between whom was *Shimei*, ℣. 42. *Joah*, the ſame with *Ethan*, ℣. 42. *Iddo*, called *Adaiah*, ℣. 41. *Zerah*, *Jeaterai*, whoſe name was alſo *Ethni*, ℣. 41. the poſterity of *Shimei*, the brother of *Libni*, are omitted.

℣. 22—28. *The ſons of Kohath, Amminadab,* &c.] The ſame with *Izhar*, ℣. 2, 18, 38. the poſterity of his brethren, *Amram*, *Hebron* and *Uzziel* are omitted; and his genealogy is carried to a conſiderable length, for the ſake of *Samuel* the prophet, who ſprang from him: it ſtands thus, *Korah*, *Aſſir*, *Elkanah*, *Ebiaſaph*, *Aſſir*, *Tahath*, *Uriel*, called *Zephaniah*, ℣. 36. *Uzziah*, the ſame with *Azariah*, ℣. 36. *Shaul*, whoſe name is *Joel*, ℣. 36. then through the ſons of *Elkanah*, before mentioned, *Amaſai*, *Ahimoth*, called *Mahath*, ℣. 35. another *Elkanah*, *Zophai*, or *Zuph*, ℣. 35. *Nahath*, the ſame with *Toah*, ℣. 34. and *Tohu*, 1 *Sam.* i. 1. *Eliab*, called *Eliel*, ℣. 34. and *Elihu*, 1 *Sam.* i. 1. *Jeroham*, another *Elkanah*, the father of *Samuel* the prophet, whoſe firſt-born was *Vaſhni*, and whoſe name alſo was *Joah*, ℣. 33. 1 *Sam.* viii. 2. and ſo here it is read in the *Syriac* and *Arabic* verſions; *and his ſecond ſon Abiah.*

℣. 29, 30. *The ſons of Merari, Mahli,* &c.] The poſterity of his brother *Muſhi* are omitted; his genealogy is drawn thus, *Libni*, *Shimei*, *Uzza*, *Shimea*, *Haggiah*, *Aſaiah.*

℣. 31. *And theſe* are they, &c.] Who follow; the account of whom begins ℣. 33. *whom David ſet over the ſervice of the ſong in the houſe of the Lord*; whom he appointed chief muſicians, and maſters of the chorus, to manage and conduct that part of divine ſervice in the ſanctuary, ſinging the praiſes of God, both with vocal and inſtrumental muſick: *after the ark had reſt*; which was when it was brought from the houſe of *Obed-edom*, to the city of *David*, and was placed in a tabernacle he provided for it, 2 *Sam.* vi. 12—17. where it remained until the temple was built, when and which was the only time it was removed, whereas before it had been removed from place to place, and ſo till now had no reſt; though ſome underſtand this of the ceaſing or ſilence of the oracle over the ark, which was neither conſulted by *Solomon*, and his ſucceſſors, nor any of the high-prieſts afterwards [g].

℣. 32. *And they miniſtred before the dwelling-place of the tabernacle of the congregation with ſinging,* &c.] Pſalms, hymns and ſpiritual ſongs; this ſervice they performed before the ark, which was in a tent or tabernacle *David* pitched for it; and which the *Targum* here calls the tabernacle of time, or a temporary tabernacle: *until Solomon had built the houſe of the Lord in Jeruſalem*; the temple there: *and* then *they waited on their office according to their order*; performed it in the manner preſcribed by *David*, ſee ch. xxv.

℣. 33—38. *And theſe* are *they that waited with their children,* &c.] They and their poſterity who officiated in the ſervice of ſinging pſalms in the ſanctuary: the three heads of them were of the three families of the *Levites*, as follow: *of the ſons of the Kohathites, Heman a ſinger*; the chief of the ſingers, and who compoſed pſalms and hymns, which are in the book of pſalms: *the ſon of Joel, the ſon of Shemuel*; or *Samuel.* This *Heman* was grandſon of *Samuel* the prophet; for whoſe ſake his genealogy is traced up to *Jacob* or *Iſrael*, in the following verſes, and ſtands thus; after *Samuel*, *Elkanah*, *Jeroham*, *Eliel*, *Toah*, *Zuph*, *Elkanah*, *Mahath*, *Amaſai*, *Elkanah*, *Joel*, *Azariah*, *Zephaniah*, *Tahath*, *Aſſir*, *Ebiaſaph*, *Korah*, *Izhar*, *Kohath*, *Levi*, *Iſrael.*

℣. 39—43. *And his brother Aſaph,* &c.] That is, *Heman*'s brother; ſo *Aſaph* was, as he was a deſcendant from the ſame original anceſtor *Levi*, yet in the line of *Gerſhon*; and as being of the ſame office, a precentor, or chief ſinger: *who ſtood on his right hand*; he was next to *Heman*; *Heman* ſtood in the middle, which was the moſt honourable [h], and *Aſaph* on his right-hand, and *Ethan*, after mentioned on his left; even *Aſaph*, whoſe name is often met with in the book of Pſalms; and his genealogy here ſtands thus, as traced up to *Levi*, viz. *Berechiah*, *Shimea*, *Michael*, *Baaſiah*, *Malchiah*, *Ethni*, *Zerah*, *Adaiah*, *Ethan*, *Zimmah*, *Shimei*, *Jahath*, *Gerſhon*, *Levi.*

℣. 44—47. *And their brethren, the ſons of Merari,* &c.] Who were the brethren of the *Kohathites* and *Gerſhonites*, deſcending from the ſame anceſtor *Levi*: ſtood *on the left-hand*; that is, of *Heman*, ſee ℣. 39. the chief of whom was *Ethan*, ſometimes called *Jeduthun*, ch. xvi. 41. and xxv. 1, 3, 6. and often in the book of pſalms; his genealogy is traced up to *Levi* thus; *Kiſhi*, called *Kuſhaiah*, ch. xv. 17. *Abdi*, *Malluch*, *Haſhabiah*, *Amaziah*, *Hilkiah*, *Amzi*, *Bani*, *Shamer*, *Mahli*, *Muſhi*, *Merari*, *Levi.*

℣. 48. *Their brethren alſo the Levites,* &c.] Who were not ſkilled in ſinging, and employed in that ſervice, even the reſt of the *Kohathites*, *Gerſhonites* and *Merarites*: were *appointed unto all manner of ſervice of the tabernacle of the houſe of God*; ſome were porters at the gates; others had the care of the veſſels; others ſlew the beaſts for ſacrifices, ſtead them, and cut them up, and brought the pieces to the altar of burnt-offerings, for the prieſts to offer.

℣. 49—53. *But Aaron and his ſons,* &c.] Thoſe that deſcended from him, though of the ſame tribe of *Levi* were all prieſts: and they *offered upon the altar of burnt-offerings*; the daily ſacrifice, and all the offerings of the people brought to them:

[g] Vid. Marſham. Canon. Chron. Setul. 14. p. 365. Vid. Barthii Animadv. in ib.

[h] Alecto ſtetit in mediis——Claudian. in Rufin. l. 1. ℣. 41.

them: *and on the altar of incenſe*; they burnt incenſe night and morning: and were appointed *for all the work of the* place *moſt holy*; ſuch as were high-prieſts of the line of *Eleazar*, whoſe work it was to go into the moſt holy place once a year: *to make atonement for all Iſrael, according to all that Moſes the ſervant of God commanded*; in *Lev.* xvi. which ſee; and on mention of this, a liſt of the high-prieſts from *Aaron*, in the line of *Eleazar*, is given, to the times of *Solomon*, in the four following verſes, juſt in the ſame order as in ℣. 4, 5, 6, 7, 8.

℣. 54—81. *Now theſe* are *their dwelling-places*, &c.] The dwelling-places of the prieſts and *Levites*, aſſigned and given to them in the ſeveral tribes of *Iſrael*; and the account of them agrees with that in *Joſh.* xxi. with ſome few variations of names of places, which have been there obſerved; ſee the notes there; only in ℣. 57—60. two cities are omitted, *Juttah* and *Gibeon*, through want of care in tranſcribing, ſince they are ſaid to be *thirteen*, as they ſhould be, whereas eleven only are mentioned. The *Jews* ſay [h], the cities of the ſuburbs, (thoſe here mentioned) ceaſed from the time the firſt temple was deſtroyed; and yet *Ezra*, who lived after the captivity, and the building the ſecond temple, here gives a very particular account of them; the ſuburbs belonging to every city, which he particularly mentions, were 2000 cubits, both to the cities of refuge, and the reſt, *Numb.* xxxv. 5. *Hebron*, the firſt city mentioned in the next verſe, was a city of refuge, and had ſuburbs of ſuch a ſpace; and it is remarkable, that ſome of the temples with the heathens, which were aſylums, or places of refuge, had the ſpace of 2000 paces aſſigned them for the ſame ſanctity and privilege [i].

CHAP. VII.

IN this chapter are given the genealogies of the tribes of *Iſſachar*, ℣. 1—5. of *Benjamin*, ℣. 6—12. of *Naphtali*, ℣. 13. of *Manaſſeh*, ℣. 14—19. of *Ephraim*, ℣. 20—29. and of *Aſher*, 30—40. even of the chief men of them; and their numbers, are reckoned as in the times of *David*. The tribes of *Dan* and *Zebulun* are omitted.

℣. 1. *Now the ſons of Iſſachar* were *Tola, Puah, Jaſhub, and Shimron, four*] The ſame number is given, *Gen.* xlvi. 13. with a ſmall variation of two of their names, there called *Phuvah* and *Job*, from whence ſo many families ſprang, mentioned *Numb.* xxvi. 23, 24. where the names are the ſame as here.

℣. 2. *And the ſons of Tola*, &c.] The eldeſt ſon of *Iſſachar*, whoſe poſterity are only reckoned by name: *Uzzi and Rephaiah, and Jeriel, and Jahmai, and Ibſam, and Shemuel, heads of their father's houſe*, to wit, *of Tola*; the principal man of his family: they were *valiant men of might in their generations*; famous for their courage and military exploits, though they ſprang from *Tola*, whoſe name ſignifies a *worm*; and which name *Bochart* [k] conjectures was given him by his parents, becauſe he was ſo weakly that they had no hopes of raiſing him; and yet from him ſprung ſuch mighty men, and from them ſuch a numerous race, as follows: *whoſe number* was *in the days of David* 22,600; beſides thoſe of the poſterity of *Uzzi*, after mentioned. This was at the time *Joab* took the number of *Iſrael*, by the order of *David*, ch. xxi. 5.

℣. 3. *And the ſons of Uzzi, Izrahiah*, &c.] Including his poſterity: *and the ſons of Izrahiah, Michael, and Obadiah, and Joel, Iſhiah, five*; together with their father, all reckoned the ſons of *Uzzi*: *all of them chief men*; in their father's houſe, heads of families.

℣. 4. *And with them, by their generations, after the houſe of their fathers* were *bands of ſoldiers for war*, &c.] Companies of men of military courage and ſkill, who could and did go out to war upon occaſion: 36,000 *men*; beſides the 22,600 *Tolaites*, ℣. 2. *for they had many wives and ſons*; having many wives, they had many ſons; polygamy was the cauſe of their large numbers; and that they gave into for the ſake of the multiplication of *Abraham*'s ſeed, according to the divine promiſe.

℣. 5. *And their brethren among all the families of Iſſachar*, &c.] As thoſe of *Puah*, *Jaſhub*, and *Shimron*, ℣. 1. were *men of might*; valiant and courageous: *reckoned in all by their genealogies*, 87,000; that is, including with theſe thoſe of *Tola* and *Uzzi* before given.

℣. 6. The ſons *of Benjamin, Bela, and Becher, and Jediael, three.*] *Benjamin* had ten ſons, but three only are mentioned firſt; the latter of theſe ſeems to be the ſame with *Aſhbel*, *Gen.* xlvi. 21.

℣. 7. *And the ſons of Bela, Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five*, &c.] Theſe are thought by ſome to be the grandſons of *Bela*, becauſe of the different names in ch. viii. 3, 4, 5. *heads of the houſe of* their *fathers, mighty men of valour*; principal men in their tribe and families, and of great courage: *and were reckoned by their genealogies*, 22,034; who ſprung from theſe men.

℣. 8. *And the ſons of Becher*, &c.] Another ſon of *Benjamin*, ℣. 6. *Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth*; the two laſt of theſe, according to *Kimchi*, gave names to two cities in *Benjamin*, built by them; *Anathoth*, the native place of *Jeremiah* the prophet, and *Alameth*, the ſame with *Bahurim*, 2 *Sam.* xvi. 5. *all theſe are the ſons of Becher*; before named.

℣. 9. *And the number of them*, &c.] Of the poſterity of the ſons of *Becher*: *after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour*; as they increaſed in ſucceeding ages, and at the time of *David*: *was* 20,200.

℣. 10. *The ſons alſo of Jediael*, &c.] The third ſon of *Benjamin* before mentioned, ℣. 6. *Bilhan*, including his poſterity, as follows: *and the ſons of Bilhan, Jeuſh, and Benjamin*; called ſo after his great grandfather: *and Ehud*; who was the ſecond judge in *Iſrael*, *Judg.* iii. 15. *and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar*; of whom we no where elſe read.

℣. 11. *All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour*, were 17,200, *fit to go out for war* and *battle.*] Which, with the above ſums put together, make of the tribe of

[h] T. Bab. Sotah, fol. 48. 2. [i] Tacit. Annal. l. 3. c. 62. [k] Hierozoic. par. 2. l. 4. c. 21. col. 630.

of *Benjamin*, beſides what follow, 59,430; who, if numbered by *Joab*, the account was not given in by him, ch. xxi. 6.

℣. 12. *Shuppim alſo, and Huppim, the children of Ir*, &c.] The ſame with *Iri*, ℣. 7. ſo that theſe were not ſons of *Benjamin*, as they ſeem to be, if they are the ſame with *Muppim* and *Huppim* in *Gen.* xlvi. 21. but his great grand-children, and are the ſame with *Shupham* and *Hupham*, from whom families of the tribe of *Benjamin* ſprang, *Numb.* xxvi. 39. the *Targum* calls them the inhabitants of a city, but of what is not ſaid, unleſs *Geba* ſhould be meant, ch viii. 6. and *Huſhim, the ſons of Aher*; either the ſame with *Aherah*, the third ſon of *Benjamin*, ch. viii. 1. or *Ahiram*, *Numb.* xxvi. 38. though ſome read the words, *the ſons of another*, whom they ſuppoſe to be *Dan*, who otherwiſe is omitted; and *Huſhim* is the only ſon of *Dan*, *Gen.* xlvi. 23. where the ſame plural word is uſed as here; who, they think, is called another, by way of deteſtation, that tribe being guilty of groſs idolatry; but he rather ſeems to belong to *Benjamin*.

℣. 13. *The ſons of Naphtali*; *Jahziel, and Guni, and Jezer, and Shallum*, &c.] Called *Shillem*, *Gen.* xlvi. 24. *the ſons of Bilhah*; *Jacob*'s concubine; her grandſons; for *Naphtali*, the father of them, was her ſon; from theſe ſprung ſo many families after their names, *Numb.* xxvi. 48, 49.

℣. 14. *The ſons of Manaſſeh*; *Aſhriel, whom ſhe bare*, &c.] The wife of *Manaſſeh*, as diſtinguiſhed from his concubine in the next clauſe; though the *Targum* reads, in connexion with that, "whom his *Aramiteſs* (or *Syrian*) concubine bare;" and then adds, who alſo *bare Machir the father of Gilead*; ſo that *Aſhriel* and *Machir* were brethren; from which *Aſhriel* ſprang the family of the *Aſhrielites*, *Numb.* xxxvi. as from *Machir* the *Machirites*, *Numb.* xxvi. 29, 31.

℣. 15. *And Machir took to wife* the ſiſter *of Huppim and Shuppim, whoſe ſiſter's name* was *Maachah*, &c.] He married into the tribe of *Benjamin*, a ſiſter of the perſons mentioned, ℣. 12. whoſe name was *Maachah: and the name of the ſecond* was *Zelophehad*; the ſecond ſon of *Manaſſeh*, or of his poſterity mentioned; for he was not his immediate ſon; for he was the ſon of *Hepher*, the ſon of *Gilead*, the ſon of *Machir*, the ſon of *Manaſſeh*, *Numb.* xxvii. 1. *and Zelophehad had daughters*; but no ſons, the names of his daughters are given, *Numb.* xxvi. 33. and xxvii. 1. and xxxvi. 11. *Joſh.* xvii. 3.

℣. 16. *And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh*; *and the name of his brother* was *Shereſh*, &c.] He had both theſe ſons by her: *and his ſons* were *Ulam, and Rakem*; that is, either the ſons of *Pereſh* or *Shereſh*, the neareſt, as *Kimchi* obſerves.

℣. 17. *And the ſons of Ulam, Bedan*, &c.] See 1 *Sam.* xii. 11. *theſe were the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh*; that is, were of his poſterity, or belonged to his family; for *Ulam* and *Rakem* were ſons of a brother of *Gilead*, ℣. 16.

℣. 18. *And his ſiſter Hammoleketh*, &c.] The ſiſter of *Gilead* ſo named; though the *Targum* renders it *that reigned*; and ſo *Kimchi*, that reigned in ſome part of *Gilead*; and the *Vulgate Latin* verſion tranſlates it, *a queen bare Iſhod, and Abiezer, and Mahalah*; *Abiezer* is the ſame with *Jeezer*, from whom a family ſprung of that name, *Numb.* xxvi. 30. *Joſh.* xvii. 2. of which *Gideon* was, *Judg.* vi. 11. 15.

℣. 19. *And the ſons of Shemida*, &c.] Another ſon of *Gilead*'s ſiſter, unleſs the ſame with *Iſhod*; from him ſprang the family of the *Shemidaites*, *Numb.* xxvi. 32. *were, Ahian, and Shechem, and Likhi, and Aniam*; from *Shechem* came the family of the *Shechemites*, as from *Likhi*, if he is the ſame with *Helek*, as probably he may be, was the family of the *Helekites*, *Numb.* xxvi. 30, 31.

℣. 20. *And the ſons of Ephraim*, &c.] A ſon of *Joſeph*, and father of a tribe of this name, whoſe genealogy through five generations follows: *Shuthelah, Bered, Tahath, Eladah, Tahath*; the ſecond.

℣. 21. *And Zabad his ſon*, &c.] Not the ſon of *Tahath* the ſecond laſt-mentioned, but the ſon of *Ephraim*, a ſecond ſon of his: *and Shuthelah*; his ſon, the ſon of *Zabad*, called after his uncle's name, ℣. 20. *and Ezer, and Elead*; two other ſons of *Zabad: whom the men of Gath* that were *born in* that *land ſlew*; that is, *Zabad* and his three ſons; theſe the men of *Gath* ſlew, who were *Philiſtines* that dwelt there, and were originally of *Egypt*, and were born in that land, but had removed into *Paleſtine*, which had its name from them, of which *Gath* was one of its cities; and this bordering upon the land of *Goſhen*, or being near it, where the *Iſraelites* dwelt, they made inroads upon them, and plundered them: *becauſe they came down to take away their cattle*; and the ſons, the grandſons of *Ephraim*, reſiſted them, and ſo were ſlain: and that the aggreſſors were not the *Ephraimites*, who went out of *Egypt* before their time, and fell upon the men of *Gath*, born in the land of the *Philiſtines*, in order to diſpoſſeſs them of their land and ſubſtance, and were ſlain by them, which is the ſenſe of the *Targum* and other writers, both *Jewiſh* and chriſtian; but the men of *Gath*, as is clear from this circumſtance, that they *came down*, as men did, when they went from *Paleſtine* to *Egypt*, not when they went from *Egypt* to *Paleſtine*, then they *went up*; which would have been the phraſe uſed, if this had been an expedition of the *Ephraimites* into *Paleſtine*; beſides, it is not reaſonable to think, that the *Ephraimites*, addicted to huſbandry and cattle, and not uſed to war, ſhould engage in ſuch an enterprize; but rather the men of *Gath*, or the *Philiſtines*, who were a warlike people, and given to ſpoil and plunder; this, according to a learned chronologer [l], was 74 years after *Jacob* went down to *Egypt*, and 140 years before the children of *Iſrael* came from thence.

℣. 22. *And Ephraim their father mourned many days*, &c.] For the loſs of his ſon and grandchildren; for the above fact was done while the *Iſraelites* were in *Egypt*, and *Ephraim* the patriarch yet alive; nor is there any need to ſuppoſe another *Ephraim* different from him: *and his brethren came to comfort him*; ſome of the heads of the other tribes of *Iſrael*, particularly *Manaſſeh*, with ſome of his family.

℣. 23. *And when he went in to his wife*, &c.] After his grief and ſorrow in part at leaſt had ſubſided: *ſhe conceived and bare a ſon*; which in ſome meaſure made up for the loſs he had ſuſtained: *and he called his name Beriah*; which ſignifies being *in evil* or calamity, he being born in an evil time: *becauſe it went evil with his houſe*; or evil was in his houſe, as *Noldius* [m], in his family; a great calamity had befallen it.

℣. 24. *And his daughter* was *Sherah*, &c.] That is, the daughter of *Beriah*; not an immediate daughter, but a deſcendant of his, otherwiſe ſhe ſhe could not have reached the times of *Joſhua*, as ſhe did by what follows: *who built Beth horon the nether, and the upper*; which were cities on the border of the tribe of *Ephraim*; which the *Iſraelites* having taken from the *Canaanites*, and deſtroyed,

[l] Nic. Abrami Pharus, l. 9. c. 21. p. 242.

[m] Ebr. Concord. Part. No. 750. p. 165.

ſtroyed, ſhe rebuilt, ſee *Joſh.* xvi. 3, 5. *and Uzzen-ſherah*; which was called after her own name, and to diſtinguiſh it from another place called *Uzzen*; though of neither of them do we read elſewhere.

℣. 25, 26, 27. *And Rephah* was *his ſon*, &c.] The ſon of *Beriah*, whoſe genealogy from him is traced down to *Joſhua* in this and the two following verſes, and ſtands thus: after *Rephah*, *Reſheph*, *Telah*, *Tahan*, *Laadan*, *Ammihud*, *Eliſhama*, who was prince of the tribe of *Ephraim* in the wilderneſs, *Numb.* i. 10. then *Non* or *Nun*, whoſe ſon was *Jehoſhua* or *Joſhua*.

℣. 28. *And their poſſeſſions and habitations*, &c.] That is, of the ſons of *Ephraim*, when come into the land of *Canaan:* were *Bethel*, *and the towns thereof*; the villages belonging to it, which was formerly called *Luz*, and was the border of *Ephraim*, *Joſh.* xvi. 2. *and eaſtward Naaran*; the ſame with *Naarath*, *Joſh.* xvi. 7. *and weſtward Gezer*, *with the towns thereof*; of which ſee *Joſh.* xvi. 3, 10. *and Shechem alſo*, *and the towns thereof*; which was a city of refuge in mount *Ephraim*, *Joſh.* xx. 7. *unto Gaza*, *and the towns thereof*; not *Gaza*, a city of the *Philiſtines*, for the tribe of *Ephraim* did not reach ſo far; the *Targum* calls it *Aiah*; it may be read *Ad-aza*, as in the margin of our bibles.

℣. 29. *And by the borders of the children of Manaſſeh*, &c.] Of the half-tribe of *Manaſſeh* on this ſide *Jordan:* near to them the *Ephraimites* dwelt, even near to *Bethſhean and her towns*, *Taanach and her towns*, *Megiddo and her towns*, *Dor and her towns*; of all which places ſee *Joſh.* xvii. 11. *in theſe dwelt the children of Joſeph the ſon of Iſrael*; the *Ephraimites*, in thoſe mentioned in ℣. 28. and the *Manaſſites*, in thoſe that are here mentioned; who were both the children or poſterity of *Joſeph*, the beloved ſon of *Iſrael*.

℣. 30, 31. *The ſon of Aſher*, &c.] Which, and his two grandſons born before *Jacob* went down to *Egypt*, are here reckoned as in *Gen.* xlvi. 17. only it is here added *Malchiel* his ſecond grandſon, *who* is *the father of Birzavith*; which *Jarchi* interprets, prince of a city of this name, which ſignifies pure oil; which it might have from the abundance of olives about it, *Aſher* being a tribe which abounded with them, ſee *Deut.* xxxiii. 24. though ſome of the *Rabbins* take it to be the name of a man, whoſe daughters they ſay, as *Jarchi* obſerves, were very beautiful, having much oil to anoint with, and were married to kings and prieſts anointed with oil.

℣. 32. *And Heber*, &c.] The other grandſon of *Aſher*, and ſon of *Beriah: begat Japhlet*, *and Shomer*, *and Hotham*, *and Shuah their ſiſter*; a place on the borders of *Ephraim* is called the coaſt of *Japhleti*; but whether from this *Japhlet* is uncertain.

℣. 33. *And the ſons of Japhlet*, *Paſach*, *and Bimhal*, *and Aſhvath*; *theſe* are *the children of Japhlet.*] Of whom we read not elſewhere.

℣. 34. *And the ſons of Shamer*, &c.] Or *Shomer*, the brother of *Japhlet*, ℣. 32. *Ahi*, *and Rohgah*, *Jehubbah*, *and Aram*; of whom nothing is known but their names.

℣. 35. *And the ſons of his brother Helem*, &c.] Or *Helem* his brother, that is, the brother of *Shomer*, who, according to *Hillerus* [n], is *Hotham*, ℣. 32. *Zophah*, *and Imna*, *and Sheleſh*, *and Amal*; no where elſe mentioned.

℣. 36, 37. *And the ſons of Zophah*, &c.] The eldeſt of the ſons of *Helem: Suah*, *and Harnepher*, *and Shual*, *and Beri*, *and Imrah*, *Bezer*, *and Hod*, *and Shamma*, *and Shilſhah*, *and Ithran*, *and Beera*; in all eleven.

℣. 38. *And the ſons of Jether*, &c.] The ſame with *Ithran*, the laſt of *Zophah*'s ſons but one, ℣. 37. *Jephunneh*, *and Piſpah*, *and Ara*; not *Jephunneh* the father of *Caleb*; he was not of the tribe of *Aſher*, but of *Judah*.

℣. 39. *And the ſons of Ulla*, &c.] Who either was the ſon of *Ara*, laſt mentioned, or another ſon of *Jether: Arah*, *and Aniel*, *and Rezia*; here ends the genealogy of *Aſher*, the laſt of the tribes; *Dan* and *Zebulun*, not being reckoned at all.

℣. 40. *All theſe* were *the children of Aſher*, *heads of their father's houſe*, &c.] Principal men in their tribe, and reſpective families: *choice* and *mighty men of valour*; theſe were ſome ſelected from others, being eminent for their courage and valour: *chief of the princes*; or chief princes; the *Vulgate Latin* verſion is, dukes of dukes, they were heads of their fathers families: *and the number throughout the genealogy that were apt to war*, and *to battle*, was 26,000; that is, in the days of *David*, ℣. 4. this was the number, not of their chief men, nor of all the people in the tribe, but of their militia.

CHAP. VIII.

IN this chapter the genealogy of the tribe of *Benjamin* is re-conſidered, and ſeveral of the principal men and families in it are taken notice of, which were not before; or a farther account is given of them, as of the ſons and grandſons of *Benjamin*, ℣. 1—5. of *Ehud*, ℣. 5, 6, 7. of *Shaharaim*, ℣. 8—11. of *Elpaal* and *Beriah*, ℣. 12—18. of *Shimhi*, ℣. 19—21. of *Shaſhak*, ℣. 22—25. of *Jeroham*, ℣. 26, 27. of *Jehiel* the father of *Gibeon*, ℣. 28—32. of *Ner*, and particularly *Saul*, ℣. 33. and of *Jonathan*, and his poſterity, ℣. 34—40.

℣. 1. *Now Benjamin begat Bela his firſt-born*, &c.] See ch. vii. 6. The genealogy of the tribe of *Benjamin* is reveiwed, becauſe it joined and kept cloſe with *Judah* in the worſhip of God, went into captivity, and returned out of it with it; and this review is made, chiefly for the ſake of *Saul*, and his poſterity, the firſt king of *Iſrael*, who was of it, and in whoſe poſterity this genealogy ends: *Aſhbel the ſecond*; ſuppoſed to be the ſame with *Jediael*, ch. vii. 6. ſee *Gen.* xlvi. 21. *and Aharah the third*; the ſame with *Aher*, ch. vii. 12, and with *Ahiram*, *Numb.* xxvi. 38.

℣. 2. *Nohah the fourth*, *and Rapha the fifth.*] *Nohah* is ſuppoſed by ſome to be the ſame with *Becher*, ch. vii. 6. and by others with *Naaman*, *Gen.* xlvi. 21. as *Rapha*, the ſame with *Roſh* there.

℣. 3. *The ſons of Bela* were *Addar*, *and Gera*, *and Abihud.*] The firſt of theſe is thought to be the ſame with *Ard*, mentioned among the ſons of *Benjamin*, *Gen.* xlvi. 21. but was one of his grandſons, ſee *Numb.* xxvi. 40. as *Gera* alſo was.

℣. 4,

[n] Onomaſtic. Sacr. p. 551.

℣. 4, 5. *And Abiſhua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Huram.*] Theſe were all the ſons of *Bela*; one of the name of *Naaman* is reckoned among the ſons of *Benjamin*. *Gen.* xlvi. 21. and from this grandſon, the family of the *Naamanites* are named, *Numb* xxvi. 40. and *Ahoah* is by ſome thought to be the ſame with *Echi*, mentioned in *Gen.* xlvi. 21. as one of *Benjamin*'s ſons. Some take the three laſt to be the ſons of *Ehud*, ſpoken of in the next verſe; but *Shephuphan* and *Huram* ſeem to be the ſame with *Shupham* and *Hupham*, *Numb.* xxvi. 39.

℣. 6. *And theſe* are *the ſons of Ehud*, &c] Not he that was a judge in *Iſrael*, *Judg.* iii. 15. but perhaps a ſon of *Huram* the laſt mentioned; for not the three laſt are his ſons, as ſome think, but the three following in the next verſe; what follows being to be read in a parentheſis: *(theſe are the heads of the fathers of the inhabitants of Geba)*; a city in the tribe of *Benjamin*, *Joſh.* xviii. 24. namely thoſe ſons of *Ehud*, after mentioned, were principal men in that tribe, and chief of the inhabitants of the city of *Geba*: *and they removed them to Manahath*; the name of a country referred to in ch. ii. 52, 54. according to *Jarchi*, which was in the tribe of *Judah*; *Geba* being too ſtrait, either the inhabitants of *Geba* removed them, or they removed themſelves, or their fathers removed them, ℣. 7. or it may be read imperſonally, they were removed thither for the ſake of a better habitation; the *Targum* adds, "to the land of the houſe of *Eſau*," to *Edom*; which is not likely.

℣. 7. *And Naaman, and Ahiah, and Gera*, &c.] Or, to wit, *Naaman*, &c. ſo the words are to be connected with, *theſe are the ſons of Ehud*, in the preceding verſe: *he removed them*; to the above place, that is, either *Gera*, or rather *Ehud*, he adviſed them, directed and enjoined them to go thither, as being moſt convenient for them: *and he begat Uzza and Ahihud*; after he had removed his other ſons.

℣. 8. *And Shaharaim*, &c.] Who was either a ſon of *Ahihud*, or rather a brother of his, another ſon of *Ehud*: *begat* children *in the country of Moab*; whither he might go on account of the famine, as *Elimelech* did, *Ruth* i. 1. *after he had ſent them away*; which ſome underſtand of thoſe that were removed from *Geba* to *Manahath*, ℣. 6. but a different word is here uſed; and beſides *Shaharaim* ſeems to be one of thoſe that were removed. *Kimchi* takes *Shilho-otham*, we render, *had ſent them away*, to be the name of his firſt wife of whom he begat children in *Moab*; but it ſeems beſt to render and interpret the words in connexion with what follows: he begat children in *Moab*, *after he had ſent them away*, even *Huſhim and Baara his wives*; after he had divorced them for ſome reaſons he had, he begat children of another wife, after mentioned.

℣. 9, 10. *And he begat of Hodeſh his wife*, &c.] That is, he, I ſay, begat, namely, *Shaharaim*; the *Targum* makes this *Hodeſh* to be the ſame with *Baara*, called ſo, becauſe ſhe was newly eſpouſed; but wrongly: the ſons begotten of her were the ſeven following; *Jobab*, *Zibia*, *Meſha*, *Malcham*, *Jeuž*, *Shachia*, *and Mirma*. *Theſe* were *his ſons*; the ſons of *Shaharaim* by his wife *Hodeſh*: *heads of the fathers*; of the houſes or families of their father.

℣. 11. *And of Huſhim he begat Abitub, and Elpaal.*] Before he ſent her away, or divorced her, ℣. 8.

℣. 12. *The ſons of Elpaal*; *Eber, and Miſham and Shamed*, &c] Beſides thoſe in ℣. 14. 17, 18 *who built Ono, and Lod, with the towns thereof*; not *Shamed* but *Elpaal* his father, ſo the *Targum*; and the *Talmudiſts* ſay [o], theſe were walled cities from the days of *Joſhua* the ſon of *Nun*, and were deſtroyed in the days of the concubine in *Gibea*, and *Elpaal* came and rebuilt them; they were inhabited by the *Benjaminites*, upon their return from the *Babyloniſh* captivity, *Neh.* xi. 35. they were near to each other; according to a *Jewiſh* chronologer [p], it was three miles from the one to the other; *Lod* is the ſame with *Lydda*, in *Acts* ix. 32. 35. 38.

℣. 13. *Beriah alſo, and Shema*, &c.] Theſe were ſons of *Elpaal*: *who* were *heads of the fathers of the inhabitants of Aijalon*; which, though in the tribe of *Dan*, *Joſh.* xix. 42. might afterwards come into the poſſeſſion of *Benjamin*; or this may be another place of the ſame name in *Benjamin*; or however, might be inhabited by *Benjaminites*, upon the return from captivity, who deſcended from thoſe men: *who drove away the inhabitants of Gath*; diſpoſſeſſed them of their city, in revenge for what they had done to the *Ephraimites*, ch. vii. 21.

℣. 14. *And Abio, Shaſhak, and Jerimoth.*] Theſe were alſo ſons of *Elpaal*.

℣. 15, 16. *And Zebadiah*, &c.] And all that follow in this and the next verſe were the ſons of *Beriah* the ſon of *Elpaal*; namely, *Arad*, *Ader*, *Michael*, *Iſpah*, *and Joha*.

℣. 17, 18. *And Zebadiah, and Meſhullam*, &c.] Theſe, with thoſe that follow, *Hezeki*, *Heber*, *Iſhmerai*, *Jezliah*, *and Jobab*, were the ſons of *Elpaal*.

℣. 19, 20, 21. *And Jakim*, &c.] With all the reſt in theſe verſes, namely, *Zichri*, *Zabdi*, *Elienai*, *Zilthai*, *Eliel*, *Adaiah*, *Beraiah*, *and Shimrath*, were the ſons of *Shimhi*, the ſame with *Shema* brother of *Beriah*, and ſon of *Elpaal*, ℣. 13.

℣. 22, 23, 24, 25. *And Iſhpan, and Heber*, &c.] And all that follow to the end of theſe verſes, *Eliel*, *Abdon*, *Zichri*, *Hanan*, *Hananiah*, *Elam*, *Antothijah*, *Iphedeiah*, *and Penuel*, were the ſons of *Shaſhak*, another ſon of *Elpaal*, ℣. 14.

℣. 26, 27. *And Shamſherai*, &c.] Who, with thoſe next mentioned, *Shehariah*, *Athaliah*, *Jareſiah*, *Eliah*, *and Zichri*, were the ſons of *Jeroham*, who perhaps is the ſame with *Jerimoth*, another ſon of *Elpaal*, ℣. 14. who makes a conſiderable figure in this genealogy. *Kimchi* obſerves that it is a tradition [q], that this *Eliah* is *Elijah* the prophet, who was of the ſeed of *Rachel*.

℣ 28. *Theſe* were *heads of the fathers, by their generations, chief* men, *&c.*] All from ℣. 14. the ſons of *Elpaal* and their ſons: *theſe dwelt in Jeruſalem*; part of which always belonged to the tribe of *Benjamin*, ſee *Joſh.* xv. 63. and xviii. 28.

℣. 29. *And at Gibeon dwelt the father of Gibeon*, &c.] The builder of the city, and prince of the inhabitants of it, which was in the tribe of *Benjamin*, *Joſh.* xviii. 25. whoſe name was *Jehiel*, ch. ix. 35. *(whoſe wife's name* was *Maachah)* of which name were many, ſee ch. ii. 48. and iii. 2. and vii. 16.

℣. 30, 31. *And his firſt-born ſon Abdon*, &c.] That is, *Jehiel*'s, the father or prince of *Gibeon*; other

[o] T. Hieroſ. Megillah, fol. 70. 1. & T. Bab Megillah, fol. 4. 1. So the Targum. [p] Juchaſin, fol. 39. 2. [q] Shemoth Rabba, §. 40. fol. 138. 4.

other ſons follow: *Zur*, *Kiſh*, *Baal*, *Nadab*, *Gedor*, *Ahio*, *and Zacher*; called *Zechariah*, ch. ix. 37. and between *Baal* and *Nadab*, *Ner* is placed, ℣. 35. and another ſon is added at the end of ℣. 37, *Mikloth* next mentioned.

℣. 32. *And Mikloth begat Shimeah*, &c.] Called *Shimeam*, ch. ix. 38. *and theſe alſo dwelt with their brethren in Jeruſalem, over againſt them*; in another part of the city, right againſt them.

℣. 33. *And Ner begat Kiſh*, &c.] Who alſo is called *Abiel*, as the *Targum* here adds; for *Ner* had two names, as other *Jewiſh* writers likewiſe ſay [r], ſee 1 *Sam.* ix. 1. *and Kiſh begat Saul*; the firſt king of *Iſrael*, for whoſe ſake chiefly the genealogy of *Benjamin* is reviſed and enlarged in this chapter: *and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal*, ſee 1 *Sam.* xxxi. 2. *Abinadab* is called *Iſhui*, 1 *Sam.* xiv. 49. and *Eſh-baal* is the ſame with *Iſhboſheth*, 2 *Sam.* ii. 8. 10. ſo *Baal* and *Boſheth* are uſed of the ſame idol of which they are names, *Hoſ.* ix. 10.

℣. 34. *And the ſon of Jonathan was Merib-baal*, &c.] The ſame with *Mephiboſheth*, 2 *Sam.* iv. 4. and ix. 6. ſo *Jerub-baal* is called *Jerub-boſheth*, *Judg.* vi. 32. 2 *Sam.* xi. 21. *and Merib-baal begat Micah*; called his young ſon in *David*'s time, 2 *Sam.* ix. 12.

℣. 35. *And the ſons of Micah* were, *Pithon, and Melech, and Tarea, and Ahaz.*] The laſt but one is called *Tahrea*, ch. ix. 41, where *Ahaz* is left out, though ſupplied in our verſion.

℣. 36. *And Ahaz begat Jehoadah*, &c.] Called *Jarah*, ch. ix. 42. *and Jehoadah begat Alemeth, and Azmaveth, and Zimri*; *and Zimri begat Moza*; the ſame account is given, ch. ix. 42.

℣. 37. *And Moza begat Binea*; *Rapha* was *his ſon*, &c.] Called *Rephaiah*, ch. ix. 43. *Elaſa his ſon*; whoſe name is *Eleaſah*, ch. ix. 43. *Azel his ſon.*

℣. 38. *And Azel had ſix ſons, whoſe names* are *theſe, Azrikam, Bocheru, Iſhmael, Shcariah, Obadiah, and Hanan*, &c.] Which make the ſaid number: *all theſe* were *the ſons of Azel*; his family was large.

℣. 39. *And the ſons of Eſhek his brother*, &c.] The brother of *Azel*; who he was is not known, unleſs he is the ſame with *Elaſa*, as is conjectured: were *Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.*

℣. 40. *And the ſons of Ulam were mighty men of valour*, &c.] Men of great fortitude and courage, though their names are not expreſſed: *archers*; ſkilful in the uſe of the bow and arrows, as the *Benjaminites* formerly were famous for ſlinging ſtones: *and had many ſons, and ſons ſons*, 150; ſo that the poſterity of *Jonathan*, whoſe genealogy is drawn down from ℣. 34. hither, were very great; and greater ſtill, according to the *Vulgate Latin* verſion, in which the number is 150,000 in the edition of *Sixtus* the 5th, and ſo in moſt MSS. of that verſion [s]: *all theſe* are *of the ſons of Benjamin*; his poſterity, whoſe names are given in this chapter.

CHAP. IX.

THE genealogies of the ſeveral tribes being given, according as they were written in the book of the kings of *Iſrael*, ℣. 1. an account follows of thoſe who firſt ſettled in *Jeruſalem* after their return from the *Babyloniſh* captivity; of the *Iſraelites*, ℣. 2—9. of the prieſts, ℣. 10—13. of the *Levites*, and of the charge and offices of ſeveral of the prieſts and *Levites*, ℣. 14—34. and the chapter is concluded with a repetition of the genealogy of the anceſtors and poſterity of *Saul* king of *Iſrael*, ℣. 35—44.

℣. 1. *So all Iſrael were reckoned by genealogies*, &c.] Not now by the writer of this book in the preceding chapters; for two of the tribes are not reckoned at all, and the reſt but in part; but there had been kept an exact account of them: *and behold, they* were *written in the book of the kings of Iſrael*; not in the canonical book, or books of kings, but in the annals, journals, and diaries which each king took care to be kept with ſome exactneſs, often referred to in the preceding books; out of which this writer, under a divine direction, had taken what was proper to be continued, and had carried the genealogy down to the captivity of the ten tribes; but the genealogy being loſt with them, he could proceed no farther, nor ſay any thing more concerning them: *but Judah*; for ſo the word ſhould be ſtopped, and read according to the *Hebrew* accents: who *were carried away to Babylon for their tranſgreſſion*; their idolatry, and were now returned again; of them the writer propoſes to give a farther account.

℣. 2. *Now the firſt inhabitants* that dwelt *in their poſſeſſions in their cities*, &c.] Who firſt returned from *Babylon* upon the proclamation of *Cyrus*, and enjoyed their former poſſeſſions, and dwelt in the cities they had before, or in ſuch as were allotted them, or they choſe: were, *the Iſraelites, the prieſts, Levites, and the Nethinims*; the whole body that returned were divided into four claſſes, as they had been before the captivity; the *Iſraelites* were the common people in general, the body politic; the prieſts, the eccleſiaſticks, who officiated in ſacred things; the *Levites*, who miniſtred to them; and the *Nethinim* were ſuch perſons as were *given*, as the word ſignifies, to do ſervile work for the ſanctuary, as to be hewers of wood and drawers of water; ſuch were the *Gibeonites*, *Joſh.* ix. 27. and ſuch as were appointed by *David* for ſuch work, ſee *Ezr.* viii. 20.

℣. 3. *And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin*, &c.] Of which tribes were the largeſt number that went into, and returned out of, captivity: *and of the children of Ephraim and Manaſſeh*; ſuch of thoſe tribes who had joined the others when *Jeroboam* introduced his idolatry, or had fled to them when *Samaria* was beſieged and taken by *Salmaneſer*, and ſo went into captivity with *Judah*, and now returned; and as many of them as took the advantage of the proclamation of *Cyrus*, who were carried captive with the ten tribes.

℣. 4. *Uthai the ſon of Ammihud*, &c.] Called *Athaiah*, *Neh.* xi. 4. though his anceſtors there are differently reckoned here; his genealogy here is traced from his father *Ammihud*, through *Omri*, *Imri*, *Bani*, *Pharez*, to *Judah.*

℣. 5. *And of the Shilonites*, &c.] Not called ſo from the city of *Shilo*, which was in *Ephraim*; whereas

[r] Vajikra Rabba, §. 9. fol. 152. 4.

[s] See James of the contrariety of the popiſh Bibles, p. 294.

whereas theſe here intended were of the tribe of *Judah*, and were either the deſcendants of a man, whoſe name was *Shiloni*, *Neh.* xi. 5. or rather theſe are the ſame with the *Shelahites*, *Numb.* xxvi. 20. ſo called from *Shelah* the ſon of *Judah*; and ſo the *Targum* here is, "and of the tribe of *Shelah*:" *Aſaiah the firſt-born, and his ſons*; the ſame with *Maaſeiah*, *Neh.* xi. 5.

℣. 6. *And of the ſons of Zerah*, &c.] Another ſon of *Judah*: *Jeuel, and their brethren*, 690; or their kinſmen; for this number includes all of the poſterity of *Pharez*, *Shelah* and *Zerah* mentioned.

℣. 7. *And of the ſons of Benjamin*, &c.] Who were of the tribe of *Benjamin*, and went with *Judah* into captivity, and returned with them, and ſuch of them as dwelt in *Jeruſalem* before that: *Sallu the ſon of Meſhullam*; whoſe pedigree is differently given, *Neh.* xi. 7. *the ſon of Hodaviah, the ſon of Haſſenuah*; perhaps theſe men had two names, there called *Joel* and *Pedaiah*.

℣. 8. *And Ibneiah the ſon of Jeroham*, &c.] Who with two more, *Elah* and *Meſhullam*, whoſe anceſtors are given, of whom we have no mention elſewhere, were all of the tribe of *Benjamin*, ſaid to ſettle at *Jeruſalem*.

℣. 9. *And their brethren, according to their generations*, 956, &c.] Which was the number of the *Benjamunites*, there reſident put together, and which greatly exceeded that of *Judah*, ℣. 6. *all theſe men* were *chief of the fathers in the houſe of their fathers*; principal men in the families of the tribes of *Judah* and *Benjamin*, even all the ſeven before mentioned.

℣. 10. *And of the prieſts*, &c.] Who returned and dwelt at *Jeruſalem*: *Jedaiah, and Jehoiarib, and Jachin*; *Jedaiah* was the ſon of *Jehoiarib*, and *Jachin* is called *Jachin*, *Neh.* xi. 10.

℣. 11. *And Azariah the ſon of Hilkiah*, &c.] That is, the ſon of *Azariah*, whoſe name was *Seraiah*, ſee ch. vi. 13, 14. *Neh.* xi. 11. whoſe pedigree is traced up from *Hilkiah* through *Meſhullam*, called *Shallum*, ch. vi. 12, 13. *Zadok*, *Meraioth*, to *Ahitub*, *the ruler of the houſe of God*; high-prieſt in it; which is to be underſtood of *Ahitub*, and not of *Azariah* or *Seraiah* in the time of *Ezra*; for *Joſhua* was then high-prieſt.

℣. 12. *And Adaiah the ſon of Jeroham, the ſon of Paſhur*, &c.] In this genealogy between *Jeroham* and *Paſhur*, were three more here omitted, *Pelaliah*, *Amzi*, *Zechariah*, *Neh.* xi. 12. and then *Paſhur the ſon of Malchijah*, as here: *and Maaſai the ſon of Adiel*; whoſe pedigree is traced up from hence, through *Jahzerah*, *Meſhullam*, *Meſhillemith*, to *Immer*; one of the five heads of the courſes ſettled by *David*, ch. xxiv. 14. The name of this man, and of his anceſtors, are given, with ſome variation, in *Neh.* xi. 13.

℣. 13. *And their brethren, heads of the houſe of their fathers*, 1760.] Theſe, with other prieſts, made up this number, which was greater than thoſe of *Judah* and *Benjamin* that dwelt in *Jeruſalem*, put together: *very able men for the work of the ſervice of the houſe of God*; men that had not only ſtrength of body, which ſome part of the work of the prieſts required; but had courage and fortitude of mind to ſet about the ſervice of God with chearfulneſs, and to preſerve it from corruption.

℣. 14. *And of the Levites*, &c.] Having given an account of the two firſt claſſes of the people, the *Iſraelites* and prieſts; the author of the book now proceeds to the *Levites*, the third claſs: and the firſt mentioned is *Shemaiah*, whoſe anceſtors *Haſhub*, *Azrikam*, and *Haſhabiah*, were *of the ſons of Merari*; the third ſon of *Levi*.

℣. 15. *And Bakbakkar, Hereſh, and Galal, and Mattaniah*, &c.] Four more of the chief of the *Levites*, the pedigree of the laſt of which is traced up by *Micah* and *Zichri* to *Aſaph*, the ſinger in the times of *David*, a deſcendant of *Gerſhon*, the firſt ſon of *Levi*; the firſt of theſe is thought by *Hillerus* [t] to be the ſame with *Bakbukiah*, *Neh.* xi. 17.

℣. 16. *And Obadiah the ſon of Shemaiah*, &c.] Called *Abdah* the ſon of *Shammua*, *Neh.* xi. 17. *the ſon of Galal, the ſon of Jeduthun*; who was *Ethan*, another of the ſingers in the time of *David*: *and Berechiah the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites*; the villages about *Netophah*, which was in the tribe of *Judah*, ch. ii. 54. *Neh.* vii. 26. which may be underſtood either of *Elkanah*, the anceſtor of *Berechiah*, whoſe dwelling was there; or of *Berechiah*, and muſt be rendered, *who had dwelt* there; for now he dwelt at *Jeruſalem*.

℣. 17. *And the porters*, &c.] Or keepers of the gates of the tabernacle: were *Shallum, and Akkub, and Talmon, and Ahiman, and their brethren, Shallum* was *the chief*; of theſe four porters, and their brethren.

℣. 18. *Who hitherto* waited *in the king's gate eaſtward*, &c.] At the gate through which the king went into the temple, and was at the eaſt of it; and here theſe porters were placed in the ſame order after the captivity, and their return from it, as before: *they* were *porters in the companies of the children of Levi*; or in the camp of *Levi*, which was placed around the tabernacle, as in the wilderneſs: the *Septuagint* verſion is, *theſe* are *the gates of the camp of the children of Levi*; at which theſe porters were placed.

℣. 19. *And Shallum the ſon of Kore*, &c.] The ſame as in ℣. 17. whoſe pedigree is traced up to *Ebiaſaph* the ſon of *Korah*, ſee *Exod.* vi. 24. *and his brethren, of the houſe of his father, the Korahites*; ſo called, becauſe they deſcended from *Korah*: were *over the work of the ſervice, keepers of the gates of the tabernacle*; until the temple was built: *and their fathers* being *over the hoſt of the Lord*; the *Levites*, who were the Lord's army, and whoſe ſervice is repreſented as a warfare, *Numb.* iv. 5. were *keepers of the entry*; into the tabernacle, that none might enter that were impure; or into the court of the prieſts, excepting prieſts; or into the holieſt of all, as *Kimchi* ſuggeſts.

℣. 20. *And Phinehas the ſon of Eleazar was the ruler over them in time paſt*, &c.] Over the hoſt, over the *Levites*, and the chief of them; which is to be underſtood of *Phinehas* the ſon of *Eleazar*, in the time of *Moſes*, who ſucceeded his father in that poſt, ſee *Numb.* iii. 32. though ſome think, as *Kimchi* obſerves, that this was not *Phinehas* the prieſt, but a certain *Levite* of this name in this poſt; but ſince he is ſaid to be in time paſt, it may very well be underſtood of him: and it alſo is obſerved, and *the Lord* was *with him*; inſpiring him with zeal for his honour and glory, aſſiſting and ſtrengthening him to do his will and work, as particularly in the affair of *Zimri*, *Numb.* xxv. 7, 8. the *Targum* is, "the Word of the Lord was for his help;" this may be ſaid for the encouragement of him that was in the ſame office now.

℣. 21.

[t] Onomaſtic. Sacr. p. 401. 548.

℣. 21. And *Zechariah the ſon of Meſhelemiah*, &c.] Some think this refers to one that was in the times of *David*; but it ſeems rather to reſpect one that was after the *Babyloniſh* captivity, ſee ch. xxvi. 1, 2. though he and his brethren were in an office eſtabliſhed in the times of *David*, and the order of which was now, as then obſerved: *was porter of the door of the tabernacle of the congregation*; who was the chief porter, and kept the door; either that led into the outer court, and kept out all unclean perſons from entring there; or that which led into the court of the prieſts, that none but prieſts might enter there.

℣. 22. *All thoſe that were choſen to be porters in the gates*, were 212, &c.] As fixed in the days of *David*, and might not be fewer: *theſe were reckoned by their genealogies in their villages*; where they dwelt: *whom David and Samuel the ſeer did ordain in their ſet office*; the ſcheme was firſt drawn by *Samuel* the prophet, and communicated to *David*, who put it into execution, to be conſtantly and perpetually obſerved.

℣. 23. *So they and their children* had *the overſight of the gates of the houſe of the Lord*, &c.] They that were appointed in *David*'s time to watch the gates of the temple, their poſterity ſucceeded them in that office; for it was hereditary: *namely, the houſe of the tabernacle by wards*; that which was at *Gibeon* in *David*'s time, and now one was erected until the temple was built.

℣. 24. *In four quarters were the porters*, &c.] For, according to the *Targum* on ℣. 22. there were 24 wards: *towards the eaſt, weſt, north and ſouth*; and as the ſame paraphraſe has it, ſix wards to the eaſt, ſix to the weſt, ſix to the north, and ſix to the ſouth.

℣. 25. *And their brethren* which were *in their villages*, &c.] Aſſigned them to dwell in: were *to come after ſeven days from time to time with them*; there was a new courſe of them every week; the old ones went off of duty, and another courſe ſucceeded, which came out of the villages where they dwelt, and the old courſe retired to theirs.

℣. 26. *For theſe Levites, the four chief porters were in their ſet office*, &c.] The four chief porters who were over all the 212, and had one over them, ℣. 17. theſe were never changed, nor went into the country-villages; but were always upon the ſpot, and in their office ſuper-intending the reſt: *and were over the chambers and treaſuries of the houſe of God*; ſee ch. xxvi. 20.

℣. 27. *And they lodged round about the houſe of God*, &c.] In chambers on the outward wall about it, that they might be near to do their office: *becauſe the charge* was *upon them*; to guard the houſe: *and the opening thereof every morning* pertained *to them*; that is, the opening of the doors of the mountain of the houſe, and the court of women; for as for others, that appertained to the prieſts, as Dr. *Lightfoot* [u] obſerves; under the ſecond temple, it is ſaid [w], *Ben Geber* was over the ſhutting of the gates in the evening, and ſo of opening in the morning.

℣. 28. *And* certain *of them had the charge of the miniſtring-veſſels, that they ſhould bring them in and out by tale.*] Which the prieſts uſed in ſacrificing, and which the *Levites* brought to them, and returned again to their proper places.

℣. 29. Some *of them alſo* were *appointed to overſee the veſſels, and all the inſtruments of the ſanctuary*, &c.] They were committed to their care; the delivered them out on occaſion, and their buſineſs was to ſee that they were returned when they had done their uſe and ſervice: *and the fine flour, and the wine, and the oil, and the frankincenſe, and the ſpices*; which were uſed in meat-offerings, drink-offerings, &c. ſee ch. xxvi. 20. under the ſecond temple, *Ahiah* was over the libations or drink-offerings [x].

℣. 30. *And* ſome *of the ſons of the prieſts made the ointment of the ſpices.*] For though the *Levites* had the care of the ſpices, they might not make the ointment with them, only the prieſts, ſee *Exod.* xxx. 23.

℣. 31. *And Mattithiah*, one *of the Levites, who* was *the firſt-born of Shallum the Korahite*, &c.] Of whom ſee ℣. 19. *had the ſet office over the things that were made in the pans*; the meat-offerings that were made in pans; and ſo had the care of the fine flour, oil, and frankincenſe uſed in them, which he delivered to the prieſts when neceſſary, ſee *Lev.* ii. 5. the *Septuagint* verſion is, "over the works of the ſacrifice of the pan of the high-prieſt;" as if it reſpected peculiarly his meat-offering, *Lev.* vi. 20, 21. we read in the *Miſnah* [y] of the offerings of the high-prieſt, as expreſſed by this word, which it ſignifies, and not pans, but what was fried in them [z]; and *Ben Melech* on the place ſays, this man was an high-prieſt who offered every day the 10th part of an *ephah* in a pan, half of it in the morning, and half of it in the evening, according to *Lev.* vi. 20. but that cannot be, for certain it is he was a *Levite*, as the text expreſſes it.

℣. 32. *And* other *of their brethren of the ſons of the Kohathites, were over the ſhew-bread to prepare it every ſabbath.*] Twelve loaves of which were ſet every week before the ark upon the ſhew-bread-table, and the old ones taken away: now the work of theſe *Levites* was to make this ſhew-bread, and get it ready every week to be ſet upon the table, and which was done not by them, but by prieſts; under the ſecond temple, the family of *Garmu* was ſet over this work [a].

℣. 33. *And theſe* are *the ſingers, chief of the fathers of the Levites*, &c.] Others of them were employed in ſinging, and were maſters of the ſong, and preſided in that ſervice, ſee ch. vi. 31. who remaining *in the chambers* were *free*; from all other work and ſervice; and there they abode, even in the chambers of the temple, that they might be near to perform their work, and not be defiled, and made unfit for it: *for they were employed in* that *work day and night*; ſome or other of them, either in compoſing or ſinging pſalms and hymns, or teaching others how to ſing them.

℣. 34. *Theſe chief fathers of the Levites* were *chief throughout their generations*, &c.] Even all before made mention of in this chapter: *theſe dwelt at Jeruſalem*; always reſided there, and did not in turns go into the country-villages, as the inferior *Levites* did; their office requiring them to be conſtantly there, being chief of the porters, ſingers, &c. who had the ſuperintendency and direction of the reſt.

℣. 35. *And in Gibeon dwelt the father of Gibeon*, &c.] Whoſe name is here mentioned, which is not in ch. viii. 29. *Jehiel, whoſe wife's name* was *Maachah*; as there, but here called his ſiſter, as a wife ſometimes is, *Gen.* xx. 2. 5. ſee 1 *Cor.* ix. 5.

From

[u] Temple-Service, c. 7. §. 1. & Tamid, c. 1. §. 3.
[w] Miſn. Shekalim, c. 5. §. 1.
[x] Ibid.
[y] Menachot, c. 11. §. 3.
[z] Vid. Sheringham. in Miſn. Yoma, c. 2. §. 3 p. 16.
[a] Miſn. Shekalim, ut ſupra.

From hence to the end of the chapter is a repetition of the anceſtors and poſterity of *Saul* king of *Iſrael*; which is made to lead on to and connect the following hiſtory of the kings of *Judah*, begun in this book, and carried on in the next unto the *Babyloniſh* captivity, ſee ch. viii. 29—40. and the notes there.

CHAP. X.

THIS chapter from ℣. 1. to the end of ℣. 12. which gives an account of the laſt battle of *Saul* with the *Philiſtines*, and of his death and burial, is the ſame with 1 *Sam.* xxxi. 1—13. ſee the notes there; the cauſe of his death follows here.

℣. 13. *So Saul died for his tranſgreſſion*, &c.] A violent and diſhonourable death, which was ſuffered on account of the ſins he was guilty of: one was, *which he committed againſt the Lord*, even *againſt the word of the Lord, which he kept not*; both in not ſtaying for *Samuel* the time appointed, and by ſparing the *Amalekites*, whom he was bid to deſtroy, 1 *Sam.* xiii. 13, 14. and xv. 3, 9. *and alſo for aſking* counſel *of one that had a familiar ſpirit, to enquire* of it; what he ſhould do with reſpect to engaging in battle with the *Philiſtines*, 1 *Sam.* xxviii. 8, 15. which to do was contrary to an expreſs command of God, *Lev.* xix. 31.

℣. 14. *And enquired not of the Lord*, &c.] For though he did enquire in ſome ſenſe in an external, careleſs, and hypocritical manner, yet not done ſeriouſly, ſincerely, and heartily, nor with conſtancy; it was accounted as if he enquired not at all, ſee 1 *Sam.* xxviii. 6. the *Targum* adds another reaſon of his death, becauſe he killed the prieſts of *Nob*; but that is not in the text: *therefore he ſlew him*; or ſuffered him to be ſlain: *and turned the kingdom unto David the ſon of Jeſſe*; tranſlated the kingdom of *Iſrael*, out of *Saul*'s family upon his death, into *Jeſſe*'s, even unto *David*; for the ſake of which obſervation, this ſhort account is given of the laſt end of *Saul*.

CHAP. XI.

THIS chapter treats of *David*'s being anointed king by all *Iſrael*, ℣. 1—3. which agrees with 2 *Sam.* v. 1, 2, 3. ſee the notes there, and of his taking *Jeruſalem* from the *Jebuſites*, ℣. 4—9. the account of which we have 2 *Sam.* v. 6—10 ſee the notes there; only here we are told, that it was *Joab* that ſmote the *Jebuſites* firſt, and ſo was made chief captain according to *David*'s promiſe; and that he alſo repaired the reſt of the city *David* built round about; perhaps the fortifications demoliſhed in taking it, ℣. 6, 8. or rather, as others give the ſenſe, he *ſaved alive* [b] thoſe that remained in the city, after he had ſlain the lame and the blind; though a learned [c] writer conjectures it ſhould be read, *and Joab* יהוידע *was made* שר *the governor of the city*; and the *Targum* is, "*Joab* governed the reſt of the city." And then follows an account of *David*'s mighty men and worthies, ℣. 10—41. of whom ſee the notes on 2 *Sam.* xxiii. ℣. 8—39. and others are added here, ℣. 42—47. of whom we know no more than their names.

CHAP. XII.

THIS chapter gives an account of thoſe that came to *David* at different times, and joined and aſſiſted him both before the death of *Saul*, and when perſecuted by him, and after he was made king of *Judah* in *Hebron*, and before he was king of all *Iſrael*, in order to it; of the *Benjaminites* that came to him when at *Ziklag*, ℣. 1—7. of the *Gadites* that came to him when in the hold, ℣. 8—15. of ſome of *Judah* and *Benjamin*, who came to him in the ſame place, ℣. 16—18. and of the *Manaſſites* at the time he came with the *Philiſtines* againſt *Saul*, ℣. 19—22. and the number of the ſeveral tribes are given, that came to him at *Hebron* to make him king over all *Iſrael*, ℣. 23—40.

℣. 1. *Now theſe* are *they that came to David to Ziklag*, &c.] Given him by *Achiſh* to live in, when he fled from *Saul*, 1 *Sam.* xxvii. 6. *while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh*; when he was an exile from his own country, and obliged to live retire in a foreign one, becauſe of *Saul*'s perſecution of him, and ſeeking to take away his life: *and they* were *among the mighty men, helpers of the war*; not againſt *Saul*, with whom *David* had none, but with the *Amalekites*, and others, 1 *Sam.* xxvii. 8. and xxx. 16, 17.

℣. 2. They were *armed with bows*, &c.] Much uſed in war in thoſe times: *and could uſe both the right-hand and the left, in* hurling *ſtones, and* ſhooting *arrows out of a bow*; they were ambi-dexters; who could ſling ſtones, or ſhoot arrows, with either, which was no ſmall advantage to them: even *of Saul's brethren of Benjamin*; they were of the tribe of *Benjamin*, of which *Saul* was, and ſo his brethren; and they might be, at leaſt ſome of them, his relations and kinſmen; who obſerving the unreaſonableneſs of *Saul*'s enmity to *David*, and deteſting his cruelty, and ſenſible of the innocence of *David*, and of the ſervice he had done his country; and perhaps not being ignorant of his divine right and title to the kingdom, went over to him to comfort, ſtrengthen and aſſiſt him.

℣. 3.

[b] יחיה את שאר Vivas conſervavit urbis reliquias, Junius & Tremellius; Strigelius in Poli Synopſ. in loc. [c] Dr. Kennicot's State of the Hebrew text, diſſert. 1. p. 54.

℣. 3. *The chief* was *Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite*, &c.] Who was of *Gibeah*, in the tribe of *Benjamin*, ſometimes called *Gibeah* of *Benjamin*, and of *Saul*, it being his birth-place, ſee 1 *Sam.* xi. 4. and xiii. and ſo theſe might be ſome of his kindred: *and Jeziel, and Pelet, the ſons of Azmaveth*; there is one of this name in the poſterity of *Jonathan*, ch. viii. 36. who might be ſo called after ſome of his relations: *and Berachah, and Jehu the Antothite*; or *Anathothite*, as the *Vulgate Latin* verſion, who was of *Anathoth*, a city in the tribe of *Benjamin*, the native place of *Jeremiah* the prophet.

℣. 4. *And Iſhmaiah the Gibeonite, a mighty man among the* 30, *and over the* 30, &c.] That came with him, and he had the command of; this man was of *Gibeon*, another city in the tribe of *Benjamin*, *Joſh.* xviii. 25. *and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite*; one of *Gedera*, a city in the tribe of *Judah*, perhaps on the borders of that and *Benjamin*; *Jerom* ſpeaks of it as belonging to the country of the city *Ælia* or *Jeruſalem*.

℣. 5. *Eluzai, and Jerimoth, and Bealjah, and Shemariah, and Shephatiah the Haruphite.*] A native of *Haruph* or *Hariph*, ſee *Neh.* vii. 24.

℣. 6. *Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites.*] Not *Korahites*, deſcendants of *Levi*, ch. ix. 19. but the poſterity of *Korah* a *Benjaminite*.

℣. 7, *And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.*] A city in the tribe of *Judah*, *Joſh.* xv. 58. and might now belong to *Benjamin*; or this was another city of the ſame name in that tribe.

℣. 8. *And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs*, &c.] Men of the tribe of *Gad*, who lived on the other ſide *Jordan*; theſe ſeparated themſelves from the reſt of their tribe, from their families and dwellings, and from the government of *Saul*, and came over to *David*, and joined him; either when he was in ſome ſtrong-hold in the wilderneſs of *Ziph*, or *Maon*, 1 *Sam.* xxiii. 14, 24, 25. or, as ſome think, when he was at *Ziklag*, in the hold there, ſaid to be in the wilderneſs of *Judah: men of might, and men of war fit for the battle, that could handle ſhield and buckler*; warlike, valiant and courageous men, well ſkilled in military diſcipline: *whoſe faces* were like the *face of lions*; bold, ſtern and fierce. The *Philoſopher* obſerves [d], that of all creatures the lion moſt reſembles a man, having a great mouth, a ſquare face and forehead, large eye-brows, *&c.* *and* were *as ſwift as the roes upon the mountains*; which are remarkable for their ſwiftneſs on the mountains, ſee *Cant.* ii. 17. and viii. 14. *Ælianus* [e] ſpeaks of one ſort of them that run as ſwift as a tempeſt. Theſe *Gadites*, as with their undaunted looks and courage, intimidated their enemies, and put them to flight, ſo they were ſwift to purſue them, and overtake them.

℣. 9—13. *Ezer the firſt*, &c.] This, and thoſe that follow, are the names of the *Gadites* given, according to their age, or merit, or order in coming to *David: Obadiah, Eliab, Miſhmannah, Jeremiah, Attai, Eliel, Johanan, Elzabad, Jeremiah, Machbanai*; in all eleven.

℣. 14. *Theſe* were *of the ſons of Gad, captains of the hoſt*, &c.] Of the militia in their own country, and of the men they brought with them; or they were ſuch afterwards in *David*'s army; *one of the leaſt* was *over* 100, *and the greateſt over* 1000; not that they were ſo when they came, or brought over ſuch a number of men with them under their command; but they were promoted by *David* when he came to the throne, to be centurions and chiliarchs; according to *Jarchi*, the ſenſe is, that the leaſt of them would put to flight, and purſue 100, and the greateſt of them 1000, and ſo fulfilled the paſſage in *Lev.* xxvi. 8.

℣. 15. *Theſe* are *they that went over Jordan in the firſt month*, &c.] The month *Niſan* or *Ab*; as they muſt come over *Jordan* to come to *David*, ſince they dwelt on the other ſide of it: *when it had overflown all its banks*; as it did at this time of the year, ſee *Joſh.* iii. 15. which is obſerved to ſhew both the time of the year when they came over, and their zeal and ardour to aſſiſt *David*, and their boldneſs and intrepidity; fearleſs of danger, they threw themſelves into *Jordan*, and ſwam over it, in all probability when the waters of it were ſo deep they could not ford it, and ſo rapid that they were in danger of being carried away with them: *and they put to flight all them of the valleys*, both *towards the eaſt, and towards the weſt*; who dwelt in the vallies, or plains of *Jordan* eaſt and weſt; who ſeeing a number of men come over, took them for enemies, and fled, ſo *Kimchi*; or, as others think, theſe were the *Philiſtines*, who on the defeat of *Saul*, took poſſeſſion of the cities of *Iſrael*, in the vallies forſaken by them, 1 *Sam.* xxxi. 7. or rather theſe were the *Moabites* or *Arabs*, who made incurſions into the land of *Iſrael* for prey, the *Gadites* met with, when they came over *Jordan*.

℣. 16. *And there came of the men of Benjamin, and of Judah*, &c.] Beſides thoſe before mentioned, ℣. 2. *to the hold unto David*; the ſame as in ℣. 8.

℣. 17. *And David went out to meet them*, &c.] Out of the hold where he was; either out of reſpect and deference to them, ſome of them being perſons of eminence; or it may be out of ſuſpicion, fearing they were not his friends, being, it may be, chiefly of the tribe of *Benjamin*, and therefore was deſirous of ſounding them before he admitted them: *and ſaid unto them, if ye be come peaceably unto me to help me*; if they were come, with a good-will to him, and intention to help him againſt his enemy, and protect him: *mine heart ſhall be knit unto you*; they ſhould have ſuch a ſhare in his affections, that their hearts would be as one, as his and *Jonathan*'s were, 1 *Sam.* xviii. 1. *but if ye be come to betray me to mine enemies*; into the hands of *Saul*, and his courtiers, that ſought his life: *ſeeing* there is *no wrong in mine hands*; no injury done by him to *Saul*, or to them, or to any other: *the God of our fathers look thereon, and rebuke* it; he that ſees all things, let him revenge it; and it is not only a wiſh that he would, but a prayer of faith that ſo it would be.

℣. 18. *Then the ſpirit came upon Amaſai*, &c.] Or *clothed* [f] him; a ſpirit of fortitude, as the *Targum*, of ſtrength, courage, and preſence of mind, with which he was endowed, covered and clothed as with a garment; this was a ſiſter's ſon of *David*'s, ſee 2 *Sam.* xvii. 25. who was *chief of the captains*; of them that came at this time with him to *David*; he was afterwards *Abſalom*'s general, and deſigned to be *David*'s, but was murdered by *Joab*: and he ſaid, *thine* are we, *David, and on thy*

I

[d] Ariſtot. Phyſiognom. c. 5.

[e] De Animal. l. 14. c. 14.

[f] לבישה Induit, Pagninus, Montanus, &c.

thy side, thou son of Jesse; which being spoken in this short and concise manner, as the supplement shews, denotes the vehemency with which he spake, and is expressive of their cordial fidelity to him, and their resolution to abide by him at all events: *peace, peace* be *unto thee, and peace* be *to thine helpers*; wishing all prosperity, temporal and spiritual, to him and all his confederates and auxiliaries, among whom they reckoned themselves: *for thy God helpeth thee*; which they perceived by the remarkable deliverances of him out of the hand of *Saul*, when in imminent danger; the *Targum* is, "for the Word of the Lord is for thy help:" *then David received them*; into the hold, and admitted them as his friends: *and made them the captains of the band*; they brought with them; or in after-times, when he came to the throne.

℣. 19. *And there fell* some *of Manasseh to David*, &c.] Of the tribe of *Manasseh*; they took his part, and on his side, and joined him: *when he came with the Philistines against Saul to battle*; which was a strong proof of their cordial attachment to him: *but they helped them not*; the *Philistines*; neither *David* nor his men, nor the *Manassites* that joined them: *for the Lords of the Philistines, upon advisement*; counsel taken among themselves: *sent him away*; that is, *David* and his men: *saying, He will fall to his master Saul, to* the jeopardy of *our heads*; meaning, that he would go off with his troops to *Saul*, and betray them into his hands, and with their heads make his peace with him, see 1 *Sam.* xxix. 4.

℣. 20. *As he went to Ziklag, there fell to him of Manasseh*, &c.] Others besides the former, who joined him when he went with the *Philistines*; these joined him when he was dismissed from them, and was returning to *Ziklag*: namely, *Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that* were *of Manasseh*; that tribe being, as the rest were, divided into hundreds and thousands; these were captains over the thousands of the militia of the tribe.

℣. 21. *And they helped David against the band* of the rovers, &c.] The *Amalekites*, who, whilst he was gone with the *Philistines*, had seized on *Ziklag*, and burnt it, and carried the women captive, with what spoil they could make; these coming to *David* thus opportunely, assisted him in his pursuit and defeat of them: *for they* were *all mighty men of valour, and were captains in the host*; or army of *David*.

℣. 22. *For at* that *time day by day, there came to David to help him*, &c.] Particularly after the defeat of *Saul* by the *Philistines*, unto the time that *David* came to *Hebron: until* it was *a great host, like the host of God*; the heavenly host, the angels; so the *Targum*.

℣. 23—37. *And these* are *the numbers of the bands* that were *ready armed to the war*, &c.] That were trained up to it, and accoutred for it: and *came to David to Hebron*; after the death of *Ishbosheth* and *Abner*, and when *David* had reigned seven years in *Hebron*: *to turn the kingdom of Saul to him*; to transfer it to him and his family: *according to the word of the Lord*; by *Samuel*, which they were acquainted with; and the number of those of the children of *Judah*, who made him their king already, and so there was the less need of a numerous appearance of them, were 6800 armed men, ℣. 24. of the tribe of *Simeon*, valiant men, 7100, ℣. 25. of the children of *Levi* 4600, ℣. 26. of the *Aaronites* or priests, with *Jehoiada* the son of *Benaiah*, according to *Jarchi* and *Kimchi*, at the head of them, 3700, ℣. 27. besides *Zadok*, a young man of the line of *Eleazar*, who was made high-priest in the time of *Solomon*, who brought with him 22 captains, ℣. 28. the heads of the courses of the priests, which were afterwards 24, 1 *Chron.* xxiv. 4. of the tribe of *Benjamin*, the kindred of *Saul*, the greatest part of whom had been sticklers for the continuance of the kingdom in the family of *Saul*, 3000, ℣. 29. of the tribe of *Ephraim*, valiant men, 20,800, ℣. 30. of the half-tribe of *Manasseh* on this side *Jordan*, whose names were pricked down, being given, to make *David* king, 18,000, ℣. 31. and of the tribe of *Issachar*, 200 of the heads of them; men of knowledge and understanding, either in chronology or astrology, or in the proper seasons for husbandry, or for the fixing the beginning of years and months, and the intercalation of them, for keeping the several festivals; or rather, were men of prudence and wisdom, and knew that this was the proper time for making *David* king, *Ishbosheth* and *Abner* his general being dead; and as they were men in high esteem for their parts and abilities, their brethren were at their beck and command, ℣. 32. and of the tribe of *Zebulun*, warlike men, skilful in war, and well armed, 50,000 men; and their numerous appearance shewed that they were hearty and sincere, being the greatest number of all the tribes, ℣. 33. and of the tribe of *Naphtali*, 1000 captains, and with them armed men, 37,000, ℣. 34. and of the tribe of *Dan*, men skilled in war, 28,600, ℣. 35. and of the tribe of *Asher*, warlike men, 40,000, ℣. 36. and of the *Reubenites*, *Gadites*, and half tribe of *Manasseh*, on the other side *Jordan*, military men, well armed, 120,000, ℣. 37. which in all made 348,800 men, and upwards.

℣. 38. *All these men of war that could keep rank*, &c.] Well disciplined men: *came with a perfect heart to Hebron to make David king over Israel*; they were all of one mind, and quite hearty and sincere in fixing *David* on the throne of all *Israel*: *and all the rest also of Israel* were *of one heart also to make David king*; those who came not were of the same mind; it was the unanimous voice of the people that he should be their king.

℣. 39. *And there they were with David three days, eating and drinking*, &c.] Keeping a festival, to testify their joy on this occasion: *for their brethren had prepared for them*; not the inhabitants of *Hebron* only, but all the country round about brought in provisions on this joyful occasion; otherwise the men of *Hebron* would not have been able to have provided what was sufficient for such a vast number, as appears by what follows.

℣. 40. *Moreover, they that were nigh*, &c.] To *Hebron*, or bordered on the tribe of *Judah*: even *unto Issachar, and Zebulun, and Naphtali*; as far as to those tribes, and including them: *brought bread on asses, and on camels, and on mules*; all which were creatures used to carry burdens: *and on oxen*; who, though commonly employed in ploughing, yet, on this occasion, might be made use of either in drawing waggons laden with provisions, such as follow, or in carrying loads on their backs; tho', as *Tully* [s] observes, their backs show they were not formed to receive and carry burdens: and *meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly*; that is, food made of flour, baked meats, besides bread before-

[s] De natura deorum, l. 2. prope finem.

before-mentioned, with dried figs, preſſed and made into cakes, and cluſters of grapes dried, and of liquids, wine and oil, which make chearful, and beef and mutton in great plenty: *for* there was *joy in Iſrael*; that their civil wars were ended; that they were united into one kingdom again; and had a king over them according to their hearts deſire, the darling of the people, of whom they had raiſed expectations; being a valiant, prudent, and good man, who ſtudied the good both of church and ſtate, and above all, was one of God's chooſing, appointing, and anointing: greater joy there will be, when *David*'s ſon and antitype, *Zion*'s king, reigns, when he ſhall be king over all the earth, and there will be one Lord, and his name one, *Pſ.* xcvii. 1. *Iſ.* lii. 7. *Zech.* xiv. 9. *Rev.* xi. 15, 16, 17.

CHAP. XIII.

THE contents of this chapter are the ſame with 2 *Sam.* vi. 1—11. only *David*'s conſultation with the principal men of *Iſrael* concerning the affair herein tranſacted is premiſed in the firſt four verſes of this.

℣. 1. *And David conſulted with the captains of thouſands, and hundreds,* and *with every leader.*] With the chiliarchs and centurions, and every officer in that large body of armed men in every tribe, who met to make and crown him king; for at that time was this conſultation had, and therefore is connected with it; though the affair adviſed about was not yet done, as Dr. *Lightfoot* [h] obſerves, and was not done until ſome conſiderable time afterwards. Advice being taken, the ſeveral officers went with their men to their reſpective countries, to meet again at a certain time and place to put the thing projected into execution; and between this and that time were *Hiram*'s meſſage to *David* on his acceſſion to the throne, the taking of *Jeruſalem*, and the two battles with the *Philiſtines*, as the ſame writer notes; moſt of which are recorded before this in the book of *Samuel*, and follow here.

℣. 2. *And David ſaid unto all the congregation of Iſrael,* &c.] To the above perſons, as repreſentatives of it: *if* it ſeem *good unto you, and* that it be *of the Lord our God*; if it could be thought by them a good and uſeful thing, and agreeable to the will of God, and would make for his glory: *let us ſend abroad unto our brethren every where* that are *left in all the land of Iſrael*; that were not then preſent with them, even all the common people; whom *David*, though king, owns as his brethren; nor is his antitype aſhamed to own this relation between him and his people, *Heb.* ii. 11. *and with them* alſo *to the prieſts and Levites* which are *in their cities* and *ſuburbs*; given to them in the ſeveral tribes to dwell in, ſee ch. vi. 54—81. *that they may gather themſelves unto us*; at a certain time and place appointed.

℣. 3. *And let us bring again the ark of our God to us,* &c.] The ſymbol of the divine preſence, than which nothing was more deſirable to *David*, and he choſe to begin his reign over all *Iſrael* with it: *for we enquired not at it in the days of Saul*; he being indifferent to religion, and careleſs about it, and the enjoyment of the preſence of God, and having direction from him; and the people alſo content with worſhip at the *Tabernacle* at *Gibeah*, though the token of the divine preſence was abſent.

℣. 4. *And all the congregation ſaid, that they would do ſo,* &c.] They unanimouſly agreed to the motion: *for the thing was right in the eyes of all the people*; they ſaw the propriety, neceſſity, and uſefulneſs of it.

℣. 5. *So David gathered all Iſrael together,* &c.] The principal of them, even 30,000 ſelect men, 2 *Sam.* vi. 1. *from Shihor of Egypt*; or the *Nile* of *Egypt*, as the *Targum* and other *Jewiſh* writers, called *Shihor* from the blackneſs of its water, ſee *Jer.* ii. 18. though ſome think the river *Rhinocurura* is meant, which both lay to the ſouth of the land of *Iſrael*: *even unto the entring of Hamath*; which the *Targum* interprets of *Antiochia*, which lay to the north of the land; ſo that this collection of the people was made from ſouth to north, the extreme borders of the land: *to bring the ark of God from Kirjath-jearim*; where it then was, and had been a long time, ſee 1 *Sam.* vii. 1. from hence to the end of the chapter the account is the ſame with 2 *Sam.* vi. 1—11. ſee the notes there; what little variations there are, are there obſerved.

CHAP. XIV.

THIS chapter gives an account of the meſſage of *Hiram* king of *Tyre* to *David*, and of *David*'s taking him more wives, with the names of his children by them; and of two battles he fought with the *Philiſtines*, in which he had the victory over them; the ſame are recorded in 2 *Sam.* v. 11—25. ſee the notes there; and the chapter is concluded with obſerving, that the fame of *David*, on account of his victories, was ſpread in all countries, and they were ſtruck with a panic from the Lord, and were in dread of him.

CHAP. XV.

DAVID, having prepared a place for the ark of God, gathered the *Iſraelites*, *Levites*, and prieſts to aſſiſt in the bringing of it up thereunto, ℣. 1—13. and which was done in a very honourable and joyful manner, ℣. 24—28. though *David*, for his behaviour, was deſpiſed by *Michal* his wife in her heart, ℣. 29.

[h] Works, vol. 1. p. 61, 62.

℣. 1. *And* David *made him houſes in the city of David*, &c.] With the help of the maſons and carpenters *Hiram* ſent him, ch. xiv. 1. the royal palace is meant, with all the apartments in it, which were many and large, as ſo great a family he had required, and with all the out-houſes to it neceſſary for his ſervants, and their offices: *and prepared a place for the ark of God, and pitched for it a tent*; ſee 2 *Sam.* vi. 17.

℣. 2. *Then David ſaid*, &c.] Either within himſelf, or to his miniſters and courtiers about him: *None ought to carry the ark of God, but the Levites*; he ſaw his former miſtake in employing thoſe that were not *Levites* in bringing up the ark from *Kirjath-jearim*, and in bringing it in a cart, and not on the ſhoulders of the *Levites*, and ſo miſcarried in his attempt, 2 *Sam.* vi. and perhaps had ſince more diligently conſulted the law of God about this matter: *for them hath the Lord choſen to carry the ark of God, and to miniſter unto him for ever*: as long as the *Levitical* diſpenſation laſted, as appears from *Numb.* i. 50. and iv. 15. and vii. 9.

℣. 3. *And David gathered all Iſrael together to Jeruſalem*, &c.] The chief and heads of the people: *to bring up the ark of the Lord*; from the houſe of *Obed-edom*, where it had been three months, and for the ſake of which his houſe was bleſſed, and which *David* heard of; and this encouraged him to take this ſtep to fetch it from thence: *unto his place, which he had prepared for it*; ℣. 1. ſee 2 *Sam.* vi. 12. 17.

℣. 4—10. *And David aſſembled the children of Aaron, and the Levites.*] Whoſe buſineſs it was to bear the ark when there was any occaſion for it: and from hence to the end of ℣. 10. an account is given of the *Levites*, and their number employed in this affair: *of the ſons of Kohath*; a ſon of *Levi*, that is, of his poſterity; for his immediate ſons, and ſo thoſe of the reſt after-mentioned, had been dead ages ago; the principal of thoſe, at this preſent time, was *Uriel*, and his kindred, or thoſe of the ſame family with him, were 120: of thoſe of *Merari*, another ſon of *Levi*, the chief was *Aſaiah*, with 220 of his relations: of thoſe of *Gerſhon*, another ſon of *Levi*, was *Joel*, and his brethren were 130: of the poſterity of *Elizaphan*, a grandſon of *Kohath*, *Exod.* vi. 18. 22. the moſt noted was *Shemaiah*, who had 200 of his family with him: and of thoſe of *Hebron*, the ſon of *Kohath*, *Exod.* vi. 18. *Eliel* was the moſt famous, and he had 80 of his kindred with him: and of thoſe of *Uzziel*, another ſon of *Kohath* in a different line from *Elizaphan*, who alſo was a ſon of *Uzziel*, was *Amminadab* the chief, who had 112 of his kindred with him: the number of *Levites*, in all, gathered together, were 862, beſides their chiefs.

℣. 11. *And David called for Zadok and Abiathar the prieſts*, &c.] See 2 *Sam.* viii. 17. and xv. 27. 29. 1 *Kings* iv. 4. *and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab*; the ſix chiefs before-mentioned.

℣. 12. *And he ſaid unto them, Ye* are *the chief of the fathers of the Levites*, &c.] Of the families of the *Levites*, heads of their fathers houſes: *ſanctify yourſelves*, both *ye and your brethren*; reſpectively under each, whoſe numbers are before given, by waſhing their bodies and cloaths, and abſtaining from their wives: *that you may bring up the ark of the Lord God of Iſrael, unto* the place that *I have prepared for it*; 2 *Sam.* vi. 17.

℣. 13. *For becauſe ye* did it *not at the firſt*, &c.] Did not ſanctify themſelves, as the ſupplement in our verſion directs; but rather the ſenſe is, ye were not there at firſt, when the ark was brought from *Kirjath-jearim* as far as the houſe of *Obed-edom*, as they ſhould have been; they were not then employed, as was their buſineſs, and therefore *the Lord our God made a breach upon us*; by ſmiting *Uzzah* with death, who was no *Levite*, and touched the ark, which is called his *error*, and for which God ſmote him, 2 *Sam.* vi. 7. on which place *Lud. Capellus* obſerves, the word *Shal*, we there render *error*, ſignifies *a diſeaſe* in the *Arabic* language, and might formerly deſign a ſudden one with the *Hebrew*; as an apoplexy; and ſo the ſenſe be, that God ſmote *Uzzah* with an apoplexy, of which he ſuddenly died: *for that we ſought him not after the due order*; but inſtead of employing the *Levites* to carry the ark on their ſhoulders, it was put upon a cart.

℣. 14. *So the prieſts and the Levites ſanctified themſelves*, &c.] As they were ordered, and in the manner they ſhould: *to bring up the ark of the Lord God of Iſrael*; for though it was chiefly the work of the *Levites*, yet the prieſts might do it, and ſometimes did, ſee *Joſh.* iii. 13, 14. and vi. 6.

℣. 15. *And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord.*] Not only bare it on their ſhoulders, but with the ſtaves in it, which reſted on their ſhoulders, ſee *Numb.* vii. 9. *Exod.* xxv. 14. the reaſon of this command, that the ark ſhould be carried on mens ſhoulders, and not in any carriage, according to *Maimonides* [h], was both for the honour of it, and leſt its form and ſtructure ſhould be any ways damaged.

℣. 16. *And David ſpake to the chief of the Levites*, &c.] The ſix before-mentioned, ℣. 11. *to appoint their brethren* to be *the ſingers*; before the ark, as they brought it up: *with inſtruments of muſick, pſalteries, and harps, and cymbals*; which were uſed in thoſe times, ſee 2 *Sam.* vi. 5. and ch. xiii. 8. *ſounding, by lifting up the voice with joy*; the inſtrumental muſic was to be attended with vocal muſic, and that very ſonorous and loud, and performed with all tokens of inward joy and gladneſs, as the occaſion required.

℣. 17. *So the Levites appointed Heman the ſon of Joel*, &c.] The grandſon of *Samuel* the prophet, ch. vi. 33. *and of his brethren, Aſaph the ſon of Berechiah*; a famous ſinger, often mentioned in the pſalms, ch. vi. 39. *and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah*; the ſame with the ſon of *Kiſhi*, ch. vi. 44. theſe were the chief of the ſingers.

℣. 18. *And with them their brethren of the ſecond* degree, *&c.*] Who were next unto them, both in office and ſkill in ſinging: the fourteen following, *Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, the porters*; who, when they were not employed in ſinging, were doorkeepers of the ſanctuary; either they had been porters at the tabernacle in *Gibeon*, or were ſo after the ark was placed in the tabernacle *David* prepared for it.

℣. 19. *So the ſingers, Heman, Aſaph, and Ethan*, &c.] The three principal of them: theſe were appointed

[h] Moreh Nevochim, par. 3. c. 45. p. 479.

ed *to ſound with cymbals of braſs*; for as there were three ſorts of muſical inſtruments, ℣. 16. theſe three chief ſingers had one of thoſe inſtruments appropriated to them, one of which were the cymbals of braſs, to which the apoſtle alludes, 1 *Cor.* xiii. 1.

℣. 20. *And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſaiah, and Benaiah*, &c.] Who were eight of the ſecond degree; *Aziel* is the ſame with *Jaaziel*, ℣. 18. and *Ben* is left out, in whoſe room *Azaziah*, in the next verſe, ſeems to be put; *Ben* is thought to be ſick or dead before they came to execute their office, and whom the father of *Kimchi* takes to be the ſame with him who is expreſſed in the title of *Pſ.* ix. which title is, on *Muth Labben*, or the death of *Ben*: theſe were appointed to ſound *with pſalteries on Alamoth*; pſalteries were another kind of inſtruments of muſic; and *Alamoth*, was either the beginning of a ſong, to the tune of which thoſe inſtruments played, or the tune itſelf, and the note of it; either the treble or counter-tenor, a ſhrill ſound, like that of organs, which this word ſometimes ſignifies, ſee *Pſ.* xlvi. title.

℣. 21. *And Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah*, &c.] Theſe ſix were appointed to ſound: *with harps on the Sheminith to excel*; which *Sheminith* ſome take to be an harp with eight ſtrings, or the beginning of a ſong, or a muſical tone, the baſe; ſee the title of *Pſ.* vi.

℣. 22. *And Chenaniah chief of the Levites* was *for ſong*, &c.] But the chief for the ſong were *Heman*, *Aſaph*, and *Ethan*; rather *for the burden*, as the *Targum*; for the lifting up and bearing the ark: *he inſtructed about the ſong*; or about the taking up and bearing the burden, the ark; directing when to take it up, and how far to go with it, and then reſt: *becauſe he* was *ſkilful*; a wiſe and prudent man in all things, and ſo proper to direct in this buſineſs.

℣. 23. *And Berechiah, and Elkanah* were *doorkeepers for the ark*, &c.] Either whilſt it was at *Kirjath-jearim*, and at *Obed-edom*'s houſe; or rather after it was put in the tabernacle *David* had prepared for it; though it may be beſt of all to underſtand it, that thoſe, as it was carrying, went before it, to keep the people from preſſing to it, and gazing on it.

℣. 24. *And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God*, &c.] With the ſilver trumpets; one uſe of which was to blow with when the camps and ark of the Lord moved, *Numb.* x. 5, 6. *and Obed-edom, and Jehiah* were *door-keepers for the ark*; they went behind it, as the others before it, for the ſame purpoſe, as it was bringing up.

℣. 25. *So David and the elders of Iſrael, and the captains over thouſands*, &c.] He and the principal men of the nation, and the officers of the army or militia: *went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy*; with all demonſtrations of it; for which purpoſe, ſuch a band of muſic was prepared, as before deſcribed.

℣. 26. *And it came to paſs when God helped the Levites that bare the ark of the covenant of the Lord*, &c.] Not merely granted them bodily ſtrength to carry it, which did not require a great deal; but helped them to carry it with chearfulneſs, and without fear, and ſo as to commit no error, nor in any reſpect provoke his diſpleaſure, as when it was brought before from *Kirjath-jearim*: *that they offered ſeven bullocks and ſeven rams*; by way of thanksgiving, beſides what *David* offered; and this was done by the way, ſee 2 *Sam.* vi. 13.

℣. 27. *And David* was *clothed with a robe of fine linen*, &c.] For though a king, he being among the ſingers, was clothed as they; for ſo it follows: *and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong*; or of thoſe that bore the burden, the ark, as the *Targum*: *with the ſingers*; all were clothed in robes of fine linen: *David alſo* had *upon him an ephod of linen*: which he had beſides his linen robe, and was over it; and being a ſhorter and ſtraiter garment, it bound the other cloſer to him; though ſome think this is explanative of the former, and deſigns the ſame, and is what others beſides prieſts, were, on occaſion, allowed to wear, ſee 1 *Sam.* ii. 18.

℣. 28. *Thus all Iſrael brought up the ark of the covenant of the Lord with ſhouting*, &c.] See 2 *Sam.* vi. 15.

℣. 29. *And it came to paſs* as *the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window*, &c.] Of the palace, to ſee the proceſſion, ſee 2 *Sam.* vi. 16. 20, 21, 22, 23. where not only this circumſtance is related, and the inward contempt ſhe had *David* in, becauſe of his behaviour, but alſo what ſhe ſaid, and what *David* returned in anſwer to it.

CHAP. XVI.

THIS chapter relates, that *David* offered ſacrifices when the ark was brought into his city; ℣. 1, 2, 3. who were the ſingers he appointed to ſing before it continually, ℣. 4, 5, 6. and the ſong he that day compoſed and delivered to them to ſing, ℣. 7—36. and that he appointed not only proper perſons to miniſter before the ark, but alſo before the tabernacle at *Gibeon*, ℣. 37—43.

℣. 1, 2, 3. *So they brought the ark of God*, &c.] What is contained in theſe three verſes is the ſame with 2 *Sam.* vi. 17, 18, 19. ſee the notes there.

℣. 4. *And he appointed* certain *of the Levites to miniſter before the ark of the Lord*, &c.] By ſinging the praiſes of God: *and to record*; or bring to remembrance; to commemorate in a ſong the great and good things God had done for *Iſrael* as a people: *and to thank, and praiſe the Lord God of Iſrael*; for all his benefits, and the bleſſings of his goodneſs beſtowed on them.

℣. 5. *Aſaph the chief*, &c.] Of thoſe that were now appointed; otherwiſe of the three principal ſingers, *Heman* was the chief, and *Aſaph* next, ch. vi. 33. 39. and next to him *Zechariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel with pſalteries, and with harps*; to play upon them before the ark at the ſame time the pſalms and ſongs were vocally ſung; the above perſons are ſuch as are named before, ch. xv. 18. 20, 21. *but Aſaph made a ſound with cymbals*; he ſtruck and played upon them, ſee ch. xv. 19.

℣. 6.

℣. 6. *Benaiah alſo and Jahaziel the prieſts*, &c.] Theſe were appointed to blow *with trumpets continually before the ark of the covenant of the Lord*; morning and evening.

℣. 7. *Then on that day*, &c.] The ark was brought to *Zion*, and the above perſons appointed to miniſter before it: *David delivered firſt* this pſalm *to thank the Lord, into the hand of Aſaph and his brethren*; to be ſung by them now, and on every proper occaſion; and this ſeems to be the firſt that was delivered to them; afterwards there were many more, as the titles of the pſalms ſhew; the following is compoſed of part of two others, as they now ſtand in the book of pſalms. From hence, to the end of ℣. 22. is the ſame with *Pſ.* cv. 1—15. with a little variation, ſee the notes there; and from thence to the end of ℣. 33. is *Pſ.* xcvi. which ſee; and ℣. 34. is the ſame with *Pſ.* cvi. 1. and cvii. 1. ſee the notes there.

℣. 35, 36. *And ſay ye, ſave us, O God of our ſalvation*, &c.] The author of temporal, ſpiritual, and eternal ſalvation; the words are a direction to the ſingers, and thoſe that ſung with them, to expreſs the prayer and doxology in the next verſe, which both are the ſame with *Pſ.* cvi. 47, 48. ſee the notes there; which *David* directed by a ſpirit of prophecy, foreſeeing the people of *Iſrael* would be in captivity among the heathens; tho' ſome think theſe were added by *Ezra*; for tho' there was in his time a return from the captivity, yet many ſtill remained in it.

℣. 37. *So he left there before the ark of the covenant of the Lord Aſaph and his brethren*, &c.] Whom he, that is *David*, had appointed for the ſervice of it: *to miniſter before the ark continually*; in ſinging the praiſes of God: *as every day's work required*; at the time of the morning and evening-ſacrifice, as *Jarchi* and *Kimchi* interpret it.

℣. 38. *And Obed-edom, with their brethren*, 68, &c.] The *Levites*, the brethren of *Aſaph* and *Obed-edom*, theſe were left before the ark to miniſter there: *Obed-edom, alſo the ſon of Jeduthun*; or *Ethan*, which ſome take to be another *Obed-edom*; but the *vau* may be explanative, *even Obed-edom*: *and Hoſah* to be *porters*; theſe he left to be door-keepers of the ark.

℣. 39. *And Zadok the prieſt and his brethren the prieſts*, &c.] Theſe he left, having appointed them to be *before the tabernacle of the Lord, in the high place that* was *at Gibeon*; namely, the tabernacle of *Moſes*, which was removed from *Nob* thither in the days of *Saul*, and continued there to the times of *Solomon*, ch. xxi. 28. 1 *Kings* iii. 4. and viii. 4.

℣. 40. *To offer burnt-offerings unto the Lord*, &c.] Which was the work of the prieſts only to do: *upon the altar of burnt-offering continually morning and evening*; the lambs of the daily ſacrifice, which were a burnt-offering, and only to be offered on the brazen altar at the tabernacle: *and to* do *according to all that is written in the law of the Lord, which he commanded Iſrael*; with regard to them, and all other ſacrifices, ſee *Exod.* xxix. 38—42.

℣. 41. *And with them*, &c.] That is, with *Zadok*, and the prieſts with him at *Gibeon*: he left *Heman and Jeduthun*; or *Ethan*, two principal ſingers: *and the reſt* that were *choſen, who were expreſſed by name*; ſee ℣. 18, 20, 21. *to give thanks to the Lord, becauſe his mercy endureth for ever*; to praiſe him for his benefits, flowing from his grace and mercy continually.

℣. 42. *And with them Heman and Jeduthun with trumpets, and cymbals*, &c.] Or with them were the trumpets and cymbals, as *Kimchi*; or as *Piſcator* ſupplies it, with them he *left* the trumpets and cymbals: *for thoſe that ſhould make a ſound*; by ſtriking upon them: *and muſical inſtruments of God*; ſacred ones, ſuch as were devoted to his ſervice, as pſalteries and harps; the *Syriac* and *Arabic* verſions carry the ſenſe of the words quite differently, that theſe men did not ſing with thoſe muſical inſtruments, but with a pleaſant voice, and with pure and acceptable prayers, in humility and uprightneſs, glorified God: *and the ſons of Jeduthun* were *porters*; at the tabernacle in *Gibeon*.

℣. 43. *And all the people departed every man to his houſe*, &c.] Having accompanied the ark to its place, and having praiſed the Lord for it, and been refreſhed with food, ſee 2 *Sam.* vi. 19. *and David returned to bleſs his houſe*; his family; the *Targum* is, "to bleſs the people;" ſee 2 *Sam.* vi. 20.

CHAP. XVII.

THIS chapter contains an account of *David*'s intention to built an houſe for God, which he ſignified to *Nathan* the prophet, who firſt encouraged him to it; but afterwards was ſent by the Lord to him with an order to deſiſt from it, aſſuring him at the ſame time that his ſon ſhould build it, and that his own houſe and kingdom ſhould be eſtabliſhed for ever; for which *David* expreſſed great thankfulneſs, the whole of which is related in 2 *Sam.* vii. with ſome little variation, ſee the notes there; only one thing has ſince occurred, which I would juſt take notice of, that here, ℣. 5. as there alſo, it is ſaid by the Lord, that he had *not dwelt in an houſe ſince the day* he *brought up Iſrael out of Egypt*; which ſeems to ſuggeſt that he had dwelt in one before, as has been hinted on 2 *Sam.* vii. 6. even whilſt the people of *Iſrael* were in *Egypt*, though it is no where mentioned by *Moſes*, or any other writer; yet it is not unreaſonable to ſuppoſe it; for as the anceſtors of the *Iſraelites*, *Abraham*, *Iſaac* and *Jacob*, when only travellers from place to place, built altars for God where-ever they came; ſo their poſterity, 'tis highly probable, not only did the ſame, but when they found themſelves ſettled in *Egypt*, in the land of *Goſhen*, might build places of worſhip; and when we conſider the wealth of *Joſeph*, and his family, and indeed of all *Iſrael*, who enjoyed for many years great plenty, proſperity and liberty before their ſervitude, the vaſt numbers they increaſed to, and the long continuance of them in *Egypt*, more than 200 years; it will not ſeem ſtrange that they ſhould build houſes for religious worſhip, and even one grand and ſplendid for public ſervice, to which alſo they might be led by the example of the *Egyptians*; who, as *Herodotus* ſays [1], were the firſt that erected altars, images, and temples to the gods, and who in the times of *Joſeph* had one at *On*, where his father-in-law officiated as prieſt, *Gen.* xli. 45. or rather to this they might be directed

[1] Euterpe, ſive, l. 2. c. 4.

rected by some hints and instructions of their father *Jacob* before his death, who it is certain had a notion of a *Bethel*, an house for the public worship of God, *Gen.* xxviii. 17, 19, 22. and xxxv. 1. and I find a learned man [k] of our own nation of this opinion, and which he founds upon this passage; and he supposes the house God dwelt in in *Egypt*, was not a tent of goat's hair, as in the wilderness, but a structure of stones or bricks, a firm and stable house, such an one as *Abraham* built at *Damascus* when settled there; which continued to the times of *Augustus Cæsar*, as related by *Nicholas* of *Damascus* [l].

CHAP. XVIII, XIX, XX, XXI.

THE xviiith and xixth chapters are the same with 2 *Sam.* viii. x. with very little variations, which are observed in the notes on them, to which the reader is referred; and ch. xxth

AGREES with various passages in the *second* Book of *Samuel*; ℣. 1. with ch. xi. 1. and ℣. 2, 3. with ch. xii. 31, 32. and the rest, to the end of it with ch. xxi. 15—22. What differences there are, are observed in the notes on those passages, which see. And ch. xxiist,

EXCEPTING the three last verses, is contained in 2 *Sam.* xxiv. with some few variations, which are there observed; see the notes there.

℣. 28. *At that time when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite*, &c.] The same with *Araunah*, 2 *Sam.* xxiv. 16. with some small variation of the letters, and are of the same signification; both signifying the *Ornus*, as *Hillerus* [m] observes, the pine-tree or ash; see *Is.* xliv. 14. in whose threshing-floor *David* now was, and where he had been praying and sacrificing; and God had accepted his prayer, as the *Targum*, and had answered him, by causing fire to come down on the sacrifice and consume it, and by ordering the angel to put up his sword in its sheath: *then he sacrificed there*; again by the priests, and continued to do so, for he had sacrificed there before, ℣. 26. and finding his sacrifices in that place were acceptable, he repeated them, and did not go to *Gibeon*, as follows.

℣. 29. *For the tabernacle of the Lord which Moses made*, &c.] Or ordered to be made by the command of God, and according to his direction: *and the altar of burnt-offerings*, were *at that season in the high place at Gibeon*; which was four or five miles from *Jerusalem*, and too far for *David* to go in that time of extremity; though he must have gone thither to sacrifice, had not the Lord bid him build an altar on the threshing-floor; for there was the altar of burnt-offering, on which only, according to the law of *Moses*, sacrifices were to be offered: this high place is, in the *Targum*, called the sanctuary, it including, as *Kimchi* observes, the whole house, the tabernacle, and the altar in it; which had been here, and at *Nob*, 57 years, as the *Jewish* writers say [n].

℣. 30. *But David could not go before it to enquire of God*, &c.] Which yet was the proper place to seek the Lord in: the reason follows, *for he was afraid, because of the sword of the angel of the Lord*; which had so terrified him, that he was so weak that he could not go; and he feared, that should he attempt to go, whilst he was going thither, at such a distance, the angel would make a terrible slaughter in *Jerusalem*, and therefore he durst not go and leave it; and besides, as the Lord had commanded him to build an altar there, he might fear it would displease him, should he depart from it; and the rather, as hereby he pointed out to him the place where the temple should be built, and sacrifices offered, as appears from what he says in the beginning of the next chapter.

CHAP. XXII.

IN this chapter we read of the place *David* pitched upon by divine direction for building the temple on, ℣. 1. the preparation he made of artificers to build it, and of matter to build it of, as iron, brass and wood, ℣. 2—5. the charge and instructions he gave to *Solomon* to set about it, ℣. 6—16. and to the princes of *Israel* to assist him in it, ℣. 17—19.

℣. 1. *Then David said*, &c.] Within himself, or to some principal persons about him: *this is the house of the Lord God*; the place where the temple was to be built, hinted at in *Deut.* xii. 5. and elsewhere; the meaning is, here, or in *this* place, shall be the house of God, so *Noldius* [o], for as yet there were none; but it was now made known to *David*, that here it should be built, and so the words in 2 *Chron* iii. 1. should be rendered, *then Solomon began to build the house of the Lord in Jerusalem, which was shewn to David his father, which he prepared in the place of David*, that which he bought *in the threshing-floor of Ornan the Jebusite: and this* is *the altar of the burnt-offering for Israel*; not which he had built here; but this was the place where one should be built for the people of *Israel* to bring their offerings to, and to be here offered for them by the priests: this he said by a divine impulse upon his mind, or which he concluded from the acceptance of his sacrifice here, signified by fire that came down from heaven and consumed it; and this being in the threshing-floor of the *Jebusites*, might prefigure the church of God to be built up among the *Gentiles*.

℣. 2. *And David commanded to gather together the strangers that* were *in the land of Israel*, &c.] The proselytes, as the *Septuagint* and *Vulgate Latin* ver-

[k] Dickinson. Physic. vet. & vera, c. 19. §. 24. [l] Apud Joseph. Antiq. l. 1. c. 7. §. 2. [m] Onomastic. Sacr. p. 529, 530. [n] Maimon. & Bartenora in Misn. Zebachim, c. 14. §. 7. [o] Ebr. Concord. part. p. 352. No. 1257.

verſions; that is, proſelytes of the gate, who ſubmitted to the ſeven precepts of *Noah*, were admitted to dwell in the cities of *Iſrael*, ſee *Gen.* ix. 4. and theſe were ordered to be got together to be employed in building the temple, and making preparations for it; and that partly, becauſe they were better artificers than the *Iſraelites*, who were chiefly employed in huſbandry and cattle, and partly that the *Iſraelites*, who were freemen, might not be put to hard ſervice; but chiefly this was for the ſake of a myſtery in it, denoting that the *Gentiles* would be concerned in building the ſpiritual houſe and church of God, the temple was a type and figure of, ſee *Zech.* vi. 15. *and he ſet maſons to hew wrought ſtones to build the houſe of God*; to dig them out of the quarries, and fit them for the building.

℣. 3. *And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings*, &c.] Great plenty of iron to make nails of for joining the boards together, of which the doors and gates were to be made, and for the faſtening of the hinges of them: *and braſs in abundance without weight*; for making the altar of braſs, and the laver of braſs, and other veſſels. Braſs was much uſed by the heathens in ſacred things, as *Macrobius*[p] obſerves.

℣. 4. *Alſo cedar-trees in abundance*, &c.] To be ſawed into boards and planks for the cieling, wainſcotting and flooring of the temple, and other things: *for the Zidonians, and they of Tyre, brought much cedar-wood to David*; from mount *Lebanon*, which was chiefly in their poſſeſſion; and which they did either of themſelves as a free gift and preſent to him, or at his requeſt, for which he paid them; and this is another thing pre-figuring the help of the *Gentiles* in building up the church of Chriſt in goſpel-times.

℣. 5. *And David ſaid, Solomon my ſon is young and tender*, &c.] *Jarchi* ſuppoſes he was about 12 years of age, though he obſerves that the ſame word is uſed of *Joſhua* when 42 years of age; it is probable *Solomon* might be now about 20: *and the houſe* that is *to be builded for the Lord*, muſt be *exceeding magnificent, of fame and of glory throughout all countries*; and ſuch was the temple built by *Solomon*; it was renowned throughout the whole earth; never was there a temple equal to it, no not the famous temple of *Diana* at *Epheſus*, built by the aſſiſtance of many kings, and at the expence of all *Aſia*, and was 200 years in building: *I will* therefore *now make preparation for it*; ſeeing his ſon was ſo young, and this building to be ſo magnificent, though he himſelf was not admitted to build it: *ſo David prepared abundantly before his death*; of which we have an after-account in this chapter, and more largely in ch. xxviii. and xxix.

℣. 6. *Then he called for Solomon his ſon*, &c.] To be brought before him: *and charged him to build an houſe for the Lord God of Iſrael*; which charge was given a little before his death, after he had made great preparations for this work, as appears from ℣. 5, 14, 15, 16.

℣. 7. *And David ſaid to Solomon*, &c.] When brought into his preſence: *my ſon, as for me, it was in my mind to build an houſe unto the name of the Lord my God*; he was diſpoſed and inclined to it, and was once determined upon it, ſee 2 *Sam.* vii. 2, 3.

℣. 8. *But the word of the Lord came to me*, &c.] The word of prophecy, as the *Targum*, by the mouth of *Nathan* the prophet: *ſaying*; as follows, which though not expreſſed in the book of *Samuel* before referred to, is here recorded by divine inſpiration: *thou haſt ſhed blood abundantly*; *Kimchi* thinks this refers to the blood of *Uriah*, and thoſe gallant men that were ſlain with him, and to the prieſts ſlain by the order of *Saul*, which *David* was the occaſion of, or accidental cauſe of, 1 *Sam.* xxii. 22. and to many good men among the *Gentiles*; though it was the intention of the Lord to conſume the wicked among them, that they might not prevail over *Iſrael*: *and haſt made great wars*; with the *Philiſtines*, *Moabites*, &c. *thou ſhall not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight*; an intimation this, that the church of God, of which this houſe was a type, was to be built by Chriſt, the prince of peace, and to be ſupported and maintained not by force of arms, and by ſpilling of blood, as the religion of *Mahomet*, but by the preaching of the goſpel of peace.

℣. 9. *Behold, a ſon ſhall be born to thee*, &c.] For this was ſaid to *David* before the birth of *Solomon*, ſee 2 *Sam* vii. 12, 13. and xii. 24. *who ſhall be a man of reſt, and I will give him reſt from all his enemies round about*; and ſo ſhould be at leiſure for ſuch a work, and his people enjoy great proſperity and riches, and ſo be capable of contributing largely and liberally to it: *for his name ſhall be Solomon*; which ſignifies peace, and is one of the ſix perſons that had their names given them before they were born, as the *Jews* obſerve[q]: *and I will give peace and quietneſs unto Iſrael in his days*; and ſo a proper time to begin and carry on ſuch a work; of the fulfilment of this prophecy, ſee 1 *Kings* iv. 24, 25. and v. 3, 4.

℣. 10. *He ſhall build an houſe for my name*, &c.] For the worſhip of God, and for his honour and glory: *and he ſhall be my ſon, and I will be his father*; ſee 2 *Sam.* vii. 13, 14. and which is applied to Chriſt, *Heb.* i. 5. *and I will eſtabliſh the throne of his kingdom over Iſrael for ever*; that is, for a long time in his poſterity; and which will have its fulfilment in Chriſt, his antitype, in the utmoſt ſenſe of the expreſſion, whoſe kingdom is an everlaſting kingdom, and his throne for ever and ever, *Luke* i. 32, 33. *Heb.* i. 8.

℣. 11. *Now, my ſon, the Lord be with thee*, &c.] Or *ſhall be with thee*[r], as ſome; and if it be conſidered as a prayer, it was no doubt a prayer of faith; the *Targum* is, "may the Word of the Lord be thine help:" *and proſper thee*; may ſucceſs attend thee: *and build the houſe of the Lord thy God, as he hath ſaid of thee*; foretold he ſhould, and therefore would aſſiſt him to do it, which was an encouragement to go about it.

℣. 12. *Only the Lord give thee wiſdom and underſtanding*, &c.] To manage and conduct an affair of ſuch importance, as well as to govern the people as follows: *and give thee charge concerning Iſrael*; or, *when he gives*, commits the charge of them to thee, ſets thee king over them: *that thou mayeſt keep the law of the Lord thy God*; have wiſdom and underſtanding to do that, and make that the rule of all thine actions, private and public, in thine own houſe, in the houſe of God, and in all

[p] Saturnal. l. 5. c. 19.

[q] Pirke Eliezer, c. 32.

[r] יהי erit, Pagninus, Montanus; futurus eſt, Junius & Tremellius, Piſcator.

all things relative to that, and in the government of the nation.

℣. 13. *Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes*, &c.] See 1 *Kings* ii. 2, 3. where the ſame things are ſaid as here; which ſhews that this was ſpoken by *David* a little before his death.

℣. 14. *Now behold in my trouble*, &c.] Or affliction, which had attended him, through the greater part of his reign, partly through wars abroad, and partly through rebellions and inſurrections at home: or, *in my poverty* [a]; living in a frugal way, as if he had been a poor man, in order to lay up money for this purpoſe: *I have prepared for the houſe of the Lord*; for the building of it, and for things to be uſed in it: 100,000 *talents of gold, and* 1,000,000 *talents of ſilver*; a prodigious ſum, be it reckoned as it will; the gold, according to *Scheuckzer* [b] was anſwerable to 1,222,000,000 ducats of gold; according to *Waſcrus* [c] the talents of gold made 600 millions of *Hungarian* pieces of gold, or 6000 tons of gold; our *Brerewood* [d] makes them to amount to 450,000,000 pounds; but this being a ſum ſo exceſſive large as what exceeds the riches of any monarch read of in hiſtory, he thinks [e] the word *Kikkar* ſignifies a maſs or cake of gold of an uncertain value; or that this talent was of a leſſer value than the *Moſaic* one, as there were ſmall talents in the times of *Homer* [f], as he obſerves, and ſome of different worth in various countries. The ſilver, taking gold to be in proportion to ſilver, as 10 to 1, as it formerly was, is juſt of the ſame value with the gold; but *Brerewood* who takes it to be as 12 to 1, computes it at 375,000,000 pounds; but the proportion of gold to ſilver is now grown, as biſhop *Cumberland* obſerves [g], to above 14 to 1. According to *Scheuchzer* the ſilver talents amounted to 4,500,000,000 imperials or rix-dollars; according to *Witſius* [h] the gold and ſilver both amounted to 3000 and 900 millions of pieces of gold; but *Joſephus* [i] has reduced theſe ſums very much, making them to be 10,000 talents of gold, and 100,000 of ſilver. Dr. *Prideaux* [k] ſays that what is ſaid to be given by *David* here, and in ch. xxix. 3, 4, 5. and by his princes, ℣. 6, 7, 8. if valued by the *Moſaic* talent, exceeded the value of 800 millions of our money, which was enough to have built the whole temple of ſolid ſilver: *and of braſs and iron without weight, for it is in abundance*; there was ſo much of both, that it was too much trouble to take the weight and value of them: *timber alſo and ſtone have I prepared*; ſee ℣. 2—4. *and thou mayeſt add thereunto*; which might eaſily be obtained, there being not a ſufficiency of either of them prepared for the work.

℣. 15. *Moreover*, there are *workmen with thee in abundance*, &c.] All the ſtrangers in the land being gathered by the order of *David*, ℣. 2. who were ſkilled in all manner of work as follows: *hewers and workers of ſtone and timber*; maſons and carpenters: *and all manner of cunning men for every manner of work*; joiners, carvers, &c.

℣. 16. *Of the gold, the ſilver, and the braſs, and the iron*, &c.] That is, the cunning artificers were ſkilful to work in each of theſe, ſome in gold and ſilver, others in braſs and iron: *there is no number*; either of the workmen, or of theſe materials; which yet muſt be reſtrained to the braſs and iron, for the gold and ſilver are numbered, but not the braſs and iron, ℣. 14. *ariſe therefore and be doing*; not that he ſhould ſet about, and begin the building the temple directly; but as ſoon as he could after he came to the throne, and not neglect and delay it: *and the Lord be with thee*; as in ℣. 11. and here as there the *Targum* is, "may the Word of the Lord be thy help."

℣. 17. *David alſo commanded all the princes of Iſrael*, &c.] His courtiers and nobles that were about him: *to help Solomon his ſon*; by their advice, and with their purſes, ſhould he need them, and by overlooking the workmen, directing and encouraging them: *ſaying*; as follows.

℣. 18. *Is not the Lord your God with you*, &c.] Bleſſing them with wealth and riches: *and hath he not given you reſt on every ſide?* from all enemies within and without; ſo that they had peace and quietneſs, and leiſure to attend the ſervice he recommended to them: *for he hath given the inhabitants of the land into my hand*; meaning the reſt of the *Canaanites*, who before were unſubdued, as even the *Jebuſites* in *Jeruſalem*: *and the land is ſubdued before the Lord, and before his people*; and the extent of it carried to its utmoſt bounds, as God had promiſed.

℣. 19. *Now ſet your heart and your ſoul to ſeek the Lord your God*, &c.] His honour and glory, moſt ſincerely and cordially, and to the utmoſt of their power: *ariſe ye, and build ye the ſanctuary of the Lord God*; aſſiſt therein, and encourage the work as much as they were able, without delay: *to bring the ark of the covenant of the Lord*; which was now in a tent of *David*'s erecting and pitching: *and the holy veſſels of God*; which were in the tabernacle at *Gibeon*: *into the houſe that is to be built to the name of the Lord*; that ſo they might be together, and made uſe of; which in times paſt had been ſeparated, and much neglected.

CHAP. XXIII.

IN this chapter *David* makes *Solomon* king, ℣. 1. calls together the princes, prieſts, and *Levites*, numbers the latter, and aſſigns them their proper work, ℣. 2—5. divides them into 3 claſſes, ℣. 6—23. when the number of them was taken from 20 years of age, and upwards; the reaſons of which are given, partly from the reſt the land enjoyed, and partly from the ſeveral branches of their work and office in the temple, ℣. 24—32.

℣. 1. *So when David was old and full of days*, &c.] Perhaps was now in the laſt year of his age, about 70 years old, though before he was bed-rid; ſee ch. xxviii. 2. *he made Solomon his ſon king over Iſrael*; declared him to be his ſucceſſor; this was before the affair of *Adonijah*, for then he ordered him to be anointed king, and placed on the throne; and this aggravated the rebellion of *Adonijah*,

[a] בעניי in paupertate mea, V. L. Heb. l. 2. c. 18.
[b] Phyſica Sacra, vol. 4. p. 631.
[c] De Antiqu. Num. ταλαντον. no. §. 17.
[d] De pond. & pret. vet. Num. c. 5.
[e] Ib. c 6.
[f] Vid. Suidam in voce
[g] Scripture Weights and Meaſures, ch. iv. p. 121.
[h] Miſcell. Sacr. 2. Exercit.
[i] Antiqu. l. 7. c. 14. §. 2.
[k] Connection, part 1. p. 6.

jah, that it was againſt rhe declared and known will of his father.

℣. 2. *And he gathered together all the princes of Iſrael*, &c.] Ordered them to be aſſembled, partly to acquaint them with his will and pleaſure, that *Solomon* ſhould ſucceed him in the kingdom; and partly to ſettle the order of the work and ſervice of the temple; and therefore theſe were convened *with the prieſts and Levites*; to aſſign to them their reſpective places and offices.

℣. 3. *Now the Levites were numbered from the age of thirty years, and upward*, &c.] So they were numbered in the days of *Moſes*, and by his order, and ſo they were now at firſt; though afterwards there was a new reckoning of them, ℣. 24. *and their number by their poſts*; or according to their heads: *man by man was* 38,000; which vaſtly exceeds the number in the times of *Moſes*; ſee *Numb.* iv. 47, 48. but then thoſe above 50 years of age were not numbered, as they now might; ſince their work in the temple would be much more eaſy, no burdens to carry, as the ark, the veſſels, *&c.*

℣. 4. *Of which* 24,000 were to *ſet forward the work of the houſe of the Lord*, &c.] To prepare for the work of the prieſts by ſlaying the ſacrifices, flaying them, cutting them in pieces, and waſhing them, and bringing them to the altar; 1000 of theſe ſerved weekly in their turns: *and* 6000 were *officers and judges*; that acted as juſtices of the peace in the ſeveral parts of the country, heard cauſes and adminiſtered juſtice to the people, being trained up in and acquainted with the laws of God, civil as well as eccleſiaſtic; ſome were more properly judges, and others executioners of their ſentence; ſee *Deut.* xvi. 18. and xvii. 9.

℣. 5. *Moreover* 4000 were *porters*, &c.] At the eaſt, north, and ſouth gates of the temple, in their turns: *and* 4000 *praiſed the Lord with the inſtruments*; were ſingers in the temple, which in all made up 38000: *which I made* ſaid *David to praiſe* therewith; which inſtruments he deviſed and ordered to be made to praiſe the Lord with; ſee 2 *Chron.* xxix. 26. *Neh.* xii. 36.

℣. 6. *And David divided them into courſes among the ſons of Levi*, &c.] Into three claſſes, according to the number of them, which follow, namely: *Gerſhon, Kohath, and Merari*; ſee *Exod.* vi. 16.

℣. 7. *Of the Gerſhonites* were *Laadan and Shimei*;] Theſe two were the immediate poſterity of *Gerſhon*; are the ſame with *Libni* and *Shimhi*, and heads of families, *Exod.* vi. 17.

℣. 8. *The ſons of Laadan, the chief* was *Jehiah, and Zetham, and Joel*;] Not his immediate ſons, but ſome that deſcended from him.

℣. 9. *The ſons of Shimei*, &c.] Not him that was the ſon of *Gerſhon*, but a deſcendent of *Laadan*, his ſon, as *Kimchi* obſerves: *Shelomith and Haziel, and Haran, theſe* were *the chief of the fathers of Laadan*; of the families that ſprang from him.

℣. 10. *And the ſons of Shimei*, &c.] The ſon of *Gerſhon*, and brother of *Laadan*, according to *Kimchi*, which ſeems right, were *Jahath, Zina*, and *Jeuſh, and Beriah, theſe four* were *the ſons of Shimei*; deſcendents of his in the times of *David*.

℣. 11. *And Jahath was the chief*, &c.] The prince and head of a family: *and Ziza the ſecond*; the ſame with *Zina* in ℣. 10. and is there read *Ziza* in the *Septuagint* and *Vulgate Latin* verſions: *but Jeuſh and Beriah had not many ſons*; ſo as to conſtitute diſtinct families: *therefore they were in one reckoning, according to their father's houſe*; made one family with their brethren.

℣. 12. *The ſons of Kohath*, &c.] The ſecond ſon of *Levi: Amram, Izhar, Hebron, and Uzziel, four*; ſee *Exod.* vi. 18.

℣. 13. *The ſons of Amram, Aaron, and Moſes*, &c.] A ſon of *Kohath*, ℣. 12. *Exod.* vi. 20. *and Aaron was ſeparated*; from the children of *Iſrael*, *Exod.* xxviii. 1. *that he ſhould ſanctify the moſt holy things, he and his ſons for ever*; by an holy uſe of them, and keeping them from all unholy and profane uſes; and this they were to do as long as the *Aaronical* prieſthood laſted: *to burn incenſe before the Lord*; in the holy place, on the altar of incenſe; which none but prieſts deſcended from *Aaron* might do: *to miniſter unto him*; both at the altar of burnt-offering and of incenſe; and the high-prieſt in the holy of holies: *and to bleſs his name for ever*, or *in his name*; that is, the people in his name; ſee *Numb.* vi. 23—27.

℣. 14. *Now concerning Moſes the man of God*, &c.] Raiſed up by him as a prophet, admitted to great familiarity with him, a law-giver from him, and the ruler and guide of *Iſrael* under him thro' the wilderneſs: *his ſons were named of the tribe of Levi*; were only common *Levites*; *Moſes* had no ambition to gratify; he ſought no honour for his poſterity; the civil government was left to *Joſhua*, and the prieſthood to *Aaron*.

℣. 15. *The ſons of Moſes* were *Gerſhom and Eliezer*;] See *Exod.* xviii. 3, 4.

℣. 16. *Of the ſons of Gerſhom Shebuel* was *the chief*;] Of the poſterity of *Gerſhom* in the times of *David*, called *Shubael*, ch. xxiv. 20. the *Targum* makes him to be the ſame with *Jonathan*, *Judg.* xviii. 30[l].

℣. 17. *And the ſons of Eliezer* were *Rehabiah the chief*, &c.] The firſt and only begotten, as it follows: *and Eliezer had none other ſons*; before nor after him: *but the ſons of Rehabiah were very many*; or greatly multiplied; not, as the *Targum* ſays, above 600,000; the number of *Iſrael*, as the *Jewiſh* writers [m] fancy; which they gather from *Exod.* i. 7. and xxxii. 10. ſee *Numb.* xi. 21. and that though *Moſes* deprecated the multiplication of his ſeed, God fulfilled it.

℣. 18. *Of the ſons of Izhar*, &c.] Another ſon of *Kohath*, the ſon of *Levi*, ℣. 12. *Shelomith the chief*; the principal deſcendent of *Izhar* at this time.

℣. 19, 20, 21. *Of the ſons of Hebron*, &c.] A third ſon of *Kohath*, ℣. 12. *Jeriah the 1ſt, Amariah the 2d, Jahaziel the 3d, and Jekameam the 4th: of the ſons of Uzziel*; another ſon of *Kohath*, ℣. 12. *Micah the 1ſt, Jeſiah the 2d: the ſons of Merari, Mahli, and Muſhi*, *Exod.* vi. 19. *the ſons of Mahli, Eleazar, and Kiſh*; of whom ſee ch. xxiv. 28, 29.

℣. 22. *And Eleazar died, and had no ſons, but daughters*, &c.] And ſo none to ſucceed him in his office and ſervice: *and their brethren the ſons of Kiſh took them*; married them, their uncle's ſons, their own couſins.

℣. 23. *And the ſons of Muſhi*, &c.] The other ſon of *Merari*, *Mahli*; ſo called from his uncle, his father's brother: *and Eder and Jerimoth, three*; mentioned again ch. xxiv. 30.

℣. 24. *Theſe* were *the ſons of Levi, after the houſe of their fathers*, &c.] According to the three claſſes of them, as deſcending from the three ſons of *Levi*: even

[l] So in Hieron. Trad. Heb. in Paralipom. fol. 84. C.

[m] T. Bab. Beracot, fol. 7. 1, 2. Bemidbar Rabba, §. 16. fol. 220. 4.

even *the chief of the fathers*; or heads of families: *as they were counted by number of names by their polls*; or according to their heads, one by one: *that did the work for the service of the house of the Lord*; the particulars of which are in ℣. 28—31. *from the age of* 20 *years, and upwards*; they were first numbered from 30 and upwards, ℣. 3. but *David* before his death ordered they should be numbered from 20 and upwards, ℣. 27. because the *Israelites*, being increased, there would be more work for the priests in the temple, which would require the assistance of more *Levites*. The reasons follow.

℣. 25. *For David said*, &c.] As a reason why he ordered a new account to be taken: *the Lord God of Israel hath given rest unto his people*; from all their enemies round about, and settled rest in the land, so that there was no danger of being carried captive, as they were time after time in the days of the *Judges*, and whereby they became more numerous: *that they may dwell in Jerusalem for ever*; where the temple would always continue, and not be removed as the ark and tabernacle had been, and where all *Israel* would appear three times in the year continually.

℣. 26. *And also unto the Levites*, &c.] Or with respect to them: *they shall no more carry the tabernacle*; on their shoulders, from place to place, as they had done: *nor any vessels of it for the service thereof*; and so the service of it did not require men at their full strength, but such as were but twenty years of age might be employed in it.

℣. 27. *For by the last words of David*, &c.] Or therefore by the last orders he gave before his death: *the Levites were numbered from* 20 *years old and above*; as able and sufficient to do the work of their office.

℣. 28. *Because their office* was *to wait on the sons of Aaron*, &c.] The priests: *for the service of the house of the Lord*; to assist them therein, and not to bear burdens as in times past; the *Targum* is, "wherefore the place of their habitations was by the side of the sons of *Aaron*, for the worship of the sanctuary of the Lord:" *in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God*; to keep the house, and all the apartments in it, courts and chambers clean, by sweeping and washing them, and carrying out all the filth thereof made by the sacrifices, and otherwise.

℣. 29. *Both for the shew-bread*, &c.] Also to make and get that ready every week for the priests to set on the shew-bread-table, when they took off the other that had stood a week, see ch. ix. 32. *and for the fine flour for meat-offering, and for the unleavened cakes, and for* that which is baked in *the pan, and for that which is fryed*; to deliver out the flour of which these several things were made, see ch. ix. 31. and *Lev.* ii. *and for all manner of measures and size*; as the *hin* and the *ephah*, and the several parts of them; for things both liquid and dry, which were in their keeping, and according to which they gave out the proper quantity of oil, and wine, and fine flour upon occasion.

℣. 30. *And to stand every morning to thank and praise the Lord*, &c.] The office of others of them was to sing the praises of God, both vocally and with instruments of musick, at the time of the morning-sacrifice: *and likewise at even*; at the time of the evening-sacrifice, by way of thankfulness for the mercies of the night and of the day.

℣. 31. *And to offer all burnt-sacrifices unto the Lord*, &c.] This was the work of the priests to offer such sacrifices, and not the *Levites*; but the meaning is, according to the *Targum*, and so *Kimchi*, that these not only sung the praises of God morning and evening, but at all times when burnt-offerings were offered to the Lord; besides, some of them helped the priests at such times in slaying the sacrifices, and bringing them to the altar: and especially their service was requisite *in the sabbaths, in the new moons, and on the set feasts, by number*; because besides the daily sacrifices, there were additional offerings at those times: *according to the order commanded unto them continually before the Lord*; see *Numb.* xxviii. and xxix.

℣. 32. *And that they should keep the charge of the tabernacle of the congregation*, &c.] That no unclean persons entered into it, and that none of the vessels were carried out of it; this was the business of the porters: *and the charge of the holy place*; of things that belonged unto it, the vessels in it, and what was requisite for it, and used there: *and the charge of the sons of Aaron their brethren*; the priests, whatever they should command them to do: *in the service of the house of the Lord*; in any part and branch of it before specified.

CHAP. XXIV.

THIS chapter relates the distribution *David* made of the priests into twenty-four classes or courses, and which were observed by lot, and each course had an head or principal man over it, ℣. 1—19. and of a like distribution of the *Levites* into the same number of courses, to attend the priests in theirs, ℣. 20—31.

℣. 1. *Now these* are *the divisions of the sons of Aaron*, &c.] Into the classes or courses following: *the sons of Aaron, Nadab, and Abihu, Eleazar and Ithamar*; ch. vi. 3. these were the immediate sons of *Aaron*; but the division or distribution of them into classes, are of their posterity in the times of *David*, who descended from the two latter.

℣. 2. *But Nadab and Abihu died before their father*, &c.] Whilst he was living, see *Lev.* x. 1, 2. *and had no children, therefore Eleazar and Ithamar executed the priests office*; otherwise, as *Jarchi* observes, had their brethren left children, they would have come into the office before them.

℣. 3. *And David distributed them*, &c.] The posterities of *Eleazar* and *Ithamar* into certain classes or courses: *both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar*; these were the two principal men of the respective families, the one was high-priest, and the other *sagan* or deputy; or they both officiated as high-priests alternately, until the one was removed in *Solomon*'s time, and the other established alone. And now their brethren the priests, who were under each of these, are the persons *David* divided into classes: *according to their offices in their service*; to perform their

their office as priests in the service of the temple in their turns.

℣. 4. *And there were more chief men found of the sons of Eleazar, than of the sons of Ithamar*, &c.] Or heads of men, heads of their fathers houses and families: *and* thus *were they divided*; *among the sons of Eleazar* there were 16 *chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers*; in all 24, and into so many classes or courses did *David* divide them; *Jarchi* says, at first when the tabernacle was at *Shiloh*, there were but 16 courses, eight from *Eleazar*, and eight from *Ithamar*, as is explained in the treatise of fasting[n]; but when *David* saw that there were more heads of men, or chief men of *Eleazar*'s, he divided the courses of *Eleazar* into two parts, and fixed 16 courses; and the courses of *Ithamar* he established as at first, eight courses; left them as they were, which he thinks appears from ℣. 6. but of the former number of courses, and when and by whom fixed, the *Jews* are divided[o]; see the note on *Luke* i. 5. perhaps there were none before *David*'s time.

℣. 5. *Thus were they divided by lot, one sort with another*, &c.] Which course should serve first, and which next, and so on; and who should be the chief to each course; which course was to serve a week, and then go out; and this method was taken to prevent envy, strife and contention about precedence: *for the governors of the sanctuary*; or of the holy things, or who presided in things ecclesiastical: *and governors* of the house *of God*; or rather *governors of God*, appointed by him judges in civil things: *were of the sons of Eleazar, and of the sons of Ithamar*; there were of both families, some employed both in sacred and civil things, and who presided in each.

℣. 6. *And Shemaiah the son of Nethaneel the scribe*, &c.] The *Targum* is, *Moses* the chief scribe, so called: one *of the Levites wrote them*; the lots, and the names upon them, put into the urn, and as they came out, which was first, second, &c. and this was done *before the king, and the princes, and Zadok the priest, and Abimelech the son of Abiathar, and* before *the chief of the fathers of the priests and Levites*; and in this public manner before such great personages, and in the presence of those that were interested in the affair, that it might appear plainly no frandulent methods were taken, and that there might be no suspicion of any: *one principal household being taken for Eleazar, and one for Ithamar*; the sense of *Jarchi* as above, and other *Jewish* writers, is, that one was added to each family of *Eleazar*, and so made 16, and *Ithamar*'s were retained, and left as at first, eight: but the sense is, that first one family of *Eleazar* was taken, and then one of *Ithamar*'s family, and then one of *Eleazar*'s again, and so on until 16 were gone through; and then the other eight were divided under so many heads of the family of *Eleazar*.

℣. 7—18. *Now the first lot came forth to Jehoiarib*, &c.] And the other 23 to the following persons in order: *Jedaiah, Harim, Seorim, Malchijah, Mijamin, Hakkoz, Abijah, Jeshua, Shecaniah, Eliashib, Jakim, Huppah, Jeshebeab, Bilgah, Immer, Hezir, Aphses, Pethahiah, Jehezekel, Jachin, Gamul, Delaiah*, and *Maaziah*; of all which courses we know little more than their names, though they continued in some form or other both under the first and second temple, to the destruction of it; the *Jews* say only four of these courses returned from the *Babylonish* captivity, which were those of *Jedaiah, Harim, Pashur* and *Immer*; though *Pashur* is not among these here; yet they say each of these four had six lots, and that the names, and the order of the other courses, were retained and continued under them, and supplied by them: hence we read of *Mattathiah*, from whom sprung the *Maccabees*, as of the course of *Jehoiarib*, 1 *Maccab.* ii. 1. which was the first course, and the most honourable; wherefore *Josephus*[p], who was of it, valued himself upon it, that he was not only of the priestly order, but of the first class or course of the 24; and we also read of the course of *Abijah*, the eighth course, of which was *Zechariah* the father of *John* the *Baptist*, *Luke* i. 5. of these courses, see more in the note there.

℣. 19. *These* were *the orderings of them*, &c.] Their classes or courses into which they were divided: *in their service to come into the house of the Lord*; to perform their service in the temple, according to their turns, and in course as fixed by lot; one class or course served one week, and then went out, and another came in. each consisting of 1000 men, see ch. xxiii. 4. *according to their manner*; law, right, custom, here prescribed for them: *under Aaron their father*; that is, him who was high-priest for the time being; who bore this name because his succession and representative, under whose inspection, direction and authority all the rest of the priests were, and whom they were to obey in all things: *as the Lord God of Israel had commanded him*; to take care they should be done.

℣. 20—30. *And the rest of the sons of Levi* were these, &c.] Who were not priests, only *Levites*; and from hence, to ℣. 30. their names are given; of the sons of *Amram, Shubael*, and his son *Jehdeiah*; *Rehabiah* the son of *Eleazar*, and *Isshiah* the son of *Rehabiah*; of the *Izharites*, so called from *Izhar*, the brother of *Amram*, *Shelomoth*, and his son *Jahath*; and of the sons of *Hebron*, another brother of *Amram*; *Jeriah, Amariah, Jahaziel*, and *Jekameam*; of the sons of *Uzziel*, another brother of *Amram*, *Michah*, and his son *Shamir*; *Isshiah* the brother of *Michah*, and his son *Zechariah*: the sons of *Merari*, *Mahli* and *Mushi*, his immediate sons; from whom sprung by *Jaaziah, Beno, Shoham, Zaccur* and *Ibri*; of *Mahli* sprung *Eleazar*, who had no sons; and *Kish*, whose son was *Jerahmeel*; the sons of *Mushi*, another son of *Merari*, *Mahli, Eder*, and *Jerimoth*; most of these names are the same with those in ch. xxiii. 16—23. *these* were *the sons of the Levites, after the house of their fathers*; some of the principal of them.

℣. 31. *These likewise cast lots over-against their brethren, the sons of Aaron*, &c.] These being divided into 24 classes also, cast lots; which class should answer to, attend upon, and serve the first course of the priests, and which the second, and so on. And this they did in the same solemn and public manner as the priests had done: *in the presence of David the king, and Zadok, and Abimelech, and the chief of the fathers of the priests and Levites*; as in ℣. 6. *even the principal fathers over-against their younger brethren*; the sense is, either that the one stood over-against the other, to be distributed by lot, the one as well as the other; or they were chosen by lot, let it fall as it would, with-

[n] T. Bab. Taanith, fol. 27. 1. [o] Ibid. [p] Vita ejus, §. 1.

without any regard to age or dignity, to the seniority or largeness of houses and families; but as they were chosen, be they younger or elder, richer or poorer, their families more or less numerous, and ancient, so they took their places.

CHAP. XXV.

THIS chapter relates the appointment of the sons of *Asaph*, *Heman*, and *Jeduthun*, to be singers in the temple, ℣. 1—7. the distribution of them by lot into 24 classes, 12 in each class, ℣. 8—31.

℣. 1. *Moreover, David and the captains of the host separated to the service*, &c.] Of singing the praises of God; this was done by the princes of the people, and the chief of the priests, who were gathered together, and before whom the lots were cast, both for priests and *Levites*, and now here for the singers, see ch. xxiii. 2. and xxiv. 6. and those that were separated were *of the sons of Asaph, and of Heman, and of Jeduthun*; or *Ethan*, the three precenters, or chief of the singers: *who should prophesy with harps, with psalteries, and with cymbals*; sing psalms, hymns, and spiritual songs, indited by the holy Spirit of God; which contained in them prophecies concerning things to come, particularly relating to the Messiah, of which there are many in the book of *Psalms*; and to the tunes of these they played on the above instruments of musick: *and the number of the workmen, according to their service was*; as follows.

℣. 2. *Of the sons of Asaph*, &c.] Who were separated, and by lot appointed to the service of singers in the temple: *Zaccur, and Joseph, and Nethaniah, and Asarelah*; called *Jesharelah*, ℣. 14. these had the 3d, 4th, 5th, and 7th lots, ℣. 9, 10. 12. 14. *under the hands of Asaph*; under his instruction and authority: *which prophesied according to the order of the king*; which *Asaph* composed psalms under the inspiration of the Spirit of God, and was ordered by king *David* to sing them, and by whose command they were inserted in the book of psalms, where they now stand with his name to them.

℣. 3. *Of Jeduthun*, &c.] Or *Ethan*, the sons of *Jeduthun: Gedaliah and Zeri*; called *Izri*, ℣. 11. *and Jeshaiah, Hashabiah, and Mattithiah, six*; whereas five only are mentioned; it may be thought that *Shimei*, ℣. 17. is the sixth, he not being mentioned elsewhere; it is a tradition of the *Jews*, that his mother was now with child of him, and it being foreseen by the Holy Spirit that he would be the chief of a course, the number six is given, as *Jarchi* observes; but rather as *Kimchi*, he was young, and not fit to sing, yet was chosen the head of a course, until he was grown up and fit for it; to these six came up the 2d, 4th, 8th, 12th, 14th, and 10th lots, ℣. 9. 11. 15. 21. 17. and these were *under the hands of their father Jeduthun*; to instruct and direct them, and appoint their service to them: *who prophesied with a harp*; or sung a prophetic psalm or hymn on that: *to give thanks, and to praise the Lord*; for what he had done and promised, and foretold he would do for his people.

℣. 4. *Of Heman: the sons of Heman*, &c.] The third chief singer: *Bukkiah, Mattaniah, Uzziel*; the same with *Azareel*, ℣. 18. *Shebuel*; called *Shubael*, ℣. 20. *and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romanti-ezer, Joshbekashah, Mallothi, Hothir*, and *Mahazioth*; in all fourteen, to whom came the 6th, 9th, 11th, 15th, 16th, 18th, 20th, 22d, 24th, 17th, 19th, 20th, and 23d lots, ℣. 13. 16. 18. 20. 22, 23. 25. 27. 29. 31. 24. 26. 28. 30.

℣. 5. *All these* were *the sons of Heman, the king's seer*, &c.] The prophet of the king, as the *Targum*, who was frequently with him, assisting him *in the words of God*; in divine things: *to lift up the horn*; to blow with the hornpipe or trumpet, and to magnify and set forth the greatness of the kingdom of *Israel*, and especially of the king *Messiah*, the horn of salvation, that would be raised up in the house of *David: and God gave to Heman fourteen sons*; whose names are before-mentioned: *and three daughters*; of whom we have no more account, only may observe, that both are the gifts of God, and an heritage from him, *Ps.* cxxvii. 3.

℣. 6. *All these were under the hands of their father, for song* in *the house of the Lord*, &c.] Instructed and directed by him in the performance of the service in the temple: *with cymbals, psalteries, and harps, for the service of the house of God*; which were the three principal instruments of music used in the temple-service: *according to the king's order, to Asaph, Jeduthun, and Heman*; who ordered and directed them what to sing, what tunes to make use of, and what instruments to play upon to those tunes.

℣. 7. *So the number of them, with their brethren*, &c.] Who each of them had 12 with them, as after reckoned: *that were instructed in the songs of the Lord*; taught how to sing them: even *all that were cunning*; expert and well skilled in the science of singing: *was* 288; for there being 24 classes answerable to those of the priests, and 12 in each class, 12 times 24 make 288.

℣. 8. *And they cast lots, ward against* ward, &c.] That is, which ward or course of the singers should answer to and attend on the first ward or course of the priests in their weekly service, and which the second, and so on: *as well the small as the great, the teacher as the scholar*; no regard was had to the age of a person, his being the first-born or a younger brother, or to his office and station, whether as a teacher or a learner in the science of singing; he was made the head of a course, as the lot came up; and it may easily be observed, by comparing the lots in the following verses with the sons of the chief singers, according to the order of them in ℣. 2, 3, 4. that the younger are often preferred in the courses by lot to the elder, of which even the first lot is an instance.

℣. 9. *Now the first lot came forth for Asaph to Joseph*, &c.] His second son to the preference of the first-born, ℣. 2. *the second to Gedaliah, who with his brethren and sons* were *twelve*; and which must also be understood of *Joseph*, and supplied to him; for those being both in one verse, as *Jarchi* observes, it is but once mentioned, but must be supplied, or otherwise the number of 288 could not be made up; the same is observed of all the other lots and courses to the end of the chapter as here, and therefore need no more remarks.

CHAP. XXVI.

IN this chapter we have a farther account of th diſpoſition and diſtribution of the *Levites*, to ſerve in other offices, as of porters at the ſeveral gates of the temple, for which they caſt lots, ℣. 1—19. of others, as over the treaſures of the houſe of the Lord, ℣. 20—28. and of others that were appointed judges in the land, to adminiſter juſtice to the people, ℣. 29—32.

℣. 1. *Concerning the diviſions of the porters*, &c.] Or door-keepers, whoſe buſineſs it was to open and ſhut the doors of the temple, to keep all impure and improper perſons from entring into it, or any of the veſſels being carried out of it, and to prevent tumults and riots about it; theſe, as it ſeems, *David* divided into a like number of claſſes, as the ſingers, to take their turns in waiting: *of the Korhites* was *Meſhelemiah the ſon of Kore, of the ſons of Aſaph*; not *Aſaph* the ſinger, who was a *Gerſhonite*, but the ſame with *Eliaſaph*, ch. vi. 23, 27. a *Korhite*.

℣. 2, 3. *And the ſons of Meſhelemiah* were, *Zechariah the firſt-born*, &c.] And ſix more, who are mentioned in their order: *Jediael, Zebadiah, and Jathniel, Elam, Jehohanan, and Elioenai*.

℣. 4, 5. *Moreover, the ſons of Obed-edom*, &c.] The ſame at whoſe houſe the ark was, before it was brought by *David* to *Zion*; his ſons were porters alſo, as himſelf, ch. xv. 24. and xvi. 38. mention is made of eight ſons of his, according to their birth: *Shemaiah, Jehozabad, Joah, Sacar, Nethaneel, Ammiel, Iſſachar, Peulthai*; *for God bleſſed him*; as with wealth and riches, ſo with a numerous offspring, and that becauſe of his entertainment of the ark at his houſe; the great increaſe of his family is aggravated by the *Jews* [q] beyond all credit, that all in his family brought eight at a birth; the *Targum* here makes them eighty-two in all.

℣. 6. *Alſo unto Shemaiah his ſon*, &c.] His firſt-born, ℣. 4. *were ſons born, that ruled throughout the houſe of their father*; were heads of families, eminent and principal men: *for they were mighty men of valour*; which their office ſometimes required them to be, to guard the temple at night as well as day from thieves and robbers, and to hinder reſolute men entring in, unfit for it, and ſeize on rioters, and quell tumults raiſed.

℣. 7. *The ſons of Shemaiah*, &c.] The ſame before-mentioned, the firſt-born of *Obed-edom*: *Othni, and Rephael, and Obed, and Elzabad, whoſe brethren* were *ſtrong men*; *Elihu and Semachiah*; which may rather denote their valour and courage, as before, though ſtrength of body was needful, particularly to open and ſhut the doors of the temple, which, *Joſephus* [r] ſays, required the aſſiſtance of 20 men.

℣. 8. *All theſe of the ſons of Obed-edom*, &c.] And grandſons: *they and their ſons and their brethren, able men for ſtrength for the ſervice*; men of fortitude of mind and ſtrength of body, as before obſerved: were 62 *of Obed-edom*; that ſprung from him, which the *Jews* [s] account for in an extravagant manner, as the effect of miraculous births.

℣. 9. *And Meſhelemiah had ſons and brethren, ſtrong men, eighteen*, &c.] He had ſeven ſons, ℣. 1, 2, 3. and therefore muſt have eleven brethren or kinſmen.

℣. 10. *Alſo Hoſah of the children of Merari had ſons*, &c.] Who was a fellow-porter of *Obed-edom*'s at the ark, ch. xvi. 38. *Simri the chief (for* though *he was not the firſt-born; yet his father made him the chief*;) the firſt-born being unfit for ſervice, either through want of an intellectual capacity, or of ſtrength of body, or through ſome defect or another; according to the *Syriac* verſion, he was dead; ſo ſome underſtand the words, he, the father, had no firſt-born remaining or living.

℣. 11. *Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth*; *all the ſons and brethren of Hoſah* were *thirteen*.] Four ſons, and nine brethren or kinſmen.

℣. 12. *Among theſe* were *the diviſions of the porters*, even *among the chief men*, &c.] Theſe before named were the principal men of the porters; among which was a diviſion or diſtribution of them into claſſes or courſes, in which they ſerved weekly in turn: having *wards one againſt another, to miniſter in the houſe of the Lord*; meaning either to watch in, as on the north againſt the ſouth, and the eaſt againſt the weſt, and *vice verſa*. The *Jews* ſay [t], the prieſts kept ward in three places in the houſe of the ſanctuary; in the houſe of *Abtines*, in the houſe of *Nitzotz*, and in the houſe of *Moked*; and the *Levites* in 21 places, five at the five gates of the mountain of the houſe, four at the four corners of it within, five at the five gates of the court, four at the four corners of it without, one at the chamber of the offering, one at the chamber of the veil, and another behind the houſe of atonement, the holy of holies; but rather the ſenſe is, that they had wards or courſes anſwerable to thoſe of the prieſts, and the other *Levites*, the ſingers, and were diſtributed into 24 claſſes or courſes as they, which are thus reckoned by *Kimchi*; at the eaſt ſix, at the north four, at the ſouth four, at *Aſuppim* two and two, which were four, at the weſt four, and at *Parbar* two; lo, twenty-four; ſee ℣. 17, 18.

℣. 13. *And they caſt lots*, &c.] To determine at which gate each ſhould ſtand, who at this gate, and who at the other, *&c. as well the ſmall as the great, according to the houſe of their fathers for every gate*; meaning, not little ones and grown perſons in a family, but the ſmaller and poorer families, and the larger and richer ones, had their places aſſigned them at the ſeveral gates, as the lot directed; they did not go according to the dignity and precedence of their families, but according to lot.

℣. 14. *And the lot eaſtward fell to Shelemiah*, &c.] The ſame with *Meſhelemiah*, ℣. 1, 2, 9. he by lot was placed at the eaſtern gate, called afterwards the gate *Shuſhan*, the city *Shuſhan* being portrayed upon it [u]: *then for Zechariah his ſon (a wiſe counſellor*;) and who was his firſt-born, ℣. 2. a man of great parts and learning: for they were not mean perſons that were employed in this office, nor was the office a mean one, like that of our porters;

[q] Hieron. Trad. Heb. in 2 Reg. fol. 77. M. & 64. 1.
[r] Contr. Apion. l. 2. §. 9.
[s] T. Bab. Beracot, fol. 63. 2.
[t] Miſn. Middot, c. 1. §. 1.
[u] Ib. §. 3.

porters; but men of conſiderable rank and figure, and of knowledge and learning, were in it; ſome of them were judges, ℣. 29. and their places were places of great truſt, they had much treaſure committed to them, as appears by ℣. 20, *&c. they caſt lots, and his lot came out northward*; where was a gate in after-times, called *Teri* or *Tedi*, which differed from other gates in this, that it had no threſhold, only one ſtone was laid upon another, and was not commonly uſed [w].

℣. 15. *To Obed-edom ſouthward*, &c.] Where were two gates in after-times, called the gates of *Huldah* [x]: *and to his ſons, the houſe of Aſuppim*; the word has the ſignification of gathering, hence ſome take it to be a council-houſe, where the Sanhedrim or elders gathered together, and ſat; and others, rather a treaſure-houſe, where things of value were collected and laid up, ſince *Obed-edom* had the charge of gold and ſilver, and the veſſels of the houſe, 2 *Chron.* xxv. 24. but Dr. *Lightfoot* [y] is of opinion, that "*Aſuppim* were two gates in the weſtern wall, which ſtood moſt ſouth, or neareſt to *Jeruſalem*; and *the houſe of Aſuppim* was a large piece of building that ran between them, which was a treaſury, or divers rooms for treaſuring or laying up ſomething for the uſe of the temple;" though *L'Empereur* thinks [z] it was the chamber of *Korban*, which is not ſo probable.

℣. 16. *To Shuppim and Hoſah* the lot came forth *weſtward*, &c.] Of *Shuppim* no mention is before made; of *Hoſah*, ſee ℣. 10, 11. their lot was to be placed at the gates on the weſtern wall, where were four; the two more ſouthward being aſſigned to the ſons of *Obed-edom*, whoſe lot alſo was ſouthward, are taken notice of under the diviſion in the preceding verſe; *Parbar* was another, ℣. 18. and another follows here: *with the gate Shallecheth, by the cauſey of the going up*; this gate was in later times called *Coponius*, from the name of a *Roman* commander, in the times of *Herod*, who might give it this name on his account; it might have the name of *Shallecheth* either from *ſending out*, or carrying out the filth of the temple through it; or rather from *caſting up* the cauſey, as here expreſſed, which was the going up, or aſcent, *Solomon* made, by which he went up to the temple, 1 *Kings* xx. 5. and which agrees with the deſcription *Joſephus* [a] gives of one of the gates on the weſtern wall, that it led to the royal palace, the valley between being filled up for the paſſage; on each ſide of which cauſey, it is ſaid, grew oaks and teil-trees, ſee *Iſ.* vi. 13. which ſerved both to keep up the cauſey, and to make a fine, pleaſant, ſhady walk for the king to paſs through to the temple; all which are obſerved by Dr. *Lightfoot* [b]: *ward againſt ward*; for as the gates anſwered one another, ſo the wards or watches at them.

℣. 17. *Eaſtward* were *ſix Levites*, &c.] The eaſtern gate being the way of entrance into the temple, required more porters: *northward four a day*; in the day-time, or every day, where was the gate *Teri* or *Tedi*, ℣. 14. *ſouthward four a day*; at the two gates of *Huldah*, ℣. 15. *and toward Aſuppim two* and *two*; which were two gates, two at each gate, ℣. 15.

℣. 18. *At Parbar weſtward*, &c.] A gate at the weſtern wall; the *Jewiſh* writers generally interpret it an outward place, but Dr. *Lightfoot* [c] thinks it is the ſame with *Parvar*, which ſignifies ſuburbs, 2 *Kings* xxiii. 11. and which agrees with the deſcription *Joſephus* [d] gives of one of the weſtern gates, that it led to the ſuburbs: *four at the cauſey*; by which was the gate *Shallecheth*, ℣. 16. *and two at Parbar*; the gate before-mentioned.

℣. 29. *Theſe* are *the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.*] For among thoſe *Levites* which deſcended from *Kore*, a grandſon of *Kohath*, and which ſprung from *Merar*, a brother of *Kohath*, the porters only were, ſee ℣. 1. 10.

℣. 20. *And of the Levites*, &c.] The reſt of the *Levites*, as the *Gerſhonites*, *Amramites*, *Izharites*, and *Hebronites*, ℣. 21. 23. *Ahijah* was *over the treaſures of the houſe of God*; as the tithes, veſſels, veſtments, wine, and oil, and other things; ſuch an one was *Phinehas* at the time of the deſtruction of *Jeruſalem* by *Veſpaſian*, who being taken, ſhewed and delivered the prieſts garments, and many other precious things and ſacred ornaments under his care [e]: *and over the treaſures of the dedicate things*; voluntarily devoted for ſacrifices and repairs of the temple; and this *Ahijah* had the care of each of thoſe at firſt, which afterwards were divided, and put under the care of different perſons.

℣. 21. As concerning *the ſons of Laadan*, &c.] The ſame with *Libni*, ſee ch. xxiii. 7. *the ſons of the Gerſhonite Laadan*; ſo called, to diſtinguiſh him from another *Laadan*, as *Kimchi* thinks: *chief fathers*, even *of Laadan the Gerſhonite*; that ſprung from him: were *Jehieli*; and his ſons next mentioned.

℣. 22. *The ſons of Jehieli*; *Zetham, and Joel his brother*, &c.] Both ſons of *Jehieli*: which were *over the treaſures of the houſe of the Lord*; that part of the truſt which before was committed to *Ahijah*, which concerned proviſions for ſacred uſes, before obſerved.

℣. 23. *Of the Amramites*, and *the Izharites, the Hebronites*, and *the Uzzielites.*] Who ſprang from the four ſons of *Kohath*, *Amram*, *Izhar*, *Hebron*, and *Uzziel*, *Exod.* vi. 18. with reſpect to the concerns they ſeverally had in the truſt of the treaſures, the account follows, all but the *Uzzielites*, who are not after mentioned.

℣. 24. *And Shebuel the ſon of Gerſhom, the ſon of Moſes*, was *ruler of the treaſures.*] This is the firſt time that any of the poſterity of *Moſes* are taken notice of, as being in any office of honour, authority, and truſt; by the *Targum* he is ſaid to be *Jonathan*, ſpoken of in *Judg.* xviii. 30. but very wrongly; this man, according to *Jarchi* and *Kimchi*, had all the treaſures and treaſurers under him.

℣. 25. *And his brethren by Eliezer*, &c.] His kinſmen that deſcended from *Eliezer*, the brother of *Gerſhom*, the anceſtor of *Shebuel*, whoſe deſcent from him in ſucceſſion were *Rehabiah*, *Jeſhaiah*, *Joram*, *Zichri*, *and Shelomith.*

℣. 26. *Which Shelomith*, &c.] The laſt mentioned in the lineage from *Eliezer*, the younger ſon of *Moſes*: *and his brethren*; or kinſmen: were *over all the treaſures of the dedicate things*; which had been devoted for the ſervice of God, and of the temple particularly: *which David the king had dedicated*; out of the ſpoils he took in war, ſee 2 *Sam.* viii. 11. *the chief fathers*; princes of tribes, and heads of families: *the captains over thouſands and hundreds*; in the ſeveral tribes of the kingdom, and

[w] Miſn Middot, ib. & c. 2. §. 3. [x] Ib. c. 1. §. 3. [y] Proſpect of the temple, ch. 5. §. 3. [z] Not. in Middot, c. 1. §. 1. No. 5. [a] Antiqu. l. 15. c. 11. §. 5. [b] Ut ſupra. c. 5. §. 1. [c] Ib. §. 2. [d] Ut ſupra. [e] Joſeph. de bell. Jud. l. 6. c. 8. §. 3.

and were concerned in the adminiſtration of juſtice to the people: *and the captains of the hoſt had dedicated*; of the army, out of the ſpoils in victory that came to their ſhare, ſee *Numb.* xxxi. 48. 50. as follows.

℣. 27. *Out of the ſpoils won in battle, did they dedicate to maintain the houſe of the Lord.*] When it ſhould be built; for as yet it was not; both to repair it when neceſſary, and to provide ſacrifices for it; or to confirm, ſtrengthen, and animate the heart of the king to build it, ſo ſome, and put it into the power of his hands to do it; ſo the *Romans* dedicated the beſt of their ſpoil, and laid it up in the temple of *Jupiter Feretrius*, after the example of *Romulus*, their firſt king [f]; yea, ſometimes out of the ſpoil they erected temples, as *Tarquinius Superbus* [g] did; or repaired and ornamented them, as the temple at *Delphos*, and others [h].

℣. 28. *And all that Samuel the ſeer*, &c.] Or prophet, won in battle with the *Philiſtines: and Saul the ſon of Kiſh*; in his wars with the *Moabites*, *Edomites*, *Amalekites*, and *Philiſtines: and Abner the ſon of Ner*; the general of his army, who as ſuch had his ſhare in the ſpoils: *and Joab the ſon of Zeruiah*; the general of *David*'s army, who fought with the *Ammonites*, *Syrians*, and others; all of whom *had dedicated* more or leſs towards the building of the temple, and the ſupport of it, it being known by them all, that God would have a place to put his name in: and *whoſoever had dedicated* any thing, it was *under the hand of Shelomith, and of his brethren*; this man had a great truſt committed to him, with his brethren; ſome, before-mentioned, are ſaid to be over the treaſures, ſome over one part, and ſome over another; but this man was over all of them, he had the ſuperintendency of the whole.

℣. 29. *Of the Izharites, Chenaniah and his ſons* were *for the outward buſineſs over Iſrael*, &c.] Which was done out of the temple, and out of *Jeruſalem*, in the ſeveral parts of the country: *for officers and judges*; to adminiſter juſtice and judgment, and to take care that the laws of God were obſerved, both with reſpect to things civil and religious, and delinquents puniſhed; which is a better ſenſe than what *Jarchi* and *Kimchi* put upon this, *outward buſineſs*, as if it lay in taking care to have timber cut down in the foreſt, and ſtones dug and hewed in the mountains, for the building of the temple; and that the lands were ploughed, and the vineyards, gardens, and orchards, dreſſed, which were devoted to ſacred uſes.

℣. 30. And *of the Hebronites, Haſhabiah and his brethren, men of valour*, 1700, &c.] And ſuppoſing the *Izharites* in the preceding verſe to be 1600, theſe, with thoſe on the other ſide *Jordan*, 2700, ℣. 32. make up juſt the 6000 officers and judges, ch. xxiii. 4. theſe were *officers among them of Iſrael on this ſide Jordan weſtward*; in thoſe parts of the land which were on this ſide *Jordan*, to the weſt of it, yet nearer to it than thoſe meant by *Iſrael* in the preceding verſe; it may reſpect thoſe that dwelt more remote from *Jordan*, though on this ſide alſo, towards the *Mediterranean* ſea: *in all buſineſs of the Lord, and in the ſervice of the king*; in things divine and civil, what appertained to the worſhip of God, and the ſupport of civil government, and to take care that all the laws were obſerved, moral, ceremonial, and judicial, and that both the Lord was feared, and the king honoured, and both had what was due unto them.

℣. 31. *Among the Hebronites* was *Jerijah the chief*, even *among the Hebronites*, &c.] The poſterity of *Hebron*, the ſon of *Kohath: according to the generations of his fathers*; a principal man in the families that deſcended from his anceſtors: *in the 40th year of the reign of David*; which was the laſt year of his reign, in which year all the above things were done; the diſtribution of the prieſts into their claſſes and courſes, and ſo of the *Levites*, ſingers, and porters; as well as the appointment of thoſe ſeveral judges and officers employed in divers parts of the land: and particularly in this year thoſe *Hebronites were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead*; a city on the other ſide *Jordan*, which belonged to the tribe of *Gad*, ſee *Numb.* xxi 32. and xxxii. 1. 3. 35.

℣. 32. *And his brethren, men of valour*, were 2700 *chief fathers*, &c.] That is, the brethren or kinſmen of *Jerijah* the *Hebronite* were ſo many principal men in their families, and men of fortitude and courage: *whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh*; all which lay on the other ſide *Jordan*; and being ſo remote from the ſeat of civil government, and of the worſhip of God, they were in greater danger of revolting, both from their obedience to their king, and duty to their God; and therefore ſo large a number was appointed over them, to inſtruct them and keep them in their duty to both, as follows: *for every matter pertaining to God, and affairs of the king*; to ſee that they kept cloſe to the pure worſhip and ſervice of God; and were faithful and loyal ſubjects of the king.

CHAP. XXVII.

IN this chapter we have an account of twelve military courſes, or twelve legions of ſoldiers, with the captains of them, that ſerved *David* monthly in their turns, ℣. 1—15. and of the princes of the ſeveral tribes, ℣. 16—24. and of his œconomical rulers, ℣. 25—31, and of his counſellors and general, ℣. 32, 33, 34.

℣. 1. *Now the children of Iſrael after their number*, &c.] Not the whole body of the people, but the militia of the nation; for after the account of the diviſion of the prieſts and *Levites* into courſes, follows an account of the militia of the nation, being divided alſo into monthly courſes; which, though done in the beginning of *David*'s reign, as *Kimchi* and *Jarchi* obſerve, yet is here related; and that it was ſo ſoon, is clear from the inſtance of *Aſahel*, who was killed whilſt *David* was king in *Hebron*, ℣. 7. to wit, *the chief fathers*; the chief men in the tribes, the princes of them, not the natural fathers of the ſoldiers

[f] Vid. Valtrinum de re militar. Roman. l. 7. c. 21. 6. p. 190. Liv. Hiſt. l. 10. c. 46.

[g] Flori Hiſt. l. 1. c. 7.

[h] Vid. Strabo, Geograph. l.

ſoldiers in each courſe, as a learned man ſuggeſts [i]; ſince it can never be thought that ſuch a number ſprung from thoſe as made a courſe of 24,000; for they are diſtinct from the captains and officers aftermentioned, under which the ſoldiers were; beſides, why ſhould they be called *chief fathers?* theſe, no doubt, were the general officers or princes, under which the captains and inferior officers were: *and captains of thouſands and hundreds*; in the ſeveral tribes: *and their officers*; that were under them: *that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the months of the year*; by which it appears that the militia of the kingdom was divided into twelve courſes, which ſerved each month by turns; when one went out another came in; by which means the king was well ſupported and guarded, and had an army at once at command upon any inſurrection or war that might ariſe; and each courſe ſerving but one month in a year, it was no great burden upon them, even if they maintained themſelves, ſince they were at leiſure, the other eleven months, to attend to their buſineſs; and eſpecially if it was, as *Jarchi* obſerves, that not the poor but the rich were ſelected for this ſervice: *of every courſe* were 24,000; ſo that the twelve courſes amounted to 288,000 men.

℣. 2—15. *Over the firſt courſe for the firſt month*, &c.] The month *Niſan*, ſometimes called *Abib*, which was *March*: was *Jaſhobeam the ſon of Zabdiel*; the firſt and chief of *David*'s worthies, ch. xi. 11. *and in his courſe* were 24,000; and ſo in all the following ones; this man was of the poſterity of *Perez*, or *Pharez*, a ſon of *Judah*, and ſo had the preference and command of all the captains of the army for that month: *Dodai an Ahohite*; the ſame with *Dodo*, ch. xi. 12. was over the courſe of the ſecond month, the month *Ziv*, ſometimes called *Jiar*, or *April*; and his lieutenant or ſucceſſor was *Mikloth: Benaiah the ſon of Jehoiada, a chief prieſt*; or rather a prince, a principal officer, was general of the army for the third month, *Sivan*, or *May*; the ſame was mighty among the thirty, and even above them, for he was among the three mighty, ch. xi. 22. 24. and *Ammizabad* his ſon ſucceeded him, or was his deputy, when otherways employed: though led by our verſion here, and following the *Jewiſh* writers, I have called *Benaiah* a prieſt in the note on 1 *Kings* ii. 31. yet I am now rather of opinion that he was not one; for though prieſts might bear arms on ſome occaſions, yet it is not likely that one ſhould be in a conſtant military office, and eſpecially general of an army; and beſides, this man was of *Kabzeel*, a city in the tribe of *Judah*, which is not mentioned among the *Levitical* cities, ſee 2 *Sam.* xxiii. 20. *Joſh.* xv. 21. *Aſahel* the brother of *Joab* was over the courſe for the fourth month, *Tammuz*, or *June*, and who being ſlain by *Abner*, his ſon *Zebadiah* ſucceeded him: *Shambuth*, the ſame with *Shammah*, 2 *Sam.* xxiii. 11. and *Shammoth*, ch. xi. 27. was captain for the 5th month, *Ab*, or *July: Ira* the ſon of *Ikkeſh*, the *Tekoite* was over the courſe of the 6th month, *Elul*, or *Auguſt*, ſee ch. xi. 28. *Helez* the *Pelonite* was captain for the 7th month, *Tiſri*, or *September*, ſee ch. xi. 27. the captain for the 8th month, *Marcheſvan*, ſometimes called *Bul*, or *October*, was *Sibbecai* the *Huſhathite*, of the *Zarhites*, of the poſterity of *Zerah*, a ſon of *Judah* in the line of *Huſhah*, ch. iv. 4. ſee ch. xi. 29. the captain of the courſe for the 9th month, *Ciſleu*, or *November*, was *Abiezer*, of *Anethoth*, in the tribe of *Benjamin*, ſee ch. xi. 28. *Maharai*, of *Netophath*, in the tribe of *Judah*, and of the poſterity of *Zerah*, was over the courſe for the 10th month, *Tebet*, or *December*, ſee ch. xi. 30. and the captain for the 11th month, *Shebet*, or *January*, was *Benaiah*, of *Pirathon*, in the tribe of *Ephraim*, ſee ch. xi. 31. and over the courſe for the 12th month, *Adar*, or *February*, was *Heldai* the *Netophathite*, the ſame with *Heled*, ch. xi. 30. and who was of the poſterity of *Othniel*, the firſt judge in *Iſrael*, *Judg.* i. 13. and iii. 9.

℣. 16—22. *Furthermore, over the cities of Iſrael*, &c.] Were the following rulers or princes; the captains over the militia before-named were of *David*'s appointment; but theſe ruled over their reſpective tribes in their own right, or by the choice of their tribes: the ruler of the tribe of *Reuben* was *Eliezer*, the ſon of *Zichri*: of the tribe of *Simeon*, *Shephatiah* the ſon of *Maachah*; whether this was his father's or mother's name is not certain, it being the name both of a man and woman: of the tribe of *Levi*, *Haſhabiah* the ſon of *Kemuel*: of the *Aaronites*, who were of the ſame tribe, but being prieſts, are thus diſtinguiſhed from the *Levites*, *Zadok*, who was made high-prieſt in the times of *Solomon*: of the tribe of *Judah*, *Elihu*, a brother of *David*'s, the ſame with *Eliab*, 1 *Sam.* xvi. 6. of the tribe of *Iſſachar*, *Omri* the ſon of *Michael*: of the tribe of *Zebulun*, *Iſhmaiah* the ſon of *Obadiah*: of the tribe of *Naphtali*, *Jerimoth* the ſon of *Azriel*: of the tribe of *Ephraim*, *Hoſhea* the ſon of *Azaziah*: of the half-tribe of *Manaſſeh*, on this ſide *Jordan* weſtward, *Joel* the ſon of *Pedaiah*: of the half-tribe of *Manaſſeh*, in *Gilead*, on the other ſide *Jordan* eaſtward, *Iddo* the ſon of *Zechariah*: of the tribe of *Benjamin*, *Jaaſiel* the ſon of *Abner*, the famous general on the ſide of *Iſhboſheth*: of the tribe of *Dan*, *Azareel* the ſon of *Jeroham*: *theſe* were *the princes of the tribes of Iſrael*; of all excepting *Gad* and *Aſher*, who are omitted; perhaps he that was prince of the tribe of *Reuben*, or elſe of the half-tribe of *Manaſſeh* beyond *Jordan*, was ruler of *Gad* and *Aſher*; theſe lying between *Zebulun* and *Naphtali*, might be under the prince of one of them.

℣. 23. *But David took not the number of them from twenty years old and under*, &c.] Only thoſe that were twenty years and upwards; but according to *Cornelius Bertram* [k], he numbered them that were under 20, though but 16, 17, 18, or 19 years of age, provided they were of robuſt bodies, and of a tall ſtature, and able to bear arms; which he takes to be the ſin of *David*, in numbering the people, being contrary to the law of God; yet though he had ordered them to be numbered, and they were, yet he would not take them and put them into the account of his chronicles, as in the next verſe, that his ſin might not be known, ſee 2 *Sam.* xxiii. 9. *becauſe the Lord had ſaid, he would increaſe Iſrael like to the ſtars in the heavens*; which are not to be numbered, and therefore *David* ſinned in attempting to number the people.

℣. 24. *Joab the ſon of Zeruiah began to number*, &c.] By the order of *David*, but entirely againſt his own will, ſee ch. xxi. 2, 3, 4. 6. *but he finiſhed not*; the two tribes of *Benjamin* and *Levi* not being counted by him, ch. xxi. 6. *becauſe there fell wrath for it againſt Iſrael*; the plague being broke forth before he had done numbering, which put a ſtop to it, ch. xxi. 14. *neither was the number put in the account of the chronicles of David*; that which was brought in by *Joab*, though imperfect, was not entered

[i] Delaney's Life of King David, vol. 1. p. 319.

[k] Lucubrat. Franktall, c. 2.

entered into the diary, journal, or annals which *David* ordered to be written of all memorable events and tranſactions in his reign; and which were afterwards carried on by the kings of *Judah*, often referred to in the preceding books; and this was done, not becauſe of the imperfection of the account, but becauſe *David* did not chuſe this ſin of his ſhould be tranſmitted to poſterity, though it has been, notwithſtanding this precaution of his.

℣. 25—34. *And over the king's treaſures* was *Azmaveth the ſon of Adiel*, &c.] The hiſtorian here proceeds to relate who were employed in the œconomical and civil affairs of *David*; and the firſt mentioned is the lord of his treaſury, who had the care of his gold and ſilver brought into his exchequer, either by a levy on his own people, or by the tribute of others: *Jehonathan* the ſon of *Uzziah* had the care of the ſtorehouſes, in which were laid up what the fields, cities, villages, and caſtles that belonged to the king produced, whether by fruits gathered in, or by rents collected: *Ezri* the ſon of *Chelub* looked after his workmen in the fields, employed in the tillage of the ground: *Shimei* of *Ramath*, in the tribe of *Benjamin*, had the care of the vineyards, to ſee that they were dreſſed and pruned, and kept in good order: *Zabdi* of *Shepham*, *Numb.* xxxiv. 10, 11. had the charge of the wine ſqueezed out of the grapes, both in the preſſes and in the cellars: *Baal-hanan* of *Geder*, in the tribe of *Judah*, *Joſh.* xv. 36. 58. was over the olive and ſycamore-trees, to ſee that they were well taken care of: and *Joaſh* was entruſted with the cellars where the oil was depoſited: *Shitrai* the *Sharonite* had the herds of kine fed in *Sharon* committed to his truſt; whether in *Sharon* beyond *Jordan*, or that about *Lydda* and *Joppa*, near the *Mediterranean* ſea, both affording fruitful paſtures for herds; and this man being of *Sharon*, was a fit man to be employed in ſuch ſervice: and *Shaphat* the ſon of *Adlai* was over thoſe herds that were in the vallies, where were good paſtures for them; ſuch officers *Pharaoh* king of *Egypt* had, *Gen.* xlvii. 6. and as early as the times of *Ninus* king of *Aſſyria*, one named *Simma* was maſter of the king's cattle [l], as *Fauſtulus* was to *Amulius* king of the *Latines* [m]; and ſo *Tyrrhus* in *Virgil* [n] had the command of all the king's cattle; and *Cicero* mentions another in the ſame office [o]: *Obil* the *Iſhmaelite*; an *Arab*, as the *Targum*, had the care of the camels; and a very proper perſon he was, who muſt know the nature of them, and how to manage them, *Arabia*, of the land of the *Iſhmaelites*, abounding with them. This man was ſo called, either becauſe he was an *Iſhmaelite* by birth, and was proſelyted to the *Jewiſh* religion; or he was an *Iſraelite* that had dwelt ſome time in the land of *Iſhmael*, and therefore ſo called. *Bochart* [p] thinks, he had his name of *Obil* from his office, the word in the *Arabic* language ſignifying a keeper of camels. *Jehdeiah* the *Meronothite* was over the aſſes, which were employed in ploughing and carrying burdens; and *Jaziz* the *Hagarite* was over the flocks of ſheep, the chief ſhepherd, who had the command of all the under-ſhepherds, and a very proper perſon, being an *Hagarite*, or *Arab*; for ſuch dwelt in tents for the ſake of paſturage for their flocks, as *Jarchi* notes: theſe were the principal men that had the care of *David*'s perſonal ſubſtance; ſo in after-times, the *Roman Cæſars* [q] had ſuch ſort of ſervants to take care of their farms, fields, fruit, cattle, &c. the reſt that follow were *David*'s courtiers. *Jonathan*, or to whom *David* was uncle, the ſon of *Shimea*, his brother being a wiſe and learned man, was his counſellor, ſee 2 *Sam.* xxi. 21. and *Jehiel* the *Hachmonite* was preceptor, or tutor to the king's ſons, that brought them up, and took care of their education; *Ahithophel* was his counſellor until the conſpiracy and rebellion of *Abſalom*; and *Huſhai* the *Archite* was his companion, friend and favourite, with whom he converſed at leiſure hours. After the death of *Ahitophel*, *Jehoiada* the ſon of *Benaiah*, and *Abiathar*, were his counſellors, and *Joab* the general of his army.

CHAP. XXVIII.

DAVID having convened the principal men of the nation, declared *Solomon* his ſucceſſor, whom God had choſen both to be king, and to build the temple, ℣. 1—7. and exhorted both them and him to ſerve the Lord, and build an houſe for him, ℣. 8, 9, 10. then gave *Solomon* the pattern of it, and an account of the materials he had prepared for it, ℣. 11—19. and encouraged him to go about the work with alacrity and intrepidity, ℣. 20, 21.

℣. 1. *And David aſſembled all the princes of Iſrael, the princes of the tribes*, &c.] Whoſe names are given in ch. xxvii. 16—22. *and the captains of the companies that miniſtred to the king by courſe*; monthly, each having 24,000 men under him, whoſe names are expreſſed, ch. xxvii. 2—15. *and the captains over the thouſands*; of which there were 24 in a courſe, at the head of each 1000, under the chief captain: *and captains over the hundreds*; centurions under the ſecond captains: *and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons*; whoſe names may be read in ch. xxvii. 25—31. *with the officers*; the courtiers: *and with the mighty men, and with all the valiant men*; both men of valour, and of wealth and riches: theſe *David* aſſembled *unto Jeruſalem*; the metropolis of the kingdom, and where his court and palace were.

℣. 2. *Then David the king ſtood up upon his feet*, &c.] Roſe from the bed or couch on which he lay, as *Kimchi* thinks, being ſomewhat recovered of his paralytic diſorder, and being willing to exert himſelf on this occaſion; or he roſe up from the ſeat or throne, on which he before ſat, in honour to this auguſt aſſembly before him, and that he might be the more eaſily heard; for which reaſon we are told [r], it was a cuſtom with the ancients, even for kings to ſtand up when they had a number of people about them they ſpoke to; and if any one ſat, it was reckoned a new and ſtrange thing; ſo *Agamemnon*, when wounded, did not ſpeak ſitting, until he had made an excuſe for it: *and ſaid, hear me, my brethren, and my people*; having

[l] Diodor. Sicul. l. 2. p. 93. [m] Liv. Hiſt. Decad. 1. l. 1. p. 5. [n] Æneid. l. 7. Tyrrhuſque pater, &c, ℣. 485. [o] Apud Servium, in ib. [p] Hierozoic. par. 1. l. 2. c. 2. col. 77. [q] Vid. Pignorium de Servis, p. 548. [r] Euſtathius in Homer. Iliad. 1. p. 46. Vid. Iliad. 19. ℣. 77, 79.

having ſomething of moment and importance to ſay unto them, and which required their diligent attention; and though they were his ſubjects, he calls them his brethren, being of the ſame nation and religion, and to ſhew his modeſty and humility; in which he was a type of Chriſt, the king of kings, ſee *Heb.* ii. 11. *as for me, I had it in my heart to build an houſe of reſt for the ark of the covenant of the Lord*; where it might abide, and not be removed from place to place; the ſame he had told *Solomon*, ch. xxii. 7. *and for the footſtool of our God*; or *even for* it, for the ark is meant, which is ſo called, *Pſ.* xc. 5. and cxxxii. 7, 8. for as the Lord ſat between the cherubim over the mercy-ſeat, the lid of the ark, it was ſpeaking after the manner of men, a footſtool to him: *and had made ready for the building*; prepared materials for it; ſee ch. xxii. 3, 4, 14, 15, 16. and ch. xxix. 2—5.

℣. 3. *But God ſaid unto me, thou ſhalt not build an houſe for my name*, &c.] This he ſaid by *Nathan* the prophet, 2 *Sam.* vii. 5. *becauſe thou* haſt been *a man of war, and haſt ſhed blood*; ſee ch. xxii. 8.

℣. 4. *Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father to be king over Iſrael for ever*, &c.] Paſſing by all his brethren who were elder than he, he pitched upon him, and ordered him to be anointed king of *Iſrael*, ſee 1 *Sam.* xvi. 10, 12. and that for ever, for a long time, as long as he lived; or rather in his poſterity for many years to come, and beſt of all in his antitype Chriſt, the ſon of *David*, ſee *Luke* i. 32, 33. *for he hath choſen Judah to be the ruler*; the tribe of *Judah* to be the ſeat of government, and one out of that tribe to be the chief ruler, ſee ch. v. 2. *Gen.* xlix. 10. *and of the houſe of Judah, the houſe of my father*; out of that tribe he choſe his father's family, to take from thence one to be king of *Iſrael*: *and among the ſons of my father, he liked me to make* me *king over all Iſrael*; tho' the youngeſt of them, 1 *Sam.* xvi. 11. this was his will and pleaſure.

℣. 5. *And of all my ſons, for the Lord hath given me many ſons*, &c.] Whoſe names, and the order of their birth, may be read in ch. iii. 1—9. *he hath choſen Solomon my ſon to ſit upon the throne of the kingdom of the Lord over Iſrael*; to be his ſucceſſor in it: this he ſays to obſerve to them, that this was not merely his own will and choice, nor the fruit and effect of a fond affection to *Solomon*; nor was it barely in purſuance of a promiſe made to *Bathſheba*, ſhe had obtained of him; but it was according to the will and appointment of God, and therefore to be the more regarded.

℣. 6. *And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe*, &c.] See 2 *Sam.* vii. 13. *and my courts*; in the houſe or temple: *for I have choſen him to be my ſon*; predeſtinated him to the adoption of children, *Eph.* i. 5. *and I will be his father*; ſee 2 *Sam.* vii. 14.

℣. 7. *Moreover, I will eſtabliſh his kingdom for ever*, &c.] The ſame is ſaid in 2 *Sam.* vii. 13. *if he be conſtant to do my commandments, and my judgments, as at this day*; if he continued in the obſervance of them, as he had begun, and went on in until that day; this is added here, and was not ſpoken by *Nathan*, when what goes before was; for *Solomon* was not then born, but muſt be ſuggeſted to *David* ſince, and as it ſhould ſeem at this time.

℣. 8. *Now therefore, in the ſight of all Iſrael, the congregation of the Lord*, &c.] Whom this aſſembly repreſented: *and in the audience of our God*; before him, as *Jarchi*, in whoſe preſence they were, and who heard and ſaw all that paſſed, and to whom *David* appeals as a witneſs; the *Targum* is, "before the Word of the Lord," before whom all things are naked and open, *Heb.* iv. 12, 13. *keep and ſeek for all the commandments of the Lord your God*; ſeek to know them, ſearch for them in the word of God, and endeavour to keep them: *that ye may poſſeſs this good land*; continue in the poſſeſſion of it, for by their obedience they held it, *Iſ.* i. 19. *and leave* it *for an inheritance for your children after you for ever*; that ſo they might not be removed from it, and carried captive into other lands, as they were for their diſobedience.

℣. 9. *And thou, Solomon my ſon*, &c.] Who was preſent in this aſſembly, and preſented to them by *David* as his ſucceſſor, and their future king: and having addreſſed them, he turns himſelf to him, and exhorts him, ſaying, *know thou the God of thy father*; who was his father and covenant-God, and whom he ſerved and worſhipped, and who had beſtowed upon him many favours, both temporal and ſpiritual; and having had ſuch an experience of his goodneſs, he exhorts his ſon to ſeek to know more and more of him, and to own and acknowledge him as his God, and to love and fear him: *ſerve him with a perfect heart, and with a willing mind*; cordially and ſincerely, chearfully and freely, neither in an hypocritical manner, nor through force and conſtraint, nor with loathing and wearineſs: *for the Lord ſearcheth all hearts*; the hearts of all men, even of kings, and knows from what principles, and with what views, and in what manner they ſerve him: *and underſtandeth all the imaginations of the thoughts*; not only the thoughts of the heart, when regularly formed and ranged in order, but even the very beginning of them, the firſt motions of the mind, and before they are well formed, ſee *Gen.* vi. 5. *Pſ.* cxxxix. 2. *if thou ſeek him*; by prayer and ſupplication in his houſe and ordinances: *he will be found of thee*; grant his preſence, and beſtow his favours, ſee *Iſ.* lv. 6. *but if thou forſake him*; his word, his ways, his worſhip: *he will caſt thee off for ever*; from being king, or enjoying that peace, proſperity and happineſs which otherwiſe would be enjoyed.

℣. 10. *Take heed now*, &c.] Of offending God by forſaking him; or ſee, conſider, and obſerve now what he was farther about to ſay to him, concerning the building of the temple, as follows: *for the Lord hath choſen thee to build an houſe for the ſanctuary*; a temple for the ark, called the ſanctuary, *Numb.* vii. 9. and x. 21. the *Targum* is, the Word of the Lord hath choſen thee, *&c. be ſtrong, and do* it; be of a good heart and courage, and ſet about it with vigour and reſolution.

℣. 11. *Then David gave to Solomon his ſon the pattern of the porch*, &c.] The breadth, and length, and heighth of it, which was to be placed at the eaſt-end of the temple, and was the entrance into it: *and of the houſes thereof*; the holy place, and the moſt holy, which latter is called the greater houſe, 2 *Chron.* iii. 5. *and of the treaſuries*; where things belonging to the temple were laid up, the prieſts veſtments, and other things: *and of the upper chambers*; where the prieſts lay or met for converſation, *Jer.* xxxv. 2. and *Acts* i. 13. *and of the inner parlours thereof*; where the prieſts eat of the holy things; all theſe ſeem to be buildings againſt the wall of the temple round about, 1 *Kings* vi. 5. *and of the place of the mercy-ſeat*; the holy of holies,

lies, where that with the cherubim over it, and the ark under it, were placed.

℣. 12. *And the pattern of all that he had by the Spirit*, &c.] By the Spirit of God, who gave him the whole form of the temple, and all things relative to it; juſt as God ſhewed to *Moſes*, the pattern of the tabernacle in the mount; the *Targum* is, by the ſpirit of prophecy that was with him. The *Jews* ſuppoſe, that *Samuel* the prophet was firſt made acquainted with it, and he made it known to *David*: *of the courts of the houſe of the Lord*; the outward court, the court of the prieſts, *&c. and of all the chambers round about*; ſee 1 *Kings* vi. 5. *of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things*; of the difference of which, ſee ch. xxvi. 20.

℣. 13. *And alſo for the courſes of the prieſts and Levites*, &c.] Where they ſhould ſerve, of which as fixed and ordered by *David*, ſee ch. xxiv, xxv, xxvi. *and for all the work of the ſervice of the houſe of the Lord*; they ſhould be employed in: *and for all the veſſels of ſervice in the houſe of the Lord*; which they ſhould uſe therein.

℣. 14. He gave *of gold by weight for things of gold, for all inſtruments of all manner of ſervice*, &c.] Whatever was to be made of gold, *David* was directed by the Spirit of God what weight or quantity of gold ſhould be made uſe of in making it, as appears from ſome following inſtances: ſilver alſo *for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice*; ſo likewiſe whatever inſtruments or veſſels, for the ſervice of the temple, were to be made of ſilver, he had a direction from the Spirit of God what weight each was to be of, or what quantity of ſilver was to be uſed in it, and this he gave; according to *Jacob Ichudah Leon* [s], the veſſels of gold were 340,000, the veſſels of ſilver 470,000, in all 810,000.

℣. 15. *Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof*, &c.] Theſe candleſticks were ten, and each had ſeven lamps, and were placed five on one ſide the *Moſaic* candleſtick, and five on the other, as ſay the *Jews*, ſee 1 *Kings* vii. 49. and the weight of gold for each candleſtick, according to the above writer [t], was 100 pound; and for both candleſticks and lamps, *David*, by the Spirit of God, was directed to give: *and for the candleſticks of ſilver, by weight*, both *for the candleſtick, and* alſo *for the lamps thereof, according to the uſe of every candleſtick*; the weight of ſilver for them was fixed; of theſe we no where elſe read. *Kimchi* thinks theſe were for the chambers of the prieſts, to give them light when they eat and lay there.

℣. 16. *And by weight* he gave *gold for the tables of ſhew-bread, for every table*, &c.] For though there were but one table for the ſhew-bread in the tabernacle of *Moſes*, there were ten in the temple of *Solomon*, 2 *Chron.* iv. 8. and each of them contained 100 pound in weight [u]: *and* likewiſe *ſilver for the tables of ſilver*; theſe were placed in the court, as *Jarchi* thinks, on which they ſlead the ſacrifices; or, as *Kimchi*, on which they ſlew them, and laid the fleſh of the burnt-offerings on them, which he gathers from *Ezek.* xl. 39.

℣. 17. *Alſo pure gold for the fleſh-hooks*, &c.] To take the pieces of fleſh out of the pots, in which they were boiled: *and the bowls, and the cups*; *and for the golden baſons* he gave gold *by weight for every baſon*; which were veſſels made uſe of for the receiving and ſprinkling the blood of the ſacrifices: likewiſe ſilver *by weight for every baſon of ſilver*; for it ſeems ſome of them were of ſilver, as others were of gold.

℣. 18. *And for the altar of incenſe refined gold by weight*, &c.] This was alſo 100 pound weight in gold, with which it was to be overlayed [w]: *and gold for the pattern of the chariot of the cherubim*; which were two large ones, beſides thoſe which *Moſes* made; and theſe were not made of gold, as they were, but overlaid with it, ſee 1 *Kings* vi. 23—28. which with them made four; and to which the four living creatures in *Ezekiel*'s viſion allude, and make the *mercavah* or chariot, the *Jews* ſo much ſpeak of; perhaps from this, and other like phraſes; and the Lord ſitting here as in a chariot, not only denotes the glory and ſplendor of the *Shekinah*, or divine majeſty; but, as ſome obſerve, his readineſs to ride off and depart, when diſpleaſed and provoked, ſee *Ezek.* x. 18, 19. *that ſpread out* their wings, *and covered the ark of the covenant of the Lord*; not that ſpread their wings over the ark, and covered it, that the *Moſaic* cherubim did; but theſe ſpread their wings before it from wall to wall, ſo that it could not be ſeen by any that turned aſide the vail, and even by the high-prieſt when he entered into the holy of holies: the ark, with the cherubim, which were on that, weighed 200 pound of pure gold, according to the above writer [x].

℣. 19. *All this*, ſaid David, *the Lord made me underſtand in writing by* his *hand upon me*, &c.] Either by an impulſe of his Spirit on him, whereby it was as it were written on his mind, and as clearly repreſented to him, as if he had it in writing before him; though the *Jews* think, that all was firſt made known to *Samuel*, or ſome other prophet, who delivered it to *David* in writing, as from the Lord: but I ſee not why it may not be underſtood, that *David* had the pattern of the temple, and all things relative to it, by an hand-writing from the Lord himſelf, through the miniſtry of angels, as *Moſes* received the two tables, the hand-writing of the Lord, from himſelf; for the words, as they lie in order in the *Hebrew* text are, the whole of this *in writing from the hand of the Lord, unto me, he made me to underſtand*: even *all the works of this pattern*; the particulars of which are given before.

℣. 20. *And David ſaid to Solomon his ſon, be ſtrong, and of good courage, and do* it, &c.] See the note on ℣. 10. *fear not, nor be diſmayed*; that thou ſhalt meet with any oppoſition in the work, or not be able to finiſh it for want of materials and workmen, or money to pay them: *for the Lord God*, even *my God*, will be *with thee*; to guide and direct, proſper and ſucceed; the *Targum* is, "the Word of the Lord God, my God, will be thy help:" *he will not fail thee, nor forſake thee*; a promiſe made to *Joſhua*, and is applicable to every good man in whatſoever good work he is concerned, *Joſh.* i. 5. *Heb.* xiii. 5. *until thou haſt finiſhed all the work for the ſervice of the houſe of the Lord*; built the temple, and all the apartments of it, and courts belonging to it, and made and pro-

[s] Relation of memorable things in the tabernacle and temple, ch. 4. p. 19. [t] Ibid. p. 20. [u] Jacob Leon ibid. [w] Ibid. [x] Ibid.

provided all the utenſils and veſſels neceſſary for the ſervice and worſhip of God.

℣. 21. *And behold, all the courſes of the prieſts and the Levites*, &c.] Which *David* had lately fixed to take their turns in the temple, when built: even they ſhall be with thee *for all the ſervice of the houſe of God*; to adviſe and aſſiſt him in every thing relating to the ſervice of the ſanctuary, which they might be ſuppoſed beſt to underſtand: *and* there ſhall be *with thee for all manner of workmanſhip, every willing ſkilful man for any manner of ſervice*; men that were not only well ſkilled in all manner of curious work, that was neceſſary for the ſervice of the houſe, but were willing to employ their ſkill to the uttermoſt for it, and ſuch *David* had provided, ch. xxii. 15. *alſo the princes and all the people* will be *wholly at thy commandment*; to do whatever he ſhould order, whether to overlook the workmen, or to contribute to the expences of the work.

CHAP. XXIX.

THIS chapter relates how largely and liberally *David*, beſides what he had before done, and his princes, offered towards defraying the expences of building the temple, ℣. 1—8. and the joy and thankfulneſs that he and his people expreſſed on that account, attended with prayers for *Solomon*, and offering ſacrifices unto the Lord, ℣. 9—21. and the chapter is cloſed, and ſo the book, with an account of the ſecond unction of *Solomon*, the placing him on the throne, and the ſubmiſſion of all ranks of men unto him, and of the death of *David*. ℣. 22—30.

℣. 1. *Furthermore, David the king ſaid unto all the congregation*, &c.] Having finiſhed what he had to ſay to *Solomon*, he addreſſed the congregation again: *Solomon my ſon, whom alone God hath choſen*; both to be king, and to build the temple: is yet *young and tender*; ſee ch. xxii. 5. *and the work* is *great*; both of governing ſo great a people, and of building ſo magnificent a temple, eſpecially the latter is meant: *for the palace* is *not for man*; for any mortal king, though ever ſo great: *but for the Lord God*; the *Targum* is, "but for the Word of the Lord God," who is the King of kings, and Lord of lords; and therefore is to be built as with the greateſt exactneſs, according to the pattern he himſelf has given, ſo with the greateſt ſpendor and magnificence.

℣. 2. *Now I have prepared with all my might for the houſe of my God*, &c.] According to the utmoſt of his ability for the building and decorating of it: *the gold* for the things to be made of *gold*; as the candleſticks, ſhew-bread-tables, *&c. and the ſilver for* things *of ſilver*; as for baſons, *&c. and the braſs for* things *of braſs*; as the brazen altar, brazen laver, *&c. and iron for* things *of iron*; for nails, hinges, *&c. and wood for* things *of wood*; for rafters, ceilings, floors, *&c. onyx ſtones*; the *Targum*, ſtones of beryl: *and* ſtones *to be ſet*; other precious ſtones to be ſet in gold and ſilver: *gliſtering ſtones*; the *Targum*, emeralds; the word is uſed for ſtibium, or black lead, with which women painted their eyes; and ſo may ſignify black ſtones, like black lead; as white marble is after mentioned, perhaps black is here meant, or ſuch ſtones *Solomon* paved the ways with leading to *Jeruſalem* [y]; but as ſuch ſtones are not very gliſtering, there ſeems to be no reaſon for ſuch an epithet; unleſs the ſtone *Phengites* ſhould be meant, which was a clear bright ſtone, and ſerved for looking-glaſſes. *Domitian* the *Roman* emperor, when under ſuſpicion of being murdered by perſons he had offended, garniſhed the portico's of his palace with this ſtone, which was of ſuch brightneſs, that by the images formed in it, he could ſee what was behind him [z]; and ſo *Lucian* ſpeaks [a] of *Aſtarte* having a ſplendid ſtone about her, called λυχνις, which in the night gave much light to the temple, but ſhone weakly in the day-time, and looked like fire: *and of divers colours*; that is, ſtones of divers colours, as jaſpers, amethyſts, *&c.* *Kimchi* interprets it of embroidered clothes, and garments of needle-work, and in theſe precious ſtones were ſometimes inſerted: *and all manner of precious ſtones*; as pearls, diamonds, *&c.* it is hard to ſay what all theſe precious ſtones were for; *Jarchi* and *Kimchi* think, they were to decorate the walls overlaid with gold, in which they were ſet; it is certain they were for garniſhing and beautifying the houſe, ſee 2 *Chron.* iii. 6. *and marble ſtones* in *abundance*; for pillars, tables, and pavement, as *Jarchi*; this was *Parian* marble, according to the *Septuagint* and *Vulgate Latin* verſions; the whiteſt of marble [b], found in the iſland of *Paros*, and which agrees with the word here uſed.

℣. 3. *Moreover, becauſe I have ſet my affection to the houſe of my God*, &c.] Had a good will to it, and was earneſtly deſirous of having it built, and that in a grand manner: *I have of my own proper good*; which he had treaſured up for his own uſe: *of gold and ſilver*, even that *I have given to the houſe of my God*; to build or ornament it, or make veſſels for it: *over and above all that I have prepared for the holy houſe*; for the building of the temple, which is made mention of in the preceding chapter.

℣. 4. Even 3000 *talents of gold*, &c.] Which, according to *Scheuchzer* [c], amount to 36,660,000 ducats of gold; and, according to *Brerewood* [d], to 13,500,000 pounds of our money: *of the gold of Ophir*; which was reckoned the beſt gold; not *Ophir* in *India*, which was not known till *Solomon*'s time, but in *Arabia*, as *Bochart* [e] has ſhewn; ſo *Eupolemus* [f], an heathen writer, ſays, that *David* having built ſhips at *Achan*, a city of *Arabia*, ſent miners to *Urphe* (ſuppoſed to be the ſame with *Ophir*) in the iſland of the *Red-ſea*, abounding with gold, and from thence fetched it, ſee the note on 1 *Kings* ix. 28. and that he was able to give ſo great a ſum out of his own ſubſtance, Dr. *Prideaux* [g] thinks, can only be accounted for by his great returns from this traffic; ſince theſe 3000 talents, according to him, amounted to 21 millions, and 600,000 pounds ſterling: *and* 7000 *talents of refined ſilver*; amounting, according to *Scheu-*

[y] Joſeph. Antiq. l 8. c. 7. §. 4. [z] Sueton. vit. Domitian. c. 14. Vid. Plin. Nat. Hiſt. l. 36. c. 22. Iſidor. Origin. l 16. c. 4 [a] De dea Syria. [b] —— Pario marmore purius. Horat. Carmin. l. 1. ode 19. [c] Phyſica ſacra, vol. 4. p. 631. [d] De Ponder. & Pret. vet. num. c. 5. [e] Phaleg. l. 2. c. 27. col. 140. [f] Apud Euſeb. Evangel. Præpar. l. 9. c. 30. p. 447. [g] Connection, par. 1. p. 5, 6.

Scheuchzer [h], to 31,500,000 imperials, or rix-dollars; and, according to *Brerewood* [i], to 2,625,000 pounds of our money: *to overlay the walls of the houſes* withal; the gold was to overlay the walls of the holy and moſt holy place, the ſilver to overlay the walls of the chambers built around the temple.

℣. 5. *The gold for* things *of gold, the ſilver for* things *of ſilver*, &c.] The one for what was to be overlaid with gold, the other for what was to be overlaid with ſilver: *and for all manner of work* to be made *by the hands of artificers*; what remained was to be made uſe of, in employing artificers in making veſſels for the temple that were needful: *and who* then *is willing to conſecrate his ſervice this day unto the Lord*; or *fill his hand* [k]? and give largely and liberally towards building an houſe for the ſervice and worſhip, honour and glory of God; and *David* having ſet ſo good an example, could with the better grace recommend the good work to his nobles and people, and which had its deſired effect, as follows.

℣. 6. *Then the chief of the fathers, and princes of the tribes of Iſrael*, &c.] The princes of the 12 tribes: *and the captains of thouſands, and of hundreds, with the rulers over the king's work*; who were now aſſembled, ch. xxviii. 1. *offered willingly*; and chearfully, needed no more arguments to preſs them to it, but at once readily communicated.

℣. 7. *And gave for the ſervice of the houſe of God*, &c.] For building and adorning it, and providing proper utenſils for it: *of gold* 5000 *talents*; which, according to *Scheuchzer* [l], came to 61,100,000 ducats of gold: and theſe, with *the* 10,000 *drams*; make of our money, according to *Brerewood* [m], 22,507,500 pounds; ſome reckon a dram at two ducats and a half, and ſomewhat more [n]: *and of ſilver* 10,000 *talents*; which, according to the former writer, amounted to 450,000,000 imperials or rix dollars; and, according to the latter, they made of our money 3,750,000 pounds: *and of braſs* 18,000 *talents, and* 100,000 *talents of iron*; the weight of each of which were ſo much.

℣. 8. *And they with whom* precious *ſtones were found*, &c.] Such as are mentioned ℣. 2. *gave* them *to the treaſure of the houſe of the Lord*; to be laid up there: *by the hand of Jehiel the Gerſhonite*; who, and his ſons, had the care of that treaſury, ch. xxvi. 21, 22.

℣. 9. *Then the people rejoiced, for that they offered willingly*, &c.] They were not only glad that they had it to offer, but that they had hearts to do it; they found themſelves quite free to the work, and ſaw it was ſo with others, which gave them extreme pleaſure: *becauſe with perfect heart they offered willingly to the Lord*; not grudgingly, but chearfully; not preſſed and urged to it; not by conſtraint, but freely, and that with a pure view to the honour and glory of God: *and David the king alſo rejoiced with great joy*; it made his heart glad exceedingly now he was old, and juſt going out of the world, to ſee this good work in ſuch forwardneſs, on which his heart had been ſo much ſet; it gave him reaſon to believe it would be ſet about in good earneſt, be carried on with vigour, and brought to perfection.

℣. 10. *Wherefore David bleſſed the Lord before all the congregation*, &c.] To whoſe goodneſs he aſcribed both the ability and willingneſs of him, and his people, to offer after ſuch a manner; he knew it was God that wrought in them both to will and to do, and therefore gave him the glory of it: *and David ſaid, bleſſed be thou, Lord God of Iſrael our father, for ever and ever*; the phraſe, *our father*, does not belong to the God of *Iſrael*, their father by covenant and adoption, but to *Iſrael* or *Jacob*, the anceſtor of the *Jewiſh* nation; who is made mention of on this occaſion, he being the firſt that ſpoke of building an houſe for God, as ſome *Jewiſh* writers, *Jarchi* and *Kimchi*, obſerve; ſee *Gen.* xxviii. 22.

℣. 11. *Thine, O Lord*, is *the greatneſs, and the power, and the glory, and the victory, and the majeſty*, &c.] That is, either God is poſſeſſed of all greatneſs, and immenſity, of dignity of nature, and of all perfections; of almighty power, of excellent glory, of ſuperiority to all beings, and of honour, and majeſty, and all that grandeur, might and honour in men, and victory over others; the majeſtic appearance they make, and exaltation above others they have, are all of God: *for all* that is *in the heaven and in the earth*, is thine; they are both made by him, and all that is in them, and therefore he has the ſole right unto them: *thine* is *the kingdom, O Lord*; of nature and providence; he has the ſole dominion over all creatures, and the ſovereign diſpoſal of all things: *and thou art exalted as head above all*; men on earth, and angels in heaven.

℣. 12. *Both riches and honour* come *of thee*, &c.] Whatever of either the children of men have, is not owing to their merits, nor to their diligence, and induſtry, and wiſe conduct, but to the providence of God, *Eccl.* ix. 11. *Pſ.* lxxv. 6, 7. ſo the gods with the heathens are ſaid [o] to be givers of riches: *and thou reigneſt over all*; governeſt the world by wiſdom, and diſpoſeſt all things in it for the beſt: *in thine hand* is *power and might*; to do whatſoever he pleaſeth: *and in thine hand* it is *to make great*; in worldly things, and ſo in ſpiritual: *and to give ſtrength unto all*; againſt their enemies, and to do the will and work of God; of all which *David* had had an experience.

℣. 13. *Now therefore, our God, we thank thee, and praiſe thy glorious name.*] That he that was ſo great, and ſo much above them, ſhould take notice of them, and beſtow ſo many great and good things on them.

℣. 14. *But who* am *I*, &c.] Originally duſt and aſhes, a ſinful creature, unworthy to receive any thing from God, and of having the honour of doing any thing for him: *and what* is *my people*; ſubject to him, the leaſt of all people, ſeparated from the nations round about them, and deſpiſed by them: *that we ſhould be able to offer ſo willingly after this ſort?* that they, who were a poor people, ſome years ago brought out of *Egyptian* bondage, ſhould now be poſſeſſed of ſuch an affluence, and have ſuch a generous heart, and liberal ſpirit given them, as to contribute in ſo large and liberal a manner as they had done; all was owing to the goodneſs of God to them, and the efficacy of his grace upon them: *for all things* come *of thee*; all good things, temporal and ſpiritual; the Lord is the fountain of goodneſs, and father of mercies: *and of thine own have we given thee*; for there is nothing a man has but he has received from the Lord, and therefore can give nothing to him but his own, ſee *Rom.* xi. 35, 36.

℣. 15.

[h] Ut ſupra. [i] Ut ſupra. [k] למלאות ידו impleat manum ſuam, V. L. ut impleat manum ſuam, Vatablus, Piſcator. [l] Ut ſupra. [m] Ut ſupra. [n] Eiſenſchmidius apud Scheuchzer. ib. p. 635. [o] Πλουτοδόται, Heſiod. Opera, ℣. 124: ſee ℣. 316.

℣. 15. *For we* are *ſtrangers before thee, and ſojourners, as* were *all our fathers*, &c.] For tho' they were in poſſeſſion of the land of *Canaan*, yet they held it not in their own right, but as the Lord's, who ſaid, *the land* is *mine*, *Lev.* xxv. 23. they were but tenants in it, and were not to abide long here; they belonged to another city and country; the conſideration of which might tend to ſet them looſe to worldly things, and the more eaſily to part with them for the ſervice of God, and the honour of his name: *our days on the earth* are *as a ſhadow*; man's life is expreſſed by days, not months and years, being ſo ſhort; and by days on earth, in diſtinction from the days of heaven, or eternity; and theſe ſaid to be as a ſhadow, of a ſhort continuance, empty, mutable and uncertain, dark and obſcure, quickly gone, like the ſhadow of the ſun; and not only like that, or of a mountain, tree or wall; but, as the *Targum*, of a bird that is flying, which paſſes away at once: *and* there is *none abiding*; not long, much leſs always, being but ſojourners as before; ſo *Cato* in *Cicero* [p] is repreſented as ſaying, "I depart out of this life as from an inn, and not an houſe; for nature has given us an inn to ſojourn, not a place to dwell in:" or there is *no hope* or *expectation* [q]; of living long, of recalling time, and of avoiding death.

℣. 16. *O Lord our God, all this ſtore that we have prepared*, &c.] Of gold, ſilver, *&c.* that he and his people had provided and contributed: the gold, according to *Jacob Leon* [r], amounted to 59,766 tons of gold, and 46,123 gilders, each ton to be reckoned at leaſt 1000 pounds ſterling; the ſilver reduced to the value of gold, made 46,337 tons, and 250 gilders; but both, according to *Witſius* [s], amounted to 20,585 tons of gold; and if the talents were talents of the ſanctuary, and they double the common talents, as ſome ſay they were, it was as much more, and may well be expreſſed by *all this ſtore*, beſides the braſs, iron, *&c. to build thee an houſe for thine holy name*; to perform holy and religious worſhip in it, for the glory of his name: cometh *of thine hand, and* is *all thine own*; this he repeats, that God might have all the glory of all they had and did.

℣. 17. *I know alſo my God, that thou trieſt the heart*, &c.] Searches it, and knoweſt it perfectly, whether what is done is from it: *and haſt pleaſure in uprightneſs*; in what is done in ſincerity and uprightneſs of heart: *as for me, in the uprightneſs of my heart I have willingly offered all theſe things*; for the truth of which he could appeal to the heart-ſearching God: *and now have I ſeen with joy, thy people which are preſent here, to offer willingly unto thee*; he judged by what they did, and their manner of doing it, that it was done in the uprightneſs of their hearts alſo, as his were, which gave him ſenſible joy and pleaſure.

℣. 18. *O Lord God of Abraham, Iſaac, and of Iſrael our fathers*, &c.] The anceſtors of the *Jewiſh* nation, whoſe covenant-God the Lord was, and who had ever been mindful of his promiſe to them, with reſpect to them their ſeed: *keep this for ever in the imagination of the thoughts of the heart of thy people*; let the ſame diſpoſition of mind always continue in them to ſerve the Lord their God: *and prepare their heart unto thee*; incline and diſpoſe their minds always to fear the Lord, and obey his will.

℣. 19. *And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes*, &c.] All the laws of God, moral, ceremonial and judicial, even to obſerve them cordially and ſincerely: *and to do all* thoſe things; he had ſuggeſted to him particularly: *and to build the palace* for *the which I have made proviſion*; as before declared.

℣. 20. *And David ſaid to all the congregation*, &c.] Conſiſting of princes, captains and officers, ch. xxviii. 1. *now bleſs the Lord your God*; as he had done, for putting it into the power of their hands, and into their hearts, to do what they had: *and all the congregation bleſſed the Lord God of their fathers*; ſome one as the mouth of the reſt put up a thankſgiving to God, as *David* directed, to which they all aſſented, and in which they all joined: *and bowed down their heads, and worſhipped the Lord and the king*; the one with religious worſhip, the other with civil; the *Syriac* and *Arabic* verſions more plainly diſtinguiſh, *they worſhipped the Lord, and bleſſed David the king*; though ſome think *Solomon*, now made king, is meant.

℣. 21. *And they ſacrificed ſacrifices unto the Lord*, &c.] *David* and the congregation: *and offered burnt-offerings unto the Lord on the morrow after that day*; not having time enough on that day to perform, at leaſt not all of them; and theſe they offered on the altar *David* had erected in the threſhing-floor of *Araunah*, by the order of God, where afterwards the temple was built: *even* 1000 *bullocks*, 1000 *rams, and* 1000 *lambs, with their burnt-offerings*; and meat-offerings alſo, both which always went along with them: *and ſacrifices in abundance for all Iſrael*; whom they repreſented; theſe laſt were peace-offerings, part of which the offerers had for themſelves and friends to feaſt on, as theſe did, as follows.

℣. 22. *And they did eat and drink before the Lord on that day with great gladneſs*, &c.] Before the ark of the Lord, which was in the tabernacle *David* had pitched for it: *and they made Solomon the ſon of David king the ſecond time*; the firſt was upon *Adonijah*'s rebellion, and was done in the preſence only of the inhabitants of *Jeruſalem*; but this was done by and in the preſence of all the great perſonages in the land: *and anointed* him *unto the Lord to be the chief governor*; under his father during his life-time, and then to reign in his own right: *and Zadok to be prieſt*; high-prieſt; which office yet he did not exerciſe till after the death of *David*, when *Abiathar* was thruſt out by *Solomon*.

℣. 23. *Then Solomon ſat on the throne of the Lord*, &c.] Who had given it to him, and eſtabliſhed him on it, and whoſe vicegerent he was, and over whoſe people he ruled: *as king inſtead of David*; he was viceroy to him in his life-time, and ſucceeded him at his death, when he had the full power of government: *and proſpered*; his reign was happy and peaceable: *and all Iſrael obeyed him*; at once; whereas it was ſome time, even years, before all *Iſrael* obeyed *David*.

℣. 24. *And all the princes and the mighty men*, &c.] The princes of the tribes, and the officers of the army: *and all the ſons likewiſe of king David*; as many as were living: and though they were elder than *Solomon*, they *ſubmitted to Solomon the king*; or *gave the hand under* [t] him, promiſed obedience, and ſwore allegiance to him, ſee *Gen.* xxiv. 2, 9.

℣. 25.

[p] De Senectute, c. 23.
[q] אין מקוה non eſt expectatio ſive ſpes, Pagninus, Montanus, Vatablus, Michaelis.
[r] Relation of memorable things in the tabernacle and temple, ch. 3. p. 14, 15.
[s] Miſcellan. tom. 2. p. 258.
[t] ויתנו יד תחת dederunt manum ſub Selomoh, Pagninus, Montanus, Michaelis.

℣. 25. *And the Lord magnified Solomon exceedingly before all Iſrael*, &c.] By giving him ſuch a large ſhare of wiſdom and underſtanding in government: *and beſtowed upon him ſuch royal majeſty*; not only ſuch wealth and riches, but ſuch honour and reverence, as *had not been on any king before him in Iſrael*; not on *Saul*, nor even on *David*.

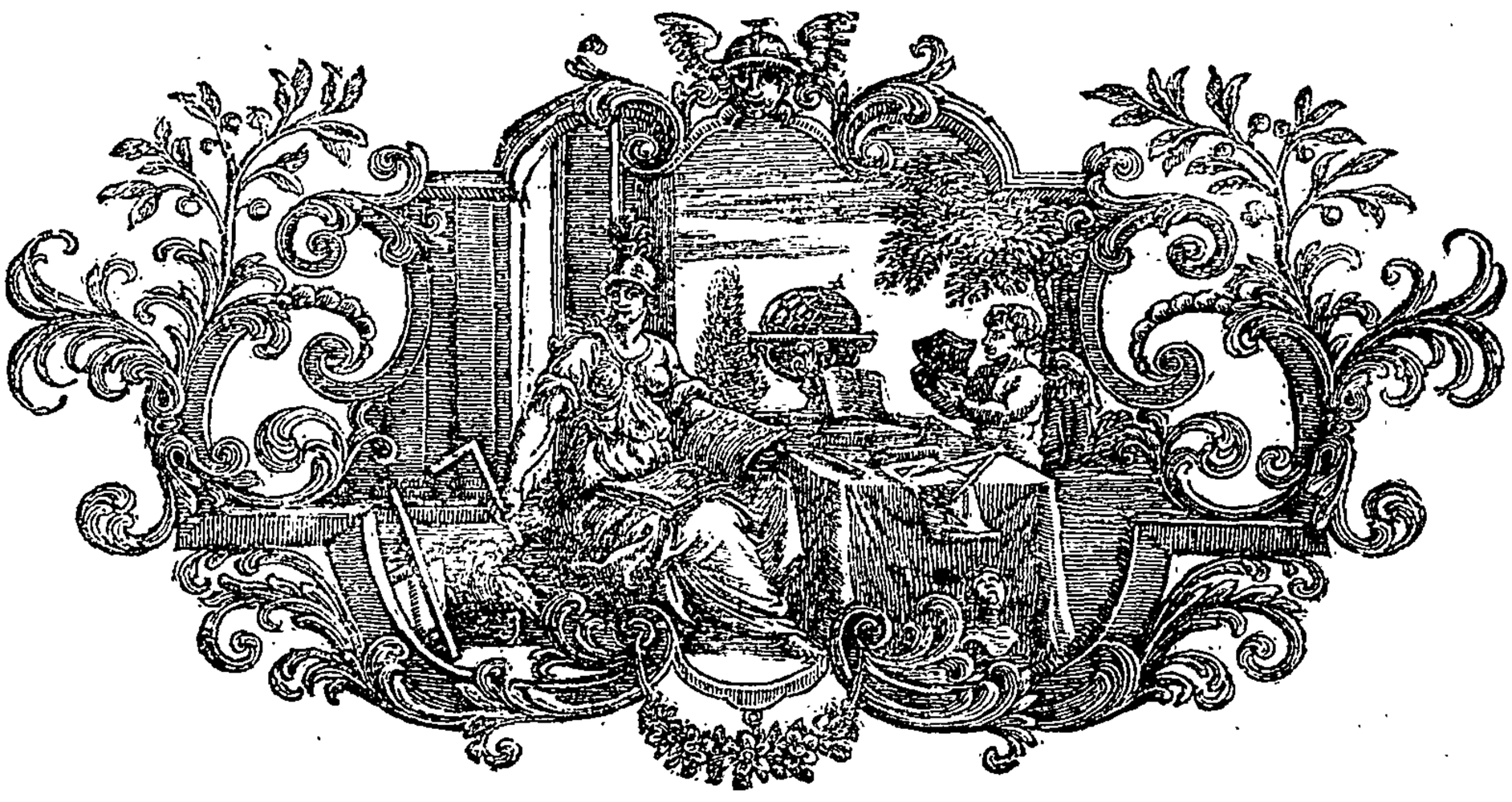
℣. 26. *Thus David the ſon of Jeſſe reigned over all Iſrael.*] As before related in this book, and in the ſecond book of *Samuel*; his reign being long and glorious.

℣. 27. *And the time that he reigned over Iſrael* was 40 *years*, &c.] See 1 *Kings* ii. 11.

℣. 28. *And he died in a good old age*, &c.] Being 70 years of age: *full of days, riches and honour*; had as much of either of them as he could wiſh for; and having enough, he ſought after, and was taken to the poſſeſſion of, eternal life, durable riches and honours and glory that fade not away: *and Solomon his ſon reigned in his ſtead*; in full power and authority.

℣. 29. *Now the acts of David the king, firſt and laſt*, &c.] All that he did that was memorable, both before he was king, and when king in *Hebron*, and then in *Jeruſalem: behold, they are written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer*; which were journals of his life and actions, begun by *Samuel*, and carried on by *Nathan* and *Gad*; out of which what is recorded in canonical ſcripture, was taken by divine direction, and preſerved, whilſt other writings are loſt; or rather the book of *Samuel* deſigns the firſt book of *Samuel*, and the books of *Nathan* and *Gad*, the ſecond book of *Samuel*, by whom it was written.

℣. 30. *With all his reign and his might*, &c.] The whole of it, and the mighty, valiant acts done by him, the battles he fought, and the victories he obtained: *and the times that went over him, and over Iſrael, and all the kingdoms of the countries*; things that were done in his time in *Iſrael*, and in the nations round about ſubdued by him, as *Moab*, *Ammon*, *Syria* and *Philiſtia*.



The Second Book of the CHRONICLES.

THIS, and the preceding, were but one book originally, but divided into two becauſe of the largeneſs of it, ſo that this is only a continuation of the former hiſtory; that ends at the death of *David*; this begins with the reign of *Solomon*, goes through that, and the reigns of all the kings of the houſe of *David*; of the kings of *Judah* only, after the ſeparation of the ten tribes, quite down to the captivity of *Judah* in *Babylon*, and reaches to the deliverance of the *Jews* from thence by *Cyrus*, and contains an hiſtory of 479 years. It treats not at all of the kings of *Iſrael*, after the ſeparation, only of the kings of *Judah*, through whom the line of the Meſſiah was drawn; and though it omits ſeveral things recorded of them in the book of *Kings*; yet it gives abundance of anecdotes not to be met with there, which are of great uſe and advantage in hiſtory to know.

CHAP. I.

THIS chapter relates, how that *Solomon* being confirmed in his kingdom, went to *Gibeon* to ſacrifice, ℣. 1—6. that the Lord appeared there to him, and what paſſed between them, ℣. 7—12. and that when he returned from thence to *Jeruſalem*, he increaſed in ſplendor, wealth and riches, ℣. 13—17.

℣. 1. *And Solomon the ſon of David was ſtrengthened in his kingdom*, &c.] Well ſettled and eſtabliſhed on the throne of his father, after the death of ſome perſons, from whom he might expect trouble, ſee 1 *Kings* ii. 46. *and the Lord God* was *with him*; directing and inſtructing him, proſpering and ſucceeding him; the *Targum* is, "the Word of the Lord was his help:" *and magnified him exceedingly*; ſee 1 *Chron.* xxix. 25.

℣. 2. *Then Solomon ſpake unto all Iſrael*, &c.] To their repreſentatives about going to *Gibeon* to ſacrifice, as the next words ſhew; ſo *Jarchi* and *Kimchi* obſerve: *to the captains of thouſands, and of hundreds, to the judges, and to every governor in all Iſrael, the chief of the fathers*; whom he had convened on this occaſion; though ſome think this is the ſame congregation gathered by his father, by whom he was anointed and made king, and that he ſpoke of this to them before they broke up, 1 *Chron.* xxviii. 1. and xxix. 22. which ſeems not ſo probable, ſince it was after the death of his father, after he had been king ſome time, and even after his marriage with *Pharaoh*'s daughter, that what follows was done, ſee 1 *Kings* iii. 1—4.

℣. 3. *So Solomon, and all the congregation with him, went to the high place that* was *at Gibeon*, &c.] They agreed to his motion, and went with him thither, ſee 1 *Kings* iii. 4. *for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs*; by the Lord's direction; where was alſo the altar of the Lord, and ſo moſt proper to offer ſacrifice on, which was what *Solomon* went thither to do; ſee 1 *Chron.* xxi. 29.

℣. 4. *But the ark of God had David brought up from Kirjath-jearim*, &c.] See 2 *Sam.* vi. 2, 17.

℣. 5. *Moreover, the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made*, &c.] According to the pattern given by *Moſes*, at the direction of God, *Exod.* xxxviii. 1. *he put before the tabernacle of the congregation*; either *David*, or rather *Solomon*; though it ſeems beſt to read the words as in the *Septuagint* and *Vulgate Latin* verſions, *and there it was before the tabernacle*; for it was always there: *and Solomon and the congregation ſought unto it*; to ſacrifice unto it; or rather ſought *unto him*, the Lord, before whoſe tabernacle the altar was, ſo *Guſſetius*[a].

℣. 6. *And Solomon went up thither*, &c.] To the high place at *Gibeon: to the braſen altar before the Lord*; where he uſed to be, and accept the ſacrifices of his people, though the ark, the ſymbol of his preſence, was not there: *which was at the tabernacle of the congregation*; that is, which altar was there; or rather *who*, that is, God was there, as *Oſiander*, hearing the prayers of his people,

[a] Comment. Ebr. p. 197.

ple, and accepting their offerings: *and offered* 1000 *offerings upon it*; by the prieſts, ſee 1 *Kings* iii. 4.

℣. 7. *In that night did God appear unto Solomon*, &c.] From hence to the end of ℣. 12. it is the ſame with 1 *Kings* iii. 5—13. ſee the notes there.

℣. 13. *Then Solomon came* from his journey *to the high place that* was *at Gibeon*, &c.] Or rather without the ſupplement, the words may be read as in the *Septuagint* and *Vulgate Latin* verſions, *Solomon came from the high places*, having ſacrificed there, ſo *Vatablus*; ל being put for ב, as R. *Jonah* obſerves [b]; but the *Targum* agrees with us, he "came to the high place which is in *Gibeon*, and from thence to *Jeruſalem*;" and to the ſame purpoſe *Kimchi*; having been there, he came to *Jeruſalem*: *from before the tabernacle of the congregation*; which was at *Gibeon*, where he had been ſacrificing: *and reigned over Iſrael*; in great ſplendor and proſperity. From hence, to the end of the chapter, the ſame things are ſaid as in 1 *Kings* x. 26—29. ſee the notes there.

CHAP. II.

SOLOMON intending to build a temple for God, and a palace for himſelf, ſent to *Hiram* king of *Tyre* to furniſh him with materials and workmen, ℣. 1—10. to which *Hiram* returned an agreeable anſwer, ℣. 11—16. and for this ſervice *Solomon* numbered all the ſtrangers in *Iſrael*, ℣. 17, 18.

℣. 1. *And Solomon determined to build an houſe for the name of the Lord*, &c.] For the worſhip and ſervice of God, and for his honour and glory, being directed, enjoined and encouraged to it by his father *David*: *and an houſe for his kingdom*; for a royal palace for him, and his ſucceſſors, firſt the one, and then the other; and in this order they were built.

℣. 2. *And Solomon told out* 70,000 *men*, &c.] Of whom, and the difference of the laſt number in this text from 1 *Kings* v. 15, 16. ſee the notes there.

℣. 3. *And Solomon ſent to Huram king of Tyre*, &c.] The ſame with *Hiram*, 1 *Kings* v. 1. and from whence it appears, that *Huram* firſt ſent a letter to *Solomon* to congratulate him on his acceſſion to the throne, which is not taken notice of here: *as thou didſt deal with my father, and didſt ſend him cedars to build him an houſe to dwell therein*; ſee 1 *Chron.* xiv. 1. even ſo deal with me; which words are a ſupplement.

℣. 4. *Behold, I build an houſe to the name of the Lord my God*, &c.] Am about to do it, and determined upon it, ſee ℣. 1. *to dedicate* it *to him*; to ſet it apart for ſacred ſervice to him: and *to burn before him ſweet incenſe*; on the altar of incenſe: *and for the continual ſhew-bread*; the loaves of ſhew-bread, which were continually on the ſhew-bread table; which, and the altar of incenſe, both were ſet in the holy place in the tabernacle, and ſo to be in the temple: *and for the burnt-offerings morning and evening*; the daily ſacrifice: *on the ſabbaths, and on the new moons, and on the ſolemn feaſts of the Lord our God*; at which ſeaſons, beſides the daily ſacrifice, additional burnt-offerings were offered, and all on the brazen altar in the court: *this* is an ordinance *for ever unto Iſrael*; to offer the above ſacrifices, even for a long time to come, until the Meſſiah comes; and therefore *Solomon* ſuggeſts, as *Jarchi* and *Kimchi* think, that a good ſtrong houſe ought to be built.

℣. 5. *And the houſe which I build* is *great*, &c.] Not ſo very large, though that with all apartments and courts belonging to it, he intended to build, was ſo; but becauſe magnificent in its ſtructure and decorations: *for great* is *our God above all gods*; and therefore ought to have a temple to exceed all others, as the temple at *Jeruſalem* did.

℣. 6. *But who* is *able to build him an houſe*, &c.] Suitable to the greatneſs of his majeſty, eſpecially as he dwells not in temples made with hands: *ſeeing the heaven, and heaven of heavens cannot contain him*; ſee 1 *Kings* viii. 27. *who am I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him*; ſince God was an immenſe and infinite Being, he would have *Hiram* to underſtand, that he had no thought of building an houſe, in which he could be circumſcribed and contained, only a place in which he might be worſhipped, and ſacrifices offered to him.

℣. 7. *Send now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron*, &c.] There being many things relating to the temple about to be built, and veſſels to be put into it, which were to be made of thoſe metals; *and in purple, and crimſon, and blue*; uſed in making the vails for it, hung up in different places: *and that can ſkill to grave*; in wood or ſtone: *with the cunning men that are with me in Judah and Jeruſalem, whom my father David did provide*; ſee 1 *Chron.* xxii. 15.

℣. 8. *Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon*, &c.] Of the two firſt of theſe, and which *Hiram* ſent, ſee 1 *Kings* v. 10. The algum-trees are the ſame with the almug-trees, 1 *Kings* x. 11, 12. by a tranſpoſition of letters; theſe could not be coral, as ſome *Jewiſh* writers think, which grows in the ſea, for theſe were in *Lebanon*; nor *Braſil*, as *Kimchi*, ſo called from a place of this name, which at this time was not known; though there were trees of almug afterwards brought from *Ophir* in *India*, as appears from the above quoted place, as well as from *Arabia*; and it ſeems, as *Beckius* [c] obſerves, to be an *Arabic* word, by the article *al* prefixed to it: *for I know that thy ſervants can ſkill to cut timber in Lebanon*; better than his; *and behold, my ſervants* ſhall be *with thy ſervants*; to help and aſſiſt them in what they can, and to learn of them, ſee 1 *Kings* v. 6.

℣. 9. *Even to prepare me timber in abundance*, &c.] Since he would want a large quantity for raftering, ceiling, wainſcotting and flooring the temple: *for the houſe, which I am about to build*, ſhall be *wonderful great*; as to its ſtructure and ornaments.

℣. 10. *Behold, I will give to thy ſervants the hewers that cut timber*, 20,000 *meaſures of beaten wheat*, &c.] Meaning, not what was beaten out of the huſk with the flail, as ſome; nor bruiſed or half

[b] Apud Kimchium in loc.

[c] In Targum in loc.

half broke for pottage, as others; but ground into flour, as R. *Jonah* [d] interprets it; or rather perhaps it ſhould be rendered *food* [e], that is, for his houſhold, as in 1 *Kings* v. 11. and the hire of theſe ſervants is propoſed to be given in this way, becauſe wheat was ſcarce with the *Tyrians*, and they were obliged to have it from the *Jews*, *Acts* xii. 20. *Ezek.* xxvii. 17. *and* 20,000 *meaſures of barley*; the meaſures of both theſe were the cor, of which ſee 1 *Kings* v 11. *and* 20,000 *baths of wine, and* 20,000 *baths of oil*; which meaſure was the tenth part of a cor. According to the *Ethiopians*, a man might conſume four of theſe meaſures in the ſpace of a month [f].

℣. 11. *Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon*, &c.] In which letter he told him, he had conſidered the contents of his, and would grant him all that he deſired, ſee 1 *Kings* v. 8. *becauſe the Lord hath loved his people; he hath made thee king over them*; which are much the ſame words the queen of *Sheba* ſaid to *Solomon*, 1 *Kings* x. 9. ſee the note there.

℣. 12. *Huram ſaid moreover, bleſſed be the Lord God of Iſrael, that made heaven and earth*, &c.] *Huram* ſeems to have had ſome good notions of the divine Being, not only as the God of the people of *Iſrael*, in a peculiar ſenſe, but as the former and maker of all things: *who hath given to David the king a wiſe ſon, endued with prudence and underſtanding*; ſee 1 *Kings* v. 7. *that might build an houſe for the Lord, and for his kingdom*; as in ℣. 1.

℣. 13. *And now I have ſent a cunning man, endued with underſtanding*, &c.] In ſuch things as *Solomon* required he ſhould, ℣. 7. *of Huram my father's*; a workman of his, whom he employed, and ſo might be depended upon as a good artificer; though rather *Huram* is the artificer's name, and *Abi* we render *my father*, his ſurname, that is, *Huram Abi*; and this is the opinion of ſeveral learned men [g], and is very probable; for certain it is, that his name was *Huram* or *Hiram*, 1 *Kings* vii. 13. and ſo he is called *Huram his father*, or *Huram Abif*, ch. iv. 16.

℣. 14. *The ſon of a woman of the daughters of Dan*, &c.] Here follows an account of the deſcent of the artificer, and of his ſkill in working; of what ſeeming diſagreement there may be in this account, with that in 1 *Kings* vii. 14. ſee the note there.

℣. 15. *Now therefore, the wheat, and the barley, the oil, and the wine, which my lord hath ſpoken of*, &c.] In his letter to him, ℣. 10. as for the phraſe, *my lord*, which ſome think is uſed, becauſe *Hiram* was tributary to *Solomon*, it may only be a reſpectful way of ſpeaking: *let him ſend unto his ſervants*; *Hiram* accepted thereof as a proper reward for the work of his ſervants.

℣. 16. *And we will cut wood out of Lebanon, as much as thou ſhalt need*, &c.] Both cedar and fir, 1 *Kings* v. 8, 10. *and we will bring it to thee in flotes by ſea to Joppa*; a port in the *Mediterranean* ſea, the ſame that *Jonah* went down to, ſee the note on 1 *Kings* v. 9. *and thou ſhalt carry it up to Jeruſalem*; in land-carriages, about 40 miles off.

℣. 17. *And Solomon numbered all the ſtrangers that* were *in the land of Iſrael*, &c.] Which, according to *Kimchi*, were the remains of the *Amorites*, *Hittites*, *Perizzites* and *Jebuſites*, ſee ch. viii. 8. yet not idolaters, or they would not have been ſuffered by *David* and *Solomon* to have dwelt in the land, but were ſuch as were become proſelytes of the gate: *after the numbering wherewith David his father had numbered them*; not at the time *Iſrael* was numbered by him, but in order to provide workmen for the building of the temple, 1 *Chron.* xxii. 2. *and they were found* 153,600; men able to bear burdens, and hew timber.

℣. 18. *And he ſet* 70,000 *of them*, &c.] Which is repeated from ℣. 2. to ſhew how the above number of ſtrangers were diſpoſed of; 70,000 of them bearers of burdens, 80,000 of them hewers of wood, and 3600 overſeers of the workmen, in all 153,600; an emblem of the *Gentiles* employed in building the ſpiritual temple, the church, *Zech.* vi. 15.

CHAP. III, IV.

THESE two chapters give an account of the building of the temple, of the materials, parts and form of it, and of things belonging to it, and which agrees with 1 *Kings* vi. and vii. ſee the notes there; only here, ch. iii. 1. mention is made of the particular place where it was built, mount *Moriah*; of which ſee the notes on *Gen.* xxii. 2. and 1 *Chron.* xxii. 1. The dimenſions of the houſe, as the *Targum* rightly explains ℣. 3. are ſaid to be after *the firſt meaſure*, either of that of the tabernacle by *Moſes*, or rather of that of the pattern *David* gave to *Solomon*, 1 *Chron.* xxviii. 11. though ſome underſtand it of the greater cubit: the holy place is called *the greater houſe*, ℣. 5. being twice as long as the holy of holies; in ℣. 6. we are informed what the precious ſtones were for, which *David* and his princes gave for the temple, 1 *Chron.* xxix. 2, 8. that they were to decorate the houſe; and alſo what ſort of gold was uſed in overlaying it, *gold of Parvaim*, which ſome interpret of *Peru* [h], in *America*; but it is a queſtion, whether that was then known, or if it was, muſt go by another name, ſince *Peru* is a late name given by the *Spaniards*, at their conqueſt of it. *Bochart* [i] takes it to be *Taprobane*, an iſland in the *Indian* ſea, as if it was *Taph Parvan* or *Provan*, the ſhore of *Parvan*. *Kircher* [k] is of opinion, it it the ſame with *Javaim*, the iſles of *Java* in the ſame ſea, from whence was gold, which is not very likely. *Waſerus* [l] thinks, *Parvaim* is the name of a town, which is by *Pliny* [m] corruptly called *Parbacia*, which was in the land of *Havilah*, or the kingdom of the *Charazenes*, where was the beſt gold, *Gen.* ii. 11, 12. though others ſuppoſe it to be the ſame with *Ophir*, by removing the firſt letter of the word, to which *Pfeiffer* [n] inclines, and is as probable as any; and much more probable than what the *Jews* [o] ſay, that this gold was ſo called, becauſe it

[d] Apud Kimchium in loc. [e] So Kimchi, מכת pro מכלת incuria librariorum, Schindler. Lex. Pentaglott. col. 73. [f] Ludolf. Lexic. Ethiop. p. 197. [g] Luther. Emanuel Sa, Piſcator, Schmidt, Beckius in Targum in loc. [h] Eraſm. Schmid. de America Orat. ad Calc. Pindar. p. 261. Montani Phaleg. in calc. Jac. Capellus in loc. [i] Phaleg. l. 2. c. 27. & Canaan, l. 1. c. 46. col. 692. Braunius de Veſt. Sacerd. Heb. p. 221. [k] Prodrom. Copt. c. 4. p. 119. [l] De Antiq. Num. Heb. l. 1. c. 6. [m] Nat. Hiſt. l. 6. c 28. [n] Difficil. Script. ſacr. cent. 3. loc. 16. p. 247. [o] T. Bab. Yoma, fol. 45. 1. Hieroſ. Yoma, fol. 41. 4. Shemot Rabba, §. 35. fol. 136. 4.

it was red like the blood of *Parim*, oxen: in ℣. 8. the quantity of gold, with which the moſt holy place was overlaid, is given, 600 talents; of which ſee the note on 1 *Kings* vi. 21. in ℣. 9. we read of the nails with which the plates of gold were faſtened to the boards, no where elſe mentioned, except in the *Vulgate Latin* verſion of 1 *Kings* vi. 21. *he faſtened the plates with golden nails*; which verſion perhaps is righteſt; the weight of which were 50 ſhekels of gold; that is, according to the *Septuagint* and *Vulgate Latin* verſions, each nail weighed ſo much, which amounted to 75 pounds of our money [p]. *Eupolemus*, an heathen writer [q], ſpeaks of theſe nails, which he makes to be ſilver ones; and ſays they were of the weight of a talent, in the form of a woman's breaſt, and in number four, with which the plates of gold were faſtened, which were of five cubits; I ſuppoſe he means, there were four of theſe nails in every plate of five cubits: in ch. iv. 1. an account is given of an *altar of braſs*, made by *Solomon*, we have not elſewhere, only referred to 1 *Kings* viii. 64. and ix. 25. whether this was only covered with braſs, as that made by *Moſes* was, as ſome [r] think; or whether of maſſey braſs, as Dr. *Lightfoot* [s], becauſe not to be removed as that was, is not certain; the altar of the ſecond temple was of ſtones unpoliſhed, according to the *Miſnah* [t], with which agrees 1 *Maccab.* iv. 46, 47. and ſo *Philo* [u]: 20 *cubits* was *the length thereof, and* 20 *cubits the breadth thereof, and* 10 *cubits the heighth thereof*; it was four times as big in its ſquare as that of *Moſes*, and three times higher, and a cubit over, ſee the note on *Exod.* xxvii. 1. *Hecatæus* [w], an heathen writer, ſpeaks of this altar as fourſquare, and made of whole and unpoliſhed ſtones, each ſide of which was 20 cubits, but the height of it he makes to be 12 cubits, in which he miſtakes. It weighed, according to *Jacob Leon* [x], 7000 *Arobas* of braſs, each *Aroba* containing 25 pounds. The reſt of the chapter agrees with the account in the book of *Kings*.

CHAP. V, VI.

THE words with which ch. v. begins, are the ſame with 1 *Kings* vii. 51. and what is contained in that and ch. vi. is much the ſame with 1 *Kings* viii. on which ſee the notes; the bleſſing of *Solomon* on the people of *Iſrael*, which is there, is here omitted, and two verſes are here added, much the ſame with *Pſ.* cxxxii. 8, 9, 10. ſee the notes there.

CHAP. VII.

IN this chapter is an account of the Lord's acceptance of the ſacrifices offered at the dedication of the temple by fire, to the great ſurprize and encouragemcnt of the people, ℣. 1—7. and of the feaſt kept on that account, and the feaſt of tabernacles, ℣. 8—12. and of the Lord's appearance to *Solomon*, giving an anſwer to his prayer, ℣. 13—22.

℣. 1. *Now when Solomon had made an end of praying*, &c.] The prayer recorded in the preceding chapter: *the fire came down from heaven and conſumed the burnt-offering and the ſacrifices*; which was the token God gave of his acceptance of them, of which there had been ſeveral inſtances before, *Lev.* ix. 24. 1 *Kings* xviii. 38. 1 *Chron.* xxi. 26. *and the glory of the Lord filled the houſe*; the glory of the *Shekinah* of the Lord, as the *Targum*, ſee 1 *Kings* viii. 11.

℣. 2. *And the prieſts could not enter into the houſe of the Lord*, &c.] They went in to carry the ark thither, but not being able to ſtand to miniſter, they came out, and could not re-enter: *becauſe the glory of the Lord had filled the Lord's houſe*; both the holy place, and the holy of holies, ſee 1 *Kings* viii. 10, 11.

℣. 3. *And when all the children of Iſrael ſaw how the fire came down*, &c.] From heaven upon the ſacrifice, and conſumed it, which was all viſible to the eye; or it may be, this was a diſtinct fire from the former, ſince it ſeems to have come down upon the houſe, and ſo may denote a bright, ſhining, glorious light; the ſame with what follows: *and the glory of the Lord upon the houſe*; for not only the houſe was filled with the glory, but there was a bright ſtream of light and glory over it, very dazzling and ſurprizing: *they bowed themſelves with their faces to the ground upon the pavement*; of the great court, where they were aſſembled: *and worſhipped and praiſed the Lord*; worſhipped him by praiſing him: ſaying, *for* he is *good*; in his nature, promiſes and bleſſings; is good, and does good: *for his mercy* endureth *for ever*; this was the cloſe of their ſong of praiſe.

℣. 4, 5. *Then the king and all the people*, &c.] Of theſe two verſes, ſee the notes on 1 *Kings* viii. 62, 63.

℣. 6. *And the prieſts waited on their offices*, &c.] Performed them, ſome in offering ſacrifices, others in blowing trumpets, as it may be explained from the latter part of the verſe: *the Levites alſo with inſtruments of muſick of the Lord, which David the king had made to praiſe the Lord*; under a divine direction, on which the *Levites* played to the ſongs of praiſe offered to the Lord, and by which they made muſick ſacred to him: *becauſe his mercy* endureth *for ever*; which as it was the cloſe of their ſongs of praiſe, was the cauſe of them: *when David praiſed by their miniſtry*; the ſongs ſung being compoſed by him, and the inſtruments they played upon being of his invention, and uſed by his order: *and the prieſts ſounded trumpets before them*; or rather over-againſt them, that is, over-againſt the

[p] Brerewood. de Ponder. &c. c. 5. [q] Apud Euſeb. Præpar. Evangel. l. 9. c. 34. p. 450. [r] Cunæus de Rep. Heb. l. 2. c. 5. [s] Proſpect of the Temple, ch. 34. p. 2029. So Villalpandus. [t] Middot, c. 3. §. 4. [u] De Victimis, p. 850. [w] Apud Euſeb. Evangel. Præpar. l. 9. c. 4. p. 408. [x] Relation of memorable things in the temple, ch. 4. p. 20.

the *Levites*, as they were ſinging and playing on the inſtruments of muſick: *and all Iſrael ſtood*; whilſt this ſacred and delightful ſervice was performing, they both ſtood up, and ſtood by the prieſts and *Levites*, and joined with them in praiſing the Lord.

℣. 7. *Moreover, Solomon hallowed the middle of the court*, &c.] From hence, to the end of ℣. 10. is the ſame with 1 *Kings* viii. 64, 65, 66. ſee the notes there; only mention is made in ℣. 9. of the dedication of the altar, as if diſtinct from the dedication of the houſe, and hallowing the middle of the court, ſee *Numb.* vii. 10. in imitation of which the heathens dedicated their altars, in which they uſed aſhes and water, as *Pauſanias* [y] relates, and had alſo feaſts, as here, at the dedication of their temples [z], in which they have been imitated by chriſtians; and many of our country feaſts, as they are called, were firſt kept at the dedication of churches to ſuch and ſuch a ſaint.

℣. 11. *Thus Solomon finiſhed the houſe of the Lord*, &c.] With which begins 1 *Kings* ix. 1. ſee the notes there.

℣. 12. *And the Lord appeared to Solomon by night*, &c.] From hence, to the end of the chapter, much the ſame things are related as in 1 *Kings* ix. 2—9. ſee the notes there; excepting ℣. 13—15. which contain an anſwer to the particular requeſts made by *Solomon* in caſe of a famine or peſtilence, that when the people of *Iſrael* ſhould humble themſelves in prayer and ſupplication, the Lord would be attentive to them, and forgive them, ch. vi. 26—30. and which is given as a ſpecimen, and as an encouragement to expect the ſame treatment in all other caſes mentioned in *Solomon*'s prayer, they ſo behaving.

CHAP. VIII.

THIS chapter contains much the ſame, with a little variation, as what is related in 1 *Kings* ix. 10. to the end.

℣. 1. *And it came to paſs at the end of 20 years*, &c.] See the note on 1 *Kings* ix. 10.

℣. 2. *That the cities which Huram had reſtored to Solomon*, &c.] Which *Solomon* firſt gave to him, but he not liking them, returned them to him, 1 *Kings* ix. 12. *Solomon built them*; or rebuilt them, being very much out of repair, which might be one reaſon of *Huram*'s not accepting them: *and cauſed the children of Iſrael to dwell there*; they being inhabited by others, the remains of the *Canaanites* perhaps; ſee ℣. 7.

℣. 3. *And Solomon went to Hamath-zobah*, &c.] In an hoſtile manner, which is the only inſtance of any warlike expedition of *Solomon*'s. This was *Cœle-ſyria*, which though ſubdued in the times of *David*, perhaps rebelled, and now *Solomon* went forth to reduce it: *and prevailed againſt it*; took it.

℣. 4. *And built Tadmor in the wilderneſs*, &c.] Of which ſee the notes on 1 *Kings* ix. 18. *and all the ſtore-houſes which he built in Hamath*; a country in *Syria*, which he made himſelf maſter of, and where he laid up ſtore of proviſion and ammunition to keep it, ſhould any attempt be made to reſcue it out of his hands. Acording to an *Arabic* writer [a], *Solomon* in the 24th year of his reign having demoliſhed *Antioch*, built ſeven cities, of which *Tadmor* was one.

℣. 5. *Alſo he built Beth-horon the upper, and Beth-horon the nether*, &c.] Only mention is made of the latter in 1 *Kings* ix. 17. *fenced cities, with walls, gates, and bars*; fortified cities in the tribe of *Ephraim*.

℣. 6. *And Baalath*, &c.] See 1 *Kings* ix. 18. From hence, to the end of ℣. 11. it is the ſame with 1 *Kings* ix. 19—24. ſee the notes there.

℣. 12. *Then Solomon offered burnt-offerings to the Lord*, &c.] Meaning not barely at the time, he rebuilt the above cities, for it was his conſtant practice: *on the altar of the Lord, which he had built before the porch*; the brazen altar, which was at the entrance into the temple, within the court; of which ſee ch. iv. 1.

℣. 13. *Even after a certain rate every day, according to the commandment of Moſes*, &c.] The daily ſacrifice, morning and evening, *Exod.* xxix. 38, 39. *on the ſabbaths, and on the new moons*; when there were additional ſacrifices, *Numb.* xxviii. 9, *&c. and on the ſolemn feaſts three times in the year*, even *in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles*; which ſerves to explain the three times in 1 *Kings* ix. 25.

℣. 14. *And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice*, &c.] The 24 courſes which ſerved weekly in their turns, 1 *Chron.* xxiv. *and the Levites to their charges, to praiſe and miniſter before the prieſts as the duty of every day required*; who alſo had their courſes by lot, to ſing the praiſes of God, when the prieſts ſacrificed, or blew the trumpets, 1 *Chron.* xxv. *the porters alſo by their courſes at every gate*; from hence Dr. *Lightfoot* concludes, that theſe were divided into 24 claſſes, as the prieſts and *Levite* ſingers were: *for ſo had David the man of God commanded*, 1 *Chron.* xxvi. who in all theſe affairs acted as a prophet, under the inſpiration and direction of the Holy Spirit of God.

℣. 15. *And they departed not from the commandment of the king unto the prieſts and Levites*, &c.] The prieſts and *Levites* departed not from it, not from the commandment of *Solomon*, according to the order of *David*, but in all things obeyed it: *concerning any matter*; which related to the office of either of them, ſacrificers, ſingers or porters: *or concerning the treaſures*; ſuch of the *Levites* as had the care of them, were faithful to their truſt, ſee 1 *Chron.* xxvi. 20, *&c.*

℣. 16. *Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed*, &c.] The materials were prepared, and the money for the expences; and even the very ſtones and timber were made fit for the building, ſo that there was nothing to retard the completion of it: *ſo the houſe of God was perfected*; in the ſpace of ſeven years in all the parts, and according to the form and pattern of it, ſee 1 *Kings* vi. 38.

℣. 17. *Then went Solomon to Ezion-geber*, &c.] Being now at leiſure to look after his navy, to carry on merchandize; and of this, and the following verſe, and the reconciliation of them with 1 *Kings* ix. 26, 27, 28. ſee the notes there.

CHAP.

[y] Eliac. 1. five, l 5. p 312.

[z] Plin. Ep. l. 4. ep. 1.

[a] Abulpharag. Hiſt. Dynaſt. dyn. 3. p. 53.

CHAP. IX. and X.

THE ix^th chapter is the ſame with 1 *Kings* x. ſee the notes there, excepting ℣. 26, which agrees with 1 *Kings* iv. 21. and ℣. 29, 30, 31. the ſame with 1 *Kings* xi. 41, 42, 43. only in ℣. 29, it is more largely expreſſed, that the acts of *Solomon*'s reign were written in the book of *Nathan* the prophet, and in the prophecy of *Ahijah* the *Shilonite*, and in the viſions of *Iddo* the ſeer, againſt *Jeroboam* the ſon of *Nebat*; or rather, *concerning Jeroboam*, as the *Septuagint* and ſome other verſions [a], in which *Iddo* is called *Joel*; and by *Theodoret* ſaid to be the ſame that propheſied of *Jeroboam* and his altar, 1 *Kings* xiii. 1. ſee the note there; the books mentioned are ſince loſt: and ch. x. is not only in ſenſe the ſame, but is expreſſed almoſt in the ſelf-ſame words as 1 *Kings* xii. 1—19. ſo that there needs not any thing to be added to the notes there, which the reader is referred to.

CHAP. XI.

IN this chapter are related the preparations *Reboboam* made to regain the ten tribes that revolted from him, but was forbid making the attempt by a prophet of the Lord, which he paid a regard unto, ℣. 1—4. the fortification of ſeveral cities in *Judah* and *Benjamin* for his defence, ℣. 5—12. the reſort of ſeveral prieſts and *Levites* to him from *Jeroboam*, which ſerved to ſtrengthen his kingdom, ℣. 13—17. and an account of his wives, and of his children, and of his diſpoſal of them, ℣. 18—23.

℣. 1. *And when Reboboam was come to Jeruſalem*, &c.] After he had been at *Shechem*, and had given his anſwer to the requeſt of the men of *Iſrael*, upon which they revolted from him: this and the three following verſes are the ſame with 1 *Kings* xii. 21—24. ſee the notes there.

℣. 5. *And Reboboam dwelt in Jeruſalem*, &c.] The metropolis of *Judah*, and the capital city of his kingdom: *and built cities for defence in Judah*; that is, rebuilt, enlarged, and fortified them; for otherwiſe they were built before, though neglected before the revolt of the ten tribes; but now it became neceſſary to make them more capacious and ſtrong, to protect his people, and defend himſelf againſt *Iſrael*; for though he was forbid to act offenſively, and therefore contented himſelf to abide in *Jeruſalem*, and not go forth to war; yet he might lawfully put himſelf into a condition of defence.

℣. 6. *He built even Bethlehem*, &c.] The place of our Lord's birth, about 6 miles from *Jeruſalem*: *and Etam*; another city in the tribe of *Judah*; ſee 1 *Chron.* iv. 32. there was a rock of this name, *Judg.* xv. 8. and a fountain from whence waters were conveyed into the pool at *Jeruſalem*, ſpoken of in *Jewiſh* writings [b]: *and Tekoah*; of which place *Amos* the prophet was, and which was about 12 miles from *Jeruſalem*. *Rauwolf* [c] ſpeaks of it as a fortified place now; he ſays, it has a ſtrong and mighty caſtle, built on a great and high hill.

℣. 7. *And Beth-zur, and Shocho, and Adullam*;] All in the tribe of *Judah*, of which ſee *Joſh.* xv. 35, 58.

℣. 8. *And Gath*, &c.] Which cannot be that *Gath*, which was one of the principalities of the *Philiſtines*, but a city in the tribe of *Judah*; tho' of it we no where elſe read; unleſs this is the ſame with *Moreſheth-Gath*, *Mic.* i. 14. which is probable, ſince it follows: *and Mareſhah*; the birthplace of *Micah* the prophet, *Mic.* i. 1, 15. *and Ziph*; there were two cities of this name in the tribe of *Judah*, *Joſh.* xv. 24, 55.

℣. 9. *And Adoraim*, &c.] Called by *Joſephus* [d] *Adora*, which he mentions along with *Mareſhah*, or *Mariſſa*: *and Lachiſh*; a royal city in the time of the *Canaanites*, and which fell to the lot of *Judah*, *Joſh.* xii. 11. and xv. 39. *and Azekah*; a city ſituated in the plain of *Judah*, *Joſh.* x. 10. and xv. 35.

℣. 10. *And Zorah*, &c.] The ſame with *Zoreah*, *Joſh.* xv. 33. *and Aijalon*; there was a city of the tribe of *Dan* of this name, in the valley of which the moon ſtood ſtill in the times of *Joſhua*, *Joſh.* x. 10. and xix. 42. but whether the ſame with this, and now belonging to *Judah*, or another of the ſame name, is not certain: *and Hebron*; a city in the mountainous part of *Judah*, and a city of refuge, about 20 miles from *Jeruſalem*, *Joſh.* xv. 54. and xx. 7. *which* are *in Judah and in Benjamin, fenced cities*; as they were now made by *Reboboam*.

℣. 11. *And he fortified the ſtrong holds*, &c.] Of theſe and other cities: *and put captains in them*; garriſons of ſoldiers, with captains over them to defend them: *and ſtore of victual and of oil and wine*; that they might be able to hold out a ſiege, ſhould they be attacked.

℣. 12. *And in every ſeveral city* he put *ſhields and ſpears*, &c.] Furniſhed them with theſe and perhaps other pieces of armour, theſe being put for all, to defend themſelves with againſt an enemy, and to annoy them: *and made them exceeding ſtrong*; ſo that they could not be eaſily taken: *having Judah and Benjamin on his ſide*; which tribes cleaved to one another, and to *Reboboam*, and to the kings of the houſe of *David*, in after times, as well as to the true religion.

℣. 13. *And the prieſts and the Levites*, that were *in all Iſrael*, &c.] In the ten tribes, in the cities aſſigned to them therein: *reſorted to him out of all their coaſts*; as to their rightful ſovereign, and chiefly for the ſake of the ſervice of the ſanctuary at *Jeruſalem*.

℣. 14. *For the Levites left their ſuburbs and their poſſeſſion*, &c.] The cities and the fields adjacent to them, which were given them in the ſeveral tribes, and were in all 48; ſee *Joſh.* xxi. 1——41. *and came to Judah and Jeruſalem*; to the cities of *Judah*, which belonged to the *Levites*; and to *Jeruſalem*, where they exerciſed their functions: *for Jeroboam*

[a] יעדו מגי Sept. de, Junius & Tremellius, Piſcator, ed. Ray. [b] Cippi Heb. p. 10. [c] Travels, par. 3. c. 22. p 321. [d] Antiqu. l. 13. c. 9. §. 1.

roboam and his ſons had caſt them off from exerciſing the prieſts office unto the Lord; neither ſuffering them to go to *Jeruſalem* in their courſes, as they uſed to do by turns, nor to perform their office in their own dwellings, according to the law of God, in teaching and inſtructing the people.

℣. 15. *And he ordained him prieſts for the high places*, &c.] Of ſuch who were not of the tribe of *Levi*, and family of *Aaron*; ſee 1 *Kings* xii. 31. *and for the devils*; dæmons in the ſhape of goats, as this word ſignifies, in which form many of the heathen deities were worſhipped; idols of whatſoever kind are ſo called; for whoſoever worſhips them, worſhips not God, but devils, 1 *Cor.* x. 22. the images which *Jeroboam* ſet up may be meant, and the next clauſe may be rendered as explanative of them: *even for the calves which he had made*; one of which he ſet up at *Dan*, and the other at *Bethel*, 1 *Kings* xii. 28, 29.

℣. 16. *And after them out of all the tribes of Iſrael*, &c.] Beſides the prieſts and *Levites*, and after their example, many of the common people, out of all the ten tribes: *ſuch as ſet their hearts to ſeek the Lord God of Iſrael*; to ſeek his face and favour, where he was to be found; to worſhip him according to his revealed will, and to receive doctrine or inſtruction from him, as the *Targum*: *came to Jeruſalem to ſacrifice to the Lord God of their fathers*; to ſacrifice where only ſacrifices were to be offered up, and by the prieſts of the Lord, who were gone thither, and to their father's God, whom the ten tribes had revolted from.

℣. 17. *So they ſtrengthened the kingdom of Judah*, &c.] Made it more numerous, and in a better condition to defend itſelf: *and made Reboboam ſon of Solomon ſtrong three years*; eſtabliſhed him on the throne, ſtrengthened the government in his hands, and were the means of preſerving him in the pure worſhip of God for the ſpace of time mentioned, the reaſon of which follows: *for three years they walked in the way of David and Solomon*; in their good ways, which were according to the rule of the divine word; and which, as they refer to the whole of *David*'s life and reign, ſome particular actions excepted, ſo to the former part of *Solomon*'s reign, before he fell into idolatry, and to the latter part of it after his repentance; for that he did repent is by ſome concluded from hence, and may be more ſtrongly from the book of *Eccleſiaſtes*, written by him in his old age. This is to be underſtood both of *Reboboam* and his people, who after three years forſook the law of the Lord, ch. xii. 1.

℣. 18. *And Reboboam took him Mahalath, the daughter of Jerimoth, the ſon of David, to wife*, &c.] Of which ſon of *David* we no where elſe read; perhaps he might be the ſon of one of his concubines, or he might have two names: *and Abihail the daughter of Eliab the ſon of Jeſſe*; who was *David*'s eldeſt brother, 1 *Sam.* xvii. 13, 28. She muſt be a grand daughter, or great grand daughter of his.

℣. 19. *Which bare him children*, &c.] Or, *and ſhe bore him*[d]; for it is ſaid only of one of them, the other perhaps died without children; this may refer to the laſt-mentioned, *Abihail*, whoſe children were *Jeuſh and Shamariah, and Zaham*; who perhaps all died in their father's life-time, ſince the firſt born of an after wife ſucceeded him.

℣. 20. *And after he took Maacah the daughter of Abſalom*, &c.] Thought by ſome to be *Abſalom*, the ſon of *David*, his father's brother, and his uncle, and ſo married his couſin; but *Abſalom* ſeems to have had but one daughter, whoſe name was *Tamar*, 2 *Sam.* xiv. 27. and the name of this man is different from his; he is called *Abiſhalom*, 1 *Kings* 15. 2. *and Uriel of Gibeah*; ch. xiii. 2. of the tribe of *Benjamin*, whereas *Abſalom* was of the tribe of *Judah*: *which bare him Abijah, and Atthai, and Ziza, and Shelomith*; *Abijah* the firſt-born, and who was ſucceſſor in the kingdom, is the ſame with *Abijam*, 1 *Kings* xiv. 31. of the reſt we no where elſe read.

℣. 21. *And Reboboam loved Maacah the daughter of Abſalom above all his wives, and his concubines*, &c.] Who is called *Michaiah*, the daughter of *Uriel*, ch. xiii. 2. *for he took* 18 *wives, and* 60 *concubines*; led thereunto by the example of his father *Solomon*, contrary to the command of God, *Deut.* xvii. 17. *and begat* 28 *ſons and* 60 *daughters*; to have many children was reckoned a great bleſſing, but it was not honourable to have them in ſuch a way.

℣. 22. *And Reboboam made Abijah the ſon of Maacah the chief*, &c.] The chief of all his ſons, head over them, being the ſon of his moſt beloved wife, and her firſt-born however, and perhaps might be of a greater capacity than the reſt of his children: *to be ruler among his brethren*; or over them; gave him greater authority, and entruſted him with more power, ſet him above them, and treated him as heir apparent to the crown: for he thought *to make him king*; either to take him into partnerſhip in the throne with him in his lifetime, or to appoint and declare him to be his ſucceſſor.

℣. 23. *And he dealt wiſely*, &c.] Acted a prudent part, in order to execute his ſcheme, and particularly by diſpoſing of his other ſons, in different parts of his kingdom, as follows: or *he made him* his ſon *Abijah to underſtand*[e]; he taught and inſtructed him in the art of government, took a particular care of his education, that he might be fitted for it; and he might inſtruct him how to behave towards his brethren, for the preſent and hereafter, as well as towards all the people in general: or *he (Abijah) underſtood*[f]; had more underſtanding and wiſdom than all the children of *Reboboam*; though it ſeems beſt to interpret it of *Reboboam* himſelf, ſince it follows: *and diſpoſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city*; to be governors thereof, in whoſe hands he could better truſt them, than in any other; or elſe by thus ſeparating them, they would not be able to enter into combination againſt *Abijah*; but then he muſt at the ſame time appoint ſome perſons, to watch and obſerve them; or otherwiſe having ſuch ſtrong places in their poſſeſſion, they might rebel againſt him; the *Targum* is, "he built and repaired the cities, and appointed of all his children throughout all the countries of the houſe of *Judah*, to all the fortified cities;" that is, to have the command of them: *and he gave them victual in abundance*; that they might have no reaſon to complain, and might be able to hold out a ſiege againſt an enemy, ſhould they be inveſted: *and he deſired many wives*; either for himſelf, or rather for his ſon, ſince he himſelf had many; or *Abijah deſired*, or *aſked*[g] *many wives* of their parents, or of thoſe who had the diſpoſe of them, in imitation of his father.

[d] ותלד peperit, Pagninus, Montanus. [e] ויתבן erudire faciebat, Pagninus, Grotius; docuit, Vatablus.
[f] Intellexit, Piſcator. [g] וישאל petivit, Pagninus, Montanus, Vatablus; poſtulavit, Piſcator.

CHAP.

CHAP. XII.

REHOBOAM and his people forſaking the law of the Lord, *Shiſhak* king of *Egypt* is ſuffered to invade his land, and take his fenced cities, ℣. 1—4. upon which a prophet of the Lord was ſent to him, and his princes, to ſhew them the reaſon of it; whereupon they humbled themſelves, and the Lord was pleaſed not to ſuffer the enemy utterly to deſtroy them, yet to reduce them to ſervitude, and take away their riches, ℣. 5—12. and the chapter is cloſed with an account of the reign and death of *Reboboam*, ℣. 13—16.

℣. 1. *And it came to paſs when Reboboam had eſtabliſhed the kingdom*, &c.] Or when the kingdom of *Reboboam* was eſtabliſhed; the tribes of *Judah* and *Benjamin* being firmly attached to him, and great numbers from the other tribes coming over to him, and things going on peaceably and proſperouſly during the three years that he and his people abode by the pure worſhip of God: *and had ſtrengthened himſelf*; built fortified cities for the defence of himſelf and kingdom, ch. xi. 5—12. *he forſook the law of the Lord*; after he had reigned three years, and was become ſtrong, and thought himſelf ſafe and ſecure on the throne, truſting to his ſtrength: *and all Iſrael with him*; the greater part of them following the example of their king; of this defection, and the ſins they fell into, ſee 1 *Kings* xiv. 22, 23, 24.

℣. 2. *And it came to paſs in the fifth year of Reboboam*, &c.] In the fourth year, the apoſtacy of him and his people began; and in the year following, what is next related, happened, as a puniſhment of it: *Shiſhak king of Egypt came up againſt Jeruſalem*; of whom ſee 1 *Kings* xi. 40. and xiv. 25. *becauſe they tranſgreſſed againſt the Lord*; tranſgreſſed the law of the Lord by falling into idolatry and other abominable evils; the *Targum* is, "againſt the Word of the Lord."

℣. 3. *With* 1200 *chariots, and* 60,000 *horſemen, and the people* were *without number*, &c.] The foot-ſoldiers; their number, according to *Joſephus*[h] was 400,000: *that came with him out of Egypt*; the above numerous army came from thence with him, which was famous for horſes and chariots of war, ſee *Exod.* xiv. 7, 28. what follow ſeem to have joined him after he came out of *Egypt*, or whom he ſubdued in his way; the *Lubim* or *Lybians*, inhabitants of *Lybia*, a country near *Egypt*, the ſame with the *Lehabim*; of whom ſee *Gen.* x. 13. *the Sukkiim*; who were either the *Scenite Arabs*, who dwelt in tents, as this word ſignifies; or the *Troglodytes*, according to the *Septuagint* and *Vulgate Latin* verſions, who dwelt in dens and caves, in which ſenſe the word *Succah* is ſometimes uſed, *Job* xxxviii. 40. *Pſ.* x. 9. and in their country was a town called *Suchæ*, mentioned by *Pliny*[i]; they inhabited near the *Red-ſea*; and if *Shiſhak* is the ſame with *Seſoſtris*, as is thought, theſe people were ſubdued by him, as *Herodotus*[k] and *Strabo*[l] teſtify: *and the Ethiopians*; ſome think theſe were the *Cuſhite Arabs*, and that *Seſoſtris* came into *Arabia*, is teſtified by the above writers; though rather the proper *Ethiopians* are meant, ſince they are joined with the *Lubim* or *Africans*; and ſince, as *Herodotus*[m] ſays, he ruled over *Ethiopia*; and *Diodorus Siculus*[n] ſays, he fought with them, and obliged them to pay him tribute.

℣. 4. *And he took the fenced cities which* pertained *to Judah*, &c.] Which *Reboboam* had lately built, and placed his ſons in them, ch. xi 5—12, 23. theſe he took without any oppoſition: *and came to Jeruſalem*; there being no army to oppoſe him; and ſo *Seſoſtris* took many countries without fighting, and among the reſt *Phœnicia*, as *Manetho*[o] relates, in which *Judea* may be included.

℣. 5. *Then came Shemaiah the prophet to Reboboam*, &c.] The ſame as in ch. xi. 2. there called the man of God: *and to the princes of Judah that were gathered together to Jeruſalem becauſe of Shiſhak*; through fear of him, and for ſafety and protection from him, and to conſult what was to be done at this critical juncture, whether to fight him, or make peace with him on the beſt terms they could: *and ſaid unto them, thus ſaith the Lord, ye have forſaken me*; his law, his word, worſhip, and ordinances, ℣. 1. *and therefore have I alſo left you in the hand of Shiſhak*; ſuffered him to invade their land, take their fenced cities, and come up to *Jeruſalem* without any oppoſition, as a puniſhment of their apoſtacy; and to explain this providence to them, and call them to repentance, was the prophet ſent.

℣. 6. *Whereupon the princes of Iſrael and the king humbled themſelves*, &c.] Both by words acknowledging their ſins, and the juſtice of God, and by deeds, perhaps putting on ſackcloth as was uſual on ſuch occaſions, and betaking themſelves to faſting and prayer: *and they ſaid, the Lord is righteous*; in giving them up into the hand of their enemies, ſeeing they had forſaken him, and ſinned againſt him.

℣. 7. *And when the Lord ſaw that they humbled themſelves*, &c.] Though but externally; the Lord takes notice of external humiliation, as he did of *Ahab*'s, 1 *Kings* xxi. 29. *the word of the Lord came to Shemaiah, ſaying, they have humbled themſelves therefore I will not deſtroy them*; not now, at leaſt not altogether, ℣. 12. *but I will grant them ſome deliverance*; yet not a complete one, for they were brought into ſervitude by *Shiſhak*, ℣. 8. or only for a ſhort time: *and my wrath ſhall not be poured out againſt Jeruſalem by the hand of Shiſhak*; that is, to the uttermoſt; that was reſerved to another time, and to be done by another hand, *Nebuchadnezzar* king of *Babylon*.

℣. 8. *Nevertheleſs, they ſhall be his ſervants*, &c.] Tributaries to the king of *Egypt: that they may know my ſervice, and the ſervice of the kingdoms of the countries*; the difference between them, how eaſy the one, which they might perform without taxes and tributes, and how hard and heavy the other, through the exactions and exorbitant demands of thoſe to whom they became ſubjects.

℣. 9. *So Shiſhak king of Egypt came up againſt Jeruſalem*, &c.] The *Vulgate Latin* verſion is, "departed from *Jeruſalem*," as he did, having taken it,

[h] Antiq. l. 8. c. 10. §. 2. [i] Nat. Hiſt. l. 6 c. 29. [k] Euterpe, ſive, l. 2. c. 102. [l] Geograph. l. 16. p. 529. [m] Ut ſupra, c. 110. [n] Bibliothec. l. 1. p. 50. [o] Apud Joſeph. contr. Apion. l. 1. c. 15.

it, and ſpoiled it of its riches, and ſettled a yearly tax on the inhabitants of the land; of this, and the two following verſes, ſee the notes on 1 *Kings* xiv. 26, 27, 28.

℣. 12. *And when he humbled himſelf*, &c.] That is, *Rehoboam*; or broke his heart, as the *Targum*, was of a contrite ſpirit ſeemingly, for it was merely external: *the wrath of the Lord turned from him*; which appeared by the departure of *Shiſhak*'s army: *that he would not deſtroy him altogether*; or make an utter deſtruction of him and his people: *and alſo in Judah things went well*; proſpered and ſucceeded after this affair of *Shiſhak* was over: or *in Judah there were good things*[p]; there were ſome good men, prieſts, *Levites*, and many of the common people, that did good things, kept up and abode by the pure worſhip and ſervice of God; and which was another reaſon why the Lord would not deſtroy them altogether now, ſee *Gen.* xviii. 31, 32.

℣. 13. *So Rehoboam ſtrengthened himſelf in Jeruſalem*, &c.] Fortified that yet more for the defence of himſelf, after *Shiſhak* departed: *and reigned*; twelve years more, for he reigned in all ſeventeen, and this was in his fifth year; of what follows in this verſe, ſee the note on 1 *Kings* xiv. 21.

℣. 14. *And he did evil*, &c.] Committed idolatry, relapſed into that, his humiliation not being hearty and ſincere: *becauſe he prepared not his heart to ſeek the Lord*; by prayer and ſupplication, and by an attendance on the ſervice and worſhip of God; for though he did theſe things outwardly, yet not ſincerely and heartily; he did not engage in them ſeriouſly and in good earneſt, with affection and fervour.

℣. 15, 16. *Now the acts of Rehoboam*, &c.] Of theſe two verſes, ſee the notes on 1 *Kings* xiv. 29, 30, 31.

CHAP. XIII.

THIS chapter begins with the reign of *Abijah*, ℣. 1, 2. gives an account of a battle between him and *Jeroboam*, previous to which *Abijah* made a ſpeech to *Jeroboam* and his army, to vindicate his own cauſe, encourage his own ſoldiers, and intimidate the enemy, and diſſuade them from fighting, ℣. 3—12. and in the mean while *Jeroboam* laid an ambuſh for him, which greatly diſtreſſed him, ℣. 13, 14. nevertheleſs he obtained a compleat victory over him, ℣. 15—20. and the chapter is concluded with ſome account of his family and reign, ℣. 21, 22.

℣. 1. *Now in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.*] See the note on 1 *Kings* xv. 1.

℣. 2. *He reigned three years in Jeruſalem*, &c.] See the note on 1 *Kings* xv. 2. *his mother's name alſo* was *Michaiah the daughter of Uriel of Gibeah*; ſee ch. xi. 20. and the note on 1 *Kings* xv. 2. *and there was war between Abijah and Jeroboam*; and in this chapter is an account of a battle fought between them, not recorded in the book of *Kings*.

℣. 3. *And Abijah ſet the battle in array, with an army of valiant men of war*, even 400,000 *choſen men*, &c.] Collected ſuch an army of ſelect men, led them into his enemy's country, and ſet them in order of battle: *and Jeroboam alſo ſet the battle in array againſt him, with* 800,000 *choſen men*, being *mighty men of valour*; double the number of *Abijah*'s army, he having ten tribes to collect out of, and *Abijah* but two.

℣. 4. *And Abijah ſtood upon mount Zemaraim, which* is *in mount Ephraim*, &c.] Which might have its name from a city of *Benjamin* of this name, to which it was near, though within the borders of *Ephraim*, *Joſh.* xviii. 22. formerly inhabited by the *Zemarites*, from whence it might have its name, *Gen.* x. 18. here *Abijah* ſtood, that he might be the better heard by the armies pitched in the valley; and very probably he deſired a parley, and it was granted, otherwiſe he would not have been ſafe in the poſition in which he was: *and ſaid, Hear me, thou Jeroboam, and all Iſrael*; as many as were now gathered together, and which were a great number.

℣. 5. *Ought you not to know*, &c.] They did know what he afterwards ſays, but he would have them conſider and acknowledge it: *that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever*; to him and his ſeed, particularly to the *Meſſiah*, that ſhould ſpring from him; but whether *Abijah* had this in view is a queſtion, ſee 2 *Sam.* vii. 13. 16. even *to him and to his ſons by a covenant of ſalt*; that is, a perpetual one, which was inviolable, and never to be made void; called ſo, becauſe ſalt preſerves from corruption and putrefaction, and becauſe made uſe of in ſacrifices offered when covenants were made; the *Targum* is, "as ſalt-waters, which never loſe their ſaltneſs.

℣. 6. *Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up*, &c.] Notwithſtanding it was well known the kingdom was entailed on the poſterity of *David* by an everlaſting covenant; *Abijah* calls *Jeroboam Solomon*'s ſervant by way of great contempt, as *Jarchi* obſerves, he being the general receiver of his tax in the tribe of *Ephraim*, 1 *Kings* xi. 28. *and hath rebelled againſt his Lord*; his rightful king and ſovereign; the charge is no leſs than high-treaſon.

℣. 7. *And there are gathered unto him vain men*, &c.] Void of the fear of God, and all that is good: *the children of Belial*; men unprofitable, good for nothing, or that had caſt off the yoke of the law of God, were lawleſs and abandoned perſons: *and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon*; rejected his government of them; went into a ſtrong oppoſition to him, and ſet up another king over them: *when Rehoboam was young and tender-hearted, and could not withſtand them*; not that he was young in years, for he was 41 years of age when he began to reign; tho' *Joſhua* is called a young man when he is ſuppoſed to be between 50 and 60 years of age, *Exod.* xxxiii. 11. and though *adoleſcentia* and *juventus* are both uſed in *Latin* writers for *youth*, yet *Varro*[q] diſtinguiſhes them, and makes the former to begin at the year 15, and continue to the year 30; and the latter to begin at 30, and end at 45; ſo that according to this, *Rehoboam* was then in his ſtage of youth; but perhaps the meaning here is, that he was young in the kingdom, ſcarcely ſettled on his throne,

[p] דברים טובים opera bona, V. L. res bonæ, Tigurine verſion, Vatablus, Rambachius. [q] Apud Stockium in voce נער p. 688.

throne, and the advantage of that was taken; nor was he cowardly and fearful; and if *Abijah* meant that, by *tender-heartedneſs* he not only reproached but belied his father; for he would have fought with *Iſrael* in order to have reduced them to obedience, but was forbidden by the Lord; if, by *tender-hearted*, he means that he had a tender regard to the command of God, it is true; but that ſeems not to be his ſenſe, but the former.

℣. 8. *And now ye think to withſtand the kingdom of the Lord, in the hand of the ſons of David*, &c.] To oppoſe them, prevail over them, and get it out of their hands, which is delivered to them by the Lord, as the *Targum*: *and ye* be *a great multitude*; of which they boaſted, and in which they truſted, being ten tribes to two, and in this army two to one: *and* there are *with you golden calves which Jeroboam made you for gods*; or, *but* [r] *there are with you*, &c. which *Abijah* ſuggeſts would be ſo far from helping them, that they would be their ruin, they having, by the worſhip of them, provoked the Lord againſt them.

℣. 9. *Have ye not caſt out the prieſts of the Lord, the ſons of Aaron, and the Levites*, &c.] Becauſe they would not ſacrifice to his idols, and that they might not inſtruct the people in the pure worſhip of God, and that he and his people might be free from the payment of tithes, firſt-fruits, *&c.* and their cities fall into his hands: *and have made you prieſts after the manner of the nations of* other *lands*; after the manner of the *Gentiles*, without any regard to any particular tribe, which God had appointed thoſe to be taken from: *ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams*; which were five more than what were required by the law of *Moſes* for the conſecration of a prieſt, *Exod.* xxix. 1. the ſame *may be a prieſt of* them that are *no gods*; by nature, only nominal and fictitious deities, as the calves were, which had no divinity in them, ſee 1 *Kings* xiii. 31.

℣. 10. *But as for us, the Lord* is *our God*, &c.] The Word of the Lord, as the *Targum*; we know and acknowledge no other; not the calves at *Dan* and *Bethel*, nor any other idols, only the one living and true God: *and we have not forſaken him*; his laws, ſtatutes, ordinances, and worſhip; for though *Abijah* was not a religious man, yet it ſeems the form of religion was kept up, and temple-ſervice was obſerved in his days: *and the prieſts which miniſter unto the Lord*; by offering ſacrifices, and burning incenſe: are *the ſons of Aaron*; and they only: *and the Levites* wait *upon* their *buſineſs*; ſome in ſinging ſongs of praiſe, vocally and inſtrumentally, others in keeping the doors of the temple and the treaſures of the houſe of God, and others in aſſiſting the prieſts at the altar.

℣. 11. *And they burn unto the Lord every morning and every evening, burnt ſacrifices and ſweet incenſe*, &c.] That is, the prieſts; the one they did on the altar of burnt-offering, and the other on the altar of incenſe, and both every day, morning and evening: *the* ſhew-*bread alſo* ſet they in order *upon the pure table*; the ſhew-bread-table, every ſabbath-day, when they took the old bread off, which had ſtood there a week: *and the candleſtick of gold with the lamps thereof, to burn every evening*; theſe were lighted every evening, and dreſſed every morning; and though there were ten tables and ten candleſticks in *Solomon*'s temple, yet only one of each was uſed at a time; and therefore from hence it is not to be concluded, that all the reſt were taken away by *Shiſhak*: *for we keep the charge of the Lord our God*; obſerve all the rites and ceremonies, laws and ordinances enjoined by him; the *Targum* is, "the charge of the Word of the Lord our God:" *but ye have forſaken him*; his fear or worſhip, as the ſame paraphraſe.

℣. 12. *And behold, God himſelf* is *with us for* our *captain*, &c.] To go before our armies, and fight our battles for us: *and his prieſts with ſounding trumpets to cry alarm againſt you*; which was one uſe of the trumpets, that the people might be remembered by the Lord, and ſaved from their enemies, *Numb.* x. 9. ſo that this circumſtance was againſt *Jeroboam* and his army, and for *Abijah* and his: *O children of Iſrael, fight ye not againſt the Lord God of your fathers*; for fighting againſt his people, that retained the pure worſhip of him, was fighting againſt him: *for you ſhall not proſper*; he ſeems to be aſſured of victory.

℣. 13. *But Jeroboam cauſed an ambuſhment to come about behind them*, &c.] Whilſt *Abijah* was making his oration, he detached a party from his army, which got about, and lay in ambuſh, behind the army of *Abijah*: *ſo they were before Judah*; *Jeroboam* and the greater part of his army: *and the ambuſhment* was *behind them*; which *Jeroboam* had ſent thither.

℣. 14. *And when Judah looked back*, &c.] On hearing a noiſe behind them: *behold, the battle* was *before and behind*; men were ſet in battle array, and the battle was begun, and an attack made upon them both ways: *and they cried unto the Lord*; for help againſt their enemies, and to deliver them out of their hands: *and the prieſts ſounded with the trumpets*; to inſpire them with chearfulneſs, and to ſuggeſt to them that God was with them, and they need not be afraid.

℣. 15. *Then the men of Judah gave a ſhout*, &c.] Taking heart at the ſound of the trumpets, and in order to encourage one another, and intimidate the enemy; ſee the note on 1 *Sam.* xvii. 20. *and as the men of Judah ſhouted, it came to paſs, that God ſmote Jeroboam and all Iſrael before Abijah and Judah*; poſſeſſed them with a panic, ſo that they fled at once, as follows.

℣. 16. *And the children of Iſrael fled before Judah*, &c.] Were in ſuch a fright and conſternation, that they could not ſtand their ground, or engage at all; but took to flight immediately: *and God delivered them into their hand*; to be taken and ſlain by them.

℣. 17. *And Abijah and his people ſlew them with a great ſlaughter*, &c.] As they fled, purſuing them: *ſo there fell down ſlain of Iſrael, 500,000 choſen men*; ſuch a ſlaughter as is not to be met with in any hiſtory, as *Joſephus* [s] obſerves; though *Abarbinel* wonders he ſhould ſay ſo, and affirms, that he had read of larger numbers ſlain at once; but he is the only man that ever pretended to it; *Jerom* [t] makes the number but 50,000, and ſome copies of the *Vulgate Latin* [u], and *Joſephus Ben Gorion*, as *Abarbinel* [w] relates; but the true *Joſephus*, the *Targum*, and all the antient verſions, agree with the *Hebrew* text; more than half *Jeroboam*'s army was cut off, and 100,000 more than *Abijah* had in his.

℣. 18. *Thus the children of Iſrael were brought under at that time*, &c.] Humbled and weakened, but not reduced to the government of the houſe of *David*:

[r] So Grotius, Schmidt, and others. [s] Antiq. l 8. c. 11. §. 3. [t] Trad. Heb. fol. 84. M. [u] So that of Sixtus V. in James's corruption of the fathers, p. 294. [w] Comment. in 1 Reg. xv. 6. fol. 250. 3.

David: and the children of Judah prevailed; or grew ſtrong: *becauſe they relied upon the Lord God of their fathers*; truſted in him, and not in an arm of fleſh; the *Targum* is, "in the Word of the Lord God of their fathers."

℣. 19. *And Abijah purſued after Jeroboam*, &c.] As he and his army fled: *and took cities from him*; the following ones: *Beth-el with the towns thereof*; the villages adjoining to it; here one of the calves was ſet up, which either *Jeroboam* took care to remove before this place fell into the hands of *Abijah*, or *Abijah* let it remain, and did not deſtroy it: *and Jeſhanah with the towns thereof*; which *Reland* [x] thinks is the ſame that is called by *Jerom* [y] *Jethaba: and Ephraim with the towns thereof*; a city ſo called, thought to be the ſame that is mentioned in *John* xi. 54. ſee the note there; it is here called in the *Targum*, *Ephron*; ſo *Jerom* [z] calls it, and ſays it was *Sichem*.

℣. 20. *Neither did Jeroboam recover ſtrength again in the days of Abijah*, &c.] So as to bring an army into the field againſt him, and fight him: *and the Lord ſtroke him*; by ſome *Jewiſh* writers [a], this is interpreted of *Abijah*; and the reaſon of his being ſtricken, they ſay, was becauſe he did not deſtroy the calf when he took *Bethel*; but it is beſt to underſtand it of *Jeroboam*, ſince *Abijah* is afterwards ſaid to wax mighty: *and he died*; not immediately, for he lived two years after *Abijah*, 1 *Kings* xiv. 20. and 15. 9. but continued under a lingering diſeaſe he was ſmitten with, and which iſſued in his death.

℣. 21. *But Abijah waxed mighty*, &c.] In his kingdom, increaſing in riches and numbers, power and authority, and in his family: *and married 14 wives, and begat 22 ſons, and 16 daughters*; not after the above battle, nor ſince he began to reign; for he reigned but three years; but he, no doubt, married wives, and had children before he came to the throne, as he might have others after.

℣. 22. *And the reſt of the acts of Abijah, and his ways, and his ſayings*, &c.] Not only his warlike actions, and his courſe of life, but ſome remarkable ſayings of his, he being a man of wiſdom and eloquence, as his above ſpeech ſhews; are *written in the ſtory of the prophet Iddo*; who might write the hiſtory of his own times; ſee 1 *Kings* xv. 7.

CHAP. XIV.

THIS chapter relates the death of *Abijah*, and the ſucceſſion of *Aſa* in his ſtead, ℣. 1. gives a good character of the latter for his reformation in religion, and for the care he took for the ſafety and protection of his ſubjects, ℣. 2—8. and an account is given of a large army of *Ethiopians* that came againſt him, over whom, he crying to the Lord, and truſting in him, by his help obtained a compleat victory, ℣. 9—15.

℣. 1. *So Abijah ſlept with his fathers*, ſee 1 *Kings* xv. 8. *And Aſa his ſon reigned in his ſtead; in his days the land was quiet* 10 *years*; the *Targum* is, the land of *Iſrael*; but much better the *Septuagint*, the land of *Judah*; theſe 10 years, in which it had reſt from war, were the firſt three years of *Aſa*'s reign, and the firſt ſeven of *Baaſha*'s, according to *Jarchi*, and which ſeems right; after which there was war between them all their days, ſee 1 *Kings* xv. 32, 33.

℣. 2. *And Aſa did* that which was *good and right*, &c.] See 1 *Kings* xv. 11.

℣. 3. *For he took away the altars of the ſtrange* gods, &c.] Or of a ſtrange people, of the *Zidonians*, *Ammonites*, and *Moabites*, which had remained from the times of *Solomon*, and which he built for his wives, 1 *Kings* xi. 7, 8. *and the high places*; built for idols; for as for thoſe on which the true God was worſhipped, they were not removed in his days, 1 *Kings* xv. 14. *and brake down the images*; or ſtatues, or pillars, erected to the honour of idols, and on which the images of them were placed: *and cut down the groves*; in the midſt of which they ſtood.

℣. 4. *And commanded Judah to ſeek the Lord God of their fathers*, &c.] To pray to him, and him only, and attend his worſhip and ſervice; this he did by a public edict: *and to do the law and the commandment*; to obſerve all the laws of God, moral, ceremonial, and civil.

℣. 5. *Alſo he took away out of all the cities of Judah, the high places and the images*, &c.] Perhaps the high places in ℣. 3. deſign only the high places and altars in *Jeruſalem*, and near it; theſe in all the reſt of the cities of the land; the *images* were, as the word ſignifies, *ſun-images*, either made in the form of the ſun, or dedicated to it, or temples for it; ſee the note on *Lev.* xxvi. 30. *and the kingdom was quiet before him*; he had no foreign enemy to moleſt him, and ſo took that opportunity to reform divine worſhip, and in that he met with no oppoſition from his people.

℣. 6. *And he built fenced cities in Judah*, &c.] for his defence againſt the kingdom of *Iſrael* and other nations, as *Reboboam* had done before him; and which might have been demoliſhed by *Shiſhak* king of *Egypt*, when he took them, ch. xi. 5—12. and xii. 4. *for the land had reſt*; according to the *Targum*, the land of *Iſrael* reſted, and gave no diſturbance to the kingdom of *Judah*, not having recovered the blow given them by *Abijah*; but it is rather to be underſtood of the land of *Judah*, which, as it did not attempt the reduction of the 10 tribes, ſo it was neither attacked by them, nor any other enemy, *and he had no war in thoſe years*; in the 10 years mentioned, ℣ 1. neither with *Iſrael* nor any other nation: *becauſe the Lord had given him reſt*; that he might be at leiſure to do the above things; all reſt is from the Lord, civil, ſpiritual and eternal.

℣. 7. *Therefore he ſaid unto Judah*, &c.] To the nobles and principal men of the kingdom: *Let us build theſe cities*; which he, no doubt, particularly mentioned by name, and pointed at; that is, repair and fortify them, and put them into a better condition of defence: *and make about* them *walls and towers, gates and bars*; which are always made to fortified places, to protect the inhabitants, and keep out an enemy: *while the land* is *yet before us*; in our power, no enemy in it, nor any to hinder or moleſt, *becauſe we have ſought the Lord our God, we have ſought* him, *and he hath given us reſt on every*

[x] Paleſtin. illuſtrat. p. 861. [y] De loc. Heb. fol. 92. L. [z] Trad. Heb. fol. 85. A. [a] Bereſhit Rabba, §. 65. fol. 58. 3. Seder Olam Rabba, c. 16.

every ſide; had ſet up his pure worſhip, reformed abuſes in it, and removed idolatry from it, and cloſely attended to the ſervice of the ſanctuary, which was well pleaſing to God; the happy effect of which they experienced, reſt from all their enemies round about them: *ſo that they built, and proſpered*; they began, and went on, and finiſhed, there being nothing to hinder them.

℣. 8. *And Aſa had an army* of men *that bare targets and ſpears, out of Judah* 300,000, &c.] Theſe were armed with a large ſort of ſhield, to protect them, and with ſpears, to puſh at an enemy when they came near them, and to cloſe quarters with them: *and out of Benjamin that bare ſhields and drew bows*, 280,000; theſe had alſo a leſſer ſort of ſhields, to defend their bodies, and bows and arrows, to annoy an enemy at a diſtance; *all theſe* were *mighty men of valour*; able-bodied men, valiant and courageous; perhaps *Aſa* gathered theſe together, on hearing that the *Ethiopians* were preparing to attack him, as follows.

℣. 9. *And there came out againſt them, Zerah the Ethiopian, with an hoſt of* 1000,1000, *and* 300 *chariots*, &c.] According to *Joſephus* [b], this army conſiſted of 900,000 foot, and 100,000 horſemen, and certain it is there were horſemen among them, ch. xvi. 8. ſome ſay theſe were not the *Ethiopians* in *Africa*, beyond *Egypt*, being, as is ſaid, too far off for ſuch an army to travel, and it would be hard to ſay what ſhould induce them to it; and beſides it is urged, the king of *Egypt* would never have ſuffered them to paſs through his dominions, as they muſt to come to *Judea*; but that they were the *Cuſhite Arabs*, that inhabited *Midian*, part of *Arabia Petræa, and Arabia Felix*, near *Judæa*, ſee the note on *Numb.* xii. 1. but ſince this great hoſt conſiſted of *Lubim* or *Lybians*, inhabitants of *Africa*, as well as of *Ethiopians*, ch. xvi. 8. theſe *Ethiopians* ſeem to be rather thoſe in *Africa*, who were maſters of *Egypt* and *Lybia*, as well as *Ethiopia*, quickly after the death of *Shiſhak*, or *Seſoſtris*, ſee ch. xii. 2, 3. which accounts for the largeneſs of this army, and their paſſage through *Egypt:* that there were two ſorts of *Ethiopians*, the weſtern and eaſtern ones, the one that dwelt in *Africa*, the other in *Aſia*, appears clearly from *Homer* [c], *Herodotus* [d], and *Heliodorus* [e], the former of which ſeem here meant; nor need this army be thought incredible, eſpecially ſince they were joined by the *Lubim* or *Lybians*, and aſſiſted by the *Philiſtines*, as appears by what follows; beſides, the two armies of *Iſrael* and *Judah* we read of in the preceding chapter, when put together, exceed this; ſee alſo, ch. xvii. 14—18, ſo the armies of *Tamerlane* and *Bajazet*, that of the former being 1,600,000 and that of the latter 1,400,000 [f]: *and came unto Mareſhah*; a city in the tribe of *Judah*, on the borders of it, ch. xi. 8.

℣. 10. *Then Aſa went out againſt him*, &c.] Notwithſtanding he brought ſo great an army with him: *and they ſet the battle in array in the valley of Zephathah at Mareſhah*; where the *Ethiopians* were; he did not ſtay till they got farther into his country, but marched againſt them when on the frontiers of it, and choſe the valley to pitch in, as being more to the advantage of his ſmaller army; ſee *Judg.* i. 17.

℣. 11. *And Aſa cried unto the Lord his God*, &c.] Or prayed, as the *Targum*, with vehemence, being in diſtreſs; this he did before the battle began, at the head of his army, and for the encouragement of it: *and ſaid, Lord*, it is *nothing with thee to help*; nothing can hinder from helping, his power being ſuperior to all others, and even infinite, and none beſides him could: *whether with many, or with them that have no power*; numbers make no difference with him, nor the condition they are in; whether numerous and mighty, or few and feeble; he can as eaſily help the one as the other, ſee 1 *Sam* xiv. 6. *help us, O Lord our God*; who are few and weak in compariſon of the enemy: *for we reſt on thee*; truſt in thee, and rely upon thee for help; the *Targum* is, "on thy Word we lean:" *and in thy name we go againſt this multitude*; expreſſing faith in him, expecting help from him, encouraging and ſtrengthening themſelves in him, going forth not in their own name and ſtrength, but in his; the *Targum* is, "in the name of the Word of the Lord:" *O Lord, thou* art *our God*; and thou only we know, and ſerve no other, and we are thy people, called by thy name: *let not man prevail againſt thee*; for ſhould this enemy prevail againſt them, it would be interpreted prevailing againſt their God.

℣. 12. *So the Lord ſmote the Ethiopians before Aſa, and before Judah*, &c.] With conſternation and terror; they were thrown into a panic: *and the Ethiopians fled*; before them, juſt as *Jeroboam* and *Iſrael* had, as related in the preceding chapter, ℣. 15, 16.

℣. 13. *And Aſa, and the people that* were *with him, purſued them unto Gerar*, &c.] A city of the *Philiſtines*, *Gen.* xx. 1. *and the Ethiopians were overthrown, that they could not recover themſelves*; they were thrown into ſuch a fright, and into ſo much confuſion, that they could not put themſelves in order, and rally again; or there fell ſuch a vaſt number of them, that there were ſcarce any remaining alive, which ſeems to be the ſenſe of the words uſed: *for they were deſtroyed before the Lord, and before his hoſt*; the army of *Iſrael*, which the Lord was, as it were, the commander of, fought for, and led them in the purſuit, and gave them victory; or it may mean an hoſt of angels, employed in deſtroying this great army; and ſo the *Syriac* and *Arabic* verſions of ℣. 12. read, "the angel of the Lord ſmote the *Ethiopians*:" *and they carried away very much ſpoil*; which they found in their camp, and with their ſlain; even much gold and ſilver, as *Joſephus* [g] ſays.

℣. 14. *And they ſmote all the cities round about Gerar*, &c.] The cities of the *Philiſtines*, who were auxiliaries and confederates with theſe *Ethiopians*, and colonies from them, according to *Theodoret*, and who ſays, about *Eleutheropolis* was a place, called, in his time, *Geraron Saton: for the fear of the Lord came upon them*; ſo that they had no power to defend themſelves, and oppoſe the men of *Judah: and they ſpoiled all the cities*; of the goods and ſubſtance that were in them: *for there was exceeding much ſpoil in them*; great wealth and riches of one kind or another.

℣. 15. *They ſmote alſo the tents of cattle*, &c.] The people that dwelt in tents for the ſake of the paſturage of their cattle; the *Scenite Arabs*, ſo called from dwelling in tents: *and carried away ſheep*; which thoſe *Arabs* were feeding in *Paleſtine*, and which this great army brought with them for their ſup-

[b] Antiq. l. 8. c. 12. §. 1. [c] Odyſſ. 1. ℣. 23, 24. [d] Polymnia, ſive, l. 7. c. 69, 70. [e] Ethiopic. l. 9. c. 6. [f] Laonic. Chalcocond. de rebus Turc. l. 3. p. 98, 102. [g] Ut ſupra, §. 2.

ſupport: *and camels in abundance*; which is another circumſtance proving them to be *Arabs*, who abounded with camels: *and returned to Jeruſalem*; with their ſpoil, and with great joy.

CHAP. XV.

ASA returning from the battle, and with the ſpoil of the enemy, was met by a prophet of the Lord, who encouraged him to go on with the work of reformation, promiſing the preſence and help of God with him, ℣. 1—7. which inſpired him with freſh courage, and he went about the work with great alacrity; and having offered ſacrifices, he and his people entered into a ſolemn covenant with the Lord, to ſerve him, ℣. 8—15. upon which he deſtroyed his mother's idol, brought the dedicated things into the houſe of God, and the effect of this was peace for a long time, ℣. 16—19.

℣. 1. *And the ſpirit of God came upon Azariah the ſon of Oded*, &c.] The ſame with *Iddo*, as *Hillerus* [h] thinks; and ſome ſuppoſe this to be the name of the ſon as well as the father, but called *Azariah*, to diſtinguiſh him from him, ſee ℣. 8. on whom came, as the *Targum*, the ſpirit of prophecy, inſtructing him what to ſay to *Aſa*; and the *Jews* ſay [i], he is the ſame with *Iddo*, and he the ſame that was ſent to *Jeroboam*, to reprove him for the altar he built.

℣. 2. *And he went out to meet Aſa*, &c.] From *Jeruſalem*, as *Aſa* was coming to it: *and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin*; the principal inhabitants of which tribes had been collected, and went to this war, and were now returning: *the Lord* is *with you, while ye be with him*; it was a clear caſe he had been with them, in giving them the victory over the *Ethiopians*; and as long as they continued in the ſervice of God, and abode by his pure worſhip, they might expect he would yet be with them, otherwiſe not: *and if ye ſeek him, he will be found of you*; you will ſee his face, and enjoy his favour, and have his preſence, and help from him in every time of need, when they ſought him by prayer and ſupplication, as *Aſa* had, and attended his worſhip and ordinances: *but if ye forſake him*; his laws and his ſervice: *he will forſake you*; and leave you to fall into the hands of your enemies.

℣. 3. *Now for a long ſeaſon Iſrael* hath been *without the true God*, &c.] The fear, worſhip, and ſervice of him being greatly neglected by them for a long time; what period of time is referred to is not expreſſed, whether paſt, preſent, or to come, but left to be ſupplied; the *Targum* refers this to the time of the ſeparation of the ten tribes, and the days of *Jeroboam*, when the calves were worſhipped, and not the true God, and the teaching prieſts of the Lord were caſt out, and the law of the Lord, eſpecially with reſpect to worſhip, was not regarded, in which it is followed by many interpreters; others think it refers to time to come, and to what would be the caſe, ſhould they forſake the Lord; and was fulfilled in the *Babyloniſh* captivity, ſee *Hoſ.* iii. 4. and the *Jews* [k] ſay, that "*Oded* propheſied that the days ſhould come, when *Iſrael* would be *without the true God*, ſince judgment ſhould not be done in the world; *and without a teaching prieſt*; ſince the high prieſthood ſhould ceaſe, (ſee *Heb.* vii. 12.) *and without the law*; ſince the *Sanhedrim* ſhould ceaſe;" but according to our ſupplement, and which ſeems righteſt, it refers to time paſt, not to the caſe of the ten tribes from the times of *Jeroboam*; nor to the caſe of *Judah* from the times of *Rehoboam*; but to times more remote. even the times of the judges, when they worſhipped *Baal* and *Aſhtaroth*, and not the true God, *Judg* ii. 10, 11. yet at the ſame time ſuggeſting, that ſhould the preſent inhabitants of *Judah* go into the ſame practices, their caſe would be like theirs, deſcribed in the following verſes: *and without a teaching prieſt*; as they were under the judges, from the times of *Phinehas* to thoſe of *Eli*, which was a long ſpace of time: *and without law*; every man doing as he pleaſed, there being no king in *Iſrael*, nor any regard paid to the law of God, moral or ceremonial, *Judg.* xvii. 6.

℣. 4. *But when they in their trouble did turn unto the Lord God of Iſrael*, &c.] When being carried captive by neighbouring nations, and oppreſſed; and they cried unto the Lord, and repented of their ſins, and turned from them to him: *and ſought him*; by prayer and ſupplication: *he was found of them*; and appeared for their help and deliverance, of which there are many inſtances in the book of *Judges*.

℣. 5. *And in thoſe times* there was *no peace to him that went out, nor to him that came in*, &c.] There was no ſafety in going abroad for travellers from one part to another on account of trade and buſineſs, the highways being infeſted with thieves and robbers, *but great vexations* were *upon all the inhabitants of the countries*; of the country-villages which were deſerted, becauſe of the plunders and depredations of them, *Judg.* v. 6, 7.

℣. 6. *And nation was deſtroyed of nation, and city of city*, &c.] Or one tribe of another; as the *Ephraimites* by the *Gileadites*, and the tribe of *Benjamin* by the other tribes; and *Shechem* by *Abimelech*, *Judg.* ix. 45. and xii. 6. and xx. 21. 24. 44—48. *for God did vex them with all adverſity*; both with foreign enemies and inteſtine wars; and now it is intimated that this would be their caſe again, ſhould they not keep cloſe to the Lord their God.

℣. 7. *Be ye ſtrong therefore, and let not your hands be weak*, &c.] Be hearty, earneſt and vigorous, and not languid and remiſs in reforming the worſhip of God, which *Aſa* had begun: *for your work ſhall be rewarded*; with peace and proſperity at home, and ſucceſs againſt enemies abroad, of which they had had a recent inſtance.

℣. 8. *And when Aſa heard theſe words, and the prophecy of Oded the prophet*, &c.] Some think that beſides the above words of *Azariah* the ſon of *Oded*, a prophecy of *Oded* his father was related by him, though not recorded; but rather *Oded* here is the ſame with the ſon of *Oded*; and ſo the *Vulgate Latin* and *Syriac* verſions read *Azariah* the ſon of *Oded*; and ſo does the *Alexandrian* copy of the *Septuagint* verſion: *he took courage, and put away the abominable idols out of all the land of Judah and Benjamin*; which were abominable to God, and all good

[h] Onomaſtic. Sacr. p. 458. §. 19. fol. 160. 4.

[i] In Hieron. Trad. Heb. in Paralipom. fol. 84. L. & 85. A.

[k] Vajikra Rabba, 2

good men; beſides the images and ſtatues he had broken before, he removed other idols that remained, being animated and emboldened by the ſpeech of the prophet: *and out of the cities which he had taken from mount Ephraim*; the ſame which his father *Abijah* had taken from *Jeroboam*, ch. xiii. 19. and which perhaps, upon the approach of the *Ethiopians*, revolted from *Aſa*, or were reſtored by them to *Jeroboam*, and which *Aſa* retook upon his conqueſt of them: *and renewed the altar of the Lord before the porch of the Lord*: the altar of burnt-offering, which had never been repaired ſince it was made by *Solomon*; perhaps he anew overlaid it with braſs, that being worn out, or become very thin in ſome places.

℣. 9. *And he gathered all Judah and Benjamin, and the ſtrangers with them*, &c.] The proſelytes of the gate: *out of Ephraim and Manaſſeh, and out of Simeon*; out of all the places in thoſe tribes that had come off to him, or had been taken by him; for otherwiſe theſe belonged to the ten tribes under the government of *Jeroboam*, and his ſucceſſors, and the next clauſe explains it: *for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God was with him*; as was clear by the victory he gave him over the *Ethiopians*; after that time many in the above tribes came over to him; the *Targum* is, "when they ſaw the Word of the Lord his God was his help."

℣. 10. *So they gathered themſelves together at Jeruſalem*, &c.] By the order of *Aſa*, ℣. 9. *in the third month*; of the eccleſiaſtical year, the month *Sivan*, in which month was the day of *Pentecoſt*; and that very probably was the time of their gathering: *in the 15th year of the reign of Aſa*; and which ſeems to be the year in which he fought the *Ethiopians*.

℣. 11. *And they offered unto the Lord the ſame time*, &c.] The *Targum* adds, on the feaſt of weeks, or *Pentecoſt: of the ſpoil* which *they had brought*; from the camp of the *Ethiopians*, and the cities of the *Philiſtines*: 700 *oxen and* 7000 *ſheep*; partly for burnt-offerings, and partly for peace-offerings, by way of thankfulneſs to the Lord, for the victory he had given them, and for a feaſt at the making of the following covenant with him.

℣. 12. *And they entered into a covenant*, &c.] *Aſa* and all his people; that is, as *Piſcator* remarks, they went between the pieces of the calf cut aſunder, for the confirmation of the covenant; ſee *Jer.* xxxiv. 18. *to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul*; to ſerve and worſhip him moſt truly, ſincerely and cordially.

℣. 13. *That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death*, &c.] That obſtinately refuſed to worſhip him, and ſerved other Gods, which by the law was deſerving of death, *Deut.* xvii. 2—6. *whether ſmall or great, whether man or woman*; without any regard to rank or dignity, age or ſex.

℣. 14. *And they ſware unto the Lord with a loud voice*, &c.] As not being aſhamed of the oath they took, and that there might be witneſſes of it, and that it might be clear they did not equivocate in it, but expreſſed themſelves in plain words: *and with ſhouting, and with trumpets, and with cornets*; ſhewing that the oath was not extorted from them unwillingly, but that they took it with the utmoſt chearfulneſs, and with all the demonſtrations of joy and gladneſs imaginable.

℣. 15. *And all Judah rejoiced at the oath*, &c.] The greater part of them; for ſome there might be who were diſſemblers: *for they had ſworn with all their heart*; in the ſincerity and uprightneſs of their ſouls: *and ſought him with their whole deſire*; none being more or ſo deſirable as he: *and he was found of them*; and favoured them with his preſence: *and the Lord gave them reſt round about*; from all their enemies.

℣. 16, 17, 18. *And alſo* concerning *Maachah the mother of Aſa the king*, &c.] Or rather his grandmother, 1 *Kings* xv. 10. *he removed her from being queen*; the *Septuagint* verſion is, *that ſhe ſhould not miniſter to Aſtarte*; which was the goddeſs of the *Zidonians*; of this and the two next verſes ſee the notes on 1 *Kings* xv. 13, 14, 15.

℣. 19. *And there was no* more *war unto the 35th year of the reign of Aſa.*] That is, from the *Ethiopian* war to that time; after that there was no war with any foreign enemy; there were animoſities and diſcords, bickerings and hoſtilities of ſome ſort continually between *Aſa* and *Baaſha* king of *Iſrael*, as long as he lived, ſee 1 *Kings* xv. 16. 32.

CHAP. XVI.

BAASHA coming up againſt *Judah*, and building *Ramah*, *Aſa* made a league with the king of *Syria*, and hired him to make a diverſion in his favour, and cauſe *Baaſha* to leave off building, which ſucceeded, ℣. 1—6. for which he was reproved by a prophet of the Lord, with whom he was ſo angry for it as to put him in priſon, and oppreſs others, ℣. 7, 10. and the chapter is cloſed with an account of his diſeaſe and conduct under it, and of his death and burial, ℣. 11—14.

℣. 1. *In the 36th year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah*, &c.] How this is to be reconciled with the reign of *Baaſha*, which was but 24 years, and was begun in the 3d of *Aſa*, and therefore muſt have been dead near 10 years before this year of *Aſa*'s reign, ſee the note on 1 *Kings* xv. 17. where, and in the following verſes, are the ſame things related as here, to the end of the 6th verſe; for the explanation of which the reader is referred thither.

℣. 7. *And at that time Hanani the ſeer came to Aſa king of Judah*, &c.] Being ſent by the Lord to reprove him: *and ſaid unto him, Becauſe thou haſt relied on the king of Syria*; on the covenant he made with him, on the promiſes the *Syrian* king made to him upon receiving his money, and ſo truſted to an arm of fleſh, and even an heathen king: *and not relied on the Lord thy God*; his promiſes, power, and providence, which he had reaſon to believe would have been engaged on his behalf, had he placed his confidence in him as he ought to have done; the *Targum* is, "and not relied on the Word of the Lord thy God;" *therefore is the hoſt of the king of Syria eſcaped out of thine hand*; which otherwiſe would have fallen into it, had he left him to continue in league with the king of *Iſrael*, and not ſollicited him to break it; for then he would have come with him againſt *Aſa*, and the Lord would have delivered him to him.

℣. 8. *Were not the Ethiopians and the Lubim an huge hoſt, with very many chariots and horſemen?* &c.]

&c.] They were no leſs than 1,000,000 men, and 300 chariots, ch. xiv. 9. the *Lubim* were the *Lybians*, a people near *Egypt*, that dwelt in *Africa*; according to an *Arabic* writer [1], they were the *Nubians*: *yet becauſe thou didſt rely on the Lord, he delivered them into thine hand*; and with equal eaſe could and would have delivered the *Syrian* army unto him, had he as then truſted in the Lord.

℣. 9. *For the eyes of the Lord run to and fro throughout the whole earth*, &c.] The eyes of his omniſcience are every where, and the eyes of his mercy and goodneſs, of his care and providence, are here and there, and in every place throughout the whole world at once, ſee *Zech.* iv. 10. *to ſhew himſelf ſtrong in the behalf of* them *whoſe heart is perfect towards him*; or, as in the margin, *ſtrongly to hold* with ſuch, to be on their ſide, take their part, ſtrengthen them, ſupport and ſupply them, and to protect and defend them who are ſincere and upright in heart; whoſe graces are ſincere and unfeigned, though not compleat, nor they free from ſin, and who, with the heart, ſincerely believe in God, in which *Aſa* at this time failed, though otherwiſe his heart is ſaid to be perfect, 1 *Kings* xv. 4. it was ſo in the general bent of it, and eſpecially with reſpect to the worſhip of God, though there was ſomething lacking in his faith at this time, as there often is in the beſt of men: *herein thou haſt done fooliſhly*; to truſt in man, and not in the Lord, to part with his money, and loſe the opportunity of having the whole *Syrian* army fall into his hands: *therefore from henceforth thou ſhalt have wars*; which, though we read not of, was doubtleſs his caſe; ſome interpret it of his poſterity.

℣. 10. *Then Aſa was wroth with the ſeer*, &c.] For this faithful reproof of him, which was another inſtance of his ſin and folly; *and put him in a priſon-houſe*; in a very ſtrait place, in which he could not turn himſelf, what we call *little eaſe*; ſome ſay it was the ſtocks, others a pillory he put him into: *for* he was *in a rage with him, becauſe of this thing*; his paſſion roſe very high, and to which he gave way, and was his infirmity: *and Aſa oppreſſed ſome of the people the ſame time*; by fines and impriſonments, ſuch as perhaps expreſſed their diſapprobation of his league with the king of *Syria*, and of his ill uſage of the prophet.

℣. 11. *And behold, the acts of Aſa, firſt and laſt*, &c.] See the note on 1 *Kings* xv. 23.

℣. 12. *And Aſa in the 39th year of his reign was diſeaſed in his feet*, &c.] This was about two years before his death, and his diſeaſe is generally thought to be the gout in his feet, and a juſt retaliation for putting the prophet's feet into the ſtocks: *until his diſeaſe* was *exceeding* great; it increaſed upon him, and became very ſevere and intolerable, and the fits were frequent, as well as the pain ſharper; though the ſenſe of the *Hebrew* [m] phraſe may be, that his diſeaſe got upwards, into a ſuperior part of his body, head, or ſtomach, which, when the gout does, it is dangerous. A very learned phyſician [n] is of opinion, that not the gout, but what he calls an *oedematous* ſwelling of the feet is meant, which inſenſibly gets up into the bowels, and is ſucceſſively attended with greater inconveniences; a tenſion of the abdomen, difficulty of breathing, very troubleſome to the patient, and iſſues in a dropſy, and death itſelf: *yet in his diſeaſe he ſought not to the Lord*; his ſeeking to phyſicians for help in his diſeaſe, perhaps, would not have been obſerved to his reproach, had he alſo ſought unto the Lord, whom he ought to have ſought in the firſt place; and when he applied to the phyſicians, he ſhould have implored the bleſſing of God on their preſcriptions; but he ſo much forgot himſelf as to forget the Lord: this is the firſt time we read of phyſicians among the *Jews*, and ſome think theſe were heathens, and a ſort of enchanters; the *Jews* entertained a very ill opinion of phyſicians, the beſt of them, they ſay [o], deſerve hell, and they adviſe [p] men not to live in a city where the chief man is a phyſician; but the author of the book of *Eccleſiaſticus* gives a great encomium of them, and exhorts to honour and eſteem them, ch. xxxviii. 1—8. *Julian* [q] the emperor greatly honoured them, and obſerves, that it is juſtly ſaid by the philoſophers, that the art of medicine fell from heaven.

℣. 13. *And Aſa ſlept with his fathers, and died in the 41ſt year of his reign.*] See 1 *Kings* xv. 10. 24.

℣. 14. *And they buried him in his own ſepulchres which he had made for himſelf in the city of David*, &c.] Where was the burying-place of the kings of *Judah*; here *Aſa* had ordered a vault to be made for himſelf and his family, and therefore called *ſepulchres*, becauſe of the ſeveral cells therein to put ſeparate bodies in: *and laid him in the bed*; not only laid him out, as we expreſs it, but laid him on a bed of ſtate, where he lay in great pomp; or the funeral bed, which, with other nations [r], uſed to be ſtrowed with ſmeet-ſwelling flowers and herbs, as follows: *which was filled with ſweet odours, and divers kinds* of ſpices *prepared by the apothecaries art*; or rather, confectioner or druggiſt; for it is a queſtion whether there were then any ſuch we call apothecaries; this bed was ſtrowed with ſpices, myrrh, aloes, caſia, cinnamon, &c. and which perhaps might be made up into a liquid, which was ſprinkled over the bed and ſhroud in which he lay: *and they made a very great burning for him*; not that they made a great fire, and burned his body; for burning was not uſed with the *Jews*; but they burnt ſpices and other things in great quantity, in honour of him; ſee the note on *Jer.* xxxiv. 5. and this cuſtom continued to the times of *Herod*, at whoſe funeral there were 500 of his domeſtics and freed-men bearing ſpices [s].

CHAP. XVII.

THIS chapter relates the acceſſion of *Jehoſhaphat* to the throne, his ſettlement on it, his piety, and reformation in religion, ℣. 1—6. his care to inſtruct the people in the law of God, ℣. 7, 8, 9. the reſpect ſhown him by neighbouring nations, ℣. 10, 11. the fortified places of his kingdom, his numerous forces, and mighty men at the head of them, ℣. 12—19.

℣. 1.

[1] Abulpharag. Hiſt. Dynaſt. dyn. 3. p. 57. [m] עד למעלה uſque ad ſupra, Montanus; uſque ad ſummum, Vatablus; uſque ad ſurſum, Piſcator. [n] Scheuchzer. Phyſic. Sacr. vol. 4. p. 645. [o] T. Bab. Kidduſhin, fol. 82. 1. Gloſſ. in ib. [p] T. Bab. Peſachim, fol. 113. 1. [q] Opera, par. 2. p. 154. [r] Herodian. Hiſt. l. 4. c. 3. Vid. Kirchman. de funer. Roman. l. 1. c. 11. & Alſtorph. de lect. vet. c. 19. p. 151, 152. [s] Joſeph. de bello Jud. l. 1. c. 33. §. 9.

℣. 1. *And Jehoſhaphat his ſon reigned in his ſtead*, &c.] In the ſtead of *Aſa* his father: *and ſtrengthened himſelf againſt Iſrael*; the ten tribes, by fortifying his cities, building caſtles, raiſing and keeping a large ſtanding army, as the latter part of this chapter ſhews, and the next verſe.

℣. 2. *And he placed forces in all the fenced cities of Judah*, &c.] A conſiderable number of ſoldiers, to defend them ſhould they be attacked: *and ſet garriſons in the land of Judah*; on the frontiers and borders of it, to protect it: *and in the cities of Ephraim*; ſoldiers to keep garriſon there: *which Aſa his father had taken*; ſee ch. xv. 8.

℣. 3. *And the Lord was with Jehoſhaphat*, &c.] Guiding and directing, proſpering and ſucceeding him in all things; he had, no doubt, his gracious preſence in ſpiritual things, as well as his powerful and directing preſence in things civil; the *Targum* is, "the Word of the Lord was for his help:" *becauſe he walked in the firſt ways of his father David*; which were his beſt; ſome of his laſt ways not being good, as in the affair of *Uriah* and *Bathſheba*, and his numbering of the people; *Jehoſhaphat* followed him in the one, but not in the other: or, *in the ways of David and his father, the firſt*; the firſt of them both; for the latter ways of his father *Aſa* were not ſo good as his firſt, as the preceding chapter ſhews; and the *Septuagint* verſion leaves out the word *David*, and ſo reſtrains it to his own father: *and ſought not unto Baalim*; as did *Ahab* king of *Iſrael*, who now reigned there; 1 *Kings* xv. 24. and xvi. 32.

℣. 4. *But ſought to the Lord God of his fathers*, &c.] Prayed to him, worſhipped and ſerved him: *and walked in his commandments*; obſerved and kept them, moral, ceremonial, and judicial: *and not after the doings of Iſrael*; who worſhipped the golden calves at *Dan* and *Bethel*.

℣. 5. *Therefore the Lord ſtabliſhed the kingdom in his hand*, &c.] Piety is the beſt prop of government; the throne is beſt ſupported and eſtabliſhed by truth, righteouſneſs, and mercy; by the exerciſe of theſe *Jehoſhaphat* was ſettled in his kingdom, and had a place in the hearts of his people: *and all Judah brought to Jehoſhaphat preſents*; being well affected to him, as well as it was uſual ſo to do at a prince's acceſſion to the throne, ſee 1 *Sam.* x. 27. *and he had riches and honour in abundance*; through the preſents his ſubjects brought him, and the reſpect they ſhewed him.

℣. 6. *And his heart was liſt up in the ways of the Lord*, &c.] It was engaged in them, was bent and ſet upon them; he walked in them with great pleaſure and chearfulneſs, being inſpired with zeal and courage; he was fearleſs and intrepid, and regarded not any oppoſition he might have, or expect to have, in the work of reformation in which he was concerned: *moreover, he took away the high places*; ſuch as were dedicated to idols, but not thoſe in which the true God was worſhipped, ch. xx. 33. *and groves out of Judah*; where idols were placed; for though theſe had been removed by *Aſa*, yet had been renewed in the latter part of his days, when more negligent of religion.

℣. 7. *Alſo in the third year of his reign, he ſent to his princes*, &c.] That dwelt in the ſeveral parts of the kingdom; or he ſent them, being with him, ſome of the principal men of his court; for ל may be a ſign of the accuſative caſe, as it ſometimes is: even *to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah*; to ſee that they were taught, and oblige them to attend to the inſtructions that ſhould be given them, and not mutiny and rebel againſt their teachers; and to let them know what was the king's pleaſure on this head, and to back with their authority the prieſts and *Levites*, whoſe proper work it was to inſtruct, and who therefore were ſent with them, as follows.

℣. 8. *And with them* he ſent *Levites*, &c.] With the five princes he ſent nine *Levites: even Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites*; of whom we no where elſe read; no doubt they were principal perſons, and fit for the work they were ſent about: *and with them Eliſhama, and Jehoram, prieſts*; whoſe lips were to keep knowledge, and at whoſe mouth the law was to be ſought, *Mal.* ii. 7.

℣. 9. *And they taught in Judah*, &c.] The people their duty to God and man: *and* had *the book of the law of the Lord with them*; as the rule of their inſtruction, and the people's obedience; out of this they taught them, and by it confirmed what they taught, and enforced it with the divine authority: *and went about throughout all the cities of Judah*; not only their own cities, the Levitical ones, but all others: *and taught the people*; the law of the Lord, the fear and worſhip of God.

℣. 10. *And the fear of the Lord fell upon all the kingdoms of the lands that* were *round about Judah*, &c.] Upon the ten tribes, and on foreign nations about them, as *Moabites, Edomites, Syrians, Egyptians, Arabs* and *Philiſtines*; this fear, as it came from the Lord, ſo might be raiſed and increaſed by obſerving, that religion was revived in them; for they might perceive by former obſervations made, that the more religious theſe people were, the more proſperous and formidable they were: *ſo that they made no war againſt Jehoſhaphat*; to interrupt him in the work of reformation he was ſo intent upon.

℣. 11. *Alſo* ſome *of the Philiſtines brought Jehoſhaphat preſents and tribute-ſilver*, &c.] Perhaps thoſe of *Gerar*, and the parts adjacent, *Aſa* took and ſpoiled, and made tributary, ch. xiv. 14. *and the Arabians brought him flocks, 7700 rams, and 7700 he-goats*; with which their country abounded; and theſe might be the *Scenite Arabs*, who fearing leſt *Jehoſhaphat* ſhould fall upon them, and take away their flocks as his father had done, ch. xiv. 15. brought theſe preſents to him.

℣. 12. *And Jehoſhaphat waxed great exceedingly*, &c.] In wealth and riches, power and authority, in his forces and fortifications: *and he built in Judah, caſtles, and cities of ſtores*; caſtles for the defence of his kingdom, and ſtore-cities to lay up corn, and wine, and all proviſions, in caſe of an invaſion, or againſt a time of war.

℣. 13. *And he had much buſineſs in the cities of Judah*, &c.] Partly in fortifying them, and partly in reforming the inhabitants of them: *and the men of war, mighty men of valour*, were *in Jeruſalem*; or by or near unto it, ſo the particle is rendered, *Joſh.* v. 13. they encamped in places adjacent to it; for ſuch a number of men as follows, even 1,160,000, could never be contained in *Jeruſalem*, but muſt be diſpoſed of in the territories of it; nor did they wait on the king together, but in courſe, ſee ℣. 19. by which it appears there is no need to ſuppoſe any miſtake of the tranſcriber, in any or all of the following ſums, as has been ſuggeſted [q].

℣. 14.

[q] See Maitland's Hiſtory of London, b. 3. ch. 2. p. 543.

℣. 14. *And these* are *the numbers of them according to the house of their fathers*, &c.] Both of the tribe of *Judah*, and of *Benjamin*: and first *of Judah, the captains of thousands*; some had 1000 men under them, and some 100: *Adnah the chief*; he was the principal commander or general of them: *and with him mighty men of valour*, 300,000; such a number was under his command.

℣. 15. *And next to him was Jehohanan the captain*, &c.] Being of the same rank as to office, but having a lesser number of men under him; and it may respect not any kind of subordination, only nearness of place, as the *Targum*, "he that encamped next to him:" *and with him* 280,000; which number was but 20,000 less than the former.

℣. 16. *And next him was Amasiah the son of Zichri*, &c.] He encamped next to him, as the *Targum*: *who willingly offered himself unto the Lord*; to fight the Lord's battles, and without any stipend, as some think; or, as *Kimchi*, he offered gold and silver to the treasures of the house of the Lord: *and with him* 200,000 *mighty men of valour*; the number was 80,000 less than the former; the whole of *Judah* amounted to 780,000 men.

℣. 17. *And of Benjamin, Eliada, a mighty man of valour*, &c.] Was the chief commander: *and with armed men with bow and shield*, 200,000; which were the armour of the tribe of *Benjamin* they were best skilled in, ch. xiv. 8.

℣. 18. *And next to him* was *Jehozabad*, &c.] According to the *Targum* he encamped next him: *and with him* 180,000 *ready prepared for war*; being able-bodied men, well disciplined, valiant and well armed; these numbers of *Judah* and *Benjamin* put together, amount to 1,160,000 men, whereas *Asa* only brought into the field 580,000; but it should be considered, there had been a long time of peace, many had come off from the ten tribes to *Judah*, and the promise of multiplying the seed of *Abraham* was eminently fulfilled.

℣. 19. *These waited on the king*, &c.] Not this vast number of men at one time, but in course, as *David*'s military men waited on him, 1 *Chron.* xxvii. 1—15. or these several captains, with a proper number of men under them detached from the body; and they were all ready to obey the king's orders whenever he should have occasion for them: *besides those whom the king put into the fenced cities, throughout Judah*; and all together, the militia of the kingdom was very numerous and formidable.

CHAP. XVIII.

℣. 1. *NOW Jehoshaphat had riches, and honour in abundance*, &c.] Still more and more, see ch. xvii. 5. and which moved *Ahab* to desire friendship and affinity with him, to which *Jehoshaphat* agreed: *and joined affinity with Ahab*; king of *Israel*, married his son *Joram* to *Athaliah*, a daughter of *Ahab* by *Jezebel* of *Zidon*; which marriage proved of bad consequence to *Jehoshaphat* and his family.

℣. 2. *And after* certain *years*, &c.] Two years, according to the *Syriac* and *Arabic* versions, or in the third year after the affinity was contracted, see 1 *Kings* xxii. 2. *he went down to Ahab to Samaria*; to pay him a visit upon the alliance, civil and matrimonial, contracted between them: *and Ahab killed sheep and oxen for him in abundance, and for the people that he* had *with him*; entertained him and his retinue in a very grand and liberal manner: *and persuaded him to go up with him to Ramoth-gilead*; from hence, to the end of the chapter, it is the same with 1 *Kings* xxii. 4—37. see the notes there.

CHAP. XIX.

JEhoshaphat returning from the battle at *Ramoth-gilead*, was met by a prophet, who reproved him for helping the ungodly, ℣. 1, 2, 3. which quickened him to a greater regard for the reformation of his kingdom, ℣. 4. and he set judges in all the cities of *Judah*, and exhorted them to do justice, ℣. 5, 6, 7. and in the city of *Jerusalem* he appointed priests and *Levites* for the same purpose, and gave them a strict charge, and animated and encouraged them to perform their office faithfully, ℣. 8—11.

℣. 1. *And Jehoshaphat the king of Judah returned*, &c.] From *Ramoth-gilead*, after *Ahab* was slain: *to his house in peace in Jerusalem*; to his palace there in safety, having narrowly escaped losing his life in the battle.

℣. 2. *And Jehu the son of Hanani the seer*, &c.] The son of him that reproved *Asa*, for which he put him in prison, ch. xvi. 7, 10. but that did not deter this his son from reproving *Jehoshaphat*: *went out to meet him*; as he was returning: *and said to king Jehoshaphat, shouldest thou help the ungodly*; such an one as *Ahab*, an idolater, murderer and persecutor: *and love them that hate the Lord?* his laws, worship and ordinances, as he had; intimating, that he had done wrong, by entering into alliance and affinity with him, by shewing him friendship, and assisting him in his war against the *Syrians*: *therefore* is *wrath upon thee from before the Lord*; which appeared in the war of the *Ammonites* and *Moabites* with him, related in the next chapter, and in the calamities that came upon his family, his sons being slain by *Jehoram* that succeeded him, and his grandsons by *Jehu*.

℣. 3. *Nevertheless, there are good things found in thee*, &c.] Principles of grace, righteousness and holiness, faith, love, zeal, and other graces, true and genuine, from whence sprung many good works done by him: *in that thou hast taken away the groves out of the land*; cut down the groves of trees, and destroyed the idols and images in them: *and hast prepared thine heart to seek God*; through the grace of God his heart was disposed to serve and worship the Lord, and to seek his honour and glory.

℣. 4. *And Jehoshaphat dwelt at Jerusalem*, &c.] And went out no more to *Samaria*, nor concerned himself about the affairs of *Israel*, but attended to his own: *and he went out again through the people*; took a tour throughout his dominions now, in his own person, as before by his princes, with the priests and

and *Levites*: *from Beerſheba to mount Ephraim*; *Beerſheba* was the ſouthern boundary of the land of *Judah*, and mount *Ephraim* lay to the north, and was the northern boundary of it ſince the diviſion of the kingdom: *and brought them back to the Lord God of their fathers*; from idolatry to the pure worſhip of God, ſuch who had relapſed ſince the firſt reformation, or had not been influenced by it.

℣. 5. *And he ſet judges in the land throughout all the fenced cities of Judah, city by city*, &c.] Inferior judges in leſſer courts of judicature than that at *Jeruſalem*, and that in every city, that judgment and juſtice might be executed every where; ſuch were appointed by *David*, but had been neglected, and now reſtored, ſee 1 *Chron.* xxvi. 29, 32.

℣. 6. *And ſaid to the judges, take heed what you do*, &c.] In judgment, that they judged righteous judgment according to the law of God, without partiality and reſpect of perſons: *for ye judge not for man, but for the Lord*; not for man only, but for the Lord; and not ſo much for man, as for the Lord, whom they repreſented in judgment; whoſe law was the rule of their judgment, and whoſe glory their end, and to whom they were accountable: *who* is *with you in the judgment*; as to guide and direct you, ſo to obſerve how they behaved, and be a witneſs for or againſt them; the *Targum* is, "ye judge not before men, but before the Word of the Lord, whoſe *Shekinah* dwells with you in the affair of judgment."

℣. 7. *Wherefore now, let the fear of the Lord be upon you*, &c.] And act as having that before your eyes, and on your hearts: *take heed and do* it; do the commands enjoined them by him, and do judgment according to the law of God: *for* there is *no iniquity with the Lord our God*; none in his nature, nor in his law; none commanded nor approved of by him, and therefore none ſhould be done by his repreſentatives in judgment: *nor reſpect of perſons*: whether high or low, rich or poor: *nor taking of gifts*; he accepts not the faces of men, nor receives bribes, nor ſhould his judges; this is forbidden by him, *Deut.* xvi. 19.

℣. 8. *Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the fathers of Iſrael*, &c.] This was the great court of judicature, conſiſting of princes, prieſts, and *Levites*, of eccleſiaſticks and political perſons; for cauſes of both ſorts were brought thither: *for the judgment of the Lord*; in things ſacred, which related to the worſhip of God, and the ſupport of it: *and for controverſies*; of a civil kind between man and man, whether pecuniary or capital, of a more private or public kind: *when they returned to Jeruſalem*; that is, this court was ſet up at *Jeruſalem*, when *Jehoſhaphat*, the prieſts, *Levites*, and chief men that went with him returned thither.

℣. 9. *And he charged them*, &c.] The members of the court at *Jeruſalem*: *ſaying, thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart*; judge righteouſly and impartially, as men fearing God, true to the truſt repoſed in them, and ſincere and upright in heart and actions, having nothing elſe in view but the glory of God, and the good of men.

℣. 10. *And what cauſe ſoever ſhall come unto you of your brethren that dwell in their cities*, &c.] Whether ſacred or civil, that ſhould come before them by way of appeal from inferior courts in the country, where they could not be determined: *between blood and blood*; one relation and another, or with reſpect to ſhedding of blood, whether ignorantly or purpoſely: *between law and commandment, ſtatutes and judgments*; not rightly underſtood, and ſo pleaded on both ſides: *ye ſhall even warn them that they treſpaſs not againſt the Lord*; the perſons engaged in controverſy, that they take no falſe oath, nor bear falſe teſtimony, and act not ſtubbornly againſt any of the laws, when explained in court unto them: *and ſo wrath come upon you, and your children*; upon judges for the neglect of their duty in giving due warning, and upon the people for not taking it when given: *this do, and ye* ſhall *not treſpaſs*; if the above charge in all its parts is ſtrictly attended to.

℣. 11. *And behold, Amariah the chief-prieſt is over you in all matters of the Lord*, &c.] He being high-prieſt, preſided in this court in all things ſacred, or which reſpected the worſhip of God; and was preſent to give his advice, and direct in the determination of all ſuch matters that ſhould come before them, according to the laws and ſtatutes provided in ſuch caſes; though it may be he was only a common prieſt, that was chief over them, or the preſident of this court: *and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah*; the prince of the tribe of *Judah*: *for all the king's matters*; ſuch as related to civil government, and which were not ſo clearly determined by poſitive laws: *alſo the Levites ſhall be officers before you*; to execute the ſentences that ſhould be paſſed by them: *deal courageouſly*; fear not the faces of any, but judge righteouſly and faithfully: *and the Lord ſhall be with the good*; with good men that do good, to beſtow all needful good upon them, to protect and defend them; the *Targum* is, "the Word of the Lord ſhall be for your help, who is good."

CHAP. XX.

JEhoſhaphat having notice of a numerous army coming againſt him, ℣. 1, 2. betakes himſelf to faſting and prayer with his people, ℣. 3—13. when they were immediately aſſured of victory by a prophet, which filled them with joy and thankfulneſs, ℣. 14—21. and accordingly their enemies deſtroyed one another, and *Jehoſhaphat* and his people returned to *Jeruſalem* rejoicing and praiſing God, ℣. 22—30. and the chapter is cloſed with an account of the latter part of *Jehoſhaphat*'s reign, ℣. 31—37.

℣. 1. *It came to paſs after this alſo*, &c.] After *Jehoſhaphat*'s return from *Ramoth-gilead*, and putting the civil and religious affairs of his people on a better footing, when he might have expected much peace and proſperity: *that the children of Moab, and the children of Ammon*; both the deſcendants of *Lot*, ſee *Pſ.* lxxxiii. 8. *and with them* other *beſides the Ammonites*; a great company of *Arabians*, according to *Joſephus*[r]; or *with the Meamonites*, which the *Targum* underſtands of the *Idumæans* or *Edomites*; and ſo do other interpreters,

[r] Antiq. l. 9. c. 1. §. 2.

ters, and which they conclude from ℣. 10, 22, 23. *Jarchi* thinks the *Amalekites* are meant, who were of the race of *Edom*; but the notion of *Kimchi* ſeems beſt, that theſe are the people that are ſo called from the name of a place *Meon*, and by an inverſion of letters, the ſame with the *Meunim* or *Maonites*, mentioned along with the *Zidonians* and *Amalekites*, *Judg.* x. 12. and whom the *Septuagint* verſion here calls *Minæans*; ſome [s] take them to be ſuch who counterfeited the *Ammonites* in their apparel and geſtures: theſe *came againſt Jehoſhaphat in battle*; being inſtigated perhaps by the *Syrians*, who owed him ill-will for aſſiſting *Ahab* againſt them at *Ramoth-gilead*; for from that quarter they came, as the following verſe ſhews.

℣. 2. *Then there came ſome that told Jehoſhaphat*, &c.] Deſerters or ſpies, or ſome of the inhabitants of thoſe parts where they had entered, who rode poſt haſte to acquaint him with it: *ſaying*, *there cometh a great multitude againſt thee from beyond the ſea on this ſide Syria*; that is, beyond the *Dead* or *Salt-ſea*, the ſea of *Sodom*; the *Targum* is, "beyond the weſt of *Syria*," that ſea being the weſtern boundary of it: *and behold*, *they* be *in Hazazon-tamar*, *which* is *Engedi*; ſee the note on *Gen.* xiv. 7.

℣. 3. *And Jehoſhaphat feared*, &c.] Exceedingly, as the *Targum* adds, not merely becauſe of the number of his enemies, for he had forces enough to go forth againſt them, ſee ch. xvii. 14—19. but chiefly becauſe the Lord had told him that wrath was upon him from him, ch. xix. 2. and he might fear that this was the time for the execution of it: *and ſet himſelf to ſeek the Lord*; by prayer and ſupplication, with all ſerioufneſs, fervour, and conſtancy: *and proclaimed a faſt throughout all Judah*; a day of humiliation and mourning for ſin before the Lord; when they were ordered to abſtain from bodily food and labour, that they might be fit and more at leiſure for ſpiritual exerciſes.

℣. 4. *And Judah gathered themſelves together to aſk* help *of the Lord*, &c.] To implore his aſſiſtance againſt their enemies, and his protection of them; and they met not in their ſeveral cities, but at *Jeruſalem*, as appears by what follows: *even out of all the cities of Judah*, *they came to ſeek the Lord*; at the temple, where was the ark, the ſymbol of his preſence.

℣. 5. *And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem*, *in the houſe of the Lord*, &c.] In the temple, in the court of the people, where the inhabitants of *Judah* and *Jeruſalem* were aſſembled, in the midſt of which he ſtood very probably on the brazen ſcaffold erected by *Solomon*, ch. vi. 13. *before the new court*; which muſt be the court of the prieſts, for he ſtood in the great court, or court of the people, and before this, which might be ſo called, becauſe renewed or repaired when the altar was by *Aſa*, ch. xv. 8. Dr. *Lightfoot* [t] thinks, it was the court of the women; but it is a queſtion whether there was any ſuch court in the firſt temple; or that the great court was then divided into two, one for the men, the other for the women.

℣. 6. *And ſaid*, *O Lord God of our fathers*, &c.] *Abraham*, *Iſaac* and *Jacob*, whoſe Covenant-God he was: art *not thou God in heaven?* that dwelleſt and ruleſt there, and doſt whatever thou pleaſeſt in the armies of it: *and ruleſt* not *thou over all the kingdoms of the heathens?* being King of kings, and Lord of lords, all the world over: *and in thine hand* is there not *power and might*, *ſo that none is able to withſtand thee?* his power being infinite, unlimited, and uncontroulable, and ſo not reſiſtible by finite creatures, at leaſt not ſo as to be ſtopped and overcome.

℣. 7. Art *not thou our God*, &c.] In a peculiar ſenſe, not merely as the creator and governor of men, but in a covenant-relation their covenant-God and Father: *who didſt drive out the inhabitants of the land before thy people Iſrael*; the ſeven nations of *Canaan*, to make way and room for *Iſrael*: *and gaveſt it to the ſeed of Abraham thy friend for ever?* made a deed of gift of it to them, and ſettled it on them till the coming of the Meſſiah, and that as an inſtance of love and friendſhip to *Abraham*; and wilt thou therefore ſuffer it to be taken from his ſeed?

℣. 8. *And they dwelt therein*, &c.] From ages paſt, hitherto, ſince it was firſt given them, and they were put into the poſſeſſion of it: *and have built thee a ſanctuary therein for thy name*; a temple for his worſhip, honour and glory, and for him to dwell in; and is a reaſon why it might be hoped he would protect them, eſpecially when they prayed to him: *ſaying*; and he promiſed to hear and help them, as follows.

℣. 9. *If when evil cometh upon us*, &c.] Any calamity, as the *ſword*, *judgment*, or *peſtilence*, or *famine*, God's four ſore judgments, if by *judgment* is meant wild beaſts: *we ſtand before this houſe*; in the court before the holy place, and holy of holies: *and in thy preſence*, *for thy name* is *in this houſe*; called upon in it, and it was called by his name, and in which he dwelt: *and cry unto thee in our affliction*; as *Solomon* prayed at the dedication of it: *then thou wilt hear and help*; as the Lord promiſed, ſee 1 *Kings* viii. 33, 37. and ix. 3.

℣. 10. *And now behold*, *the children of Ammon*, *and Moab*, *and mount Seir*, *whom thou wouldeſt not let Iſrael invade*, *when they came out of the land of Egypt*, &c.] Charging them not to meddle with them, nor take any of their lands from them, *Deut.* ii. 5, 9, 19. *but they turned from them*, *and deſtroyed them not*; in obedience to the divine command, when it was in their power to have done it.

℣. 11. *Behold*, I ſay, how *they reward us*, &c.] Evil for good: *to come to caſt us out of thy poſſeſſion*, *which thou haſt given us to inherit*; the land of *Canaan* was their inheritance, an inheritance given them by God, their Covenant-God and Father, who had a right to diſpoſe of it; and yet ſo given, that it was ſtill his poſſeſſion, he was the lord and proprietor, they but tenants under him; all which, as they were ſo many aggravations of the guilt of their enemies, ſo they were ſo many arguments with the Lord to protect them.

℣. 12. *O our God*, *wilt thou not judge them?* &c.] Bring them to thy bar, examine theſe facts alledged againſt them, convict them of injuſtice, and condemn and puniſh them for it: *for we have no might againſt the great company that cometh againſt us*; for though the militia of the kingdom of *Judah* was very numerous, as deſcribed ch. xvii. yet on a ſudden it might not be eaſy to gather it together; beſides, it was nothing to put truſt and confidence in; and if the Lord was not with them, their ſtrength would be weakneſs, and they not able to withſtand this numerous army: *neither know we what to do*; whether to attempt to muſter the militia, and go out to meet them, or to ſhut up themſelves in *Jeruſalem*, and make the beſt defence they

[s] Weemſe of the moral law. l. 2. c. 6. p. 161.

[t] Proſpect of the temple, ch. 18. p. 1090.

they could: *but our eyes* are *upon thee*; for advice and direction, for help and protection; the eyes of their bodies were lifted up in prayer to him, and the eyes of their ſouls, of faith, hope, expectation and deſire were faſtened on him.

℣. 13. *And all Judah ſtood before the Lord*, &c.] Looking towards the moſt holy place, where the ark of his preſence was, in a humble and ſubmiſſive poſture; waiting what would be the iſſue of things, what anſwer they ſhould have from the Lord: *with their little ones, their wives, and their children*; they and their wives, with their children, both ſmall and grown up, which they brought with them, that as the ſight of them, now in the utmoſt danger, might affect them, and make them the more fervent in their ſupplications to God, ſo they might hope the Lord would have pity and compaſſion on them, and ſave them.

℣. 14. *Then upon Jahaziel, the ſon of Zechariah, the ſon of Benaiah, the ſon of Jehiel, the ſon of Mattaniah, a Levite, of the ſons of Aſaph*, &c.] Being a man of ſome note, though a *Levite*, his genealogy is given: *came the Spirit of the Lord in the midſt of the congregation*; the ſpirit of prophecy from the Lord, as the *Targum*, as it was; for he foretold the victory that ſhould be obtained over the enemy, and that without fighting, yea, the particular place where they ſhould meet them; and this came upon him ſuddenly, whilſt he was in the midſt of the congregation, whilſt he and they were waiting upon the Lord, and perhaps had never propheſied before; or if he had, prophecy did not come according to the will of man, but by the will of God; the Spirit of God in that, as in other inſtances, is like the wind that blows when and where it liſteth.

℣. 15. *And he ſaid, hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat*, &c.] There is a climax or gradation in theſe words riſing from the loweſt to the higheſt; from the people of the cities in the country, to the inhabitants of *Jeruſalem* the metropolis, and from thence to the king the ſupreme governor: *thus ſaith the Lord unto you, be not afraid, nor diſmayed, by reaſon of this great multitude*; whoſe numbers were diſcouraging to the king, and he had taken notice of them, which this reſpects: *for the battle* is *not yours, but God's*; the cauſe was his, and he would eſpouſe and maintain it; not they, but he would fight the battle, and therefore they had nothing to fear.

℣. 16. *To-morrow go ye down againſt them*, &c.] This was the faſt-day, and ſo not proper to march out in, but on the morrow they might go out with great confidence and intrepidity; and as *Jeruſalem* was ſituated on an eminence, they are directed to go down: *behold, they come up by the cliff of Ziz*; a ſteep hill, ſo called from the flowers upon it: *and ye ſhall find them at the end of the brook*; on the bank of *Kidron*, according to *Beckius*, which ſeems not likely to be meant, ſince they went as far as the wilderneſs of *Tekoa*, ℣. 20. *before the wilderneſs of Jeruel*; the ſame with that of *Tekoa*, or near it.

℣. 17. *Ye ſhall not* need *to fight in this* battle, &c.] Since the Lord would fight for them: *ſet yourſelves, ſtand ye* ſtill; preſent themſelves they might, as if ready to engage; and keep their ground, not giving way in the leaſt, but would have no need to ſtrike a ſtroke: *and ſee the ſalvation of the Lord with you*; which he would work for them; ſee *Exod* xiv. 13. *and Judah and Jeruſalem, fear not, nor be diſmayed*; which is repeated for the confirmation of them: *to-morrow go out againſt them, for the Lord* will be *with you*; to protect them, fight for them, and give them victory; the *Targum* is, "the Word of the Lord ſhall be your help."

℣. 18. *And Jehoſhaphat bowed his head with his face to the ground*, &c.] Not only in reverence of God, and his prophet, but as a token of his belief of what was ſaid, and his thankfulneſs for it: *and all Judah, and the inhabitants of Jeruſalem fell before the Lord, worſhipping him*; adoring his goodneſs to them, in imitation of their king.

℣. 19. *And the Levites, of the children of the Kohathites, and of the children of the Korhites*, &c.] Who were of the poſterity of *Kohath*, in the line *Korah: ſtood up to praiſe the Lord God of Iſrael with a loud voice on high*; in high notes; they being the courſe in turn at this time for this ſervice.

℣. 20. *And they roſe early in the morning*, &c.] Being confident of ſucceſs, animated by what the prophet ſaid to them: *and went forth into the wilderneſs of Tekoa*; which, according to *Jerom* [u], was ſix miles from *Bethlehem*, and nine from *Jeruſalem*, ſome ſay twelve, beyond which was nothing but a deſert; it was part of the wilderneſs of *Judah: and as they went forth*; out of *Jeruſalem*, through one of the gates of it: *Jehoſhaphat ſtood and ſaid, believe in the Lord your God*; in the promiſes he had made, particularly with reſpect to the victory over their preſent enemies; the *Targum* is, "in the Word of the Lord your God:" *ſo ſhall you be eſtabliſhed*; have courage and firmneſs of mind, as well as be ſafe and ſecure: *believe his prophets*; ſent by him, and that ſpeak in his name, particularly *Jahaziel*, who had predicted victory to them: *ſo ſhall ye proſper*; things will ſucceed to your wiſhes, and beyond your expectations.

℣. 21. *And when he had conſulted with the people*, &c.] His principal officers, in what order they ſhould march, and in what manner they ſhould form themſelves, when they met the enemy, and how they ſhould conduct as if they were to engage: *he appointed ſingers unto the Lord*; to ſing his praiſe, and give him glory, as if the victory was already completed, it being ſo ſure: *and that ſhould praiſe the beauty of holineſs, as they went out before the army*; that is, praiſe God who is glorious in holineſs, whoſe beauty lies in his holineſs, and who is holy in all his ways and works: *and to ſay, praiſe the Lord, for his mercy* endureth *for ever*; with which they were to conclude their ſongs of praiſe, as *David* did, and whoſe ſongs they might ſing; ſee *Pſ.* cxxxvi.

℣. 22. *And when they began to ſing and to praiſe*, &c.] They ſung more or leſs all the way they went, from the time they ſet out, but when they came nearer the enemy, they ſung louder and louder: *the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which came againſt Judah*; ſome take them to be their own ambuſhments, which they ſet for the deſtruction of *Judah*; but the Lord turned them againſt their own confederates, miſtaking them for *Jews*; ſo the *Vulgate Latin* verſion, "the Lord turned their ambuſhments againſt themſelves; or rather theſe were

[u] Procem. in Amos, and Comment. in ch. i. 1.

were angels, who appeared in the form of the *Edomites*, and ſo fell upon the *Ammonites* and *Moabites: and they were ſmitten*; by them, many of them were deſtroyed; hence it follows,

℣. 23. *For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir*, &c.] Supposing that they had acted a treacherous part by them, and took on the ſide of their enemies: *utterly to ſlay and deſtroy* them; as they did: *and when they had made an end of the inhabitants of Seir*; ſo that there were none left of them: *every one helped to deſtroy one another*; in their confuſion miſtook one another, either for *Edomites* or *Jews*, like the *Midianites* in the times of *Gideon*.

℣. 24. *When Judah came towards the watch-tower in the wilderneſs*, &c.] Which might ſtand upon the hill or cliff of *Ziz*, for the ſake of the direction of travellers, and the preſervation of them from thieves and robbers: *they looked unto the multitude*; which they could take a view of from the top of the hill: *and behold, they* were *dead bodies fallen to the earth, and none eſcaped*; all to a man ſlain, there was not one to be ſeen ſtanding on his feet.

℣. 25. *And when Jehoſhaphat and his people came to take the ſpoil of them*, &c.] Which was all they had to do; they had no need to fight, as they were told, the Lord had fought for them: *they found among them in abundance both riches with the dead bodies*; rich garments on them, and gold and ſilver on them: *and precious jewels, which they ſtript off for themſelves*; with which their clothes, or ſome part of their bodies were ornamented: *more than they could carry away*; they were ſo many, that they made too great a burden for them: *and they were three days in gathering of the ſpoil, it was ſo much*; it took up ſo much time to ſtrip the bodies, to ſearch for their money and jewels, rings, chains, and ſuch like things of value, worn by them.

℣. 26. *And on the fourth day they aſſembled themſelves in the valley of Berachah*, &c.] As it was afterwards called from what they did there, as follows, which was the reaſon of its name: *for there they bleſſed the Lord*; returned thanks to him for this wonderful appearance on their behalf, and gave him the glory of it; no doubt but they had given him praiſe before in ſome ſort and manner, but now in a ſet, ſolemn and public manner, with one heart and voice they united in aſcribing honour, bleſſing, and glory to him: *therefore the name of the ſame place was called the valley of Berachah, unto this day*; the valley of *Bleſſing*; this name it bore in the times of *Ezra*, the writer of this book, even after the *Jews* returned from the *Babyloniſh* captivity; it is thought to be the ſame that is called by *Jerom* [w] *Cepharbarucha*, which he ſpeaks of as not far from *Engedi*, ſee ℣. 2. others will have it to be the ſame with the valley of *Jehoſhaphat*, but not ſo likely, that ſeems to be nearer *Jeruſalem*.

℣. 27. *Then they returned every man of Judah and of Jeruſalem, and Jehoſhaphat at the fore-front of them, to go again to Jeruſalem with joy*, &c.] There to praiſe the Lord in the temple, as they had done in the valley: *for the Lord had made them to rejoice over their enemies*; by giving them a compleat victory, and making them maſters of ſo much wealth and riches.

℣. 28. *And they came to Jeruſalem with pſalteries, and harps, and trumpets*, &c.] The three principal inſtruments of muſic uſed in ſinging the praiſes of God; theſe they played upon as they came to the city, and entered it, and paſſed thro' it: *unto the houſe of the Lord*; the temple, there to offer praiſe and thankſgiving again.

℣. 29. *And the fear of God was on all the kingdoms of* theſe *countries*, &c.] Whoſe armies were ſlain, and all other neighbouring ones; for the word *theſe* is ſupplied: *when they had heard that the Lord fought againſt the enemies of Iſrael*; and they were afraid to invade their land, or make war with them; nor did the *Edomites* dare to revolt in the times of *Jehoſhaphat*.

℣. 30. *So the realm of Jehoſhaphat was quiet*, &c.] Both within and without; they were at peace among themſelves, and none from abroad dared to moleſt them: *for his God gave him reſt round about*; from all his enemies; the *Targum* has it, the Word of his God; and ſo in the preceding verſe, the Word of the Lord fought; and in ℣. 28. the Word of the Lord made them rejoice.

℣. 31, 32. *And Jehoſhaphat reigned over Judah*, &c.] Of theſe two verſes ſee the notes on 1 *Kings* xxii. 42, 43.

℣. 33. *Howbeit, the high places were not taken away*, &c.] The high places, where idols were worſhipped, were taken away, ch. xvii. 6. but not thoſe where ſacrifices were offered to the true God: *for as yet the people had not prepared their hearts unto the God of their fathers*; to ſeek and ſerve him wholly, according to his will, to offer ſacrifices to him only at *Jeruſalem*, as the law required, *Deut.* xii. 5, 6, 7. they could not as yet be prevailed upon to relinquiſh the high places, built and made uſe of before the temple was; partly becauſe they were nearer to ſome of them than that, and partly out of veneration for them, as being of a long time uſed.

℣. 34. *Now the reſt of the acts of Jehoſhaphat, firſt and laſt*, &c.] Thoſe that were done at the beginning, and thoſe that were done at the latter end of his reign: *behold, they are written in the book of Jehu, the ſon of Hanani, who is mentioned in the book of the kings of Iſrael*; ſee 1 *Kings* xvi. 1, 7. the ſame that reproved *Jehoſhaphat*, ch. xix. 2. He wrote a book of his own times, and which was ſo much eſteemed, according to *Kimchi*, that it was written with, or put along with the book of the kings of *Iſrael*, for ſo he interprets the phraſe; but the *Targum* underſtands it of *Jehu*, being the king's *hiſtoriographer*, who had the care and overſight of the diary, journal, or annals of the kings of *Iſrael*.

℣. 35. *And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael*, &c.] Meaning, not after the invaſion of the *Moabites*, &c. and the ſlaughter of them, but after *Jehoſhaphat* returned from *Ramoth-gilead*, when he was reproved by a prophet for helping the ungodly, ch. xix. 1, 2. ſo that it was a great aggravation of his folly and weakneſs, that after that, and quickly after that, he ſhould join himſelf to a wicked prince, though not in war, but in trade; for ſo it muſt be, ſince *Ahaziah* reigned but two years, and thoſe not complete, ſee 1 *Kings* xxii. 51. but is here related, that *Jehoſhaphat*'s weakneſſes and blemiſhes might be laid together: *who did very wickedly*; that is, *Ahaziah*, who walked in the ways of *Ahab* his father, and of *Jezebel* his mother, and of *Jeroboam* the ſon of *Nebat*, 1 *Kings* xxii. 52.

℣. 36. *And he joined himſelf with him to make ſhips to go to Tarſhiſh*, &c.] Of which, ſee the note

[w] Epitaph. Paulæ.

note on 1 *Kings* xxii. 48. and though it is there ſaid, ℣. 49. that *Jehoſhaphat* refuſed letting the ſervants of *Ahaziah* go with his, that was after he had been reproved for joining with him, and after the ſhips were broken: *and they made the ſhips in Ezion-geber*; of which ſee the note on 1 *Kings* ix. 26.

℣. 37. *Then Eliezer the ſon of Dodavah of Mareſhah*, &c.] A city in the tribe of *Judah*, *Joſh.* xv. 44. *propheſied againſt Jehoſhaphat, ſaying, becauſe thou haſt joined thyſelf with Ahaziah*; an idolatrous prince, with whom he ought to have had no fellowſhip, even in civil things, it being both a countenancing him, and expoſing himſelf and people to danger: *the Lord hath broken thy works*; the ſhips built at the joint expence of the two kings, that is, the Lord had determined to break them, and now foretold that he would; the *Targum* is, "the Word of the Lord hath deſtroyed thy works:" *and the ſhips were broken that they were not able to go to Tarſhiſh*; ſee the note on 1 *Kings* xxii. 48.

CHAP. XXI.

THIS chapter relates *Jehoram*'s ſucceſſion to the throne of *Judah*, and the murders and idolatries committed by him, ℣. 1—7. the revolt of the *Edomites* from him, and ſome of his own people, ℣. 8—11. a writing of *Elijah* to him, threatening a great plague to him and his family, ℣. 12—15. the raiſing up of ſeveral enemies againſt him, ℣. 16, 17. his ſickneſs, death and burial, ℣. 18, 19, 20.

℣. 1. *Now Jehoſhaphat ſlept with his fathers*, &c.] See the note on 1 *Kings* xxii. 50.

℣. 2. *And he had brethren, the ſons of Jehoſhaphat*, &c.] That is, *Jehoram* had, who ſucceeded him: their names follow, *Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah*; two of them were of the ſame name; though it may be obſerved, that in the *Hebrew* text they are ſomewhat diſtinguiſhed, the latter is called *Azariahu*; *Jehiel* is ſaid, by the *Jews* [x], to be the ſame with *Hiel* that rebuilt *Jericho*; indeed it was rebuilt in the times of *Jehoſhaphat*, and was a city of the tribe of *Benjamin*, *Joſh.* xviii. 21. which was under his juriſdiction; but it can never be thought, that he would ever ſuffer a ſon of his to rebuild it; beſides, he is expreſsly ſaid to be a *Bethelite*, 1 *Kings* xvi. 34. *all theſe* were *the ſons of Jehoſhaphat king of Iſrael*; which generally, ſince the diviſion of the kingdom, deſigns the ten tribes, but cannot be the meaning here, becauſe *Jehoſhaphat* was only king of two tribes, *Judah* and *Benjamin*; they were tribes of *Iſrael* indeed, and ſo he was king of a part of *Iſrael*; and beſides, many out of the ten tribes came and ſettled in his kingdom, and were under his government; though ſome think he is ſo called, becauſe he concerned himſelf ſo much for the kingdom of *Iſrael*, and more than for his own; but the *Vulgate Latin*, *Septuagint*, *Syriac* and *Arabic* verſions, all read king of *Judah*; wherefore ſome are of opinion, that *Iſrael* is a miſtake of the tranſcriber; but this need not be ſuppoſed, ſince he was of right king of *Iſrael*, and was in fact king of two tribes that belonged to *Iſrael*.

℣. 3. *And their father gave them great gifts of ſilver, and of gold, and of precious things*, &c.] As jewels and precious ſtones; or precious garments, as the *Targum*, in like manner as *Abraham* gave to his ſons, when he ſent them from *Iſaac*: *with fenced cities in Judah*; not as their own property, but he appointed them governors in them, to defend them againſt an enemy, and as a mark of honour to them: *but the kingdom gave he to Jehoram, becauſe he* was *the firſt-born*; ſtrictly obſerving the law in *Deut.* xxi. 16, 17. which was not always done; though it was reckoned by the heathens contrary to the law of nations, to give the kingdom to the younger [y].

℣. 4. *Now when Jehoram was riſen up to the kingdom of his father*, &c.] Succeeded him in it, and reigned alone, for he had reigned with his father ſome years before his death; ſee the note on 2 *Kings* viii. 16. *he ſtrengthened himſelf*; in the kingdom, by ſome means or another cloſely attaching the greater part of the princes, and people of the land, unto him, when he thought himſelf well ſettled and eſtabliſhed on the throne; though ſome underſtand it of making ſtrong, or hardening his heart to do what is next mentioned: *and ſlew all his brethren with the ſword*; either to get their riches into his hands, or leſt, being religious princes, they ſhould oppoſe his reſtoring idolatry, and for that reaſon the people ſhould depoſe him, and ſet up one of them; and therefore he diſpatched them out of the way to ſecure himſelf, and carry his point: *and* divers *alſo of the princes of Iſrael*; ſuch who had removed out of the ten tribes, for the ſake of religion, and therefore would never agree to the introduction of idolatry among them, for which reaſon *Jehoram* ſlew them; and perhaps they might expreſs their diſapprobation and abhorrence of his murder of his brethren.

℣. 5—10. *Jehoram was 32 years old*, &c.] Of theſe verſes, ſee the notes on 2 *Kings* viii. 17—22.

℣. 11. *Moreover, he made high places in the mountains of Judah*, &c.] Temples and altars for idols, which being built on mountains, had the name of high places; and theſe *Jehoram* made or rebuilt, were thoſe which had been pulled down by *Aſa* and *Jehoſhaphat*: *and cauſed the inhabitants of Jeruſalem to commit fornication*; that is, idolatry, drawing them by his own example to worſhip *Baal*, for he did what *Ahab* and his family did, ℣. 6. *and compelled Judah* thereto; the inhabitants of *Jeruſalem* falling into the ſame idolatrous practice with him, he forced the inhabitants of the cities, and in the country, to do the ſame, who its ſeems were not ſo willing and ready to comply therewith.

℣. 12. *And there came a writing to him from Elijah the prophet*, &c.] Not what was written by him after his aſcenſion to heaven, and from thence came to *Jehoram*, even ſeven years after that, as ſay ſome *Jewiſh* writers [z]; nor was it a writing from another perſon of the ſame name in thoſe times, ſince of ſuch an one we no where read; nor from *Eliſha* bearing the name of *Elijah*, having a double portion of his ſpirit on him, ſince he is never ſo called; but this was a writing of *Elijah*'s before his

[x] T. Hieroſ. Sanhedrin, fol. 29. 4. Ganz. Tzemach David, par. 1. fol. 12. 1. A. M. 3050.
[y] Juſtin. e Trogo, l. 16. c. 2.
[z] Seder Olam Rabba, c. 17.

his aſcenſion, who foreſeeing by a ſpirit of prophecy what *Jehoram* would be guilty of, wrote this, and gave it to one of the prophets, as *Kimchi* ſuggeſts, and moſt probably to *Eliſha*, to communicate it to him at a proper time; and who might, as the above writer intimates, think it came immediately from heaven: *ſaying, thus ſaith the Lord God of David thy father*; and from whoſe God he had departed, and to which anceſtor of his he was ſo much unlike: *becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah*; neither trod in the ſteps of his father nor grandfather.

℣. 13. *And haſt walked in the way of the kings of Iſrael*, &c.] Worſhipping the calves, and even *Baal*, with other idols, as they did: *and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab*; meaning ſpiritual whoredoms or idolatries: *and haſt alſo ſlain thy brethren of thy father's houſe, which were better than thyſelf*; more religious, more human, more prudent, and fitter for government.

℣. 14. *Behold, with a great plague will the Lord ſmite thy people*, &c.] They going into the ſame idolatry with himſelf willingly, at leaſt great part of them, and therefore deſerved to be ſmitten, and which would be a puniſhment to him: *and thy children, and thy wives, and all thy goods*; which ſhould be carried captive, as the event ſhews.

℣. 15. *And thou ſhalt have great ſickneſs by diſeaſe of thy bowels*, &c.] Which was a juſt retaliation to him, for having no bowels of compaſſion on his brethren whom he ſlew: *until thy bowels fall out, by reaſon of the ſickneſs day by day*; that continuing day after day, and even year after year, the ſpace of two years, as appears from ℣. 19.

℣. 16. *Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines*, &c.] Which had been depreſſed in the times of *Jehoſhaphat*, to whom they brought their preſents and tribute willingly, ch. xvii. 11. *and of the Arabians that* were *near the Ethiopians*; not the *Ethiopians* of *Africa*, as the *Targum*, for the *Arabians* were not near them, but the *Chuſæan Arabs* or *Midianites*, ſee *Numb.* xii. 1. The *Targum* is, the Word of the Lord did this.

℣. 17. *And they came up into Judah, and brake into it*, &c.] In an hoſtile manner: *and carried away all the ſubſtance that was found in the king's houſe*; his gold, ſilver, and precious things, the rich furniture of his palace; no mention is made of any other plunder in the city, or the country; ſo that they ſeem to have had their principal eye to the king's palace, and the ſpoil of that; being ſo directed by the providence of God, who had ſtirred them up to do this as a puniſhment of *Jehoram: and his ſons alſo, and his wives*; theſe they alſo carried away, all but *Athaliah*, who hid herſelf; he through his diſeaſe not being able to make any oppoſition, or to get any forces together to withſtand them: *ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons*; the ſame that is called *Ahaziah* and *Azariah*, ch. xxii. 1, 6. ſo the prophecy in ℣. 14. was fulfilled.

℣. 18. *After all this the Lord ſmote him in his bowels with an incurable diſeaſe.*] What it was is not agreed upon; ſome take it to be an *hernia*, or rupture; others, the falling of the *anus*, or a fiſtula in it; others, the cholic, or iliac paſſion; but generally it is thought to be a dyſentery, or bloody flux; the *Targum* is, "the Word of the Lord broke him."

℣. 19. *And it came to paſs that in proceſs of time, after the end of two years*, &c.] So long he was afflicted and tortured with the above diſeaſe: *his bowels fell out by reaſon of his ſickneſs*; either in like manner as *Judas*'s did, *Acts* i. 18. or as in the manner the bowels of *Arius* are ſaid to do, whilſt ſitting on the ſeat of the vault [a]; or perhaps only what was contained in the bowels, is meant, if it was the cholic: *ſo he died of ſore diſeaſes*; he ſeems to have had a complication of them, and theſe very painful and diſtreſſing: *and the people made no burning for him, like the burnings of his fathers*; as they did for his grandfather *Aſa*, ch. xvi. 14. they did not burn ſpices or odoriferous wood, as the *Targum*; though his body, becauſe of the ſtench of it, needed it, as *Jarchi* obſerves.

℣. 20. *Thirty-two years old was he when he began to reign, and he reigned in Jeruſalem eight years*, &c.] See 2 *Kings* viii. 17. *and departed without being deſired*; to live, either by himſelf, being weary of life through the pain he endured; or by his people, he being ſo wicked a prince, and ſo ill-beloved by them, that no body wiſhed to have him live, but were glad to hear of his death; the meaning is, he died unlamented; his death is expreſſed by a departing out of this world into another, a phraſe more than once uſed for death in the New Teſtament, ſee *John*, xiii. 1. *Phil.* i. 23. *howbeit, they buried him in the city of David, but not in the ſepulchres of the kings*; they ſhewed him ſome reſpect for the ſake of his father, by burying him in the city of *David*, but denied him the honour of lying in the royal ſepulchres, ſee 2 *Kings* viii. 24.

CHAP. XXII.

IN this chapter we have an account of the wicked reign of *Ahaziah* the ſon of *Jehoram*, ℣. 1—4. of his death, the occaſion and manner of it, ℣. 5—9. and of his mother *Athaliah* deſtroying all the ſeed royal, excepting one who was hid by the king's ſiſter, and aſſuming the government to herſelf, ℣. 10—12.

℣. 1. *And the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead*, &c.] He being the only ſurviving one of the ſons of *Jehoram*, the ſame with *Jehoahaz*, ch. xxi. 17. who was ſaved when the reſt were taken captive and ſlain, by his mother *Athaliah*, and he made his eſcape, and that ſhe alſo eſcaped is clear from ℣. 10. *for the band of men that came with the Arabians to the camp*; that is, of the *Philiſtines*, ch. xxi. 16. which band ſeems to be a band or company of thieves and robbers, as the *Septuagint*, cruel and barbarous, as the action aſcribed to them ſhows: for they *had ſlain all the eldeſt*; ſons of *Jehoram*; the *Philiſtines* and *Arabians* only carried them away captives, but thoſe ſlew them in cold blood: *ſo Ahaziah the ſon of Jehoram king of Judah reigned*; being declared his ſucceſſor by the inhabitants of *Jeruſalem*.

[a] Sozomen. Eccl. Hiſt. l. 2. c. 29, 30.

℣. 2. *Forty-two years old was Ahaziah when he began to reign*, &c.] In 2 *Kings* viii. 26. he is ſaid to be but 22 years old at his acceſſion to the throne, which is undoubtedly righteſt; for this makes him to be two years older than his father when he died, who was 32 when he began to reign, and reigned eight years, ch. xxi. 20. different ways are taken to ſolve this difficulty; ſome refer this to *Jehoram*, that he was 42 when *Ahaziah* began to reign, but he was but 40 when he died; others to the age of *Athaliah* his mother, as if he was the ſon of one that was 42, when he himſelf was but 22; but no inſtance is given of any ſuch way of writing, nor any juſt reaſon for it; others make theſe 42 years reach to the 20th of his ſon *Joaſh*, his age 22, his reign 1, *Athaliah* 6, and *Joaſh* 13; but the two principal ſolutions which ſeem moſt to ſatisfy learned men are, the one, that he was 22 when he began to reign in his father's life-time, and 42 when he began to reign in his own right; but then he muſt reign 20 years with his father, whereas his father reigned but eight years: to make this clear they obſerve [b], as *Kimchi* and *Abarbinel*, from whom this ſolution is taken, that he reigned eight years very happily when his ſon was 22, and taken on the throne with him, after which he reigned 20 more inglorioufly, and died, when his ſon was 42; this has been greedily received by many, but without any proof: the other is, that theſe 42 years are not the date of the age of *Ahaziah*, but of the reign of the family of *Omri* king of *Iſrael*; ſo the *Jewiſh* chronology [c]; but how impertinent muſt the uſe of ſuch a date be in the account of the reign of a king of *Judah*? all that can be ſaid is, his mother was of that family, which is a trifling reaſon for ſuch an unuſual method of reckoning: it ſeems beſt to acknowledge a miſtake of the copyer, which might eaſily be made through a ſimilarity of the numeral letters, מב 42, for כב 22 [d]; and the rather, ſince ſome copies of the *Septuagint*, and the *Syriac* and *Arabic* verſions read 22, as in *Kings*; particularly the *Syriac* verſion, uſed in the church of *Antioch* from the moſt early times; a copy of which biſhop *Uſher* obtained at a very great price, and in which the number is 22, as he aſſures us; and that the difficulty here is owing to the careleſſneſs of the tranſcribers, is owned by *Glaſſius* [e], a warm advocate for the integrity of the *Hebrew* text, and ſo by *Vitringa* [f]: and indeed it is more to the honour of the ſacred ſcriptures, to acknowledge here and there a miſtake in the copyers, eſpecially in the hiſtorical books, where there is ſometimes a ſtrange difference of names and numbers, than to give in to wild and diſtorted interpretations of them, in order to reconcile them, where there is no danger with reſpect to any article of faith or manners; and as a learned man [g] has obſerved of the New Teſtament, "it is an invincible reaſon for the ſcripture's part, that other eſcapes ſhould be ſo purpoſely and infinitely let paſs, and yet no ſaving or ſubſtantial part at all ſcarce moved out of its place; to ſay the truth, theſe varieties of readings in a few bye places, do the ſame office to the main ſcriptures, as the variation of the compaſs to the whole magnet of the earth, the mariner knows ſo much the better for theſe, how to ſteer his courſe;" and with reſpect to ſome various readings in the Old Teſtament, Dr. *Owen* [h] obſerves, God has ſuffered this leſſer variety to fall out, in or among the copies we have, for the quickening and exerciſing of our diligence into our ſearch of his word: *he reigned one year in Jeruſalem, his mother's name alſo* was *Athaliah, the daughter of Omri*, ſee 2 *Kings* viii. 26.

℣. 3. *He alſo walked in the ways of the houſe of Ahab*; &c.] As his father *Jehoram* had, ch. xxi. 6. ſee 2 *Kings* viii. 27. *for his mother was his counſellor to do wickedly*; to commit idolatry, who was of that idolatrous houſe.

℣. 4. *Wherefore he did evil in the ſight of the Lord, like the houſe of Ahab*, &c.] *See* 2 *Kings* viii. 27. *for they were his counſellors after the death of his father, to his deſtruction*; both of ſoul and body; for they gave him bad advice, both in religious and civil things; theſe were ſome of the family or court of the king of *Iſrael*, that his mother ſent for after his father's death to be of his council.

℣. 5, 6. *He walked alſo after their counſel*, &c.] Did as they adviſed him, as in matters of religion, ſo in political things, of which there is an inſtance in this, and the next verſe; of which ſee the notes on 2 *Kings* viii. 28, 29.

℣. 7. *And the deſtruction of Ahaziah was of God by coming to Joram*, &c.] Of his appointing; it was according to his purpoſe and decree, and was brought about by his over-ruling providence, ordering the occaſion and manner of it very juſtly for his ſins: *for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi*; ſee 2 *Kings* ix. 21. *whom the Lord had anointed to cut off the houſe of Ahab*; raiſed up to be king of *Iſrael* for that purpoſe, 2 *Kings* ix. 6, 7, 8. the *Targum* is, "whom *Elijah* anointed by the command of the Word of the Lord;" but it was not *Elijah*, but a prophet by the order of *Eliſha*, that anointed him, 2 *Kings* ix. 1, 2. and this being done by the direction of the Lord, is aſcribed to him.

℣. 8. *And it came to paſs, that when Jehu was executing judgment on the houſe of Ahab*, &c.] On *Joram*, his ſon, and 70 more ſons, his kinsfolks, courtiers, and prieſts: *and found the princes of Judah, and* or *even the ſons of the brethren of Ahaziah*; whoſe number was 42: *that miniſtred to Ahaziah*; had offices in his court, or in obedience to his will, went to viſit the children of the king and queen of *Iſrael*: *and he ſlew them*; *Jehu* did; of the occaſion, time and place of his meeting with them, and ſlaying them, ſee 2 *Kings* x. 12—14.

℣. 9. *And he ſought Ahaziah*, &c.] Who fled on *Joram*'s being wounded by *Jehu*: *and they caught him*; the ſoldiers of *Jehu*, who were ſent after him, and bid to ſmite him: *for he was hid in Samaria*; either in ſome part of the kingdom of *Samaria*, or in the city itſelf, whither he fled: *and brought him to Jehu*; who was at *Jezreel*, ſee the note on 2 *Kings* ix. 27. *and when they had ſlain him, they buried him*; not at *Jezreel*, but delivered him to his ſervants to carry him to *Jeruſalem*, and there bury him in the ſepulchres of his fathers, 2 *Kings* ix. 28. *becauſe, ſaid they, he* is *the ſon of Jehoſhaphat, who ſought the Lord with all his heart*; a grandſon of his, and therefore out of reſpect to the memory of his name, theſe being religious men, ordered his burial there: *ſo the houſe of Ahaziah had no power to keep ſtill the kingdom*; his bre-

[b] In Hieron. Trad. Heb. in Paralip. fol. 85. E. Kennicott's Diſſert. 1. p. 98. Gregory's Preface to his Works. [c] Seder Olam Rabba, c. 17. So Ben Gerſom. [d] See [e] Philolog. Sacr. p. 114. [f] Hypotypol. Hiſt. Sacr. p. 67. [g] J. [h] Divine Original of the Scripture, p. 14.

brethren and their ſons being ſlain, and his own children being young fell into the hands of *Athaliah*, who murdered them all, but one, hid by his aunt, and ſo got the government into her own hands, as may be obſerved in the following verſes, 10, 11, 12. of which, ſee the notes on 2 *Kings* xi. 1, 2, 3.

CHAP. XXIII.

THE contents of this chapter are the ſame with 2 *Kings* xi. 4—20. and need no other explanation than what may be found in the notes there, to which the reader is referred.

CHAP. XXIV.

THIS chapter begins with the reign of *Joaſh* king of *Judah* ſon of *Ahaziah*, ℣. 1, 2, 3. relates his concern and care to repair the temple, ℣. 4—14. the death of *Jehoiada* the prieſt, during whoſe life he reigned well, but after his death ſadly apoſtatized, ℣. 15—19. for which, being reproved by *Zechariah*, he was ſo wroth with him, as to order him to be ſtoned, ℣. 20—22. wherefore for theſe evils enemies were raiſed up againſt him; he was ſmitten with diſeaſes, and his ſervants conſpired againſt him and ſlew him, and would not bury him among the kings, ℣. 23—27.

℣. 1, 2. *Joaſh was ſeven years old when he began to reign*, &c.] This, and the following verſe, are the ſame with 2 *Kings* xi. 21. and xii. 1, 2. ſee the notes there.

℣. 3. *And Jehoiada took for him two wives*, &c.] Not for himſelf; he had a wife who was aunt to king *Joaſh*, and he had ſons who were concerned with him in anointing him, ch. xxii. 11. and xxiii. 11. and was now upwards of 100 years of age; but for the king, when he was at an age fit for marriage, he adviſed him to marry, and propoſed wives to him, whom he thought would be agreeable; for obſerving what miſchief was done both in church and ſtate through *Jehoram*'s marrying *Athaliah*, he was deſirous of preventing any ſuch diſagreeable marriage; and as the young king was in all things guided and directed by him, ſo he was in this; and no doubt they were good women he pitched upon, and propoſed to the king; one of them was *Jehoadan*, ch. xxv. 1. but the name of the other we know not: *and he begat ſons and daughters*; how many is not ſaid, nor do we read of the names of any of them, but of *Amaziah* who ſucceeded him.

℣. 4. *And it came to paſs after this*, &c.] After his marriage, when he was about 20 or 21 years of age perhaps: *that Joaſh was minded to repair the houſe of the Lord*; which in ſome places might be fallen to decay, having been built 150 years or more, and in others defaced by *Athaliah*, and needed ornamenting, ſee 2 *Kings* xii. 4.

℣. 5. *And he gathered together the prieſts and Levites*, &c.] To communicate his mind unto, and give them a charge and inſtructions: *and ſaid unto them, go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year*; what money he means, is more fully explained in 2 *Kings* xii. 4. *and ſee that ye haſte the matter*; for he was very deſirous of having this work accompliſhed, it being the place of the worſhip of God, and where he had been preſerved in his infancy: *howbeit, the Levites haſtened it not*; either through negligence in them to collect the money, or backwardneſs in the people to give, or through an avaricious diſpoſition to keep it, and uſe it for themſelves; ſo that it was delayed unto the 23d year of his reign, 2 *Kings* xii. 6.

℣. 6. *And the king called for Jehoiada the chief*, &c.] Who was either the high-prieſt, or the head of his courſe, or however the chief of the prieſts and *Levites* concerned in this affair, and indeed was the chief or prime miniſter of ſtate: *and ſaid unto him, why haſt thou not required of the Levites to bring in out of Judah, and out of Jeruſalem, the collection*; the money to repair the houſe they were ordered to collect, ℣. 5. according to the commandment *of Moſes the ſervant of the Lord, and of the congregation of Iſrael, for the tabernacle of witneſs*; for the repair of it, ſuch as *Moſes* required, and the people uſed to pay, referring to the half ſhekel; or to a free-will offering of the people, *Moſes* enjoined or directed to.

℣. 7. *For the ſons of Athaliah, that wicked woman*, &c.] Not *Ahaziah* and his brethren, in the life-time of *Jehoram*, but ſons of *Athaliah* by another man, as *Kimchi* ſuggeſts: *had broken up the houſe of God*; not that they had made ruptures in it, or broke down the walls of it, but had defaced it by taking off the gold and ſilver upon it: *and alſo all the dedicate things of the houſe of the Lord did they beſtow upon Baalim*; not ſtrictly all, but a great many of them, as this word in many inſtances is uſed, as *Kimchi* obſerves, and with them furniſhed, beautified, and adorned the temple of *Baal*.

℣. 8. *And at the king's commandment they made a cheſt*, &c.] See the note on 2 *Kings* xii. 9.

℣. 9. *And they made a proclamation through Judah and Jeruſalem*, &c.] By heralds appointed for the purpoſe: *to bring in to the Lord*; into the houſe of the Lord, and for the reparation of it; and ſo for his ſervice, honour, and glory: *the collection* that *Moſes the ſervant of the Lord* laid *upon Iſrael in the wilderneſs*; not to bring in the tabernacle of *Moſes*, as the *Targum* here and in ℣. 6. but ſuch a voluntary gift as *Moſes* moved the children of *Iſrael* to bring, when in the wilderneſs, for the ſervice of the tabernacle.

℣. 10. *And all the princes and all the people rejoiced*, &c.] When they heard the proclamation, and underſtood for what uſe the money was to be given, and in what manner; all was agreeable and pleaſing to them: *and brought in and caſt into the cheſt*; through the hole that was in the lid of it, 2 *Kings* xii. 9. *until they had made an end*; every one had given as much as he could, or thought fit to give.

℣. 11. *Now it came to paſs that at what time the cheſt was brought unto the king's office by the hand of the Levites*, &c.] The place where his officer or officers met, appointed for this ſervice; very

very probably in one of the chambers of the temple: *and when they saw that* there was *much money*; see 2 *Kings* xii. 10. *the king's scribe*; or secretary: *and the high priest's officer*; his sagan, or deputy-priest: *came and emptied the chest*; poured out the money, and told it, and put it up in bags, 2 *Kings* xii. 10. *and took it, and carried it to its place again*, ℣. 8. by the hands of the *Levites* that brought it: *and thus they did day by day*; as often as the chest was full, or they perceived there was much in it: *and gathered money in abundance*; enough to repair the house, ornament it, and furnish it with vessels that were wanting.

℣. 12. *And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord*, &c.] That is, they gave it to those who were overseers of them, to pay them with it, 2 *Kings* xii. 11. *and hired masons and carpenters to repair the house of the Lord*; see 2 *Kings* xii. 12. *and also such as wrought iron and brass to mend the house of the Lord*; where it required any work of that kind.

℣. 13. *So the workmen wrought*, &c.] The masons, carpenters, blacksmiths, and braziers: *and the work was perfected by them*; the business of repairs was compleatly finished: *and they set the house of God in his state*; as it was at first: *and strengthened it*; so that it seemed as firm and stable as when first built.

℣. 14. *And when they had finished it*, &c.] The repairs of the house, all that were necessary: *they brought the rest of the money before the king and Jehoiada*; that is, the overseers when they had paid the workmen, brought what was left of the money collected to the king and the priest, to dispose of as they should think fit: *whereof were made vessels for the house of the Lord*; in the room of such that *Athaliah* and her sons had taken away, and converted to the use of *Baal*; for though it is said 2 *Kings* xii. 13. that none were made of this money, the meaning is, that none were made of it until the work was finished, and the workmen paid: even *vessels to minister and offer* withal; which, according to *Jarchi*, were pestles and mortars to beat spices with; but *Kimchi* thinks they were small vessels with which they drew wine out of the hin for drink-offerings: *and spoons and vessels of gold and silver*; see 2 *Kings* xii. 13. *and they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada*; the daily sacrifice, morning and evening.

℣. 15. *But Jehoiada waxed old, and was full of days when he died*, &c.] A very old man; few at this time arrived to such an age; he was a rare instance: 130 *years old* was he *when he died*; the oldest man we read of from the times of *Moses*, and older than he by ten years.

℣. 16. *And they buried him in the city of David among the kings*, &c.] In honour to him, he having been the preserver of the king, and of the kingdom, and being by marriage a relation of the present king, uncle to him: *because he had done good in Israel*; in that part of it which belonged to the kingdom of the house of *David*: *both towards God, and towards his house*; both for the restoring the pure worship of God, and the repairs of the temple.

℣. 17. *Now after the death of Jehoiada came the princes of Judah*, &c.] Who had been secretly inclined to idolatry, but durst not discover it during the life of *Jehoiada*; whose influence at court was too great for them to counterwork, but when dead they came to court: *and made obeysance to the king*; bowed in a very lowly manner, fawned upon him, and flattered him. Some *Jewish* writers, as *Kimchi* observes, understand this of religious adoration, that they made a god of him, and worshipped him, pretending as a foundation for it, his being hid six months in the temple, and preserved; but it designs no more than civil worship and homage: *then the king hearkened unto them*; discoursing with him about divine worship, which was the business they came about; desiring that they might not be obliged to come to *Jerusalem* to worship, but might make use of the high-places, and by that means worship what idol they pleased, which he granted to them; the *Targum* is, "he received their idols from them."

℣. 18. *And they left the house of the Lord God of their fathers*, &c.] Came no more to the temple at *Jerusalem*, forsook the worship and service of it: *and served groves and idols*; worshipped idols in groves, which were upon high places: *and wrath came upon Judah and Jerusalem for this their trespass*; their idolatry, and particularly on these princes, the *Syrian* army coming against them, and destroying them, ℣. 23.

℣. 19. *Yet he sent prophets to them, to bring them again unto the Lord*, &c.] To reprove them for their sin, to warn them of their danger, to exhort them to their duty, and endeavour to restore them, and reduce them to the obedience and worship of God; such was his clemency, goodness, and condescension to them, before he executed his wrath upon them: *and they testified against them*; against their sins, and declared what would befal them, and called heaven and earth to witness for God and against them: *but they would not give ear*; to their reproofs, admonitions, cautions, and exhortations, but went on in their own ways.

℣. 20. *And the spirit of the Lord came upon Zechariah the son of Jehoiada the priest*, &c.] The spirit of prophecy, as the *Targum*; he was moved and influenced by it, to speak what is after related: *which stood above the people*; in a desk, or sort of pulpit, in which the priests stood when they taught the people, that they might be the better heard, like that which *Ezra* used, *Neh.* viii. 4. *and said unto them, thus saith God*; being moved and directed by his Spirit, he spake in his name: *why transgress ye the command of the Lord, that ye cannot prosper?* by committing idolatry, than which nothing could more hinder prosperity, both in things spiritual and temporal, in soul and body: *because ye have forsaken the Lord, he hath also forsaken you*; because they had forsaken the worship of God, as the *Targum*, God had forsaken them, and was about to give them up into the hand of their enemies.

℣. 21. *And they conspired against him*, &c.] Consulted together to take away his life, and got the order of the king to do it: *and stoned him with stones at the commandment of the king in the court of the house of the Lord*; where he had stood and reproved them; this they did before he went out, whilst in the temple; and if he is the same *Zechariah* as some think, our Lord speaks of, he was slain between the temple-porch and the altar, *Matt.* xxiii. 35. see the note there.

℣. 22. *Thus Joash the king remembered not the kindness which Jehoiada his father had done to him*, &c.] In preserving him in his infancy, and nourishing him; in settling him on the throne, and assisting him with his advice and counsel: *but slew his son*; who also assisted at his coronation, and with his father and brethren anointed him king, as is probable, ch. xxiii. 11. *and when he died, he said, the*

the Lord look upon it, and requite it; meaning his blood; this he ſaid, not from a private ſpirit of revenge, but with a view to the glory of divine juſtice, and which he delivered not as a wiſh, or by way of imprecation, that ſo it might be, but as a prophecy that ſo it would be.

℣. 23. *And it came to paſs at the end of the year*, &c.] After the death of *Zechariah*; ſo ſoon had his prophecy its accompliſhment: *that the hoſt of Syria came up againſt him*; againſt *Joaſh*, king of *Judah*, under *Hazael* king of *Syria*, or however ſent by him; for ſome think this is a different expedition from that in 2 *Kings* xii. 17. though others take it to be the ſame: *and they came to Judah and Jeruſalem*; not only came into the land of *Judah*, but as far as *Jeruſalem*, the forces of *Joaſh* not being able to ſtop them: *and deſtroyed all the princes of the people from among the people*; the idolatrous princes of *Judah*, ℣. 17. which is very remarkable, that they ſhould be diſtinguiſhed from the people in their deſtruction, who had been the chief cauſe of the wrath of God coming upon them: *and ſent all the ſpoil of them unto the king of Damaſcus*; all the riches that were taken from them were ſent to the king of *Syria* at *Damaſcus*; this looks as if *Hazael* was not with this army.

℣. 24. *For the army of the Syrians came with a ſmall company of men*, &c.] It conſiſted but of few: *and the Lord delivered a very great hoſt into their hand*; which the king of *Judah* and his princes had got together to oppoſe them: *becauſe they had forſaken the Lord God of their fathers*; therefore the Lord forſook them, and gave them up into the hand of their enemies: *ſo they executed judgment againſt Joaſh*; were the inſtruments God made uſe of to execute his vengeance on him for his idolatry and murder.

℣. 25. *And when they were departed from him*, &c.] Having got what wealth and ſpoil they could: *for they left him in great diſeaſes*; through the wounds they gave him, and the diſtreſs they brought him into: *his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt*; for perhaps more than one was ſlain at the ſame time; the reſt vindicating the cauſe of their brother, ſhared the ſame fate; or the plural is put for the ſingular: *and ſlew him on his bed*; in the houſe of *Millo*, where he lay ill of his wounds, and ſick of his diſeaſes, and could not defend himſelf: *and he died*; of the wounds his ſervants gave him: *and they buried him in the city of David, but they buried him not in the ſepulchres of the kings*; ſee 2 *Kings* xii. 21.

℣. 26. *And theſe are they that conſpired againſt him, Zabad the ſon of Shimeah an Ammoniteſs*, &c.] Called *Jozachar*, the ſon of *Shimeah*, 2 *Kings* xii. 21. *and Jehozabad, the ſon of Shimrith, a Moabiteſs*; called in the ſame place the ſon of *Shomer*.

℣. 27. *Now concerning his ſons*, &c.] The ſons of *Joaſh*; how many they were, and what their names: *and the greatneſs of the burdens* laid *upon him*; which ſome underſtand of the hard and heavy prophecies of the Lord againſt him; and others of the heavy taxes and tribute impoſed on him by the king of *Syria*; and others of the collection for the repairs of the temple, ℣. 6. where the word uſed ſignifies a burden; and it follows, *and the repairing of the houſe of the Lord*; the whole hiſtory of that: *behold they* are *written in the ſtory of the book of the kings*; not in the canonical book ſo called, but in the hiſtory, commentaries, or annals of the kings of *Judah* now loſt: *and Amaziah his ſon reigned in his ſtead*; ſee 2 *Kings* xii. 21.

CHAP. XXV.

THIS chapter begins with the reign of *Amaziah*, and ſome of the firſt acts of it, ſlaying thoſe that killed his father, ℣. 1—4. raiſing a large army in his own kingdom, to which he added 100,000 more he hired out of *Iſrael*, whom yet he ſent home by the advice of a prophet, ℣. 5—10. and with his own army marched againſt the *Edomites*, and obtained a victory over them, ℣. 11, 12. but the *Iſraelites* being diſpleaſed with him for diſmiſſing them, fell on ſome of his cities, and ſlew many in them, ℣. 13. and ſuch was his ſtupidity, as to worſhip the gods of the *Edomites* he had conquered, for which he was reproved by a prophet, ℣. 14—16. and being elated with his victory, he ſent a challenge to the king of *Iſrael*, who accepting of it, a battle enſued, in which *Judah* was worſted, their king taken, and treaſuries ſpoiled, ℣. 17—24. and the chapter is cloſed with the death and burial of *Amaziah*, ℣. 25—28.

℣. 1, 2, 3, 4. *Amaziah* was 25 *years old when he began to reign*, &c.] Of theſe verſes, ſee the notes on 2 *Kings* xiv. 2, 3, 5, 6.

℣. 5. *Moreover Amaziah gathered Judah together*, &c.] The inhabitants thereof: *and made them captains over thouſands, and captains over hundreds, according to the houſes of their fathers, throughout all Judah and Benjamin*; he divided the people, according to their families throughout his kingdom, into thouſands and hundreds, and out of their reſpective families appointed captains over them: *and he numbered them from 20 years old and above*; the uſual age men were numbered at for war, to the 50th, according to *Joſephus*; the *Roman* law [a] obliged none to be ſoldiers after 50, nor might any be diſmiſſed before [b]; the age of military men with the *Romans* was from 17 to 46, or as ſome 45; but with the *Perſians* from 20 as here to 50 [c]: *and found them* 300,000 *choice men*, able *to go forth to war, that could handle ſpear and ſhield*; which ſhews that their number was greatly decreaſed ſince the times of *Jehoſhaphat*, ch. xvii. occaſioned by the wars under *Jehoram*, *Ahaziah*, and *Joaſh*; ſome copies of the *Vulgate Latin* [d] have only 30,000.

℣. 6. *He hired alſo* 100,000 *mighty men of valour out of Iſrael*, &c.] The ten tribes, judging his own army not ſufficient for his expedition againſt the *Edomites* he was meditating: *for* 100 *talents of ſilver*; which amounted to 35,300 pounds ſterling, and according to *Beckius* [e] were about five florins and a half to each ſoldier.

℣. 7. *But there came a man of God to him*, &c.] Who the *Jews* ſay [f] was the brother of the king, *Amos*, the father of *Iſaiah*, but without foundation:

[a] Seneca de brevitate vitæ, c. 20. [b] Liv. Hiſt. l. 42. c. 33. [c] Alex. ab Alex. Genial. Dier. l. 1. c. 20.
[d] Ed. of Sixtus V. the Lovain and MSS. in James's Corruption of the Fathers, p. 295. [e] Not. in Targum in loc.
[f] Seder Olam Rabba, c. 20. Shalſhalet Hakabala, fol. 11. 2.

tion: *ſaying, O king, let not the army of Iſrael go with thee*; to war againſt *Edom*; meaning the 100,000 men he had hired, and ſuggeſting that to have them with him would not be to his advantage, but his detriment, for the following reaſon: *for the Lord is not with Iſrael*, to wit, *with all the children of Ephraim*; they being idolaters, worſhippers of the calves; and as they had forſaken the Lord, he had forſaken them; therefore no help could be expected from them; the *Targum* is, "the "Word of the Lord is not their help."

℣. 8. *But if thou wilt go, do* it, *be ſtrong for the battle*, &c.] An ironical expreſſion; if thou wilt not be adviſed, take them with thee, and try what thou canſt do; exert all thy courage, and uſe thy military ſkill, and mark the iſſue: *God ſhall make thee fall before the enemy*; notwithſtanding the number of thy troops, and thoſe of thy auxiliaries; tho' ſome take them to be ſpoken ſeriouſly, and read the words, *but go thou*; that is alone, without the hired troops, and fight boldly and courageouſly; or otherwiſe *God ſhall make thee fall*, &c. *for God hath power to help and to caſt down*; to help with a few, and to caſt down with many; to help without the hired *Iſraelites*, and to caſt down with them.

℣. 9. *And Amaziah ſaid to the man of God, But what ſhall we do for the* 100 *talents which I have given to the army of Iſrael?* &c.] They'll be loſt, there's no demanding them back again; this he ſpake with ſome concern, as loth to loſe ſo much money: *and the man of God anſwered, the Lord is able to give thee much more than this*; whoſe is the earth, and the fulneſs thereof, the gold and ſilver, and all the riches of it; and therefore he had no need to trouble himſelf about the loſs of his money, which, if obedient to the will of God, he might expect it would be abundantly repaid him.

℣. 10. *Then Amaziah ſeparated them*, &c.] From his army, among whom they were incorporated and ranked, to wit, *the army that was come to him out of Ephraim*; which he had hired of the 10 tribes, theſe he ſingled out: *to go home again*; to their own country: *wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger*; it being a great ſlight put upon them, and a reproach to them, to be thus diſmiſſed, as they thought; and eſpecially if they underſtood that it was becauſe they were idolaters; and the rather as they might have hoped to have had their ſhare in the plunder of the *Edomites*.

℣. 11. *And Amaziah ſtrengthened himſelf, and led forth his people*, &c.] To go to war with the *Edomites*; not diſcouraged by the diſmiſſion of the hired troops, but truſting in the promiſe and power of God, he went forth with boldneſs and intrepidity: *and went to the valley of ſalt, and ſmote of the children of Seir* 10,000; the *Edomites*; ſo called, not becauſe they were the poſterity of *Seir*, but becauſe they dwelt in *Seir*, from whence they drove the deſcendants of *Seir*, and dwelt in their ſtead; ſee 2 *Kings* xiv. 7.

℣. 12. *And other* 10,000 left *alive, did the children of Judah carry away captive*, &c.] The reſt of the army of the *Edomites*, which amounted to the ſame number, fell into their hands, and they took them, and carried them off: *and brought them unto the top of the rock*; very probably the ſame on which the city *Petra*, the metropolis of *Edom*, was built, called alſo *Selah*, 2 *Kings* xiv. 7. both which names ſignify a rock. *Joſephus*[g] calls it the great rock in *Arabia*; that is, *Arabia Petræa*: *and caſt them down from the top of the rock, that they were broken all in pieces*; burſt aſunder, bones broken and limb from limb ſeparated. This ſort of puniſhment was inflicted by the *Romans* on various malefactors, by caſting them down from the *Tarpeian* rock[h]; and in *Greece*, according to the *Delphian* law, ſuch as were guilty of ſacrilege were led to a rock, and caſt down headlong from thence[i]: and now in *Turkey*, at a place called *Conſtantine*, a town ſituated on the top of a great rock, the uſual way of executing great criminals is by puſhing them from off the cliff[k]; ſee *Luke* iv. 29. but to uſe captives taken in war after this manner, ſeems cruel and barbarous; and what ſhould be the reaſon of ſuch treatment of them, is not eaſy to ſay.

℣. 13. *But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle*, &c.] The 100,000 men hired out of *Iſrael*, whom he diſmiſſed before he went againſt *Edom*: *fell upon the cities of Judah, from Samaria even unto Bethhoron*; which though it formerly belonged to *Ephraim*, had been taken by the men of *Judah*; they did not fall on theſe as they returned home, for then it would have been ſaid from *Bethoron* to *Samaria*; but after they had returned home, they meditated this piece of revenge for the ill treatment of them, as they reckoned it: *and ſmote* 3000 *of them*; of the inhabitants of the cities, who roſe up and oppoſed them: *and took much ſpoil*; out of them, and went their way with it.

℣. 14. *Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites*, &c.] Inſtead of returning thanks to God for the victory obtained, and giving him the glory of it: *that he brought the gods of the children of Seir, and ſet them up to be his gods*; what were the gods of the *Edomites*, is no where ſaid in ſcripture; only *Joſephus*[l] ſpeaks of the prieſts of *Coze*, which he ſays was a god of the *Idumæans*: *and bowed himſelf before them, and burned incenſe unto them*; which was the greateſt piece of ſottiſhneſs and ſtupidity imaginable, to worſhip the gods of a nation conquered by him; for ſince they could not ſave them, what help could he expect from them?

℣. 15. *Wherefore the anger of the Lord was kindled againſt Amaziah*, &c.] Idolatry being always highly diſpleaſing to the Lord; and this was a moſt provoking inſtance of it, that when the Lord had given him victory over his enemies, that he ſhould forſake him, and worſhip their gods: *and he ſent unto him a prophet*; whether the ſame as before, is not certain: *which ſaid unto him, why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?* and therefore it was madneſs in him to ſeek after them, and worſhip them.

℣. 16. *And it came to paſs as he talked with him, that* the king *ſaid unto him, art thou made of the king's council?* &c.] He was not indeed one of his privy council, made ſo by him, but he was appointed a counſellor to him by the Lord, the King of kings, to expoſtulate with him about his idolatry, and to adviſe him to relinquiſh it, to whoſe counſel he ought to have hearkened: *forbear, why ſhouldſt thou be ſmitten?* bidding him hold his peace, and threatening him, that if he did not, he muſt expect to be ſmitten; that is, with death, as *Zechariah* the prophet was by the order

[g] Antiq. l. 9. c. 9. §. 1.
[h] Liv. Hiſt. l. 6. c. 20. Patercul. Hiſt. Roman. l. 2. Aurel. Victor. de vir. illuſtr. c. 27. 70. Vid. Rycquium de Capitol. Roman. c. 4. p. 45, &c.
[i] Ælian. Var. Hiſt. l. 11. c. 5.
[k] Pitt's Account of the Mahometans, ch. 1. p. 10.
[l] Antiqu. l. 15. c. 7. §. 9.

order of his father: *then the prophet forbore*; left off ſpeaking, only added this at parting: *and ſaid, I know that God hath determined to deſtroy thee*; being given up to hardneſs of heart, ſo as to pay no regard to the Lord and his prophets, which was a ſure preſage of deſtruction: *becauſe thou haſt done this*; committed ſuch idolatry, and perſiſted in it: *and haſt not hearkened to my counſel*; to reform from it.

℣. 17. *Then Amaziah king of Judah took advice*, &c.] Not of God, nor of his prophets, but of ſome of his nobles like himſelf: *and ſent to Joaſh —king of Iſrael*; of his meſſage to him here, and his anſwer in the two following verſes, ſee the notes on 2 *Kings* xiv. 8, 9, 10.

℣. 20. *But Amaziah would not hear*, &c.] What the king of *Iſrael* adviſed him to, not to meddle to his hurt: *for it* came *of God, that he might deliver them into the hand* of their enemies; *Amaziah* and his army into the hands of *Joaſh* and his; this was the will of God, and was brought about by his providence; and that it might be, *Amaziah* was given up to blindneſs and hardneſs of heart, as a puniſhment of his idolatry: *becauſe they ſought after the gods of Edom*; he and his nobles, and many of the people following his example; from hence to the end of the chapter, the ſame things are recorded as in 2 *Kings* xiv. 11—20. ſee the notes there.

CHAP. XXVI.

THIS chapter relates the good reign of *Uzziah*, ℣. 1—5. his wars and victories, his buildings, the number of his ſoldiers, and his military ſtores, ℣. 6—15. his invaſion of the prieſt's office, in attempting to offer incenſe, for which he was ſmitten with a leproſy, which continued to his death, ℣. 16—23.

℣. 1. *Then all the people of Judah took Uzziah*, &c.] Of this and the three following verſes, ſee the notes on 2 *Kings* xiv. 21, 22. and xv. 2, 3. where *Uzziah* is called *Azariah*.

℣. 5. *And he ſought God in the days of Zechariah*, &c.] Not that *Zechariah*, the laſt of the prophets ſave one, he lived 300 years after this; nor he that *Joaſh* ſlew; but as it may ſeem, a ſon of his, perhaps the ſame with him in *Iſ.* viii. 2. *who had underſtanding in the viſions of God*; who either had prophetic viſions granted to him, or had divine wiſdom to interpret ſuch that others had; or as others think, had a gift of interpreting the prophecies of others, the writings of *Moſes* and *David*, &c. to which the *Targum* ſeems to agree; which paraphraſes it, "who taught *in the fear of the Lord*; with which agree the *Septuagint*, *Syriac*, and *Arabic* verſions; ſome copies read *in the fear of God*, as an ancient manuſcript mentioned by *Junius*, and ſo the *Talmud*[l]: *and as long as he ſought the Lord, God made him to proſper*; in his kingdom, and againſt his enemies; even ſo long as he abode by the word, worſhip, and ordinances of God, of which inſtances are given, as follow.

℣. 6. *And he went forth, and warred againſt the Philiſtines*, &c.] Who in the times of *Jehoram* broke in upon *Judah*, and diſtreſſed them, ch. xxi. 16, 17. *and brake down the wall of Gath*; which was one of the five principalities of the *Philiſtines: and the wall of Jabneh*; no where elſe mentioned in ſcripture, but frequent in the *Jewiſh* writings; where the ſanhedrim ſometimes ſat, and where was a famous univerſity, and from whence ſprung many of the *Jewiſh Rabbins*; it is the ſame which in ſome writers is called *Jamnia*, and was a port near to *Joppa*; and belonged to the tribe of *Dan*, as *Joſephus*[m] writes: *and the wall of Aſhdod*; another of the principalities of the *Philiſtines*, the ſame with the *Azotus* of the *New Teſtament*; he diſmantled all theſe places: *and built cities about Aſhdod, and among the Philiſtines*; where he placed garriſons to keep them in awe; ſee *Amos* i. 8.

℣. 7. *And God helped him againſt the Philiſtines*, &c.] He did not do all before related of himſelf, and by his own ſtrength, but by the help of God; the *Targum* is, "the Word of the Lord helped him:" *and againſt the Arabians that dwelt in Gurbaal*; the ſame with *Gerar*, according to the *Targum*; which alſo belonged to the *Philiſtines*, and had a king in *Abraham*'s time, *Gen.* xx. 1. the ſame with *Aſkelon*, another of the five principalities of the *Philiſtines: and the Mehunims*; or the *Minæans*, as the *Septuagint*, and whom *Pliny*[n] makes mention of among the *Arabians*; they ſeem to be the *Scenite Arabs*; ſee ch. xx. 1. or rather as the *Targum*, thoſe that dwelt in the plain of *Maon*, which was in *Arabia Petræa*.

℣. 8. *And the Ammonites gave gifts to Uzziah*, &c.] As tributaries to him, or however as deſirous to live in friendſhip with him: *and his name ſpread abroad, even to the entering in of Egypt*; ſo far he carried his arms, and conquered the countries that lay between *Paleſtine* and *Egypt: for he ſtrengthened* himſelf *exceedingly*; his kingdom and its coaſts from the force of enemies.

℣. 9. *Moreover Uzziah built towers in Jeruſalem at the corner-gate*, &c.] Which was broken down by the king of *Iſrael* in his father's time, ch. xxv. 23. and which he not only repaired, but ſtrengthened, by building a tower upon it: *and at the valley-gate*; which led to the valley, *Neh.* ii. 13. and iii. 13. called the valley of the dead bodies, in which they were caſt, and in which the brook *Kidron* ran, *Jer.* xxxi. 40. *and at the turning* of the wall; at each of thoſe places he built towers, which *Joſephus*[o] ſays were 150 cubits high: *and fortified them*; put garriſons of ſoldiers into them.

℣. 10. *Alſo he built towers in the deſart*, &c.] In the deſert of *Arabia*, to protect travellers from thieves and robbers, and particularly ſhepherds and their flocks, as appears by what follows; which a certain writer[p] thinks are the ſame which the *Indians* call *Pagods*; not ſuch as ſerved for temples, but were buildings encompaſſed with good walls, where flocks were gathered together in caſe of any alarm: *and digged many wells*; for the watering of the flocks, which in thoſe hot and deſert places were of great uſe: *for he had much cattle, both in the low country and in the plains*; both flocks and herds: *huſbandmen* alſo *and vine-dreſſers in the mountains*; huſbandmen to take care of the corn, and manure the land for that, and gather it in when ripe; and vine-dreſſers to prune the vines, and look after them; which were very often planted on mountains, and

[l] Vid. Buxtorf. Lex. in rad. רָאָה. [m] Antiqu. l. 5. c. 9. §. 22. [n] Nat. Hiſt. l 6. c. 28. [o] Antiqu. l. 9. 10. §. 3. [p] Agreement of Cuſtoms betwen the Eaſt-Indians and Jews, art. 13. p. 61.

and on which alſo corn grew, *Pſ.* lxxii. 16. *and in Carmel*; a place in the tribe of *Judah*, where *Nabal* dwelt, 1 *Sam.* xxv. 2. or it may be put for any fruitful field: *for he loved huſbandry*; not only the profit, but the exerciſe of it at times; and it was uſual with great perſonages in the eaſtern countries to employ themſelves in ſome ſuch way; *Saul* after he was king attended the herd, 1 *Sam.* xi. 5. *Meſha* king of *Moab* was a ſheep-maſter, 2 *Kings* iii. 4. among the *Romans*, *Quinctius Cincinnatus* and *Cato Major* [q] were great lovers of huſbandry; and we read of one of the *Chineſe* emperors that gave himſelf to huſbandry, held the plough himſelf, broke the clods, and caſt in the ſeed, to ſet an example to the whole empire [r]. Another of their emperors gave himſelf wholly to huſbandry [s]; another choſe an huſbandman for his ſucceſſor, and who alſo encouraged huſbandry [t].

℣. 11. *Moreover, Uzziah had an hoſt of fighting men*, &c.] A ſtanding army: *that went out to war by bands*; to annoy his enemies, and to ſcour the country from thieves and robbers, that came in troops to plunder: *according to the number of their account, by the hand of Jehiel the ſcribe*; the ſecretary of war, who ordered theſe bands, ſettled their number, and directed their deſtination: *and Maaſeiah the ruler*; or officer over them, a lieutenant: *under the hand of Hananiah* one *of the king's captains*; that had the command of them, or at leaſt of one of them.

℣. 12. *The whole number of the chief of the fathers of the mighty men of valour* were 2600.] Who were the commanders and principal officers of his army; and ſuch a number ſuppoſed a large army, as follows.

℣. 13. *And under their hand* was *an army*, 307,500, &c.] Which was larger than that in his father's time by 7500, ch. xxv. 5. beſides officers: *that made war with mighty power, to help the king againſt the enemy*; they were ready to fight, and fight valiantly, whenever the king had any occaſion for them, or the land was invaded.

℣. 14. *And Uzziah prepared for them throughout all the hoſt*, &c.] For every ſoldier in the army: *ſhields, and ſpears*; defenſive and offenſive weapons, the one to cover and protect their bodies, the other to puſh and pierce their enemies: *and helmets, and habergeons*; the firſt of theſe were a covering for the head in the day of battle, and the other coats of mail, to defend the body: *and bows*; to ſhoot arrows out of: *and ſlings* to caſt *ſtones*; at which the *Benjaminites* formerly were very expert.

℣. 15. *And he made in Jeruſalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows, and great ſtones withal*, &c.] Such as with the *Romans* were called *Catapultæ*, *Balliſtæ* [u], *Scorpiones* [w], &c. and by this it appears, that theſe were not firſt invented in *Greece* and *Rome*, but in *Judæa*. It is ſaid [x], that the *Romans* received the machine to batter cities, from the *Grecks*, and that the *Trojan* horſe was no other than a battering ram; but if they did, the invention of them muſt be aſcribed, not to them, but rather to the *Syrians* and *Phœnicians*, according to *Pliny* [y]; though others [z] ſuppoſe the *Carthaginians*, who were a colony of theirs, to be the inventers of them; yet after all, they ſeem to be the device of ſome ſkilful men among the *Jews*, in the times of *Uzziah*; according to *Diodorus Siculus* [a], they were not found out, when *Nineveh* was beſieged in the times of *Sardanapalus: and his name ſpread far abroad*; in diſtant countries, for his warlike diſpoſitions and preparations, which made them ſtand in fear of him: *for he was helped until he was ſtrong*; he was wonderfully helped by the Lord to build fortified places, raiſe a numerous army, and provide all ſorts of armour for them, and invent ſuch machines as would greatly annoy the enemy, whereby he became very potent, and injected dread round about him.

℣. 16. *When he was ſtrong*, &c. Became great and powerful, through his victories, the enlargement of his dominions, and having a numerous army, and theſe well accoutred, and many fortified cities and towers: *his heart was lifted up* to his *deſtruction*; he grew vain and proud, elated with his flouriſhing circumſtances, which iſſued in his ruin: *for he tranſgreſſed againſt the Lord his God*; who had helped him, and made him ſo great, and had beſtowed ſo many favours upon him; the *Targum* is, "the Word of the Lord his God;" what his tranſgreſſion was, follows: *and went into the temple of the Lord*; the holy place, into which none but the prieſts might enter: *to burn incenſe upon the altar of incenſe*; which ſtood there.

℣. 17. *And Azariah the prieſt went in after him*, &c.] To hinder him from doing it, and to perſuade him to go out. This was the high-prieſt, as appears from ℣. 20. and is thought to be the ſame that is ſpoken of in 1 *Chron.* vi. 10. *and with him* 80 *prieſts of the Lord*, that were *valiant men*; not only able-bodied men, but men of ſpirit and courage, and zealous for the honour of God.

℣. 18. *And they withſtood Uzziah the king*, &c.] They not only ſtood againſt him, but ſtood about him, ſurrounded him, ſo as to hinder him from approaching the altar of incenſe: *and ſaid unto him*, it appertaineth *not unto thee, Uzziah, to burn incenſe unto the Lord*; it did not belong to his office as a king, it was no part of it: *but to the prieſts the ſons of Aaron, that are conſecrated to burn incenſe*; and to them only; for even the *Levites* might not do it, only thoſe of the tribe of *Levi*, that deſcended from *Aaron*, ſee *Numb.* xvi. 35. *go out of the ſanctuary, for thou haſt treſpaſſed*; by going into that: *neither* ſhall it be *for thine honour from the Lord God*; but to his hurt, and be a brand of infamy upon him; for more is deſigned than is expreſſed, and as the event ſhewed.

℣. 19. *Then Uzziah was wroth*, &c.] With the prieſts, and as *Joſephus* [b] ſays, threatened to kill them: *and* had *a cenſer in his hand to burn incenſe*; ready to do it, and reſolved upon it: *and while he was wroth with the prieſts*; and expreſſing his indignation, and declaring what he would do to them, if they continued to oppoſe him: *the leproſy even roſe up in his forehead before the prieſts in the houſe of the Lord, from beſide the incenſe-altar*; which ſeems not only to deſcribe the poſition of the prieſts, being beſide the altar of incenſe, to keep the king from it, when the leproſy was ſeen by them in his forehead, but the quarter from whence the ſtroke inviſibly came. *Joſephus* [c] ſays, there was an earthquake at the ſame time, and a mountain was rent.

℣. 20. *And Azariah the chief-prieſt, and all the prieſts, looked upon him, and behold, he* was *leprous in*

[q] In Cicero de Senectute. [r] Martin. Sinic. Hiſt. l. 8. p. 326. [s] Ib. l. 4. p. 92. [t] Ib. l. 1. p. 29, 32. [u] Cicero. Tuſculan. Quæſt. l. 2. Tacit. Hiſt. l. 3. c. 23. [w] Ammian. Marcellin. l. 23. [x] Vid. Valtrinum de re militari Roman. l. 5. c. 6. [y] Nat. Hiſt. l. 7. c. 56. [z] Vitruvius de Architectura, l. 10. c. 19. Tertullian. de Pallio, c. 1. & Salmaſius in ib. Vid. Turnebi Adverſaria, l. 29. c. 18. [a] Bibliothec. l. 2. p. 113. [b] Antiq. l. 9. c. 10. §. 4. [c] Ibid.

in his forehead, &c.] He was leprous all over his body no doubt, but it appeared in his forehead very remarkably, and was ſeen by them all, who without doubt, informed him of his caſe, and of which he ſoon became ſenſible: *and they thruſt him out from thence*; the holy place, he being now unfit to be in a common dwelling-houſe, or his own palace, and much leſs to be in the houſe of God: *yea, himſelf alſo haſted to go out, becauſe the Lord had ſmitten him*; fearing, ſhould he continue there, that ſomething worſe would befal him; the *Targum* is, the Word of the Lord. The leproſy was a diſeaſe ſent immediately from God, as the caſe of *Miriam*, and this of *Uzziah* ſhew; and ſo the *Perſians* [d] had a notion, that thoſe had it who ſinned againſt the ſun, and for that reaſon, and which they accounted and worſhipped as God.

℣. 21. *And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, being a leper*, &c.] See the note on 2 *Kings* xv. 5. *for he was cut off from the houſe of the Lord*; not ſuffered to enter into that, becauſe of his uncleanneſs: *and Jotham his ſon* was *over the king's houſe, judging the people of the land*; ſee 2 *Kings* xv. 5.

℣. 22. *Now the reſt of the acts of Uzziah, firſt and laſt*, &c.] What were done by him, both in the beginning and latter end of his reign: *did Iſaiah the prophet the ſon of of Amos write*; not in his own prophecy, but in the hiſtory of his own times, which was uſual for every prophet to write, tho' now loſt, ſee 2 *Kings* xv. 6.

℣. 23. *So Uzziah ſlept with his fathers*, &c.] Died as they did, the ſame year, according to Dr. *Lightfoot* [e], in which he was ſmitten with the leproſy; and in the year of his death it was *Iſaiah* had the viſion related in *Iſ.* vi. 1, &c *and they buried him with his fathers*; ſee the note on 2 *Kings* xv. 7.

CHAP. XXVII.

THIS chapter treats of the reign of *Jotham*, which was a good one, ℣. 1, 2. of his buildings and wars, ℣. 3—6. and of his death and burial, ℣. 7, 8, 9.

℣. 1. *Jotham* was 25 *years old*, &c.] See the note on 2 *Kings* xv. 33.

℣. 2. *And he did that which was right*, &c.] See the note on 2 *Kings* xv. 34. *howbeit, he entered not into the temple of the Lord*; to burn incenſe, as his father did; he did according to his good ways, but not his evil ones: *and the people did yet corruptly*; in ſacrificing and burning incenſe in the high places, 2 *Kings* xv. 35. which ſome think *Joaſh* himſelf did, and is meant in the preceding clauſe; but the ſenſe given is beſt.

℣. 3. *He built the high gate in the houſe of the Lord*, &c.] See the note on 2 *Kings* xv. 35. *and on the wall of Ophel he built much*; which *Kimchi* interprets an high place; it was the eaſtern part of mount *Zion*. *Joſephus* [f] calls it *Ophlas*, and ſays it joined to the eaſtern porch of the temple; and ſome have thought, the porch of the temple is meant; the *Targum* renders it a palace; it is a tradition of the *Jews*, that it was the holy of holies [g].

℣. 4. *Moreover, he built cities in the mountains of Judah*, &c.] In the mountainous part of it, the hill-country of *Judea*, *Luke* i. 65. *and in the foreſts he built caſtles and towers*; for the ſafety of travellers, and of ſhepherds and their flocks, ſee ch. xxvi. 10.

℣. 5. *He fought alſo with the king of the Ammonites, and prevailed againſt them*, &c.] Theſe were brought into ſubjection by *David*; but in after-times endeavoured to caſt off the yoke, and even invaded the land of *Judah*, as in the days of *Jehoſhaphat*, and now in the reign of *Jotham*, but ſucceeded not, ſee *Amos* i. 13. *and the children of Ammon gave him the ſame year* 100 *talents of ſilver*; he obliged them to pay this tribute annually, and which they began to pay in the preſent year, and amounted to 35,330 *l.* *and* 10,000 *meaſures of wheat, and* 10,000 *of barley*; the meaſure here is the *cor*, the ſame with the *homer*; which, according to *Godwin* [h], held 45 gallons, or five buſhels and five gallons, ſo that there muſt be upwards of 50,000 buſhels, of each of theſe paid to *Jotham*; according to biſhop *Cumberland* [i], a *cor* or *homer*, held 75 wine gallons, and upwards of five pints: *ſo much did the children of Ammon pay both the ſecond year and the third*; the two following years as well as the preſent one; why this tribute was not continued to be paid, cannot be ſaid with certainty, whether the *Ammonites* refuſed and revolted, and could not be obliged, or whether the agreement was only for three years.

℣. 6. *So Jotham became mighty*, &c.] Having built towers and caſtles, and fortified cities, and conquered his enemies: *becauſe he prepared his ways before the Lord his God*; ordered, directed, and guided them according to the word and will of God, and walked as in the ſight of God, having the fear of him continually before him.

℣. 7. *Now the reſt of the acts of Jotham, and all his wars*, &c.] Not only with the *Ammonites*, but with the *Syrians*, and ten tribes, ſee 2 *Kings* xv. 37. *and his ways, lo, they* are *written in the books of the kings of Iſrael and Judah*; not in the canonical books of *Kings*, but in the *Chronicles* of the kings of both nations, ſee 2 *Kings* xv. 36.

℣. 8. *He was 25 years old*, &c.] The ſame is repeated here as in ℣. 1. and of the following verſe, ſee the note on 2 *Kings* xv. 38.

[d] Herodot. Clio, ſive, l. 1. c. 138. [e] Works, vol. 1. p. 99. [f] De Bell. Jud. l. 5. c. 4. §. 2. [g] Vid. Hieron. Trad. Heb. in lib. Paralipom. fol. 86. A. F. G. [h] Moſes & Aaron, l. 6. c. 9. [i] Scripture-weights and meaſures, ch. 3. p. 86.

CHAP.

CHAP. XXVIII.

THIS chapter contains the reign of *Ahaz*, and gives an account of the idolatry he was guilty of, ℣. 1—4. what calamities came upon him and his people, being delivered up into the hands of the kings of *Syria* and *Iſrael*, who ſlew many, and carried others captives, ℣. 5—8. tho' they that were taken captive by *Iſrael*, at the admonition of a prophet, were ſent back again, ℣. 9—15. how alſo he was diſtreſſed by the *Edomites* and *Philiſtines*, and not helped by the king of *Aſſyria*, he ſent for and made preſents to, ℣. 16—21. and yet went into more and greater idolatries, ℣. 22—25. and the chapter is concluded with his death and burial, ℣. 26, 27.

℣. 1—4. *Ahaz* was 20 *years old when he began to reign*, &c.] Theſe verſes are much the ſame with 2 *Kings* xvi. 2—4. only in ℣. 2. it is ſaid, *he made alſo molten images for Baalim*; the ſeveral *Baals* or idols of the nations round about, as well as ſerved *Jeroboam*'s calves; ſee *Judg.* ii. 11. and he is ſaid in ℣. 3. *to burn incenſe in the valley of the ſon of Hinnom*; to *Molech*, the god of the *Ammonites*, who was worſhipped there.

℣. 5. *Wherefore the Lord his God delivered him into the hand of the king of Syria*, &c.] Whoſe name was *Rezin*, 2 *Kings* xvi. 5. though that is an after-expedition to this, which is there related. The Lord is called the God of *Ahaz*, becauſe he was ſo of right; he had dominion over him, and ought to have been worſhipped by him; and beſides, he was ſo by virtue of the national covenant between God and the people *Ahaz* was king of; and moreover, *Ahaz* profeſſed he was his God, though in an hypocritical manner, and he forſook the true worſhip of him: *and they ſmote him, and carried away a great multitude of them captives, and brought them to Damaſcus*; whereas in an after-expedition, related in 2 *Kings* xvi. 5. they did not ſucceed: *and he was alſo delivered into the hand of the king of Iſrael*; whoſe name was *Pekah*: *who ſmote him with a great ſlaughter*; as is next related.

℣. 6. *For Pekah ſon of Remaliah*, &c.] Who was at this time king of *Iſrael*: *ſlew in Judah* 120,000 *in one day*, which were *all valiant men*; a great ſlaughter to be made at one time, and of valiant men, but not ſo great as that in ch. xiii. 17. *becauſe they had forſaken the Lord God of their fathers*; this was not a reaſon with *Pekah* for ſlaying them, he himſelf being an idolater, but why the Lord ſuffered them to be ſlain by him.

℣. 7. *And Zichri, a mighty man of Ephraim, ſlew Maaſeiah the king's ſon*, &c.] Who therefore muſt have eſcaped being burnt in the valley of *Hinnom*, or only was cauſed to paſs through the fire there, ℣. 3. *and Azrikam the governor of the houſe*; ſteward or treaſurer in the king's houſe, in the ſame office as *Shebna* was, *Iſ.* xxii. 15. *and Elkanah* that was *next to the king*; prime miniſter of ſtate.

℣. 8. *And the children of Iſrael carried captive of their brethren* 200,000 *women, ſons and daughters*, &c.] Which was a very large and unuſual number to be carried captive; but having made ſuch a ſlaughter of the men, and the reſt being intimidated thereby, it was the more eaſily done: *and took away alſo much ſpoil from them*; wealth and riches out of their cities, and even from *Jeruſalem*; for by the preceding verſe, it ſeems as if they came thither: *and brought the ſpoils to Samaria*; or rather *towards Samaria*[k], as ſome render the word; for they were not as yet come to it, nor did they bring it, and their captives thither, ſee ℣. ix. 15.

℣. 9. *But a prophet of the Lord was there, whoſe name* was *Oded*, &c.] Not the ſame that was in the time of *Aſa*, ch. xv. 1, 8. *and he went out before the hoſt that came to Samaria*; that was coming thither; he went out of *Samaria* to meet them: *and ſaid unto them, behold, becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand*; he let them know it was not owing to their wiſdom and conduct, their proweſs and courage, that they had got the victory over them, but becauſe the Lord was diſpleaſed with them for their ſins, and therefore gave them up into their hands: *and ye have ſlain them in a rage* that *reaches up unto heaven*; that is, with an exceeding great rage and fury, and the cry of which reached to heaven alſo, and was diſpleaſing to God; he ſuggeſts to them, that they had exceeded all bounds, and had not ſhown that compaſſion to their brethren, when fallen into their hands, they ought to have done, and which therefore was reſented by the God of heaven, ſee *Zech.* i. 15.

℣. 10. *And now ye purpoſe to keep under the children of Judah and Jeruſalem for bondmen and bondwomen unto you*, &c.] As ſeemed by taking and bringing captive ſuch a number of them, contrary to the law, *Lev.* xxv. 39—46. but are there *not with you, even with you, ſins againſt the Lord your God?* for which they deſerved to be chaſtized as well as their brethren the men of *Judah*, and might expect it, and eſpecially if they uſed them in a barbarous manner, and contrary to the will of God.

℣. 11. *Now hear me therefore*, &c.] And not only hear, but be obedient: *and deliver the captives again, which ye have taken of your brethren*; their women, ſons and daughters, even all of them, the whole, 200,000: *for the fierce wrath of God* is *upon you*; hangs over your heads, and will fall upon you, unleſs you do this.

℣. 12. *Then certain of the heads of the children of Ephraim*, &c.] Of the principal men of the ten tribes, whoſe names follow: *Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war*; who were bringing the captives and ſpoils to *Samaria*; but theſe princes being influenced by what the prophet ſaid, hindered their proceeding any farther.

℣. 13. *And ſaid unto them, ye ſhall not bring in the captives hither*, &c.] That is, into *Samaria*, near which it ſeems they now were; *for whereas we have offended againſt the Lord* already; by exceeding in their cruelty againſt their brethren of *Judah*, as well as by worſhipping the calves: *ye intend to add more to our ſins, and to our treſpaſs*; by making ſlaves

[k] לשמרון verſus Samariam, Piſcator, Rambachius.

ſlaves of thoſe they had taken captives, which was againſt the expreſs law of God: *for your treſpaſs is great*; which they had committed already, by their idolatrous practices: *and* there is *fierce wrath againſt Iſrael*; which they perceived by what the prophet had ſaid.

℣. 14. *So the armed men left the captives and the ſpoil, before the princes and the congregation.*] Which were come out of *Samaria* to meet them; ſuch an effect had the words of the prophet, and the princes, upon them, that they not only left the captives with them, but the ſpoil, to diſpoſe of, as they thought fit.

℣. 15. *And the men that were expreſſed by name, roſe up*, &c.] Either thoſe before named, ℣. 12. as *Jarchi*, and ſo the *Vulgate Latin* verſion; or ſuch as they pitched upon, nominated and appointed: *and took the captives, and with the ſpoil clothed all that were naked among them, and arayed them, and ſhod them*; put clothes on their backs, and ſhoes on their feet, who either were taken or carried away before they could put on their garments, or had been ſtripped of them: *and gave them to eat, and drink, and anointed them*; not only fed them, being hungry and thirſty, but anointed them for refreſhment after travelling; the *Targum* is, *waſhed them*, from dirt and filth contracted by travelling: *and carried all the feeble of them on aſſes*; women and children that were not able to walk afoot ſo far back again: *and brought them to Jericho, the city of palm-trees, to their brethren*; a city on the borders both of *Judah* and *Iſrael*, and famous for the number of palm-trees near it, ſee *Judg.* i. 16. in all which theſe inhabitants of *Samaria* acted the part of the good *Samaritan*, *Luke* x. 33, 34. *then they returned to Samaria*; the prophet, with the princes, and the army, and the whole congregation.

℣. 16. *At that time did king Ahaz ſend to the kings of Aſſyria to help him.*] To *Tiglath Phileſer*, and his ſon, ſee 2 *Kings* xvi. 7. and the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions, read in the ſingular, and ſo the *Targum*.

℣. 17. *For again the Edomites had come*, &c.] As in the days of *Jehoſhaphat*, ch. xx. 10. *and ſmitten Judah, and carried away captives*; taking the advantage of the weak and low condition *Ahaz* was in, and which was the reaſon of his ſending to the king of *Aſſyria*.

℣. 18. *The Philiſtines alſo had invaded the cities of the low country*, &c.] Which lay neareſt to them, as *Sharon*, *Lydda*, *Joppa*, &c. in revenge of what *Uzziah* had done to them, ch. xxvi. 6, 7. *and of the ſouth of Judah*; they penetrated as far as that, from the weſt to the ſouth of the land: *and had taken Bethſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof*; of which ſee *Joſh.* xv. 10, 35, 41, 57. and xix. 42. and *Gimzo alſo, and the villages thereof*; which though no where elſe mentioned in ſcripture, yet we frequently read in *Jewiſh* writings [l] of *Nahum*, a man of *Gamzu*, which perhaps is the ſame place with this: *and they dwelt there*; kept them in their hands, and inhabited them.

℣. 19. *For the Lord brought Judah low becauſe of Ahaz king of Iſrael*, &c.] Becauſe of his impieties and idolatries, which the people by his example went into; he is called king of *Iſrael*, becauſe he walked in the ways of the kings of *Iſrael*, and becauſe he ruled over two of the tribes of *Iſrael*, and of right was king over all *Iſrael*, as *David* and *Solomon* his anceſtors were; though the *Vulgate Latin*, *Septuagint*, and *Syriac* verſions read, king of *Judah*; and ſo the *Targum*: *for he made Judah naked*; ſtript them of their religion, and the worſhip of God, and ſo of the divine protection, whereby they were expoſed to their enemies, ſee *Exod.* xxxii. 25. the *Targum* is, "for the houſe of *Judah* ceaſed from the worſhip of the Lord:" *tranſgreſſed ſore againſt the Lord*; by committing groſs idolatry; the ſame *Targum* is, "they dealt falſely with the Word of the Lord."

℣. 20. *And Tilgath-pilneſer king of Aſſyria came unto him*, &c.] Not to *Jeruſalem*, but to *Damaſcus*, where he made a diverſion in his favour, and took that city, and where *Ahaz* met him, 2 *Kings* xvi. 9. *and diſtreſſed him, but ſtrengthened him not*; exhauſted his treaſures, and laid a tribute upon him, but did not help him againſt the *Edomites* and *Philiſtines*, or recover for him the cities they had taken from him; and in taking *Damaſcus*, he ſerved himſelf more than *Ahaz*, and paved the way for ſeizing upon the ten tribes.

℣. 21. *For Ahaz took away a portion out of the houſe of the Lord, and* out *of the houſe of the king, and of the princes*, &c.] A part out of the treaſures of the temple, and a part out of his own treaſures, and another which he levied upon his nobles: *and gave* it *unto the king of Aſſyria*; ſent it to him as a preſent, to engage him on his ſide, and aſſiſt him againſt his enemies, 2 *Kings* xvi. 8. *but he helped him not*; ſee the note on the preceding verſe.

℣. 22. *And in the time of his diſtreſs did he treſpaſs yet more againſt the Lord*, &c.] By increaſing his idolatries, as appears by what he did, in imitation of what he ſaw at *Damaſcus*, where he had an interview with the king of *Aſſyria*, 2 *Kings* xvi. 10—16. *this* is *that king Ahaz*; that monſter of iniquity, than whom there was none worſe, nor any ſo bad, of all the kings of *Judah*.

℣. 23. *For he ſacrificed unto the gods of Damaſcus which ſmote him*, &c.] As he fooliſhly imagined, that they might do him no more hurt; as it is ſaid of the *Indians*, that they worſhip the devil, that he may not hurt them; but that a king of *Judah* ſhould do this, is monſtrous ſtupidity; rather therefore the meaning may be, that he worſhipped the gods of thoſe that ſmote him, thoſe of the men or ſoldiers of *Damaſcus* [m], ſee ℣. 5. for the Spirit of God would never aſcribe the ſmiting of him to idols, though he himſelf might: *and he ſaid, becauſe the gods of the kings of Syria help them*; which looks as if this was before *Damaſcus* was taken by the king of *Aſſyria*, and when *Rezin* king of *Syria* prevailed over *Ahaz*: *therefore will I ſacrifice to them, that they may help me*; againſt the *Edomites* and *Philiſtines*; wherefore rather to this his idolatry, reſpect is had in ℣. 22. *but they were the ruin of him, and of all Iſrael*; the worſhip of them was the cauſe of all the calamities that came upon that part of *Iſrael*, of which he was king.

℣. 24. *And gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God*, &c.] And converted them to his own uſe, ſold them, or melted the gold and ſilver, of which they were, and made money of them, his treaſures being exhauſted: *and ſhut up the doors of the houſe of the Lord*; that the people might not come and worſhip there, but on the high places he made: *and he made him altars in every corner of*

[l] T. Bab. Taanith, fol. 21. 1. Sanhedrin, fol. 108. 2, &c.

[m] So Junius & Tremellius, Piſcator.

of Jeruſalem; that the prieſts might ſacrifice there, and not in the temple.

℣. 25. *And in every city of Judah he made high places to burn incenſe unto the gods*, &c.] The gods of *Damaſcus*, and other idols; this he did to prevent their coming to *Jeruſalem* to worſhip.

℣. 26, 27. *Now the reſt of his acts*, &c.] Of theſe two verſes, ſee the notes on 2 *Kings* xvi. 19, 20.

CHAP. XXIX.

THIS chapter begins with the good reign of *Hezekiah*, who upon his acceſſion to the throne opened the doors of the temple, ℣. 1—3. ſummoned the prieſts and *Levites*, and exhorted them to purge the temple, and reſtore the worſhip of it, ℣. 4—11. who accordingly ſet about the work immediately, and cleanſed the temple, and when they had done, reported it to the king, ℣. 12—19. upon which he, with the princes, went into the temple and offered ſacrifices, ℣. 20—24. and ordered ſingers to ſing at the offering of burnt-offerings, ℣. 25—30. when he and his people offered burnt-offerings and peace-offerings in great abundance, ℣. 31—36.

℣. 1, 2. *Hezekiah began to reign*, &c.] Of theſe two verſes, ſee the notes on 2 *Kings* xviii. 2, 3.

℣. 3. *He in the firſt year of his reign, in the firſt month*, &c.] And as appears from ℣. 17. on the firſt day of the month: *opened the doors of the houſe of the Lord*; which his father had ſhut, ch. xxviii. 24. *and repaired them*; or ſtrengthened them, the hinges, and other parts of them, being looſened and weakened; and ornamented them by overlaying them with gold, the plates of which very probably his father had taken off; for, certain it is, *Hezekiah* overlaid them, and very probably at this time, ſee 2 *Kings* xviii. 16.

℣. 4. *And he brought in the prieſts and Levites*, &c.] The perſons that officiated in the ſervice of the temple: *and gathered them together into the eaſt-ſtreet*; which led to the eaſtern gate of the temple.

℣. 5. *And ſaid unto them, hear me, ye Levites, ſanctify yourſelves*, &c.] By waſhing their bodies and their garments, that no pollution might attend them in their ſervice, ſee *Iſ.* lii. 11. *and ſanctify the houſe of the Lord God of your fathers*; by carrying out of it all manner of uncleanneſs, as they did, ℣. 16. *and carry forth the filthineſs out of the holy* place; or the abomination; the altar, like that at *Damaſcus*, which *Ahaz*, removing the altar of the Lord, had placed in the court of the prieſts; or, as *Kimchi* thinks, an idol, which he had ſet upon that altar.

℣. 6. *For our fathers have tranſgreſſed, and done that which* was *evil in the eyes of the Lord our God*, &c.] Meaning their more immediate anceſtors, his father and theirs, who had committed idolatry; which is a great treſpaſs, and than which there is not a greater evil in the ſight of God, nor more provoking to him: *and have forſaken him*; his word, worſhip, and ordinances: *and have turned away their faces from the habitation of the Lord*; the temple, by neglecting that, and the ſervice of it, and attending the high places: *and turned* their *backs*; upon it; though ſome think this refers to a rite or cuſtom, introduced by *Ahaz* before he ſhut up the temple, that inſtead of looking to the weſt, when they worſhipped, where was the ark of the Lord, he ordered them to turn their faces to the eaſt, where his altar ſtood.

℣. 7. *Alſo they have ſhut up the doors of the porch*, &c.] So that there was no entering into the temple, ch. xxviii. 24. *and put out the lamps*; for the prieſts not being able to go in morning and evening to light them, and dreſs them, they in courſe went out; the *Jews* ſay [n], that on the 18th of *Ab*, which anſwers to part of *July* and *Auguſt*, the weſtern lamp was extinct in the days of *Ahab*, for which a faſt was kept on that day: *and have not burnt incenſe, nor offered burnt-offerings in the holy* place *unto the God of Iſrael*; but had done theſe in the high places to idols, ch. xxviii. 3, 4, 24, 25.

℣. 8. *Wherefore the wrath of the Lord was upon Judah and Jeruſalem*, &c.] As appeared, by ſuffering the *Syrians*, and *Iſraelites*, and *Edomites*, and *Philiſtines*, to come upon them, and diſtreſs them, as the hiſtory of the preceding chapter ſhews: *and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes*; ſuch deſolation and deſtruction were made among them, as not only threw them into a ſtupor, that they knew not what to do, but were amazing to all their neighbours, and cauſed them to hiſs at them, which they could not but be ſenſible of.

℣. 9. *For lo, our fathers have fallen by the ſword*, &c.] Of the kings of *Syria* and *Iſrael*, even great numbers of them, ch. xxviii. 5, 6. *and our ſons, and our daughters, and our wives* are *in captivity for this*; for this idolatry; or they *were*, though afterwards diſmiſſed, ch. xxviii. 8, 15. and ſome of them were ſtill in captivity, perhaps ſuch as were carried captive by the *Edomites*, ch. xxviii. 17.

℣. 10. *Now* it is *in mine heart to make a covenant with the Lord God of Iſrael*, &c.] To renew one, as *Aſa* and *Jehoiada* had done, promiſing to ſerve the Lord, and worſhip him according to his will: *that his fierce wrath might be turned from us*; under the tokens of which they ſtill continued, and might expect it to break forth in other inſtances, unleſs a reformation was made.

℣. 11. *My ſons*, &c.] So as the father of his people, he beſpeaks them in the moſt tender and affectionate manner: *be not now negligent*; backward to this good work, ſlothful, ſluggiſh and remiſs in it; according to *Jarchi* and *Kimchi*, the word has the ſignification of error, and the ſenſe may be, don't continue in the error in which you have been, in neglecting the ſervice of God: *for the Lord hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe*; on the altar of incenſe, which was the work of the prieſts, and for which they were ſelected from the reſt of their brethren; and *Hezekiah*'s diſcourſe was directed to them, as well as to the *Levites*, ℣. 4, 5.

℣. 12—14. *Then the Levites aroſe*, &c.] Whoſe names are mentioned; of the *Kohathites* two, *Mahath* the ſon of *Amaſhai*, and *Joel* the ſon of *Azariah*; of the *Merarites* two, *Kiſh* the ſon of *Abdi*, and *Azariah* the ſon of *Jehalelel*; of the *Gerſhonites* two, *Joah* the ſon of *Zimmah*, and *Eden* the ſon of *Joah*;

[n] Schulchan Aruch, par. 1. c. 580. §. 2.

Joah; and of the family of *Elizaphan*, a *Kohathite*, two, *Shimri*, and *Jehiel*; and of the family of *Asaph*, one of the chief singers in the times of *David*, two, *Zechariah* and *Mattaniah*; and of the family of *Heman*, another principal singer in the same times, two, *Jehiel*, and *Shimei*; and of the family of *Jeduthun*, the third principal singer, the same with *Ethan*, two, *Shemaiah*, and *Uzziel*, in all 14.

℣. 15. *And they gathered their brethren, and sanctified themselves*, &c.] As they were bid, see ℣. 5. *and came, according to the commandment of the king, by the word of the Lord, to cleanse the house of the Lord*; for this, which the king commanded, was by the Lord, and they came to do this work, in obedience to both.

℣. 16. *And the priests went into the inner part of the house of the Lord, to cleanse it*, &c.] Into the holy place, where the candlesticks and shew-bread-tables stood, into which none but priests might enter, but not into the most holy place, the innermost of all; for none but the high-priest might go into that, and only on the day of atonement; tho' in case of necessity, as for repairs, others might go into it, and so perhaps now to cleanse it, if any pollution was there: *and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord*; into the court of the priests, where the *Levites* might be, and were: *and the Levites took* it, *to carry* it *out abroad into the brook Kidron*; which ran through the valley of the son of *Hinnom*, into which all unclean things, and the filth of the temple and sacrifices, were usually carried and cast, see 2 *Kings* xxiii. 12.

℣. 17. *Now they began on the first day of the first month to sanctify*, &c.] Either of the reign of king *Hezekiah*, or rather of the year; the month *Ab* or *Nisan*, as the *Targum* expresses it: *and on the eighth of the month came they to the porch of the Lord*; they seem to have begun cleansing the inner part of the temple first, and so came forward until they came to the porch which led into it: *so they sanctified the house of the Lord in eight days*; the holy place, and it may be the most holy place, and the court of the priests: *and on the 16th day of the first month they made an end*; it took them eight days more to cleanse the outward porch, and the buildings and chambers belonging to the temple; according to *Jarchi*, it required so much time, because *Ahaz* had framed pictures of idols upon the walls of the temple, which could not be defaced sooner.

℣. 18. *Then they went in to Hezekiah the king*, &c.] In his palace: *and said, we have cleansed all the house of the Lord*; the several parts of it, and apartments belonging to it: *and the altar of burnt-offering, with all the vessels thereof*; which they cleansed and scoured, and put in their proper place, and which *Ahaz* had removed: *and the shew-bread-table, with all the vessels thereof*; which had lain neglected and prophaned, but were now put in order.

℣. 19. *Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression*, &c.] Not that he threw them away, being valuable, as made of gold and silver; but, as *Kimchi* interprets it, he removed them, and converted them to idolatrous uses; or, as the *Targum*, he defiled or prophaned them, and made them abominable by strange idols: *have we prepared and sanctified, and behold, they* are *before the altar of the Lord*; they had cleaned them, and fitted them for service, and had put them where they were ready for use; tho' the *Targum* is, "we have laid them aside, and hid them, and prepared others in their room," as unfit for divine service; and which is the sense of other *Jewish* writers [o].

℣. 20. *Then Hezekiah the king rose early*, &c.] Took the first opportunity to attend the worship of God, and set an example to his people: *and gathered the rulers of the city*; the elders of the people, the chief magistrates in *Jerusalem*: and *went up to the house of the Lord*; the temple, to worship there.

℣. 21. *And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah*, &c.] To make atonement in a typical way, having respect to the sacrifice of the Messiah, for the sins of the king, his family and court, among whom idolatry had prevailed in the times of his father; and for the cleansing of the temple, which had been polluted by the idolatries of *Ahaz*; and for the extirpation of the whole land; seven of each sort are ordered, though only one goat was required for a sin-offering by the law, because of the multitude of transgressions that had been committed, and because of the length of time in which sacrifices had been neglected: *and he commanded the priests the sons of Aaron to offer them on the altar of the Lord*; the altar of burnt-offerings, whose business it was to do it.

℣. 22. *So they killed the bullocks*, &c.] The seven bullocks, that is, the priests killed them: *and the priests received the blood*; into basons provided for that purpose: *and sprinkled it on the altar*; according to the law of *Moses*, *Lev.* i. 5. and so they did with the rams and lambs.

℣. 23. *And they brought forth the he-goats for the sin-offering, before the king and the congregation*, &c.] Which were to make atonement for the sins of both: *and they laid their hands on them*; signifying thereby, that they were vicarious sacrifices to be offered up in their own room and stead, and that they deserved to die, as these creatures would; transferring as it were hereby their sins unto them, for which they were to be sacrificed, and to make atonement, as an emblem of the imputation of the sins of the Lord's people to Christ, sacrificed in their stead.

℣. 24. *And the priests killed them*, &c.] The seven he-goats; for of the killing of the bullocks, rams and lambs mention is made before, ℣. 2. *and they made reconciliation with their blood upon the altar, to make atonement for all Israel*; typical of the reconciliation and atonement made for the whole spiritual *Israel* of God by the sacrifice of Christ: *for the king commanded* that *the burnt-offering, and the sin-offering*, should be made *for all Israel*; not only for the tribes of *Judah* and *Benjamin*, and for as many of the rest of the tribes as were come over to them, and dwelt among them; but even for the ten tribes also, sadly guilty of idolatry, and for whose reformation and good this pious prince was concerned, see ch. xxx. 1.

℣. 25. *And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps*, &c.] To play upon, which were the three principal instruments of musick used in religious worship, and what had been disused in the times of *Ahaz*: *according to the commandment of David, and of*

[o] T. Bab. Avodah Zarah, fol. 54. 2.

of Gad the king's ſeer, and Nathan the prophet; this ſort of muſic was not commanded by the law of *Moſes*, but was directed to by *David* under a divine influence, and was approved of by the prophets of the Lord here mentioned: *for* ſo was *the commandment of the Lord by his prophets*; the *Targum* is, "for by the Word of the Lord was the commandment by the hand of the prophets."

℣. 26. *And the Levites ſtood with the inſtruments of David*, &c.] Which were invented, directed, and ordered to be uſed by him, and are the ſame as in the preceding verſe: *and the prieſts with the trumpets*; which were made by the direction of *Moſes*, according to the order of God, *Numb.* x. 2.

℣ 27. *And Hezekiah commanded to offer the burnt-offering upon the altar*, &c.] Which was wholly devoted to the Lord, and was an acknowledgment of his ſovereignty over them, and of his goodneſs to them: *and when the burnt-offering began, the ſong of the Lord began* alſo *with trumpets, and with the inſtruments* ordained *by David king of Iſrael*; and this was done at the time of the pouring out of the drink-offering, which always attended the burnt-offering; for this is a rule with the *Jews*, that they don't ſay the ſong but over the drink-offering °.

℣. 28. *And all the congregation worſhipped*, &c.] Bowed their heads as a token of divine adoration: *and the ſingers ſang*; both with vocal and inſtrumental muſic, who were the *Levites: and the trumpeters ſounded*; their ſilver trumpets; theſe were the prieſts: and *all* this continued *until the burnt-offering was finiſhed*; with all appertaining to it, the meat and drink-offerings.

℣. 29. *And when they had made an end of offering*, &c.] Both the ſin-offering and the burnt-offering: *the king and all* that were *with him, bowed themſelves and worſhipped*; towards the place where the ark was, giving thanks for the purging of the temple, and reſtoring the worſhip of it.

℣. 30. *Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the Lord, with the words of David, and of Aſaph the ſeer*, &c.] Making uſe of pſalms compoſed by the one and the other; *Jarchi* takes it to be the 105th pſalm, which begins, *O give thanks unto the Lord, call upon his name*, as in 1 *Chron.* xvi. 7, 8. *and they ſang praiſes with gladneſs*; the king and all the people: *and they bowed their heads and worſhipped*; made another adoration of the divine being, as deeply impreſſed with a ſenſe of his greatneſs and goodneſs.

℣. 31. *Then Hezekiah anſwered and ſaid*, &c.] Or proceeded to ſay, as follows: *now ye have conſecrated yourſelves unto the Lord*; having entered anew on the performance of their office, filling their hands with ſacrifices, as the words ſignify: *come near, and bring ſacrifices, and thank-offerings into the houſe of the Lord*; which the people were to put into their hands to offer for them: *and the congregation brought in ſacrifices and thank-offerings*; peace-offerings, part of which the offerers had to feaſt on with their friends, ſo expreſſing their joy and thankfulneſs on this occaſion: *and as many as were of a free heart, burnt-offerings*; of which they had no ſhare, but were wholly the Lord's; and which was a greater proof of their liberality, and ſo of their ſincere and cordial thankfulneſs.

℣. 32. *And the number of the burnt-offerings which the congregation brought, were* 70 *bullocks*, 100 *rams*, and 200 *lambs, all theſe* were *for a burnt-offering to the Lord.*] Of which they had no part to feaſt on, but were wholly devoted to the Lord, by way of thankfulneſs to him.

℣. 33. *And the conſecrated things*, &c.] Which were devoted for peace-offerings, of which the owners had a part: were 600 *oxen, and* 3000 *ſheep*; which was a much leſſer number than what were offered upon occaſion in the times of *David* and *Solomon*, the nation being poorer; and beſides, theſe were only the oblation of two tribes, they of all *Iſrael*.

℣. 34. *But the prieſts were too few, ſo that they could not flay all the burnt-offerings*, &c.] Take off the ſkins of them, which uſed to be done by the prieſts, *Lev.* i. 6. *wherefore their brethren the Levites did help them till the work was ended*; aſſiſted in the flaying of the ſacrifices, until they had gone through the ſervice of this time, and the ſkins of all the ſacrifices were flayed off: *and until the* other *prieſts had ſanctified themſelves*; who had been negligent of it, or had defiled themſelves by idolatry: *for the Levites* were *more upright in heart to ſanctify themſelves, than the prieſts*; were more ready to do it, and did it with greater chearfulneſs and good-will; were not backward to do it, but did it at once.

℣. 35. *And alſo the burnt-offerings* were *in abundance with the fat of the peace-offerings, and the drink-offerings for* every *burnt-offering*, &c.] Beſides the abundance of burnt-offerings, whoſe ſkins were to be taken off, there were meat-offerings and drink-offerings to each, which required many hands to prepare them; and alſo the fat of the peace-offerings was to be burnt; which, all together, occaſioned a great deal of buſineſs: *ſo the ſervice of the houſe of the Lord was ſet in order*; both for ſacrifice and ſinging; a good beginning was made, and there was a good foundation laid to proceed on.

℣. 36. *And Hezekiah rejoiced, and all the people*, &c.] To ſee things go on ſo well, which foreboded good unto them: and particularly, *that God had prepared the people*; diſpoſed and directed their hearts in ſuch a manner, as to yield ſuch a chearful obedience to the will of God, and ſhew ſuch a hearty regard to his worſhip and ſervice, and the reſtoration of it: *for the thing was* done *ſuddenly*; whereby it the more appeared that they were under a divine influence; which ſo quickly and powerfully wrought upon them to engage in this work, and needed not arguments and perſuaſions to bring them to it.

CHAP. XXX.

HEZEKIAH having conſulted his nobles about keeping the paſſover the ſecond month, and determined upon it, ſent meſſengers throughout *Iſrael* and *Judah* to acquaint them with it, at which ſome mocked, and others ſeriouſly attended to it, ℣. 1—12. ſo it was celebrated in a ſolemn manner, though ſome were not qualified for it according to the law, and for whoſe pardon *Hezekiah* prayed, and it was granted, ℣. 13—20. alſo the feaſt of unleavened bread was kept ſeven days, and a feſtival of ſeven days more was likewiſe obſerved with great joy and gladneſs, ℣. 21—27. ℣. 1.

° T. Bab. Eracin, fol. 12. 1.

℣. 1. *And Hezekiah ſent to all Iſrael and Judah*, &c.] Sent meſſengers to them, not only to the ſubjects of his own kingdom, *Judah*, but to all the *Iſraelites* that dwelt in it, who were come thither for the ſake of religion, and the worſhip of God: *and wrote letters alſo to Ephraim and Manaſſeh*; which are put for all the ten tribes, as appears from ℣. 10, 11. and are diſtinguiſhed from *Iſrael* in the preceding clauſe: *that they ſhould come to the houſe of the Lord at Jeruſalem*; not that he laid his commands upon them to come, they not being his ſubjects, namely, thoſe of the ten tribes; but he hereby admoniſhed them of their duty, and gave them a kind invitation, ſignifying the doors of the temple were open for them, and they were welcome to come thither: *to keep the paſſover unto the Lord God of Iſrael*; to the glory of his name, who was the common Lord of them all, and whoſe command it was to keep the paſſover, and that at *Jeruſalem*, and no where elſe, ſee *Deut.* xvi. 1—6.

℣. 2. *For the king had taken counſel, and his princes, and all the congregation in Jeruſalem*, &c.] He and his nobles, and the great ſanhedrim or ſenate of the nation, had conſulted together: *to keep the paſſover in the ſecond month*; in the month *Ijar*, as the *Targum*, becauſe they could not keep it in the firſt month, as it ſhould have been kept, according to the law of God, for the reaſons following.

℣. 3. *For they could not keep it at the time*, &c.] In the month *Niſan*, as the *Targum* adds, on the 14th day of the month, as the law enjoined, becauſe the cleanſing of the temple was not finiſhed until the 16th day, ſee ch. xxix. 17. and beſides this, two other reaſons follow: *becauſe the prieſts had not ſanctified themſelves ſufficiently*; that is, a ſufficient number of them were not ſanctified, to ſlay all the paſſover-lambs the people that came to the feaſt would want: *neither had the people gathered themſelves together to Jeruſalem*; they had no notice of it, nor ſummons for it; and it was required that, at ſuch a time, all the males in the land ſhould appear at *Jeruſalem*; but this cuſtom having been long diſuſed, it required time to acquaint them of the revival of it.

℣. 4. *And the thing pleaſed the king, and all the congregation.*] They all unanimouſly agreed to it, and determined it ſhould be done.

℣. 5. *So they eſtabliſhed a decree, to make proclamation throughout all Iſrael*, &c.] Paſſed a vote, that heralds ſhould be appointed and ſent to proclaim it throughout the land, that all might know it, and none plead ignorance: *from Beer-ſheba even to Dan*; the one being the ſouthern and the other the northern boundary of the whole land of *Iſrael*: *that they ſhould come to keep the paſſover unto the Lord God of Iſrael at Jeruſalem*; the only proper place where it was to be kept: *for they had not done it of a long* time in ſuch ſort *as it was written*; as preſcribed in the law; thoſe of the ten tribes had not obſerved it from the time of the ſchiſm of *Jeroboam*, and many in the kingdom of *Judah* had neglected it, at leaſt had not kept it as the law required; for the phraſe which we render *of a long time*, rather reſpects a multitude of perſons than length of time, who had been very deficient in their obſervance of this ordinance; the *Targum* is, that "many had not done it in its time, in *Niſan*," and ſuggeſts, that it was kept twice this year, firſt in *Niſan* by a few, and now again in the ſecond month *Ijar*, and which is the ſenſe of ſome *Talmudic* writers [p], but has no foundation in the text.

℣. 6. *So the poſts went with the letters from the king and his princes, throughout all Iſrael and Judah*, &c.] Both through the kingdom of the ten tribes of *Iſrael*, and the kingdom of the two tribes of *Judah* and *Benjamin*: *and according to the commandment of the king, ſaying*; ſo they were ordered by the king to ſay, when they delivered the letters which by the king's commandment they carried; or this was the purport of them, as follows, eſpecially of thoſe that were ſent to the ten tribes: *Ye children of Iſrael, turn again unto the Lord God of Abraham, Iſaac, and Iſrael*; from whom they had revolted, and from whoſe worſhip they had departed, by ſetting up and ſerving the calves at *Dan* and *Bethel*: *and he will return to the remnant of you that are eſcaped out of the hand of the king of Aſſyria*; *Pul* and *Tiglath-pileſer*, who had both invaded their land, and the latter had taken many of their cities, and carried the inhabitants captive, 2 *Kings* xv. 19. 29.

℣. 7. *And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers*, &c.] By worſhipping the calves, and neglecting the ſervice of God in the temple at *Jeruſalem*; the *Targum* is, "which acted deceitfully with the Word of the Lord their God:" who *therefore gave them up to deſolation, as ye ſee*; ſome part of the land of *Iſrael* being already made deſolate by the kings of *Aſſyria*, which was very viſible.

℣. 8. *Now be ye not ſtiff-necked, as your fathers were, &c.*] Obſtinate and refractory, like heifers unaccuſtomed to the yoke, which draw back from it, and will not ſubmit to it: but *yield yourſelves unto the Lord*; be ſubject unto him, or *give the hand* [q] to him, as a token of ſubjection and homage, or of entering into covenant with him, promiſing for the future to ſerve and obey him: *and enter into his ſanctuary, which he hath ſanctified for ever*; ſet apart for worſhip and ſervice, until the Meſſiah ſhould come: *and ſerve the Lord your God*; there, in the temple, according to his preſcribed will; *that the fierceneſs of his wrath may turn away from you*; which had already broke out, in ſuffering the *Aſſyrians* to invade their land, and diſtreſs them.

℣. 9. *For if ye turn again unto the Lord*, &c.] To the fear or worſhip of the Lord, as the *Targum*: *your brethren and your children* ſhall find *compaſſion before them that lead them captive, ſo that they ſhall come again into this land*; who had been carried away by *Tiglath-pileſer*, ſee *Pſ.* cvi. 46. *for the Lord your God* is *gracious and merciful*; ſo he had proclaimed his name, as they muſt know, *Exod.* xxxiv. 6. *and will not turn away* his *face from you*; in wrath and anger; or withdraw his *Shekinah* from you, as the *Targum*; his gracious and glorious preſence: *if ye return unto him*; his fear and worſhip, as the ſame paraphraſe.

℣. 10. *So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun*, &c.] Through all the ten tribes, not being hindered or forbid by *Hoſhea* king of *Iſrael*, who was one of the beſt of their kings, and was very willing his people ſhould go and worſhip at *Jeruſalem* if they thought fit; ſo that they had no excuſe to make as before, that they were forbid by their king going thither; and which it is very probable *Hezekiah* knew, and therefore took the freedom

[p] T. Bab. Sanhedrin, fol. 12. 2.

[q] נתנו יד *date manum*, Pagninus, Montanus, &c.

dom to ſend poſts throughout his kingdom: *but they laughed them to ſcorn, and mocked them*; the meſſengers that brought the letters, the contents of which they deſpiſed, and paid no regard to; this was the behaviour of many, and probably of the greater part, but not of all, as follows.

℣. 11. *Nevertheleſs, divers of Aſher, and Manaſſeh, and of Zebulun, humbled themſelves*, &c.] Confeſſed their idolatries and impieties, and expreſſed ſorrow and repentance for them, and were willing to obey the commands of God, and attend his worſhip and ordinances: *and came to Jeruſalem*; to keep the paſſover.

℣. 12. *Alſo in Judah the hand of God was to give them one heart*, &c.] To make them unanimous in this ſervice, hearty and willing to it, to a man, which was owing to the power and efficacy of divine grace: *to do the commandment of the king and of the princes, by the word of the Lord*: to keep the paſſover, which they did not only in obedience to their ſuperiors, and their orders, but conſidering theſe as agreeable to the word and will of God.

℣. 13. *And there aſſembled at Jeruſalem much people*, &c.] Out of the ſeveral tribes: *to keep the feaſt of unleavened bread*; the paſſover, which was eaten with unleavened bread: *in the ſecond month*; the month *Ijar*: *a very great congregation*; ſuch as had not been ſeen on ſuch an occaſion for many years.

℣. 14. *And they aroſe*, &c.] Before they ſlew and eat the paſſover: *and took away the altars that* were *in Jeruſalem*; which *Ahaz* had ſet up in every corner of *Jeruſalem*, to offer ſacrifices upon, ch. xxviii. 24. *and all the altars for incenſe took they away*; for as there were ſome to offer ſacrifices on, there were others to burn incenſe upon, not to the Lord, but to idols, as the *Targum* adds: *and caſt them into the brook Kidron*; having reduced them to duſt and aſhes, ſee ch. xxix. 16.

℣. 15. *Then they killed the paſſover on the fourteenth* day *of the ſecond month*, &c.] For though they could not keep it in the month in which it ſhould have been kept, for the reaſons before given, yet they kept it on the day of the month in which it was obſerved: *and the prieſts and the Levites were aſhamed*; of their negligence and backwardneſs to ſervice, and to fit themſelves for it, when they ſaw the people ſo forward and ready to attend to it: *and they ſanctified themſelves*; by waſhing their bodies and their garments: *and brought in the burnt-offerings into the houſe of the Lord*; to be offered up on the altar of burnt-offerings, to expiate their own ſins, and the ſins of the people; though ſome take theſe to be the paſſover-offerings; but they were not offered until the 15th day, and beſides were peace-offerings, mentioned ℣. 22. rather theſe were the daily ſacrifices.

℣. 16. *And they ſtood in their place after their manner, according to the law of Moſes the man of God*, &c.] The prieſts in their place, and the *Levites* in theirs, in which they were ordered to ſtand when they offered ſacrifice: *the prieſts ſprinkled the blood*, which they received *of the hand of the Levites*; the blood either of the burnt-offerings before-mentioned, or of the paſſover-lambs, which the *Levites* ſlew, and received the blood of them in baſons; and which the prieſts took of them, and ſprinkled, not on the door-poſts of houſes as in *Egypt*, but on the altar round about, and which none but prieſts might do, *Lev.* i. 5.

℣. 17. *For* there were *many in the congregation that were not ſanctified*, &c.] Or purified from uncleanneſs, contracted either by idolatry, or thro' ſuch things which, according to the ceremonial law, made them unclean, and from which they had not now time to cleanſe themſelves according to the law: *therefore the Levites had the charge of the killing of the paſſovers, for every one* that was *not clean, to ſanctify* them *unto the Lord*; this they did for the maſters of families, who were ceremonially unclean, who otherwiſe might have killed their paſſover-lambs themſelves, ſee *Exod.* xii. 6. but now the *Levites* did it for them, that their paſſovers might be ſanctified and conſecrated to the Lord; for as *Philo* the *Jew* ſays [r], one day in a year the whole ſacrificed, every one acted as a prieſt, and brought and ſlew his own ſacrifice, meaning at the paſſover.

℣. 18. *For a multitude of the people*, even *many of Ephraim and Manaſſeh, Iſſachar, and Zebulun*, &c.] All which were of the ten tribes, where idolatry had prevailed for a long time: *had not cleanſed themſelves*; from impurity contracted by idolatry and other things: *yet did they eat the paſſover otherwiſe than it was written*; becauſe they eat it in their uncleanneſs, which was not according to the law, that required that ſuch ſhould be clean that eat of any holy things, ſee *John* xviii. 28. but ſince theſe people came a great way off, and there was no deferring it to another month, the king choſe rather they ſhould be admitted to eat of it, though in their uncleanneſs: *but Hezekiah prayed for them, ſaying, The good Lord pardon every one*; God, who is gracious and merciful, and of his goodneſs, grace, and mercy, forgive ſuch who, though ceremonially unclean, eat of the paſſover, and eſpecially ſince they were ſincere and cordial in their ſervices; and therefore he hoped that this breach of the ceremonial law would not be laid to their charge. Goodneſs is ſuch a well-known attribute of God, that the very heathens aſcribe it to their deities; hence we read of a temple of the *good God*, the Gods being the givers of good things to men; *Jupiter*, or *Jove*, the ſupreme God, is ſuppoſed to be meant [s].

℣. 19. That *prepareth his heart to ſeek God, the Lord God of his fathers*, &c.] Who was heartily deſirous of worſhipping God, and obſerving his ordinances, which had been enjoined their fathers, and they had kept; though *Aben Ezra*, as *Kimchi* obſerves, refers this to *Hezekiah*, whoſe *whole heart he directed* or *prepared to ſeek the Lord*, &c. by prayer and ſupplication for every one of the ſaid perſons: *though* he be *not* cleanſed *according to the purification of the ſanctuary*; according to the ceremonial law, which the ſervice of the temple required; ſince, though they were attended with a ceremonial impurity, had a moral purity, and their hearts were right with God.

℣. 20. *And the Lord hearkened to Hezekiah*, &c.] Heard his prayer, and accepted of it, and granted what he deſired: *and healed his people*; that is, forgave their ſins, as *Kimchi* interprets it; forgiveneſs being expreſſed by healing, for which he refers to *Pſ.* xli. 4. to which may be added *Pſ.* ciii. 3. *Mal.* iv. 2. and which was known either by a prophet ſent to declare it, or by not puniſhing them for their offence.

℣. 21. *And the children of Iſrael* that were *preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days*

[r] De vita Moſis, l. 3. p. 686. & de decalogo, p. 766. Nat. Deor. l. 3. prope finem.

[s] Pauſan. Arcadica, ſive, l. 8. p. 513. Vid. Ciceronem de

days with great gladneſs, &c.] Which, according to the law of *Moſes*, were always to follow the paſſover, *Exod.* xii. 18, 19. *and the Levites and the prieſts praiſed the Lord day by day*, ſinging *with loud inſtruments unto the Lord*; or *inſtruments of ſtrength* [c]; ſo called not from the matter of them, or manner in which they were made, but either from the ſound of them, as our verſion, or from the ſtrength and power of God, which they ſet forth in praiſe; the *Targum* is, "with inſtruments of praiſe," and ſo the word is ſometimes uſed, ſee *Pſ.* viii. 3. compared with *Matt* xxi. 16. the prieſts blew with trumpets, and the *Levites* played on harps, pſalteries, *&c.* and this they did every day when the ſacrifices were offered, during the ſeven days of unleavened bread.

℣. 22. *And Hezekiah ſpake comfortably to all the Levites*, &c.] Or *to the heart* [d] of them, ſuch things as were very encouraging to them to go on in the work and worſhip of God, commending their ſinging, exhorting them to diligence in inſtructing the people, promiſing them his favour and protection: even thoſe *that taught the good knowledge of the Lord*; who inſtructed the people well in his word, worſhip, and ordinances; though ſome reſtrain this to their ſkill in ſinging the praiſes of God, both vocally and inſtrumentally, and their abilities and diligence in teaching others: *and they did eat throughout the feaſt*; or did eat the feaſt; that is, the ſacrifices of it; not the *Levites* only, but the king, and all the congregation: *offering peace-offerings*; part of which belonged to the Lord, another part to the prieſts, and a third to the offerers, on which they feaſted with their friends; and this they did throughout all the ſeven days of the feaſt: *and making confeſſion to the Lord God of their fathers*; confeſſing their ſins of omiſſion and commiſſion they had been guilty of; owning the goodneſs, grace, and mercy of God towards them; bleſſing and praiſing his name for the reſtoration of his worſhip and ordinances among them.

℣. 23. *And the whole aſſembly took counſel to keep other ſeven days*, &c.] They conſulted among themſelves, and with the king and his nobles about it, who all agreed to it: *and they kept* other *ſeven days with gladneſs*; not altogether in the ſame manner they had kept the preceding ſeven days; they did not ſlay and eat paſſover-lambs, nor did they eat unleavened bread, but offered peace-offerings, and feaſted upon them; and ſung the praiſes of God, and attended to the inſtructions of the prieſts and *Levites*, being in a very agreeable frame of mind for religious exerciſes.

℣. 24. *For Hezekiah king of Judah did give to the congregation* 1000 *bullocks, and* 7000 *ſheep*, &c.] He ſeparated them, as *Kimchi* interprets it, from his own herds and flocks; or out of his own ſubſtance, at his own expence purchaſed them; or lifted them up, as the word ſignifies, as heave-offerings to the Lord; and gave them to the people for thank-offerings to feaſt upon: *and the princes gave to the congregation* 1000 *bullocks, and* 10,000 *ſheep*; for the ſame purpoſes, following the king's example: *and a great number of prieſts ſanctified themſelves*; beſides thoſe who had before, that they might be fit to offer this great number of ſacrifices.

℣. 25. *And all the congregation of Judah with the prieſts and Levites*, &c.] The people that were gathered together out of the ſeveral cities of *Judah*, which no doubt was the largeſt congregation with whom the prieſts and *Levites* are joined, as being of that kingdom, and dwellers in *Jeruſalem*, where their office lay: *and all the congregation that came out of Iſrael*; out of the ten tribes, particularly *Ephraim*, *Manaſſeh*, *Iſſachar*, and *Zebulun*, ℣. 18. *and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced*; the proſelytes, even ſuch as were circumciſed, who eat of the paſſover, and kept the feaſt of unleavened bread, as well as the other days of rejoicing, the former of which none might partake of, but circumciſed perſons; and it can hardly be thought that any other would come out of *Iſrael* on ſuch an occaſion, ſee *Exod.* xii. 48.

℣. 26. *So there was great joy in Jeruſalem*, &c.] Not merely carnal, expreſſed in eating and drinking, and making merry with one another, but ſpiritual, on account of the reſtoration of temple-ſervice, and the feaſts of the Lord: *for ſince the time of Solomon the ſon of David, king of Iſrael*, there was *not the like in Jeruſalem*; not the like joy, ſo ſpiritual, ſincere, and hearty; nor ſuch a number of perſons rejoicing together on ſuch an occaſion; nor for ſo many days together, which were as many as at the dedication of the temple by *Solomon*.

℣. 27. *Then the prieſts the Levites aroſe*, &c.] The prieſts who were of the tribe of *Levi*; for there were ſome in *Iſrael* that were not, but were made of any of the people, as in the times of *Jeroboam*; though ſome ſupply the copulative *and*; ſo the *Targum*: *and bleſſed the people*; which was the proper work and buſineſs of the prieſts to do; tho' whilſt they were bleſſing, the *Levites* might be ſinging: *and their voice was heard*; meaning not by the people, though undoubtedly it was, but by the Lord; the *Targum* is, "their prayer was heard or received;" for the bleſſing was delivered in a petitionary way, *Numb.* vi. 24, 25, 26. and was no other than a requeſt that God would bleſs them, which he did: *and their prayer came* up *to his holy dwelling-place*, even *unto heaven*; ſee *Pſ.* iii. 4. and xviii. 6. by what means it was known their prayer was heard and accepted cannot be ſaid; there might be ſome viſible token of it, as the people were diſmiſſed and departed.

CHAP. XXXI.

THIS chapter begins with the deſtruction of idolatrous worſhip, the appointment of the courſes of the prieſts and *Levites*, and the royal bounty for ſacrifices, ℣. 1, 2, 3. next follows the order *Hezekiah* gave, that the people at *Jeruſalem*, and throughout the land, ſhould make the proper proviſion for the prieſts and *Levites*, as the law directed; and which was chearfully complied with, and the firſt-fruits and tithes were brought in, in great abundance, inſomuch that there was enough, and plenty left, ℣. 4—10. wherefore chambers were prepared in the temple to lay it up in, and perſons appointed to be the overſeers of it, and to diſtribute it faithfully to their brethren and their families, to ſmall and great, ℣. 11—19. and the chapter is cloſe din praiſe of the works of *Hezekiah*, and the ſucceſs that attended him, ℣. 20, 21.

℣. 1. *Now when all this was finiſhed*, &c.] The temple

[c] בכלי עז cum inſtrumentis fortitudinis, Vatablus.

[d] על לב ad cor, Pagninus, Montanus, &c.

temple cleanſed, the prieſts and *Levites* ſanctified, the paſſover and feaſt of unleavened bread obſerved, and other ſeven days of rejoicing kept: *all Iſrael* that were *preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin*; which had been erected by *Ahaz*, ch. xxviii. 2. 25. at or about this time alſo the brazen ſerpent was broke to pieces, 2 *Kings* xviii. 4. *in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all*; which muſt be underſtood of ſuch cities in thoſe tribes, that had been taken in former times by the kings of *Judah* from the kings of *Iſrael*; or ſuch as were now in the hands of the *Aſſyrians*, who might not concern themſelves in matters of religion; or this might be done at the connivance of *Hoſhea* king of *Iſrael*, who had no regard to any other idolatry than the worſhip of the calves; and beſides, having met with trouble from the *Aſſyrians*, and fearing more, might be willing to have his kingdom cleared of idolatry, in hope the divine diſpleaſure would be removed: *then all the children of Iſrael returned every man to his poſſeſſion into their own cities*; and not till then, when all monuments of idolatry were removed.

℣. 2. *And Hezekiah appointed the courſes of the prieſts, and the Levites after their courſes*, &c.] As they were fixed by *David*, and were in the times of *Jehoſhaphat*, and had been ſince interrupted, and which *Hezekiah* now reſtored, and placed them in their regular order: *every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the Lord*; or camp of the Lord, where they were poſted, and lay as an hoſt encamped, to keep the watch of the houſe of the Lord; the prieſts, they were appointed to offer the ſacrifices of every ſort; the *Levites* to miniſter to them in what they needed and required of them, and others of them to be ſingers in time of ſervice, and others to be porters at the gate.

℣. 3. He appointed *alſo the king's portion of his ſubſtance*, &c.] Out of his own treaſury, of his royal bounty, over and above what was uſual for kings to give for their own ſacrifices, the treaſury of the temple being exhauſted, and the people being brought into low circumſtances in the laſt reign: *for the burnt-offerings*, to wit, *for the morning and evening burnt-offerings*; the daily ſacrifice offered morning and evening, which had been neglected, but now revived: *and the burnt-offerings for the ſabbaths, and for the new moons, and for the ſet feaſts*; when beſide the daily ſacrifice there were additional ones: *as* it is *written in the law of the Lord*; in *Numb.* xxviii. 9—31. and xxix. 1—40.

℣. 4. *Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts and the Levites*, &c.] What was aſſigned unto them by the law of God by tithes, firſt-fruits, *&c. that they might be encouraged in the law of the Lord*; in the ſtudy of it; that they might gain greater knowledge of it themſelves, and be better able to inſtruct the people, which of late had been much neglected; and that they might be more at leiſure for ſuch ſervice, and be free from all worldly buſineſs, care, and diſtraction of mind, was the deſign of this edict.

℣. 5. *And as ſoon as the commandment came abroad*, &c.] Not only was publiſhed in the city of *Jeruſalem*, but the report of it, or rather that itſelf was ſpread throughout the cities of *Judah*: *the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and honey*; the three firſt of theſe are expreſſed in the law, *Deut.* xviii. 4. but not honey; wherefore the *Targum* here, and the *Jewiſh* writers in general, interpret it of the *Dubſa* of the palm-tree, as they call it, the fruit and liquor of that, which is of a ſweet taſte, and which the *Scenite Arabs* called *Dabuſa*, as *Pliny* [w] from *Juba* relates; for ſo it ſhould be read, and not *Dabulan* or *Dablan*, as in ſome copies: but though honey was forbid to be uſed in ſacrifice, it was not forbidden to be eaten; and as the land of *Judea* abounded with honey, properly ſo called, the prieſts might have the firſt-fruits of that as of other liquors; ſee the note on *Deut.* viii. 8. *and of all the increaſe of the field*; of the trees of it, vines, fig-trees, pomegranates, *&c.* as *Kimchi*: *and the tithe of all* things; even of herbs, as the ſame writer, and ſo the *Talmud* [x], which were free from tithes by the law, ſee *Matt.* xxiii. 23. *brought they in abundantly*; even of all that their vineyards, olive-yards, and fields produced.

℣. 6. *And* concerning *the children of Iſrael and Judah, that dwelt in the cities of Judah*, &c.] As for the ſupplement *concerning*, I ſee no need of it; the ſenſe is, that when the king's edict was known by the inhabitants of the cities in the country, as well as at *Jeruſalem*: *they alſo brought in the tithes of oxen, and ſheep*; according to the law in *Lev.* xxvii. 32. *and the tithe of holy things*, which were *conſecrated unto the Lord their God*; which *Jarchi* underſtands of the ſecond tithe the *Levites* were to give to the prieſts; but *Kimchi* of things conſecrated to ſacred uſes, and no longer for their own, and which were even free from tithing: *and laid* them *by heaps*; heaps upon heaps, ſuch large quantities were brought in.

℣. 7. *In the third month they began to lay the foundation of the heaps*, &c.] The month *Sivan*, as the *Targum*, in which month was the feaſt of *Pentecoſt*, called the feaſt of the harveſt, *Exod.* xxiii. 16. for then barley-harveſt was ended, and wheat-harveſt began, and the firſt fruits were brought: *and finiſhed* them *in the ſeventh month*; the month *Tiſri*, as the *Targum*, in which was the feaſt of tabernacles, ſometimes called the feaſt of in-gathering, of the fruits of the earth, the wine, oil, *&c.* and ſo a proper time for bringing the tithes of all.

℣. 8. *And when Hezekiah and the princes came and ſaw the heaps*, &c.] Of the tithes and firſt-fruits; *they bleſſed the Lord*; for the great increaſe of the fruits of the earth, and for making the people ſo willing to bring in the dues to the prieſts and *Levites*: *and his people Iſrael*; wiſhed all happineſs and proſperity to them, being found in the way of their duty.

℣. 9. *Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.*] How they came to be ſo large, or why they let them lie where they did.

℣. 10. *And Azariah the chief prieſt of the houſe of Zadok, anſwered him*, &c.] Who was the high-prieſt of the family of *Eleazar*, in the line of *Zadok*, made high-prieſt in *Solomon*'s time, when *Abiathar*

[w] Nat. Hiſt. l. 13. c. 4.

[x] T. Bab. Nedarim, fol. 55. 1.

thar was thruſt out; *Jarchi* takes him to be the ſame *Azariah* that was in the days of *Uzziah*, ch. xxvi. 17. *and ſaid*, *Since* the people *began to bring the offerings into the houſe of the Lord*, *we have had enough to eat*, *and have left plenty*; which were now four months ſince; and the prieſts and *Levites*, and their families, had partaken of them, and eat to ſatiety, and yet there was great plenty remaining: *for the Lord hath bleſſed his people*; the *Targum* is, "the Word of the Lord has bleſſed them," given them large crops this year, and a ready willing mind to bring in what is due for the ſervice of the temple: *and that which is left*, is *this great ſtore*; the heaps the king and princes ſaw, and enquired about; or what is left is for the great multitude of the prieſts and *Levites*, and their families, both at *Jeruſalem*, and in the cities in the country; ſo *Kimchi* interprets it.

℣. 11. *Then Hezekiah commanded to prepare chambers in the houſe of the Lord*, &c.] Either to build new ones, or fit up thoſe that were built: *and they prepared* them; got them ready to lay up the ſtores in.

℣. 12. *And brought in the offerings*, *and the tithes*, *and the dedicate things faithfully*, &c.] Kept nothing back for their own private uſe, but faithfully delivered in and laid up the whole that was brought which remained; this was done by the prieſts and *Levites*, in whoſe hands and care they were: *over which Cononiah the Levite* was *ruler*, *and Shimei his brother* was *the next*; theſe two had the charge and care of the whole, the one as deputy to the other.

℣. 13. *And Jehiel*, *and Azaziah*, *and Nahath*, *and Aſhahel*, *and Jerimoth*, *and Jozabad*, *and Eliel*, *and Iſmachiah*, *and Mahath*, *and Benaiah*, were *overſeers under the hand of Cononiah*, *and Shimei his brother*, &c.] Theſe ten were aſſiſtants to the other two, were under them, and at their command, and were to be ready at hand to do what they ſhould order and direct them: *at the commandment of Hezekiah the king*, *and Azariah the ruler of the houſe of God*; theſe were fixed in their poſt under the other two by the king and the high-prieſt, to whom alſo the other two were accountable.

℣. 14. *And Kore the ſon of Imnah the Levite*, *the porter towards the eaſt*, &c.] At the eaſt-gate of the temple; ſee 1 *Chron.* xxvi. 17. *was over the free-will offerings of God to diſtribute the oblations of the Lord*; to the prieſts and *Levites*, for whoſe uſe they were; or to deliver out the fine flour, oil, and wine, and frankincenſe, for the meat and drink-offerings: *and the moſt holy things*; which belonged to the prieſts only to eat of, as the remainder of the meat-offerings, the ſin and treſpaſs-offerings, and the ſhew-bread.

℣. 15. *And next to him* were *Eden and Minjamin*, *and Jeſhua*, *and Shemaiah*, *Amariah*, *and Shecaniah*, &c.] As *Kore* was the principal, and his buſineſs lay chiefly with the prieſts in the temple, and in *Jeruſalem*, theſe men under him were employed in diſtributing to the prieſts, *in the cities of the prieſts*; in the ſeveral parts of the country: *in* their *ſet office*; or faithfully: *to give to their brethren by courſes*, *as well to the great as to the ſmall*; to communicate of the ſtores under their hands, according to their ſeveral courſes, both prieſts and *Levites*, and to all in their families, ſmall and great.

℣. 16. *Beſide their genealogy of males*, *from three years old and upwards*, &c.] Their office was not only to give to the prieſts, but to thoſe of their males in their genealogy, who were three years old and upwards; for under that age, according to *Kimchi*, they were not fit to come into the temple; nor have they knowledge to keep what is put into their hands; nor fit to handle offerings, leſt they ſhould defile them; but at that age they might be taught how to hold them, and be uſed to it; but as for females, he ſays, they were not admitted at any age: even *unto every one that entereth into the houſe of the Lord*; of the ſaid age, and in the genealogy and regiſter of the prieſts: *his daily portion for their ſervice in their charges*, *according to their courſes*; food for every day, in conſideration of their ſervice in their ſeveral wards, according to their courſes in turn.

℣. 17. *Both to the genealogy of the prieſts by the houſe of their fathers*, &c.] As to the prieſts regiſtered according to their families from the age before obſerved, a portion was given: ſo to *the Levites from twenty years old and upward*, *in their charges by their courſes*; for though originally they were not admitted into the tabernacle till twenty-five years of age, nor to officiate till thirty, but in *David*'s time they were allowed at twenty years of age and upwards, 1 *Chron.* xxiii. 24.

℣. 18. *And to the genealogy of all their little ones*, *their wives*, *and their ſons*, *and their daughters*, *through all the congregation*, &c.] Theſe were all genealogized and regiſtered, wives and children, ſons and daughters, whether ſmall or grown up; and a portion was diſtributed to them according to their number, greater or leſſer: *for in their ſet office they ſanctified themſelves in holineſs*; which is to be underſtood either of the overſeers, who, in their ſet office, faithfully diſtributed the holy things to the perſons before deſcribed; or elſe to the prieſts and *Levites*, to whom, and to whoſe families, the diſtribution was made, becauſe they wholly devoted themſelves to the holy ſervice of God.

℣. 19. *Alſo of the ſons of Aaron the prieſts*, which were *in the fields of the ſuburbs of their cities*, *in every ſeveral city*, &c.] Which were allowed to them out of the ſeveral tribes, and where they dwelt, when it was not the turn of their courſe to officiate in the temple; now to theſe, as well as to thoſe in *Jeruſalem*, a portion was diſtributed for the ſupport of them and their families: *the men that were expreſſed by name*; before-mentioned, ℣. 13. though ſome underſtand it of ſuch as were nominated and appointed by them, and to act under them in the country: *to give portions to all the males among the prieſts*, *and to all that were reckoned by genealogies*, *among the Levites*; as before declared.

℣. 20. *And thus did Hezekiah throughout all Judah*, &c.] Settled the courſes of the prieſts and *Levites*, and made a proviſion for them and their families: *and wrought* that which was *good and right and truth before the Lord his God*; or did that which was truly right and good, according to the law and will of God, in the ſincerity and uprightneſs of his ſoul, and as in the preſence of the omniſcient God, he approving and accepting it for Chriſt's ſake.

℣. 21. *And in every work that he began in the ſervice of the houſe of God*, &c.] In cleanſing the temple, providing ſacrifices, placing the prieſts and *Levites* in order, taking care of the maintenance of them, *&c. and in the law and in the commandments*; in the obſervation of all the laws, ſtatutes, and judgments of God, moral, ceremonial, and judicial: *to ſeek his God*; and ſerve and worſhip him, and therein his honour and glory: *he did* it *with all his heart*; in the moſt cordial, ſincere,

ſincere, and upright manner: *and proſpered*; he ſucceeded in all he undertook, God being with him, and bleſſing him in his civil and religious concerns.

CHAP. XXXII.

THIS chapter relates *Sennacherib*'s invaſion of the land of *Judah*, the preparations *Hezekiah* made to reſiſt him, and the encouragement he gave his people to truſt in the Lord, ℣. 1—8. the meſſages and letters *Sennacherib* ſent to *Hezekiah* and his ſubjects, full of arrogance and blaſphemy, to ſolicit them to deliver up *Jeruſalem* to him, ℣. 9—19. the deſtruction of his army by an angel, and the deliverance of the *Jews* at the prayers of *Hezekiah* and *Iſaiah*, ℣. 20—23. the ſin *Hezekiah* fell into after this, and his recovery from a fit of illneſs; but upon his humiliation for it, wrath was averted, ℣. 24, 25, 26. and the chapter is concluded with an account of his honours, riches, and exploits, and of his death and burial, ℣. 27—33.

℣. 1. *After* theſe *things, and the eſtabliſhment* thereof, &c.] What are recorded in the preceding chapters, when matters were well ſettled, eſpecially with reſpect to religion and temple-ſervice, and when *Hezekiah* was well eſtabliſhed in the throne of his kingdom, had fought with and defeated the *Philiſtines*, and caſt off the *Aſſyrian* yoke, and was in very proſperous circumſtances; for it was in the fourteenth year of his reign that what follows was done: *Sennacherib king of Aſſyria came and entred into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf*; or *to break them*, or into them; or through them [y], to break down the walls to take them, and join them to himſelf, as the *Targum*, and he did take them, ſee 2 *Kings* xviii. 13.

℣. 2. *And when Hezekiah ſaw that Sennacherib was come*, &c.] Into the land of *Judah*, which he perceived and underſtood by reports brought to him: *and that he was purpoſed to fight againſt Jeruſalem*; to beſiege it and take it, if poſſible; this he ſaw was his deſign, by taking the fenced cities in his way, and coming forward with his forces.

℣. 3. *He took counſel with his princes, and his mighty men*, &c.] With his nobles, and the officers of his army, what ſteps ſhould be taken to reſiſt, retard, and diſtreſs the enemy, and among the reſt what follows was propoſed: *to ſtop the waters of the fountains which* were *without the city* [z]; that ſo the *Aſſyrian* army would find it difficult to ſupply themſelves with water, which was an article of great importance: *and they did help him*; to ſtop the fountains, not only with their advice how to do it, but with their men, their ſervants, who aſſiſted thoſe that *Hezekiah* employed in this work.

℣. 4. *So there was gathered much people together*, &c.] At the inſtance of *Hezekiah*, his nobles and officers: *who ſtopt all the fountains*; perhaps by laying planks over them, and earth upon them, ſo that it could not be diſcerned there were any fountains there: *and the brook that ran through the midſt of the land*; which, according to *Kimchi* was *Gihon*, ℣. 30. which was near *Jeruſalem*; the ſtream of this very probably they turned into channels under-ground, whereby it was brought into the city into reſervoirs there provided, that that might have a ſupply during the ſiege, whilſt the enemy was diſtreſſed for want of it: *ſaying, Why ſhould the kings of Aſſyria come and find much water?* by which means they would be able to carry on the ſiege to a great length, when otherwiſe they would be obliged to raiſe it quickly: mention is made of *kings* of *Aſſyria*, though there was but one, with whom there might be petty kings, or tributary ones; and beſides, as he boaſted, his princes were altogether kings, *Iſ.* x. 8.

℣. 5. *Alſo he ſtrengthened himſelf*, &c.] In the Lord his God, and fortified his city, and put it in the beſt manner of defence he could: *and built up all the wall* that was *broken*; which was broken from the gate of *Ephraim* to the corner gate by *Joaſh* king of *Iſrael*; and though it might have been repaired by *Uzziah*, it might again be broken down in the times of *Ahaz* by *Pekah* king of *Iſrael*, or ſome other enemy, ſee ch. xxv. 23. and xxvi. 9. and xxviii. 6, 7. *and raiſed* it *up to the towers*; from the corner-tower, to the tower of the gate of *Ephraim*, which, as before obſerved, had been broken down: *and another wall without*; a ſecond wall, either all around the city, or at ſuch a part of it which was weakeſt; *Joſephus* [a] ſays the city of *Jeruſalem* had three walls about it: *and repaired Millo* in *the city of David*; a wall on the north ſide of the city: *and made darts and ſhields in abundance*; darts to caſt from the walls of the city, to annoy the enemy with, and ſhields to defend them from thoſe of the enemy.

℣. 6. *And he ſet captains of war over the people*, &c.] To teach them the exerciſes of war, to lead them on againſt the enemy, to direct them where to ſtand, and what to do in defence of the city: *and gathered them together to him in the ſtreet of the gate of the city*; the ſtreet which led to the gate, and was large and commodious to aſſemble the people in: *and ſpake comfortably to them*; to animate and encourage them to hold out the ſiege, and do all they could to repel the enemy: *ſaying*; as follows.

℣. 7. *Be ſtrong and couragious*, &c.] Be of good heart and ſpirit, and quit yourſelves like men: *be not afraid, nor diſmayed for the king of Aſſyria, nor for all the multitude that* is *with him*; which was very large; for no leſs than 185,000 were ſlain of them by an angel in one night, 2 *Kings* xix. 35. *for* there be *more with us than with him*; though not in number, yet in power and might; and if angels are meant, they are more in number; but it ſeems by what follows, that *Hezekiah* had only the Lord his God in his thoughts and view.

℣. 8. *With him* is *an arm of fleſh*, &c.] Only weak, frail, mortal men, not at all to be feared; nothing in compariſon of the Lord: *but with us* is *the Lord our God, to help us, and to fight our battles*; who is the Lord God Almighty, who has the hoſt of heaven at his command, and with whom all the inhabitants of the earth are as nothing; the *Targum* is, "the Word of the Lord our God is for us to help us, and fight our battles:" *and the people reſted themſelves upon the words of Hezekiah king of Judah*; not upon his bare word, but on what was contained in them, on the ſtrength and power of the

[y] לבקעם ad perrumpendum eas, Montanus; diſſindere illas, Piſcator; abſcindere, Schmidt. [z] De bello Jud. l. 5. c. 4. §. 3.
2

the Lord God he assured them was on their side; they believed what he said to be true, and trusted in the Lord that he would save them.

℣. 9. *After this did Sennacherib king of Assyria send his servants to Jerusalem*, &c.] Who are mentioned by name, 2 *Kings* xviii. 17. this was after *Hezekiah* had given him a large quantity of silver and gold to depart, and he did depart from him, 2 *Kings* xviii. 14, 15, 16. *but he* himself laid siege *against Lachish, and all his power with him*; one of the cities of *Judah*, see *Is.* xxxvi. 2. from hence he dispatched them *unto Hezekiah king of Judah, and unto all Judah that* were *at Jerusalem*; who had retired thither for safety, upon the invasion of their country by the king of *Assyria*.

℣. 10. *Thus saith Sennacherib king of Assyria, Whereon do ye trust?* &c.] On what power in heaven or on earth? *that ye abide in the siege in Jerusalem*; hold out against the siege of it, and don't deliver it up.

℣. 11. *Doth not Hezekiah persuade you to give over yourselves to die by famine, and by thirst*, &c.] suggesting that would be their case if they did not surrender: *saying, The Lord our God shall deliver us out of the hand of the king of Assyria?* see the note on *Is.* xxxvi. 15.

℣. 12. *Hath not the same Hezekiah taken away his high places*, &c.] For the sense of this and the three following verses, see the notes on *Is.* xxxvi. 17. 18, 19, 20.

℣. 16. *And his servants spake yet* more *against the Lord God, and against his servant Hezekiah.*] Than what is here recorded, as may be read in 2 *Kings* xviii. and xix. *Is.* xxxvi.

℣. 17. *He wrote also letters to rail on the Lord God of Israel*, &c.] See 2 *Kings* xix. 9—14. *Is.* xxxvii. 9—14.

℣. 18. *Then they cried with a loud voice in the Jews speech, unto the people of Jerusalem that* were *on the wall*, &c.] The messengers of *Sennacherib*, particularly *Rabshekah* the chief speaker; though they were desired to speak in the *Syrian* language, *Is.* xxxvi. 11. 13. but this they did *to affright them, and to trouble them, that they might take the city*; to throw them into terror and confusion, that they might prevail upon them to deliver up the city to them.

℣. 19. *And they spake against the God of Jerusalem*, &c.] The only living and true God, whom the inhabitants of *Jerusalem* professed to be their God, and who was worshipped by them in the temple there: *as against the gods of the people of the earth*, which were *the work of the hands of man*; they made no difference between the one and the other, but spoke as freely and as contemptibly of the one as of the other, see *Is.* xxxvi. 19, 20. and xxxvii. 10—13.

℣. 20. *And for this* cause *Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.*] To God in heaven; of the prayer of *Hezekiah* on this account, see *Is.* xxxvii. 15—20. and the notes there; and though we read not of the prayer of *Isaiah*, no doubt he made one, as *Hezekiah* desired, and since he received a message from the Lord, which he sent to *Hezekiah*, *Is.* xxxviii. 4. 21.

℣. 21. *And the Lord sent an angel*, &c.] The *Targum* is, "the Word of the Lord sent *Gabriel*;" *Josephus* [a] takes this angel, or messenger sent of God, to be the pestilence; and others suppose it to be a hot pestilential wind, common in the eastern countries, called *Samiel*, or the poison-wind, by which multitudes are sometimes destroyed at once; of which *Thevenot* and other travellers make mention, see the note on *Job* xxvii. 21. and on *Ps.* xci. 6. but be it as it may, it was sent of God, was under his direction, and by his power and providence did the execution according to his prediction: *which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria*; the generals and officers of his army, with the common soldiers, to the number of 185,000, *Is.* xxxvii. 36. among these, no doubt, were the three generals sent with railing letters to *Hezekiah*, particularly *Rabshakeh*, see the note on *Is.* xxxvii. 36. *so he returned with shame of face to his own land*; *Assyria*, particularly to *Niniveh*, the metropolis of it, *Is.* xxxvii. 37. *and when he was come into the house of his God*; the temple of his idol, whose name was *Nisroch: they that came forth of his own bowels, slew him there with the sword*; his sons *Adramelech* and *Sharezer*, *Is.* xxxvii. 38.

℣. 22. *Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria*, &c.] As most clearly appeared; for no stroke was struck but by him: *and from the hand of all* other; the *Arabic* version adds, "who were round about them;" who by this defeat were deterred from attacking them: *and guided them on every side*; and guarded them all around, as a shepherd leads his flock, where they may be secure from all dangers.

℣. 23. *And many brought gifts unto the Lord to Jerusalem*, &c.] Even out of neighbouring nations, things which they devoted to the service of God in the temple, being convinced that this wonderful deliverance was wrought by the Lord God of *Israel*, and by him only: *and presents to Hezekiah king of Judah*; being desirous of living in friendship with him, who appeared to be the favourite of the God of heaven: *so that he was magnified in the sight of all nations from thenceforth*; from the time of the destruction of the *Assyrian* army in such a wonderful manner, he was highly esteemed, and his name and fame spread abroad among all the neighbouring nations round about him.

℣. 24. *In those days Hezekiah was sick*, &c.] Of which sickness, and of his prayer, and of the sign given him, see *Is.* xxxviii. and the notes there.

℣. 25. *But Hezekiah rendered not again according to the benefit* done *unto him*, &c.] Both in the deliverance of him and his people from the king of *Assyria*, and the recovery of him from his sickness: *for his heart was lifted up*; with pride, because of the wonderful defeat of the *Assyrian* army in his favour, the miracle wrought at his recovery from illness, the riches and honour conferred upon him, the presents brought him from his neighbours, and especially the embassy of the king of *Babylon* to him: *therefore there was wrath upon him, and upon Judah and Jerusalem*; who, in imitation of him, fell into the same sin of pride, with many others; and therefore both he and they were threatened with some tokens of the divine displeasure.

℣. 26. *Notwithstanding, Hezekiah humbled himself for the pride of his heart*, both *he and the inhabitants of Jerusalem*, &c.] In what manner is not said; perhaps by putting on sackcloth, and by fasting and prayer, and making confession of sin, and declaring repentance for it; *so that the wrath of*

[a] Antiqu. l. 10. c. 1. §. 5.

of the Lord came not upon them in the days of Hezekiah; but in the days of his ſon's ſons, *Iſ.* xxxix. 7, 8.

℣. 27. *And Hezekiah had exceeding much riches*, &c.] Increaſed by the ſpoil of the *Aſſyrian* camp, and the preſents ſent him after that by neighbouring nations, ℣. 21. 23. *and honour*; both from his ſubjects, and the nations around him: *and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels*; which were houſes both for rich and curious things, and for armour, he ſhewed to the ambaſſadors of *Babylon*, *Iſ* xxxix. 2. ſee the note there.

℣. 28. *Store-houſes alſo for the increaſe of corn, and wine, and oil*, &c.] The produce of his fields, vineyards, and olive-yards, ſuch as *David* had, with perſons over them, ſee 1 *Chron.* xxvii. 25—28. *and ſtalls for all manner of beaſts*; as oxen, horſes, camels, and aſſes, ſee ch, ix. 25. *and cotes for flocks*; folds for ſheep.

℣. 29. *Moreover, he provided him cities*, &c.] Where he had the above ſtorehouſes and ſtalls, and convenient dwellings for thoſe that looked after them, and were over his cattle, ſmall and great, as follows; the *Vulgate Latin* verſion reads ſix cities in ſome copies [b]: *and poſſeſſions of flocks and herds in abundance*; in which the riches of men, and even of kings lay in thoſe times: *for God had given him ſubſtance very much*; for all was owing to his diſpoſing providence, let it come which way it might.

℣. 30. *This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon*, &c.] Which *Procopius Gazæus* ſays was the ſame with *Siloam*, and which it ſeems had two ſtreams, and this was the upper one; Mr. *Maundrel* ſays [c], the pool of *Gihon* "lies about two furlongs without *Bethlehem*-gate weſtward; it is a ſtately pool, 106 paces long, and 67 broad, and lined with wall and plaſter, and was, when we were there, well ſtored with water:" *and brought it ſtrait down to the weſt ſide of the city of David*; through canals under the plain of the city of *David*; as the *Targum*, by a ſubterraneous paſſage; and *Siloam*, as Dr. *Lightfoot* [d] obſerves from *Joſephus*, was behind the weſt wall, not far from the corner that pointed toward the ſouth-weſt: *and Hezekiah proſpered in all his works*; natural, civil, and religious, ſee ch. xxxi. 21.

℣. 31. *Howbeit, in* the buſineſs of *the embaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was* done *in the land*, &c.] Not to ſee the two tables of ſtone which were in the ark, with the other two that were broken becauſe of the ſin of the calf, as the *Targum*; nor to aſk about the deſtruction of the *Aſſyrian* army, and the manner of it, as *Grotius*; but to be informed of the miracle of the ſun's going back ten degrees, when *Hezekiah* was recovered from his ſickneſs; the *Chaldeans* being a people much given to aſtrology, and curious in their obſervations of that kind: *God left him to try him*; by ſhewing him all his treaſures: *that he might know all* that was *in his heart*; not that God might know, who knows all things, unleſs ſpoken of him after the manner of men; but rather that *Hezekiah* might know the pride lurking in his heart, and other ſins which eſcaped his notice, *Jer.* xvii. 9. or that it might be known by others; that the children of men might know it, as *Kimchi*; and take warning by it, and obſerve the frailty and infirmity of the beſt of men.

℣. 32. *Now the reſt of the acts of Hezekiah, and his goodneſs*, &c.] His acts of piety and liberality: *behold, they* are *written in the viſion of Iſaiah the prophet, the ſon of Amoz*; in the prophecy of *Iſaiah*, ch. xxxvi 37, 38. 39. whoſe book is called the viſion of *Iſaiah*, ch. i. 1. and *in the book of the kings of Judah and Iſrael*; in the 2 *Kings* xviii. xix. xx.

℣. 33. *And Hezekiah ſlept with his fathers*, &c.] Died as they did: *and they buried him in the chief of the ſepulchres of the ſons of David*; in the most honourable and principal of them; there are ſtill to be ſeen, on the north of *Jeruſalem*, ſome grotto's, called the ſepulchres of the kings, though it is certain none of the kings of *Iſrael* or *Judah* were buried there; unleſs it may be thought, as Mr. *Maundrel* [e] conjectures, that *Hezekiah* was here interred, and that theſe are the ſepulchres of the ſons of *David* here mentioned; however, he obſerves, whoever was buried here, this is certain, that the place itſelf diſcovers ſo great an expence both of labour and treaſure, that we may well ſuppoſe it to be the work of kings: *and all Judah and the inhabitants of Jeruſalem did him honour at his death*; by attending his funeral in great numbers, by burning ſpices for him, and by mourning for him many days: *and Manaſſeh his ſon reigned in his ſtead*; of whom a further account is given in the next chapter.

CHAP. XXXIII.

THIS chapter gives an account of the reign of *Manaſſeh*, of his idolatries and impieties, ℣. 1—10. of his captivity, humiliation, repentance, and reformation, ℣. 11—17 of his laſt end, death, and burial, ℣. 18, 19, 20. and of the wicked reign of *Amon* his ſon, and of his death by his ſervants, ℣. 21—25.

℣. 1. *Manaſſeh* was *twelve years old*, &c] From hence to the end of ℣. 9. the ſame things are recorded, almoſt word for word, as in 2 *Kings* xxi. 1—9. ſee the notes there.

℣. 10. *And the Lord ſpake to Manaſſeh, and to his people*, &c.] By his ſervants the prophets, ſee 2 *Kings* xxi. 10—15. where what was ſaid to them is recorded: *but they would not hearken*; to what was ſaid, to reproofs, admonitions, and exhortations to repent and reform.

℣. 11. *Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria*, &c.] Who was *Eſarhaddon*, the ſon and ſucceſſor of *Sennacherib*; this, according to the *Jewiſh* chronology [f], was in the twenty-ſecond year of *Manaſſeh*'s reign: *which took Manaſſeh among the thorns*; in a thicket of briars and thorns, where, upon his defeat, he had hid himſelf; a fit emblem of the afflictions

[b] So the Edition of Sixtus V. Lovain, and MSS. in James's contrariety of the popiſh bibles, p. 295. [c] Journey from Aleppo, &c. p. 108. [d] Chorograph. in John, c. 5. §. 2. [e] Journey from Aleppo, &c. p. 76. [f] Seder Olam Rabba, c. 24. p. 67.

flictions and troubles his ſins brought him into: *and bound him with fetters*; hands and feet; with chains of braſs, as the *Targum*, ſuch as *Zedekiah* was bound with, 2 *Kings* xxv. 7. not chains of gold, with which *Mark Antony* bound a king of *Armenia*, for the ſake of honour [g]: *and carried him to Babylon*; for now the king of *Aſſyria* was become maſter of that city, and added it to his monarchy, and made it the ſeat of his reſidence; at leaſt ſometimes that and ſometimes *Niniveh*, *Merodach-baladan* being dead, or conquered; though, according to *Suidas* [h], it was he that took *Manaſſeh*; and by an *Arab* writer [i], he is ſaid to be carried to *Niniveh*.

℣. 12. *And when he was in affliction*, &c.] In priſon, however in fetters; according to the *Targum*, the *Chaldæans* made an inſtrument of braſs, with holes in it, and put him in it, and fire about it, ſomething like the brazen bull of *Perillus*; and the above *Arabian* writer [k] calls it a tower of braſs: *he beſought the Lord his God*; by prayer and ſupplication: *and humbled himſelf greatly before the Lord God of his fathers*; confeſſing his ſins, expreſſing great ſorrow and repentance for them.

℣. 13. *And prayed unto him*, &c.] To have mercy on him, and forgive him his ſins: *and he was entreated of him, and heard his ſupplication*; and granted his requeſt, ſhewed favour to him, and forgave him his ſins: *and brought him again to Jeruſalem into his kingdom*; ſo wrought upon the heart of the king of *Aſſyria*, as to give him his liberty, and reſtore him to his dominions; it is very probable his captivity was not long; for, being ſoon brought by his affliction to a ſenſe and confeſſion of his ſins, by the over-ruling providence of God, he was quickly releaſed: *then Manaſſeh knew that the Lord he* was *God*; and not the idols he had ſerved; that he was a holy God, and hated ſin, and a juſt God in afflicting him for it, and gracious and merciful in forgiving his ſins, and bringing him out of his troubles.

℣. 14. *Now after this, he built a wall without the city of David*, &c.] Which perhaps had been broken down by the *Aſſyrian* army, when it came and took him; *Vitringa* [l] thinks this is the wall of the pool of *Siloah*, *Neh.* iii. 15. which ſeems to be the firſt and oldeſt wall as *Joſephus* [m]; for that turning to the north bent towards the pool of *Siloam*; an *Arabic* writer [n] calls it the ſouthern wall: *on the weſt ſide of Gihon*; on the weſt ſide of the city towards *Gihon*; for that was to the weſt of it, ch. xxxii. 10. *in the valley, even to the entring in at the fiſh-gate*; through which the fiſh were brought from *Joppa*, and where, according to the *Targum*, they were ſold: *and compaſſed about Ophel*; the eaſtern part of mount *Zion*; ſome ſay it was the holy of holies, ch. xxvii. 3. *and raiſed it up a very great height*; built the wall very high there: *and put captains of war in all the fenced cities of Judah*; this he did to put his kingdom in a poſture of defence, ſhould it be attacked by the *Aſſyrian* army again.

℣. 15. *And he took away the ſtrange gods, and the idol out of the houſe of the Lord*, &c.] Which he had ſet there, ℣. 7. *and all the altars that he had built in the mount of the houſe of the Lord, and in Jeruſalem*; ſee ℣. 4. 5. *and caſt* them *out of the city*; perhaps into the brook *Kidron*; all this he did to ſhew the ſincerity of his repentance for his idolatry, and his abhorrence of it.

℣. 16. *And he repaired the altar of the Lord*, &c.] Which was fallen to ruin, being neglected and diſuſed in his times of idolatry: or, according to the *Keri*, or marginal reading, and ſo the *Targum*, *he built it*; which perhaps he had before pulled down and deſtroyed: *and ſacrificed thereon peace-offerings and thank-offerings*; to the Lord, for bringing him out of captivity, and reſtoring him to his kingdom; and eſpecially for converting him from his idolatries, giving him repentance for them, and forgiveneſs of ſins: *and commanded Judah to ſerve the Lord God of Iſrael*; and him only; another inſtance of the truth of his repentance, in endeavouring to reform thoſe whom he had miſled, and reſtore the pure worſhip of God among them, and bring them back to that.

℣. 17. *Nevertheleſs, the people did ſacrifice ſtill in the high places*, &c.] Not in thoſe that were built for idols, at leaſt did not ſacrifice to them; for it follows: yet *unto the Lord their God only*; the *Targum* is, "to the name of the Word of the Lord their God."

℣. 18. *Now the reſt of the acts of Manaſſeh*, &c.] Good and bad, what were done by him both before and after his converſion: *and his prayer unto his God*; which it ſeems was taken and recorded, but now loſt; for as for that which is among the apocryphal writings, there is no reaſon to believe it to be his, though it is thought to be ſo by many [o]: *and the words of the ſeers*; or the prophets, as the *Targum*; and the prophets in his days, according to the *Jewiſh* chronology [p]. were *Joel*, *Nahum*, and *Habakkuk*: *that ſpake to him in the name of the Lord God of Iſrael*; words of admonition and reproof before his humiliation, and words of comfort, advice, and inſtruction after it; the *Targum* is, "that ſpake to him in the name of the Word of the Lord God of *Iſrael*:" *behold, they* are written *in the book of the kings of Iſrael*; not in the canonical book ſo called, where none of the above things, namely, his prayer, and the ſpeeches of the prophets, are to be found, at leaſt not all; but in the annals of the kings of *Iſrael*, now loſt.

℣. 19. *His prayer alſo*, &c.] Was not only recorded in the above annals, but in the writings of another perſon after-mentioned: *and* how God *was intreated of him*; heard his prayer, and ſhewed him favour both in a temporal and ſpiritual way; for though the *Jews* will not allow that he was ſaved, or had a part in the world to come, eternal life [q], yet there appears no juſt reaſon why it ſhould be ſo thought: *and all his ſin, and his treſpaſs*; his impieties, idolatries, and murders: *and the places wherein he built high places*; ſee ℣. 3. *and ſet up groves*; ſtatues in groves: *and graven images before he was humbled*; ſee ℣. 7. 22. *behold, they* are *written among the ſayings of the ſeers*; or of *Hoſai*, the name of a prophet who wrote the hiſtory of his own times; ſo the *Targum* and *Vulgate Latin* verſion; and, according to the *Jewiſh* chronology [r], there was a prophet of this name in the times of *Amon* the ſon of *Manaſſeh*.

℣. 20. *So Manaſſeh ſlept with his fathers, and they buried him in his own houſe*, &c.] That is, in the garden of his houſe, 2 *Kings* xxi. 18. ſee the note

[g] Vell. Patercul. Hiſt. Roman. l. 2. [h] In voce Μανασσης. [i] Abulpharag. Hiſt. Dynaſt. Dyn 3. p. 67. So Suidas, ib. [k] Abulph. & Suidas, ib. [l] Comment in Jeſaiam, c. 22. 9. [m] De Bello Jud. l. 5. c. 4. §. 2. [n] Abulpharag. Hiſt. Dynaſt. Dyn. 3. p. 67. [o] Vid. Fabritii Bibliothec. Græc. l. 3. c. 31. p. 738, 739. [p] Seder Olam Rabba, c. 20. [q] Miſn. Sanhedrin, c. 11. §. 2. [r] Seder Olam Zuta, p. 105. Ed. Meyer.

note there; to which may be added, that the *Jews* [s] in after-times buried in a garden; though it was the cuſtom of the antients, both *Greeks* [t] and *Romans* [u], to bury the dead in their own houſes; hence ſprung the worſhip of the *Lares* and *Penates*, the houſhold gods: from hence to the end of the chapter is the ſame with 2 *Kings* xxi. 18—26. ſee the notes there.

CHAP. XXXIV.

THIS chapter begins with the good reign of *Joſiah*, the reformation he made in the land, purging it from idolatry, ℣. 1—7. relates the orders he gave to repair the houſe of the Lord, which was accordingly done, ℣. 8—13. when the book of the law was found and brought to him, which greatly affected him, ℣. 12—19. upon which he deputed ſome perſons to enquire of the Lord, who did of *Huldah* the propheteſs, to whom ſhe gave an anſwer, which they returned to the king, ℣. 20—28. and the chapter is concluded with an account of reading the book in the ears of all the people, and of the king, and then making a covenant with the Lord to ſerve him, ℣. 27—33.

℣. 1, 2. *Joſiah was eight years old when he began to reign*, &c.] Of theſe two verſes, ſee the notes on 2 *Kings* xxii. 1, 2.

℣. 3. *For in the eighth year of his reign, while he was yet young*, &c.] Being in the 16th year of his age; though *Kimchi* thinks, it was the very year he began to reign, which was the eighth of his age; and *Jarchi* obſerves, it may be interpreted, *though he was young, he began to ſeek after the God of David his father*; to pray unto him, to ſeek after the knowledge of him, and the true manner of worſhipping him, what were his will, commands, and ordinances; the *Targum* is, "to ſeek inſtruction or doctrine of the Lord God of *David* his father," to be taught his ways, ſuch as *David* his great anceſtor walked in, and whom he choſe to follow: *and in the 12th year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images*; which were made in the times of *Manaſſeh*; and though removed by him when humbled, were reſtored in the reign of *Amon*. Now *Joſiah* purged the land from theſe, by putting them down, and deſtroying them; and this he did when he was 20 years of age, having now more authority, being out of his minority, and from under guardians, and one year before *Jeremiah* began to propheſy, *Jer.* i. 2.

℣. 4. *And they broke down the altars of Baalim in his preſence*, &c.] He not only ordered them to be broke down, but he went in perſon, and ſaw it done; theſe were the altars *Manaſſeh* had reared up to the idols; and though upon his humiliation he caſt them out, they were rebuilt by *Amon* his ſon, ſee ch. xxxiii. 3, 15, 22. *and the images that were above them he cut down*; ſun-images, as the word ſignifies; theſe *Chamanim* might be repreſentatives of *Cham* or *Ham*, the ſon of *Noah*, the ſame with *Jupiter Ammon*; and there was another heathen deity *Amanus*, *Strabo* [w] ſpeaks of, ſuppoſed to be the ſun, ſee the note on *Lev.* xxvi. 30. theſe, as *Jarchi* ſays, were in the form of the ſun, and were ſet above the altars, over-againſt the ſun, to whom worſhip was paid; though ſome think this reſpects not place but time, and that theſe were images in times paſt; in the preceding age, as the *Tigurine* verſion: *and the groves, and the carved images, and the molten images he brake in pieces*; ordered them to be broken; the groves were ſtatues, or images in groves, and thereby diſtinguiſhed from thoſe made of wood, and were carved, and from thoſe that were of molten metal, and were placed elſewhere: *and made duſt* of them, *and ſtrewed it upon the graves of them that had ſacrificed unto them*, ſee 2 *Kings* xxiii. 6.

℣. 5. *And he burnt the bones of the prieſts upon their altars*, &c.] On which they ſacrificed, in deteſtation of their idolatry, and to deter from it; and this he did according to the prophecy of him, above 350 years before: *and cleanſed Judah and Jeruſalem*; from idolatry, and all the monuments of it.

℣. 6. And ſo did he *in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali*, &c.] Which though they belonged to the 10 tribes, yet theſe being carried captive by the king of *Aſſyria*, they that were left became ſubject to the kings of *Judah*, ſee the note on 2 *Kings* xxiii. 19. *with their mattocks round about*; or hammers or mauls, as *Kimchi*, or pick-axes, ſuch ſort of inſtruments as were uſed in demoliſhing altars and images: the *Targum* is, "in the houſe of their deſolation;" and ſo other verſions, *in their deſolate places* [x], which were become ſuch, the inhabitants being carried captive, and few left behind.

℣. 7. *And when he had broken down the altars and the groves*, &c.] The ſtatues or images in them: *and had beaten the graven images into powder*; and ſtrewed it on the graves of the idolaters: *and cut down all the idols throughout all the land of Iſrael*; the ſun-images, as in ℣. 4. *he returned to Jeruſalem*; this tour of his throughout the whole land, and the things done by him, which are repreſented as done before the repairs of the temple were made, and the book of the law found and read, and the covenant he and his people made with the Lord, are ſpoken of in 2 *Kings* xxiii. 4—20. as if done after.

℣. 8. *Now in the 18th year of his reign, when he had purged the land and the houſe*, &c.] The temple; this was in the 26th year of his age, ſix years this work had been doing before it was finiſhed: *he ſent Shaphan the ſon of Azaliah*; who only is mentioned in 2 *Kings* xxii. 3. two more are added here, as follow: *and Maaſeiah the governor of the city*; the city of *Jeruſalem*, a deputy-governor under the king, a ſort of mayor or provoſt: *and Joah the ſon of Joahaz the recorder*; who was over the book of memorials, as the *Targum*; the word may be rendered *the remembrancer*; and, according to *Jarchi*, as every king of *Judah* had a ſcribe to write down the memorable things that happened in his reign, good or bad, ſo the ſcribe had one by him, to put him in mind of every tranſaction, from whom he wrote it down: *to repair the houſe of the Lord his God*; that is, to give orders for the doing of it, to prepare for it, provide workmen, and appoint

[s] Cippi Heb. p. 43. hunc refer, &c. [t] Plato in Minoe. [u] Servius in Virgil. Æneid. 5. præterea ſi nova, & in l. 6. ſedibus [w] Geograph. l. 11. p. 352. [x] בחרבתיהם in deſolatis locis ſuis, *vel* eorum, Montanus, Tigurine verſion, Rambachius.

appoint overſeers of them: it had not been repaired ſince the times of *Joaſh*, which, according to the *Jewiſh* chronology [y], was a ſpace of 218 years.

℣. 9. *And when they came to Hilkiah the high-prieſt*, &c.] To whom they were ſent to adviſe with about the repair of the temple: *they delivered the money that was brought into the houſe of God*; that is, the high-prieſt, and the *Levites* the door-keepers, gave it to the king's miniſters; which money was either brought to the temple voluntarily, as the free-gifts of the people, for the repairs; or rather what was collected by the *Levites*, ſent throughout the land for that purpoſe, or it may be both: *which the Levites that keep the doors*; of the temple, and received the money as the people brought it: and alſo *had gathered, of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin*; they went throughout all the land of *Iſrael* and *Judah*, and collected money for the above purpoſe: *and they returned to Jeruſalem*; with it, which the high-prieſt took the ſum of, ſee 2 *Kings* xxii. 4. of whom the king's miniſters now received it.

℣. 10. *And they put it*, &c.] The king's miniſters did: *in the hand of the workmen that had the overſight of the houſe of the Lord*; whoſe buſineſs it was to inſpect the temple, and ſee what repairs were neceſſary, and to overlook the workmen in making thoſe repairs; the names of theſe overſeers are in ℣. 12. *and they gave it to the workmen that wrought in the houſe of the Lord, to repair and mend the houſe*; that is, the overſeers gave the money they received to the labourers, as the hire of their labour, and the reward of their work, and to buy materials with, as follows.

℣. 11. *Even to the artificers and builders gave they* it, &c.] To the maſons and carpenters: *to buy hewn ſtone*; to put in the room of that which was decayed or fallen down: *and timber for couplings*; of boards, beams, and rafters: *and to floor the houſes*; the chambers, the apartments in the temple, which belonged to the prieſts and *Levites*: *which the kings of Judah had deſtroyed*; the idolatrous ones, who had let them go to decay and ruin, taking no care of them.

℣. 12. *And the men did that work faithfully*, &c.] The labouring men, as alſo their inſpectors, ſee 2 *Kings* xxii. 7. *and the overſeers of them were Jahath, and Obadiah, the Levites, of the ſons of Merari*; the third ſon of *Levi*: *and Zechariah, and Meſhullam, of the ſons of the Kohathites*; who had their name from *Kohath*, the ſecond ſon of *Levi*: *to ſet* it *forward*; to urge and animate the men to their work, to keep them conſtant to it, and ſee that they did it well: *and* other *of the Levites, all that could ſkill of inſtruments of muſick*; theſe when they were not employed in ſinging in the temple, attended this ſervice, to look after the workmen at the repairs of it; and perhaps they might play, as ſome think, on their inſtruments of muſick, whilſt the men were at work, that they might go on in it the more pleaſantly and chearfully.

℣. 13. *Alſo* they were *over the bearers of burdens*, &c.] Who carried the timber and ſtones to the workmen, to look after them, that they were not dilatory, and that the workmen might not ſtand ſtill for want of materials being brought to them to work with: *and* were *overſeers over all that wrought in any manner of ſervice*; whether in the way of maſonry, or in that of carpenters, or of ſuch that ſerved them, or in whatſoever way: *and of the Levites* there were *ſcribes, and officers, and porters*; ſome to take the account of the money carried in and paid, who were the *ſcribes*, according to *Jarchi*; and others who looked after the men, and kept them to work, who were the *officers*; and others that let them in and out, called *porters*.

℣. 14. *And when they brought out the money that was brought into the houſe of the Lord*, &c.] The *Levites*, who brought it out of the country into the temple, and from thence brought it to the high-prieſt, who delivering it to the king's miniſters, and they to the overſeers, the repairs were begun: and then *Hilkiah the high-prieſt found a book of the law of the Lord given by Moſes*, ſee the note on 2 *Kings* xxii. 8. From hence, to the end of ℣. 28. is the ſame as 2 *Kings* xxii. 8—20. ſee the notes there.

℣. 29. *Then the king ſent and gathered*, &c.] From hence, to the end of ℣. 32. the ſame account is given of the reading of the law to the people, and of the covenant the king and they made to ſerve the Lord, as in 2 *Kings* xxiii. 1, 2, 3.

℣. 33. *And Joſiah took away all the abominations out of all the countries that* pertained *to the children of Iſrael*, &c.] All their idols, as related in 2 *Kings* xxiii. 4, &c. *and made all that were preſent in Iſrael to ſerve*, even *to ſerve the Lord their God*; by his edicts, and by his example: *and all his days they departed not from following the Lord God of their fathers*; not publickly and univerſally; otherwiſe there were great declenſions and corruptions among them, as the prophecies of *Jeremiah* and *Zephaniah* ſhew.

CHAP. XXXV.

IN this chapter we have an account of the keeping of the paſſover and its preparation, for which the prieſts and *Levites* were ordered to prepare, and to which *Joſiah*, and his princes, gave liberally, and ſuch an one was kept as had not been for ages paſt, ℣. 1—19. and of *Joſiah*'s raſh engagement in battle with the king of *Egypt*, in which he was ſlain, ℣. 20—23. and of the great lamentations that were made for him, ℣. 24—27.

℣. 1. *Moreover, Joſiah kept a paſſover unto the Lord in Jeruſalem*, &c.] Where only it was to be kept: *and they killed the paſſover on the 14th day of the firſt month*; the month *Niſan*, as the *Targum*, which was the exact time of killing the paſſover-lamb, according to the law of *Moſes*, *Exod.* xii. 6. in the *Vulgate Latin* verſion of 3 *Eſdras* i. 1. it is called the 14th moon of the firſt month; a phraſe often uſed in eccleſiaſtical writers, when ſpeaking of the time of the paſſover; and ſo we now call one of the days of the week *dies lunæ*, *Monday*.

℣. 2. *And he ſet the prieſts in their charges*, &c.] In their offices, and in their proper places, to execute them: *and encouraged them to the ſervice of the houſe of the Lord*; to attend it with chearfulneſs

[y] Seder Olam Rabba, c. 24.

neſs and conſtancy, and do it according to the will of God, promiſing his favour and protection.

℣. 3. *And ſaid unto the Levites that taught all Iſrael*, &c.] Whoſe buſineſs it was to go through the ſeveral tribes, and inſtruct them in the knowledge of God, his word and worſhip, ſtatutes and ordinances. In an ancient MS. mentioned by *Junius*, it is read, *who prepared for all Iſrael the holy things*, &c. *which were holy unto the Lord*; who were conſecrated to the name of the Lord, as the *Targum*, dedicated to his worſhip and ſervice; or it may ſignify the holy things they taught or prepared: theſe *put the holy ark in the houſe which Solomon the ſon of David king of Iſrael did build*; which ſome think was removed from thence by *Amon*, and an idol put in its room, which is the greater treſpaſs he is ſaid to be guilty of, ch. xxxiii. 23. others, that it was privately removed by the high-prieſt in idolatrous times, and laid up in ſome ſecret place for the preſervation of it; but rather the truth is, that it had been removed by the order of *Joſiah*, for the ſake of the repairs of the moſt holy place; and this being done, he orders it to be replaced; and though the *Levites* might not go into the holy of holies, yet they could carry it to the entrance of the holy place, and the prieſts from thence to the door of the moſt holy place, where the high-prieſt could receive it, and fix it in its proper place: it ſhall *not* be *a burden upon* your *ſhoulders*; it was not now to be carried from place to place, having a fixed abode in the moſt holy place, and therefore they were at leiſure to attend other ſervice: *ſerve now the Lord your God, and his people Iſrael*; by ſinging the praiſes of God, and ſlaying the paſſover-lambs for the people.

℣. 4. *And prepare* yourſelves, &c.] To do their work in this ſervice of the ſanctuary, the paſſover; that they be ready to do it, and diligent in it, and perform it according to the law of God: *by the houſes of your fathers, after your courſes*; ſuch of them whoſe turn in courſe it was to officiate: *according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon*; who had given in writing directions in what manner their courſes ſhould be obſerved, ſee 1 *Chron.* xxiii, xxiv.

℣. 5. *And ſtand in the holy place*, &c.] The court of the prieſts, where their miniſtrations were: *according to the diviſions of the families of your brethren the people*; of the other tribes, who were according to their families to provide a lamb for the paſſover: *and after the diviſion of the families of the Levites*; who were obliged to obſerve the ſame ordinance in their reſpective families, and for whom, as well as for the other families of *Iſrael*, they were to ſlay the lamb.

℣. 6. *So kill the paſſover*, &c.] In the manner, time and place, and for the perſons it ſhould be killed: *and ſanctify yourſelves*; by waſhing themſelves and garments, that they might be fit for this ſervice: *and prepare your brethren*; prepare a lamb for your brethren, or inſtruct them how to perform their office that needed inſtruction: *that* they *may do according to the word of the Lord by the hand of Moſes*; celebrate the ordinance of the paſſover in all its rites, according to the law of *Moſes*, at leaſt in every rite, in which they were more peculiarly concerned.

℣. 7. *And Joſiah gave to the people, of the flock lambs and kids, all for the paſſover-offerings*, &c.] Which might be either lambs or kids of the goat, *Exod.* xii. 5. *for all that were preſent, to the number of* 30,000; that is, 30,000 lambs or kids, which would ſerve 30,000 families: *and* 3000 *bullocks*; theſe were for the *chagigah* or feaſt, kept on the day following the paſſover: *theſe* were *of the king's ſubſtance*; taken out of his flocks and herds, or bought with his money, and liberally given to the people, to ſuch poor families as could not afford well to be at the expence of ſuch a feſtival.

℣. 8. *And his princes gave willingly to the people, to the prieſts, and the Levites*, &c.] Beſides, to ſome other families, they gave alſo to poor prieſts and *Levites*, which the king's bounty did not extend to; and theſe princes were not ſecular, but eccleſiaſtical princes, as follows: *Hilkiah, and Zechariah, and Jehiel, rulers of the houſe*; of the temple; *Hilkiah* was high-prieſt, and the other two were chief-prieſts, the one of the line of *Eleazar*, and the other of the line of *Ithamar*: theſe *gave unto the prieſts for the paſſover-lambs* 2600 ſmall cattle; which were lambs, or kids, or both: *and* 300 *oxen*; for peace-offerings on the ſeven days of unleavened bread, to feaſt upon.

℣. 9. *Cononiah alſo, and Shemaiah, and Nathaneel, his brethren*, &c.] See ch. xxxi. 12. *and Haſhabiah, and Jehiel, and Jozabad, chief of the Levites*; men of conſiderable ſubſtance, and in good poſts and offices: *gave unto the Levites*; their poor brethren of that order: *for paſſover-offerings* 5000 ſmall cattle; lambs, or kids, or both: *and* 300 *oxen*; for the feaſt that followed the paſſover.

℣. 10. *So the ſervice was prepared*, &c.] Every thing was got ready both for the paſſover and the feaſt of unleavened bread, for all ſorts of people, rich and poor: *and the prieſts ſtood in their place*; in their court near the altar, to ſprinkle the blood of the ſacrifices about it, as in the following verſe: *and the Levites in their courſes*; whoſe turn it was to officiate: *according to the king's commandment*, ℣. 4.

℣. 11. *And they killed the paſſover*, &c.] The lambs for the paſſover, which was done by the *Levites*: *and the prieſts ſprinkled* the blood *from their hands*; which they received from the *Levites*, ſee ch xxx. 16. *and the Levites flayed* them; the paſſover-lambs, took off their ſkins.

℣. 12. *And they removed the burnt-offerings*, &c.] Either ſuch of the lambs and kids as were deſigned for burnt-offerings for the people; theſe they ſeparated from thoſe that were for the paſſover; or they removed from them what was to be burnt, the fat of the inwards, of the kidneys and the caul on the liver: *that they might give*; the reſt for the paſſover: *according to the diviſions of the families of the people, to offer unto the Lord*; according to the number of them: *as it is written in the book of Moſes*; ſee *Lev.* iii. 3, 4, 5. *and ſo* did they *with the oxen*; ſuch of them as were appointed for burnt-offerings were ſet apart by themſelves, and ſuch as were for peace-offerings; what of them were to be burnt, as thoſe before mentioned, were taken from them.

℣. 13. *And they roaſted the paſſover with fire, according to the ordinance*, &c.] Of the Lord by *Moſes*, *Exod.* xii. 8. *but the* other *holy* offerings; which were the peace-offerings: *ſod they in pots, and in cauldrons, and pans*; which was forbid to be done with the paſſover-lamb, but might with the other ſacrifices, which were to be eaten, *Exod.* xii. 9. *and divided* them *ſpeedily among all the people*; the parts which belonged to the offerer, who was the king; but he gave his part to the people,

and therefore the *Levites* delivered them to them as ſoon as they could.

℣. 14. *And afterwards they made ready for themſelves, and for the prieſts*, &c.] The paſſover-lambs, and ſuch parts of the peace-offerings that belonged to them: *becauſe the prieſts the ſons of Aaron* were buſied *in offering burnt-offerings*; ſuch as are before ſaid to be removed or ſeparated for that purpoſe: *and the fat*; of the peace-offerings that was to be burnt: and this employed them *until night*; ſo that they could not prepare the paſſover for themſelves: *and therefore the Levites prepared*, not only *for themſelves*, but *and* alſo *for the prieſts the ſons of Aaron*; who were otherwiſe engaged in the ſervice of the day.

℣. 15. *And the ſingers, the ſons of Aſaph* were *in their place*, &c.] In the court of the prieſts, ſinging and playing on their inſtruments whilſt the ſacrifices were offering: *according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer*; the ſame with *Ethan*; and every one were ſeers, as *Jarchi* interprets it, that is, the three laſt: *and the porters* waited *at every gate*; ſuch of the *Levites* as were in that poſt and office: *they might not depart from their ſervice*; to let people in and out, that came for their paſſover-lamb, and ſhare in their other offerings: *for their brethren the Levites prepared for them*; becauſe they were not at leiſure to prepare for themſelves.

℣. 16. *So all the ſervice of the Lord was prepared the ſame day*, &c.] With every ſacrifice, and for all ſorts of perſons: *to keep the paſſover, and to offer burnt-offerings upon the altar of the Lord*; which were required to be done on that day: *according to the commandment of king Joſiah*; which was, that every thing ſhould be provided, prepared and done, as the law required.

℣. 17. *And the children of Iſrael that were preſent, kept the paſſover at that time*, &c.] In its proper time, on the 14th day of *Niſan: and the feaſt of unleavened bread ſeven days*; the ſeven days following the paſſover, as the Lord by *Moſes* appointed.

℣. 18. *And there was no paſſover like to that kept in Iſrael*, &c.] So exactly according to the law, ſo univerſally by *Iſrael* and *Judah*, and with ſuch liberality ſhewn by the king, and the chief of the prieſts and *Levites*; of this, and the following verſe, ſee the notes on 2 *Kings* xxiii. 22, 23.

℣. 20. *After all this, when Joſiah had prepared the temple*, &c.] Purified it, and cleanſed it from the filth in it, and from all idolatry, and had repaired it, and put the ſervice of it in good order, and on a good footing, after which great proſperity in church and ſtate might have been expected: *Necho king of Egypt came up to fight againſt Carchemiſh by Euphrates*; now called *Querquiſia*, ſuppoſed by ſome to be the ſame with the *Cadytis* of *Herodotus*, which that hiſtorian calls a great city of *Syria*, whither he ſays *Necho* went after the battle with the *Syrians* [x]; of which ſee the note on *Iſ.* x. 9. and of this king of *Egypt*, ſee the note on 2 *Kings* xxiii. 29. and *Jer.* xlvi. 2. *and Joſiah went out againſt him*; or to meet him, and ſtop him from going through his land, which lay between *Egypt* and *Syria*; *Egypt* being on the ſouth of *Iſrael*, and *Euphrates* on the north of it, as *Jarchi* obſerves.

℣. 21. *But he ſent ambaſſadors to him*, &c.] That is, *Necho* ſent to *Joſiah: ſaying, what have I to do with thee, thou king of Judah?* ſignifying he had no quarrel with him, he did not come to fight with him, and he had no buſineſs to intermeddle between him and another prince: *I* come *not againſt thee this day*; in an hoſtile manner: *but againſt the houſe wherewith I have war*; the king of *Aſſyria*; *for God commanded me to make haſte*; and oppoſe his enemy: according to the *Targum*, it was his idol; and which is the ſenſe of other *Jewiſh* writers [y]; but the true God might have appeared to him in a dream, or ſent a prophet to him; or at leaſt he might pretend this, that it might have the greater effect on *Joſiah*; and indeed it ſeems to be real from the following verſe: *forbear thee from* meddling *with God, who* is *with me, that he deſtroy thee not*; he concluded God was with him, and would ſucceed him, becauſe he had put him upon this enterprize, and haſtened him to it; therefore *Joſiah* in oppoſing him, might expect to be reſiſted by him, and fall.

℣. 22. *Nevertheleſs, Joſiah would not turn his face from him*, &c.] Or withdraw his forces, and go back: *but diſguiſed himſelf, that he might fight with him*; without being perſonally known, and aimed at, ſee 1 *Kings* xxii. 30. *and hearkened not unto the words of Necho from the mouth of God*; not believing that what he ſaid came from the Lord, though it might; and his infirmity was, that he did not enquire of the Lord about it: *and came to fight in the valley of Megiddo*; which was in the tribe of *Manaſſeh*, thought to be the *Magdolum* of *Herodotus*, where he ſays *Necho* fought the battle [z]; ſee the note on 2 *Kings* xxiii. 29.

℣. 23. *And the archers ſhot at king Joſiah*, &c.] For though diſguiſed he appeared to be a general officer, and indeed chief commander, and therefore aimed at him, and preſſed him hard: *and the king ſaid to his ſervants, have me away, for I am wounded*; as *Ahab* ſaid, when in the like caſe, 1 *Kings* xxii. 34.

℣. 24. *And his ſervants therefore took him out of that chariot*, &c.] Dead, and had him to *Jeruſalem*, and buried him; ſee the note on 2 *Kings* xxiii. 30. *and all Judah and Jeruſalem mourned for Joſiah*; he having been ſo good a king, ſo tender of them, and ſuch an happy inſtrument in reſtoring the true religion, and the ſervice of God; this was the ſenſe of the generality of them, who were ſincere in their mourning; but it is not improbable, that thoſe who were inclined to idolatry, were ſecretly glad, though they diſſembled mourning with the reſt.

℣. 25. *And Jeremiah lamented for Joſiah*, &c.] Compoſed a lamentation for him, which is now loſt; for what is ſaid in *Lam.* ch. iv. 20. reſpects *Zedekiah*, and not *Joſiah: and all the ſinging men, and all the ſinging women, ſpake of Joſiah in their lamentations unto this day*; who were made uſe of on mournful occaſions, as the *prefiçæ* among the *Romans*, ſee *Jer.* ix. 17. theſe in their mournful ditties uſed to make mention of his name, and the diſaſter that befel him: *and made them an ordinance in Iſrael*; an annual conſtitution, as the *Targum* calls it, appointing a ſolemn mourning for him once a year, which *Jarchi* ſays was on the 9th of *Ab* or *July: and behold, they* are *written in the lamentations*; not of *Jeremiah*; tho' the *Targum* is, "lo, they are written in the book which *Baruch* wrote from the mouth of *Jeremiah*, concerning the lamentations," but reſpect a collection of lamentations on various ſubjects then in being, but ſince loſt.

℣. 26,

[x] Euterpe, ſive, l. 2. c. 159. & Galei not. in ib. Herodot. ut ſupra.

[y] T. Bab. Taanith, fol. 22. 2.

[z] Gale in Ho-

℣. 26, 27. *Now the reſt of the acts of Joſiah, and his goodneſs*, &c.] His piety towards God, and liberality to the people; of theſe two verſes, ſee the note on 2 *Kings* xxiii. 28.

CHAP. XXXVI.

THIS chapter records the reigns of the four kings of *Judah*, and the captivity of the *Jews*, the ſhort reign of *Jehoahaz*, depoſed by the king of *Egypt*, and his brother *Eliakim* or *Jehoiakim* ſet up in his room, ℣. 1—4. the reign of *Jehoiakim*, who was bound and carried away by *Nebuchadnezzar*, ℣. 5—8. the reign of *Jehoiachin* his ſon, who alſo in a ſhort time was taken and carried to *Babylon* by the ſame king, ℣. 9, 10. the reign of *Zedekiah*, who alſo rebelled againſt the king of *Babylon*, and he and his people were taken and carried captive by him for his ſins, which are here mentioned, according to the prophecy of *Jeremiah*, and where the *Jews* continued until the reign of the kingdom of *Perſia*, ℣. 11—21. and the chapter is concluded with the proclamation of *Cyrus* king of *Perſia*, and with which alſo the next book begins, ℣. 22, 23.

℣. 1. *Then the people of the land took Jehoahaz the ſon of Joſiah*, &c.] Of whoſe reign, and of the three following, *Jehoiakim*, *Jehoiachin*, and *Zedekiah*, and the account of them, from hence to the end of ℣. 13. what needs explanation or reconciliation, ſee the notes on 2 *Kings* xxiii. 31—37. and xxiv. 5, 6, 8, 10, 17, 18, 19, 20.

℣. 14. *Moreover, the chief of the prieſts, and of the people, tranſgreſſed very much after all the abominations of the heathens*, &c.] The prieſts, and even the chief of them, who ſhould have inſtructed the people in the duties of religion, and retained them in the pure worſhip of God, theſe were the ringleaders of idolatry, who led the people to commit all the idolatries of the heathens round about them; and of the people, all ranks and degrees of them, were corrupted with them; this was their caſe in ſeveral of the preceding reigns, and now a little before the deſtruction of them: *and polluted the houſe of the Lord which he had hallowed in Jeruſalem*; the temple dedicated to his worſhip there; this they defiled, by ſetting up idols in it.

℣. 15. *And the Lord God of their fathers ſent to them by his meſſengers*, &c.] The prophets of the Lord, to admoniſh them of their idolatries, and to reprove them for them, to warn them of the wrath of God that would come upon them on that account, unleſs they repented and reformed; theſe were at the beginning of their apoſtacy, and were ſucceſſively continued unto this time, as *Ahijah*, *Elijah*, and others, in the firſt times of it; *Amos*, *Iſaiah*, and others, in the middle of it; and *Jeremiah*, *Zephaniah*, and *Ezekiel*, towards the cloſe of it: *riſing up betimes, and ſending*; which is either to be underſtood of the Lord, and as expreſſive of his care and diligence, like the maſter of a family, ſolicitous for the good of it; or of the meſſengers, the prophets, who made haſte to go or ſend their prophecies and inſtructions to reclaim the people; the phraſe is often to be met with in the prophecy of *Jeremiah*, ſee ch. xi. 7. and the note there: *becauſe he had compaſſion on his people, and on his dwelling-place*; being unwilling they ſhould come to ruin and periſh, and their city and temple be deſtroyed where they dwelt.

℣. 16. *But they mocked the meſſengers of God, and deſpiſed his words*, &c.] Which was the treatment *Jeremiah* and *Ezekiel* frequently met with: *and miſuſed his prophets*; impriſoned them, as *Micaiah* and *Jeremiah* were: *until the wrath of the Lord aroſe againſt his people*; which burned like fire in his breaſt, and broke out to the conſumption of them, till there was no *remedy*, or healing of them; there was no reclaiming or recovering of them, no bringing them to repentance, and no pardon for them.

℣. 17. *Therefore he brought upon them the king of the Chaldees*, &c.] *Nebuchadnezzar*; and though it was the rebellion of *Zedekiah*, which was the cauſe and occaſion of his coming againſt them, yet it was the Lord that moved him to it, and gave him ſucceſs: *who ſlew their young men with the ſword, in the houſe of the ſanctuary*; in the temple, where they took ſanctuary, imagining that ſacred place would protect them from the rage of the enemy, but it did not: *and had no compaſſion on young man or maiden, old man, or him that ſtooped for age*; ſpared none on account of age or ſex, but put them all to the ſword, or carried them captive: *he gave* them *into his hand*; that is, the Lord delivered them into the hand of the king of *Babylon*, for their ſins.

℣. 18. *And all the veſſels of the houſe of God, great and ſmall*, &c.] All that were left; for ſome had been carried away in both the reigns preceding: *and the treaſures of the houſe of the Lord, and the treaſures of the king, and of his princes*; which became the ſpoil and booty of the ſoldiers: *all* theſe *he brought to Babylon*; the veſſels were laid up there, and reſtored when *Cyrus* took it; but the treaſures were no doubt in part taken for his own uſe, and the reſt divided in the army.

℣. 19. *And they burnt the houſe of the Lord*, &c.] The temple; of which, and what follows in this verſe, ſee the notes on *Jer.* lii. 13, 14.

℣. 20. *And them that had eſcaped from the ſword, carried he away captive*, &c.] The king of *Babylon*, or his general by his orders, excepting ſome poor perſons left to till the land, ſee *Jer.* lii. 15, 16. *where they were ſervants to him and his ſons*; his ſon *Evil-merodach*, and his grandſon *Belſhazzar*, ſee *Jer.* xxvii. 7. and the note there: *until the reign of the kingdom of Perſia*; until that monarchy began, as it did upon the taking of *Babylon* by *Cyrus* king of *Perſia*. This is the firſt place we meet with this name of *Perſia* in ſcripture. The *Arabic* writers differ about the origin of it; ſome derive it from *Pars* the ſon of *Arſham* (*Arphaxad*) the ſon of *Shem*; others from *Pars* the ſon of *Amur*, the ſon of *Japhet*; and others ſay *Pars* was the ſon of *Elam*, the ſon of *Shem*, the ſon of *Noah*[a]; but *Bochart*[b] ſeems to be righteſt in the derivation of the word, who obſerves from *Xenophon*[c] horſes were very rare in this country; and very few could ride them before the times of *Cyrus*, who taught his foot-ſoldiers to ride horſes; and hence it became

[a] Hyde, Hiſt. Relig. Vet. Perſ. c. 35. p. 418, 419. l. 1. c. 11. & l. 4. c. 17, 18.

[b] Phaleg. l. 4. c. 10. col. 224.

[c] Cyropædia,

came common, so that none of the best men of the land cared to be seen on foot; yea, he made a law, that it should be reckoned infamous, if any of those he had taught the art of riding, were seen to go on foot, though ever so little a way; from this sudden change made in his time, the people were called *Persians*, and the country *Persia*; in the *Arabic* language, *Pharas* signifying a *horse*, and *Pharis* an *horseman*; and the same writer observes, that hence it is that no mention is made of this country in the name of *Persia*, by *Isaiah* and *Jeremiah*; but by *Ezekiel* and *Daniel*, who were cotemporary with *Cyrus*; and in this book and the following historical ones, which were wrote after the *Babylonish* captivity, as their history shews; and that this book was, is clear from the preceding clause, as well as from the three last verses.

℣. 21. *To fulfil the word of the Lord by the mouth of Jeremiah*, &c.] That is, the *Jews* were so long servants in *Babylon*, as in the preceding verse, to accomplish *Jeremiah*'s prophecy of it, ch. xxv. 12. and xxvii. 7. and xxix. 10. *until the land had enjoyed her sabbaths*; the sabbatical years, or seventh year-sabbaths, which, according to the law of the land, was to rest from being tilled, *Lev.* xxv. 4. which law had been neglected by the *Jews*, and now whether they would or no, the land should have rest for want of persons to till it: for *as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years*; as threatened in *Lev.* xxvi. 34, 35. on which text *Jarchi* observes, that at the destruction of the first temple the law concerning the sabbath, or rest of the land, had been neglected 430 years, in which space were 69 sabbatical years; and, according to *Maimonides* [d], it was at the end of a sabbatic year that the city and temple were destroyed, and so just 70 years had been neglected, and the land was tilled in them as in other years, and now it had rest that exact number of years; but of this we cannot be certain, though it is probable.

℣. 22, 23. *Now in the first year of Cyrus king of Persia*, &c.] These two verses are the same with which the next book, the book of *Ezra*, begins, where they will be explained; and these two books, the one ending, and the other beginning with the same words, is a strong presumption, that one and the same person, *Ezra*, is the writer of them both; or rather, as a learned [e] writer conjectures, these two verses are added by some transcriber, who having finished the book of *Chronicles* at ℣. 21. went on with the book of *Ezra*, without any stop, but perceiving his mistake, broke off abruptly; for so it is plain these verses conclude; however this shows, as the same writer observes, that the book of *Ezra* followed that of the *Chronicles*, in the *Hebrew* copies, though it now does not.

2

[d] Hilchot Shemitah Veyobel, c. 10. §. 3.

[e] Dr. Kennicott's Dissert. 1. p. 492, &c.

EZRA.

E Z R A.

THIS book in the *Vulgate Latin* and *Arabic* verſions, is called the *firſt* book of *Ezra*, *Nehemiah* being reckoned the *ſecond*; but with the *Jews* both were accounted but one book [a]; in the *Syriac* verſion, it is called the writing or book of *Ezra* the prophet; and this title is given him, both by *Jews* [b] and Chriſtians [c]; in the *Arabic* verſion, it is called the firſt book of *Ezra* the prieſt, ſkilful in the law; and that he was a prieſt, is clear, ſince he was the ſon of *Seraiah* the high-prieſt, who was ſlain by *Nebuchadnezzar*, and the younger brother of *Joſedeck*, who ſucceeded his father as high-prieſt, and uncle to *Joſhua* that ſucceeded him; and he was alſo a ready ſcribe in the law of *Moſes*, ſee ch. vii. 1, 6, 10, 11, 12. That *Ezra* was the writer of this book, is believed by the *Jews* [d], and by the generality of Chriſtians; only *Huetius* [e] thinks, that the ſix firſt chapters were written by another hand, but his reaſons are not ſatisfactory; and it has been univerſally received as canonical by all; it agrees with the prophecies of *Haggai* and *Zechariah*, and ſerves to illuſtrate them; it is of uſe for the continuation of the ſacred hiſtory, to point at the fulfilment of prophecies concerning the return of the *Jews* from captivity, and the rebuilding of the temple; and to give us an account of the ſtate of the church in thoſe times, the troubles and difficulties it met with, and what care was taken to keep the tribes and families diſtinct, that it might be known from whom the Meſſiah ſprung; this book contains an hiſtory of 70 years, according to the calculation of biſhop *Uſher* [f], from A. M. 3468, to A. M. 3538.

CHAP. I.

THIS chapter informs us of the proclamation of *Cyrus* king of *Perſia*, for the *Jews* to return to their own country, and rebuild their temple, ℣. 1—4. and that upon it, the chief of them roſe up for that purpoſe, whoſe hands were ſtrengthened and ſupplied by thoſe about them, ℣. 5, 6. and particularly by *Cyrus*, who gave orders that the veſſels belonging to the temple ſhould be delired to them, ℣. 7—11.

℣. 1. *Now in the firſt year of Cyrus king of Perſia*, &c.] Not in the firſt of his reign over *Perſia*, for he had been many years king over that, and now had all the kingdoms of the earth given him, ℣. 2. but over *Babylon*, and the dominions belonging to it, which commenced with *Darius* upon the taking of *Babylon*; he reigned in all 30 years, as *Cicero* [g] from a *Perſian* writer relates; or 29, according to *Herodotus* [h]; but in what year this was, is not certain; *Africanus* [i] has proved, from various hiſtorians, that it was the firſt year of the 55th Olympiad, perhaps about the 20th of *Cyrus*'s *Perſian* government [k]; ſee the note on *Dan.* x. 1. *that the word of the Lord, by the mouth of Jeremiah, might be fulfilled*; which foretold that the *Jews* ſhould return from their captivity at the end of 70 years, which fell on the firſt of *Cyrus*, reckoning from the 4th of *Jehoiakim*, and the firſt of *Nebuchadnezzar*, ſee *Jer.* xxv. 1, 11, 12. and xxix. 10. *the Lord ſtirred up the ſpirit of Cyrus king of Perſia*; who has the hearts of all men in his hands, and even of the kings of the earth, and can turn them as he pleaſes; he wrought upon him, put it into his heart, enlightened his mind, ſhewed him what was right, and his duty to do, and preſſed him to the performance of it; ſo that he could not be eaſy until he had done it, and he was made thoroughly willing, and even eager to do it: *that he made a proclamation throughout all his kingdom, and* put it *alſo in writing*; gave it in writing to his heralds to read and proclaim throughout all his dominions: *ſaying*; as follows.

℣. 2. *Thus ſaith Cyrus king of Perſia*, &c.] Of whom, and this edict of his, *Iſaiah* propheſied 200 years before he was born, *Iſ.* xliv. 28. *the Lord God of heaven hath given me all the kingdoms of the earth*;

[a] Origen apud Euſeb. Hiſt. Eccl. l. 6. c. 25. Hieron. Opera, tom. 3. Epiſt. ad Paulin. fol. 6. B. & ad Domnion. & Rogat. fol. 7. G. [b] Seder Olam Zuta, p. 108. [c] Lactant. Inſtitut. l. 4. c. 11. [d] T. Bab. Bava Bathra, fol. 15. 1. [e] Demonſtr. Evangel. prop. 4. p. 208, 209. [f] Annal. Vet. Teſt. p. 146, 193. [g] De Divinatione, l. 1. [h] Clio, ſive, l. 1. c. 214. [i] Apud Euſeb. Præpar. Evangel. l. 10. c. 10. p. 488. [k] Nic. Abrami Pharus, p. 303.

earth; many he had conquered before he took *Babylon*, and then the whole *Babylonian* monarchy fell into his hands. *Herodotus* [l] says, he ruled over all *Asia*; *Xenophon* [m] reckons up many nations that were under his government, *Medes* and *Hyrcanians*, *Syrians*, *Assyrians*, *Arabians*, *Cappadocians*, both the *Phrygians*, *Carians*, *Phœnicians*, *Babylonians*, *Bactrians*, *Indians*, *Cilicians*, *Sacæ* or *Scythians*, *Paphlagonians*, *Megadinians*, and many other nations, the *Greeks* inhabiting *Asia*, and the *Cyprians*, and *Egyptians*; and elsewhere he says [n], the borders of his kingdom were, to the east the *Red-sea*, to the north the *Euxine Pontus*, to the west *Cyprus* and *Egypt*, and to the south *Ethiopia*. And the possession of these kingdoms *Cyrus* ascribes, not to his own martial courage and skill, but to the providence and disposal of the God of heaven, which he seems to have had some notion of: *and he hath charged me to build him an house at Jerusalem, which* is *in Judah*; in the prophecy of *Isaiah*, which, according to *Josephus* [o], he had seen and read, and believed it to be a charge upon him, and a command unto him to rebuild the temple at *Jerusalem*; however, to give leave for the rebuilding of it, and to encourage to it, and assist in it; an *Arabic* writer says [p], that *Cyrus* married a sister of *Zerubbabel*, and that it was at her request that the *Jews* had leave to return; which is merely fabulous.

ver. 3. *Who* is there *among you of all his people*, &c.] The people of God, the *Israelites*, as well of the 10 tribes, as of the two of *Judah* and *Benjamin*; for this edict was published throughout all his dominions, where were the one as well as the other: *his God be with him*; to incline his heart to go, to protect him in his journey, and succeed and prosper him in what he goes about: *and let him go up to Jerusalem, which* is *in Judah, and build the house of the Lord God of Israel, he* is *the God*; the one only living and true God: *which* is *in Jerusalem*; who has been in former times, and is to be worshipped there; though *Aben Ezra* says, this is to be connected with *the house of the Lord*; as if the sense was, to build the house, that was in *Jerusalem*, or to be built there; and so our version connects them, putting those words into a parenthesis, *he is God*; but this is contrary to the accents.

ver. 4. *And whosoever remaineth in any place where he sojourneth*, &c.] Is left behind, and can't go up thro' poverty, not having a sufficiency to bear his charges in his journey to *Jerusalem: let the men of his place help him with silver, and with gold, and with goods, and with beasts*; with money to bear the expences of his journey, with goods to furnish his house, or trade with, when he came to *Judea*, and with cattle to carry him, and his goods, and to till the ground with, when he came thither; and the men exhorted to this are either the *Gentiles* that dwelt in the cities where these poor *Jews* were, or the richer *Jews*, who chose as yet not to go up until they saw how things would succeed; and are therefore called upon to assist their brethren who had a will, but not ability: *besides the will-offering for the house of God that* is *in Jerusalem*; which they freely gave, and sent by them for the rebuilding of the temple.

ver. 5. *Then rose up the chief of the fathers of Judah and Benjamin*, &c.] Princes of these tribes, and heads of families in them, and of some other tribes too, though chiefly of these, as appears from 1 *Chron.* ix. 3. *and the priests and the Levites*; whose presence was necessary both to direct in the building of the temple, and to animate to it, and to set the vessels in their proper places; and particularly to assist in the setting up of the altar, and to offer sacrifices on it, which was the first thing done when come to *Jerusalem*, ch. iii. 2, 3. *with all* them *whose spirit God raised to go up, to build the house of the Lord which is in Jerusalem*; God who *works* in men *both to will and to do*, wrought powerfully by his Spirit on their hearts, inclined their minds, and made them willing to go up, and set about this work; and such a divine, powerful, and efficacious operation upon them, was necessary to engage them in it, since the embarassments, difficulties, discouragements and objections were many: some of them were well settled, and had contracted a pleasing acquaintance with many of their neighbours, and indeed to most of them it was their native place; and as for *Judea* and *Jerusalem*, they knew nothing of, but what their fathers had told them; the way to it unknown, long and dangerous, at least fatiguing and troublesome to their wives and children; and *Judea* and *Jerusalem* desolate and in ruins, and in the hands of enemies, from whom they had reason to expect trouble.

ver. 6. *And all they that* were *about them*, &c.] Their neighbours, the *Chaldeans: strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things*; which they either did of themselves at their own motion, or by the direction and example of *Cyrus*, *ver.* 4. and perhaps many of them to ingratiate themselves into the favour of their new monarch: *besides all that* was *willingly offered*: by the rich *Jews*, who thought fit, at least for the present, to remain in *Babylon*.

ver. 7. *And Cyrus brought forth the vessels of the house of the Lord*, &c.] Or ordered them to be brought forth: *which Nebuchadnezzar had brought forth out of Jerusalem*; out of the temple there, when he took it and burnt it: *and had put them in the house of his gods*; in the temple of *Belus* at *Babylon*, see 2 *Chron.* xxxvi. 7. *Dan.* i. 2. and v. 2, 3. by which means they were providentially preserved.

ver. 8. *Even these did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer*, &c.] Or *Mithridates*, a name common with the *Persians*, from their god *Mithras*, the sun they worshipped: *and numbered them unto Sheshbazzar prince of Judah*; delivered them by tale to him; who, according to the *Jewish Rabbins*, as *Jarchi* says, was *Daniel*, who was so called, because he stood in six tribulations; but it does not appear that *Daniel* went up to *Jerusalem* with the captivity, as this man did, but remained at *Babylon*; rather, with *Aben Ezra*, it is best by him to understand *Zerubbabel*, who did go up, and was the prince of *Judah*; and *Cyrus* in his letter [q] to the governors of *Syria*, expressly says, that he delivered the vessels to *Zerubbabel*, the prince of the *Jews*. He had two names, *Sheshbazzar*, which signifies he rejoiced in tribulation, and *Zerubbabel*, which signifies either the seed of *Babylon*, being born there, or dispersed, or a stranger there, as others.

ver. 9. *And this* is *the number of them*, &c.] Of the vessels delivered, as follows: 30 *chargers of gold*, 1000 *chargers of silver*; these, according to *Ben Melech*, were vessels in which water was put to wash

[l] Clio, sive, l. 1. c. 130. So Sallust, Bell. Catalin. p. 2. [m] Cyropædia, l. 1. in principio. [n] L. 8. c. 48. [o] Antiq. l. 11. c. 1. §. 1, 2. [p] Abulpharag. Hist. Dynast. dyn. 5. p. 82. [q] Apud Joseph. Antiq. l. 11. c. 1. §. 3.

wash hands in; but rather they were, as *Aben Ezra* observes from the *Jerusalem Talmud*[r], vessels in which they gathered the blood of lambs and bullocks slain for sacrifices: 29 *knives*; which because the handles of them were of gold or silver, were valuable, and might be very large knives, and what the priests used in slaying and cutting up the sacrifices.

℣. 10. *Thirty basons of gold*, &c.] Cups or dishes with covers, as the word seems to signify; but, according to *Jarchi* and *Aben Ezra*, they were vessels in which the blood of sacrifices was received, and out of which it was sprinkled on the altar: *silver basons of a second sort* 410; perhaps lesser than the other, however not so valuable, being of silver; in the *apocryphal Ezra*, ch. ii. 13. the number is 2410; and in the letter of *Cyrus*, before referred to, it is 2400: *and other vessels* 1000; which are not particularly mentioned; *Junius* and *Tremellius* render the words, *other vessels by thousands*, there being near 3000 that are not described.

℣. 11. *All the vessels of gold, and of silver, were* 5400, &c.] Those that are mentioned make no more than 2499, which *Aben Ezra* thinks were the larger vessels; but this general sum takes in great and small, as in 2 *Chron.* xxxvi. 18. in the letter of *Cyrus*, before mentioned, these vessels are more particularly described, and their several numbers given, which together amount to the exact number in the text 5400; the *apochryphal Ezra* makes them 5469: *all* these *did Sheshbazzar bring up with* them of *the captivity, that were brought up from Babylon unto Jerusalem*; of whom there is a large and particular account in the following chapter.

CHAP. II.

THIS chapter contains a list of those that went up from *Babylon* to *Jerusalem*, of their leaders, their chief men, princes and priests, ℣. 1, 2. of the people described by their families, towns and cities, and number of persons, ℣. 3—35. of the priests, *Levites*, and *Nethinim*, ℣. 36—58. and of those that could not make out their genealogy, people and priests, ℣. 59—63. and then the sum total of the whole congregation is given, ℣. 64. besides men and maid-servants, singing men and women, and cattle of divers sorts, ℣. 65—67. and the chapter is closed with an account of the free-will-offerings of the principal men towards the building of the temple, and of the settlement of the people in their respective cities, ℣. 68, 69, 70.

℣. 1. *Now these* are *the children of the province*, &c.] Either of the province of *Babylon*, as *Aben Ezra*, where they were either born, or had dwelt for many years; or else rather, according to *Jarchi*, of the province of *Judea*, as it is called, ch. v. 8. once a flourishing kingdom, but reduced to a province of the *Babylonian* monarchy, now in the hands of the *Medes* and *Persians*, of which province they and their fathers originally were: *that went out of the captivity, of those which had been carried away, whom Nebuchadnezzar king of Babylon had carried away unto Babylon*; who either in person, or in their parents, were carried captive by him, and who were the tribes of *Judah* and *Benjamin*; and they are only mentioned, because they were the principal that returned, though there were some of the other tribes that also came up with them: *and came again unto Jerusalem and Judah, every one unto his city*; that he dwelt in before, or was now assigned to him by lot, see *Neh.* xi. 1, &c.

℣. 2. *Which came with Zerubbabel*, &c.] The head of them, the prince of *Judah*; and the chief that came with him, are the 10 following; *Jeshua*, *Nehemiah*, *Seraiah*, *Reelaiah*, *Mordecai*, *Bilshan*, *Mispar*, *Bigvai*, *Rehum*, *Baanah*; the first of these *Jeshua*, was *Joshua* the high-priest, the son of *Josedeck*, *Hagg.* i. 1. Dr. *Lightfoot*[s] thinks, that *Nehemiah* is the same, whose name the following book bears; and that *Mordecai* is he who was uncle to *Esther*, so *Aben Ezra*; but if so, they must both return again; for that *Nehemiah* came to *Jerusalem* in the 20th year of *Artaxerxes*, *Neh.* i. 1. and that *Mordecai* brought up his niece in the city of *Shushan*, in the times of *Ahasuerus*, is certain; and this with respect to both, is denied by others[t], who take them to be different men of the same name; and the same writer is of opinion, that *Seraiah*, and who is called *Azariah*, *Neh.* vii. 7. is the same with *Ezra*, who therefore must, and did return, since he went up to *Jerusalem* in the 7th year of *Artaxerxes*, ch. vii. 1, 7, 8. as for the others, we know nothing more of them than their names: *the number of the men of the people of Israel*; either of the principal of them before named, or of the common people, which next follows.

℣. 3. *The children of Parosh*, 2172.] From hence, to the end of ℣. 35. a list is given of the captives that returned, described by the families they were of, their ancestors from whence they sprung, or the towns and cities to which they originally belonged, and by their numbers; otherwise nothing more of them is known.

℣. 36. *The priests*, &c.] An account of them is given in this, and the three following verses, and only four families are mentioned, those of *Jedaiah*, *Immer*, *Pashur*, and *Harim*, and the number of them amounted to 4289; these, according to the *Jews*, were heads of four courses, which were all that returned from *Babylon*[u].

℣. 40. *The Levites*, &c.] Singers and porters, who are reckoned in this, and the two following verses, whose numbers were no more than 341; whereas in the times of *David*, they were 38,000, 1 *Chron.* xxiii. 3.

℣. 43. *The Nethinims*, &c.] Supposed by *Aben Ezra* and *Jarchi* to be the *Gibeonites*, who were *given* by *Joshua*, as the word *Nethinim* signifies, to the congregation, to be hewers of wood and drawers of water; but rather were those that were given by *David* to assist the *Levites*; of these is an account from hence to the end of ℣. 58, together with those who descended from *Solomon*'s servants, who seem to be the remains of the *Canaanites* in the land, whom *Solomon* made bond-servants of, 1 *Kings* ix. 20, 21. 2 *Chron.* ii. 17. who, and their posterity, became proselytes; or those sprung from men that were domestic servants of *Solomon*'s, and valued themselves on that account; the number of the

[r] T. Hierof. Yoma, fol. 41. 1: Rainold. de libr. Apocryph. Prælect. 111, 117, 148.
[s] Works, vol. 1. p. 137. So Broughton, Works, p. 258.
[t] Vid.
[u] T. Hierof. Taaniotk, fol. 68. 1.

the *Nethinim*, and these together, were three hundred ninety and two.

℣. 59. *And these were they that went up from Tel-melah, Tel-harsa*, &c.] Places in the land of *Babylon*, see *Is.* xxxvii. 12. *Ezek.* iii. 15. *Cherub, Addan*, and *Immer*, *but they could not shew their father's house, and their seed, whether they* were *of Israel*; these were such that professed the *Jewish* religion, and went for *Jews* in *Babylon*, but could not trace their pedigree, and tell what family they were of, who their ancestors, and where they had lived in *Judea*; they had lost their genealogical tables, if they ever had any, and could not make it out, whether their parents were *Israelites*, or proselyted *Gentiles*; or they were such who had been exposed, and taken out of the streets, and their parents unknown.

℣. 60. *The children of Delaiah, Tobiah*, and *Nekoda*, 652.] These, though their immediate parents, were known, yet by their being mentioned here, it seems as if they could not carry their genealogy farther, and make it clearly appear what was the house of their fathers, or what their family.

℣. 61. *And of the children of the priests*, &c.] Who could not make out their pedigree, for those that could are mentioned before: *the children of Habaiah, the children of Koz, the children of Barzillai*; how the latter came by this name, follows: *which took a wife of the daughters of Barzillai the Gileadite, and was called after their name*; this man married a woman that descended from the famous *Barzillai* the *Gileadite*, in the times of *David*; and the priesthood being in disuse, and mean, and despicable in *Babylon*, he chose to take the name of his wife's family, and pass for a descendant from that, and perhaps destroyed, or at least neglected to take care of the genealogy of his own family.

℣. 62. *These sought their register* among *those that were reckoned by genealogy*, &c.] To find their names written and registered there; for the *Jews* kept public registers of their priests, their descent, marriages, and offspring, that it might be known who were fit, and who not, to officiate as such: *but they were not found*; their names were not there, nor any account taken of them: *therefore were they, as polluted, put from the priesthood*; were not suffered to attend at the altar, and offer sacrifice, and enjoy the privileges belonging to that office.

℣. 63. *And the Tirshatha said unto them*, &c.] By whom *Jarchi* understands *Nehemiah*, and observes, that their *Rabbins* say, he was so called, because the wise men allowed him to drink the wine of the *Gentiles*, he being cup-bearer to the king; but *Aben Ezra*, with greater probability, takes it to be a name of honour and grandeur in the *Chaldee* language, as a prince or governor; and no doubt *Zerubbabel* is meant, the prince of the *Jews*, the same with *Sheshbazzar*, ch. i. 8. according to *Gussetius* [w], this office was the same with that of the king's commissary in a province, delegated to carry his orders, make them known, and see them put in execution; and that this name *Tirshatha*, is the same with *Tithraustes* in *Ælian* [x]; but that seems to be not the title of an office, but the personal name of a man that was a chiliarch: *that they should not eat of the most holy things*; as of the shew-bread, and those parts of the sin-offerings, and of the peace-offerings and meat-offerings, which belonged to the priests, which the governor forbid these to eat of, who were rejected from the priesthood: *till there stood up a priest with Urim and Thummim*; as yet there was not any priest that had them; they were not to be found at the return from *Babylon*; the governor might hope they would be found, and a priest appear clothed with them, when it might be enquired of the Lord by them, whether such priests, before described, might eat of the holy things or no; but since the *Jews* [y] acknowledge, that these were one of the five things wanting in the second temple; it is all one, as the *Talmudists* [z] express it, as if it had been said, until the dead rise, or the Messiah comes; and who is come, the true high-priest, and with whom are the true *Urim* and *Thummim*, lights and perfections to the highest degree, being full of grace and truth; of the *Urim* and *Thummim*, see the note on *Exod.* xxviii. 30.

℣. 64. *The whole congregation together*, was 42,360.] But the sums before given make no more, with *Zerubbabel*, and the 10 principal men, than 29,829, so that there are more than 12,000 wanting; wherefore in answer to the question, where are the 12,000? the *Jews* say in their chronology [a], these are they of the other tribes, who set up the altar on its bases, and gave money to the masons, *&c.* ch. iii. 1, 3, 7. this was a much larger number than were carried captive; see 2 *Kings* xxiv. 14, 15. *Jer.* lii. 28, 29, 30. but not to be compared with the number that came out of *Egypt*, *Exod.* xii. 37. An *Arabic* writer [b] makes them 50,000, but wrongly.

℣. 65. *Besides their servants and their maids, of whom* there were 7337, &c.] This shows, that the greater part of those that returned were of the poorer sort, since there were so few servants that belonged unto them; these came not into the above account: *and* there were *among them* 200 *singing men, and singing women*; among the servants, who were kept by persons of figure for their pleasure and recreation; see *Eccl.* ii. 8. for that these were such as were employed in sacred service, is not so clear, especially the latter, though some conclude it from 1 *Chron.* xxv. 5, 6. but rather they were such as were employed at marriages, festivals, and funerals; though *Jarchi* thinks they were employed by the returning captives, to make them chearful as they travelled along, see *Is.* lv. 12.

℣. 66, 67. *Their horses* were 736, *their mules* 245, *their camels* 435, *their asses* 6720.] So that the far greatest part of them must walk on foot, since these can be thought to be little more than sufficient to carry their goods or baggage; some copies of the *Vulgate Latin* read 636 horses [c].

℣. 68. *And* some *of the chief of the fathers, when they came to the house of the Lord that* is *at Jerusalem*, &c.] That is, when they came to the place where it formerly stood, and where were still the ruins of it: *offered freely for the house of God, to set it up in its place*; to rebuild it upon the spot where it formerly stood; this they did besides the free-will-offerings they brought with them from *Babylon*.

℣. 69. *They gave after their ability unto the treasure of the work*, 61,000 *drams of gold*, &c.] These *Darcemons* or *Darics* were a *Persian* coin; one of which,

[w] Ebr. Comment. p. 809. [x] Var. Hist. l. 1. c. 21. Vid. Corn. Nep. vit. Conon. l. 9. c. 3. [y] T. Bab. Yoma, fol. 21. 2. [z] T. Bab. Sotah, fol. 48. 2. & Gloss. in Kiddushin, fol. 60. 2. [a] Seder Olam Rabba, c. 29. p. 86. [b] Abulpharag. Hist. Dynast. dyn. 5. p. 82. [c] Ed. of Sixtus V. and the Lovain in James's Contrariety of Popish bibles, p. 295.

which, according to *Brerewood* [k], was of the value of fifteen ſhillings of our money, and ſo this quantity of them amounted to 45,750 pounds; but according to biſhop *Cumberland* [l] they were of the value of twenty ſhillings and four pence of our money, and ſo came to upwards of 61,000 pounds; theſe every one, according to his ability, put into the common ſtock or treaſury for the work of building the temple; the *Vulgate Latin* [m] reads 40,000: *and* 5000 *pound of ſilver*; and an *Hebrew mina*, or pound, being of our money ſeven pounds, ten ſhillings, according to *Brerewood* [n], amounted to 31,250 pounds; but others [o] reckoning a dram of gold at 10 ſhillings, and a mina or pound of ſilver at 9 pounds, make the whole to amount only to 75,500 pounds of our money: *and* 100 *prieſts garments*; which as they were laid up among treaſures, ſo were neceſſary for the ſervice of the temple.

℣. 70. *So the prieſts and the Levites, and ſome of the people, and the ſingers, and the Nethinim, dwelt in their cities*, &c.] Which were aſſigned to them out of the ſeveral tribes, and in which they or their forefathers had dwelt before the captivity: *and all Iſrael in their cities*; as thoſe of the tribes of *Judah* and *Benjamin*, ſo of the other ten, as many as returned and joined thoſe who were left in the land.

CHAP. III.

THIS chapter relates how that the people of *Iſrael* returned from captivity, gathered to *Jeruſalem*, and ſet up the altar, where ſacrifices were offered, ℣. 1, 2, 3. and kept the feaſt of tabernacles, and offered the ſacrifices of that, beſides the daily ſacrifice, and of other feſtivals; and contributed to the workmen that prepared for the building of the temple, ℣. 4—7. and began it by laying the foundation of it; which to ſome was matter of joy, to others of grief, on different accounts, ℣. 8—13.

℣. 1. *And when the ſeventh month was come*, &c.] The month *Tiſri*, which anſwers to part of *September* and *October*; or when it *was approaching* [p], for before it was actually come ſome following things were done, the people met, and an altar was built; for on the firſt day of it ſacrifices were offered, ℣. 6. *and the children of Iſrael* were *in the cities*; their reſpective cities, ſettling their domeſtic affairs: *the people gathered themſelves together as one man to Jeruſalem*; the thing was univerſal, and done with as much diſpatch, as if only one man was concerned; and it ſeems to denote as if they were under a divine impulſe, and came together, without any conſultation, or knowledge of each other's deſigns, and without ſummons.

℣. 2. *Then ſtood up Jeſhua the ſon of Jozadak*, &c.] Who was the high-prieſt, and the proper perſon to give the lead in the following work: *and his brethren the prieſts*; the common prieſts, very fit to join him, and aſſiſt him in it: *and Zerubbabel, the ſon of Shealtiel*; the prince and governor of *Judah*, whoſe preſence was neceſſary to give countenance to the work, and animate to it: *and his brethren*; the princes and heads of the people, particularly thoſe mentioned ch. ii. 2. *and builded the altar of the God of Iſrael*; the altar of burnt-offering, gave orders for the building of it, and directions about it: *to offer burnt-offerings thereon, as it is written in the law of Moſes the man of God*; or prophet of God, as the *Syriac* verſion; ſee *Lev.* i. 1—17.

℣. 3. *And they ſet the altar upon his baſes*, &c.] Which might remain of the old altar; or the meaning is, that it was fixed and ſettled on the ſame ſpot where it ſtood before: *for fear* was *upon them, becauſe of the people of thoſe countries*; and therefore they haſtened to erect an altar, and offer ſacrifices to the Lord, in hope that he would appear for them, and help them againſt their enemies; or rather, as ſome render the words [q], *tho' fear was upon them*, &c. yet they were not deterred from the work, worſhip, and ſervice of God: *and they offered burnt-offerings unto the Lord*, even *burnt-offerings, morning and evening*; the daily ſacrifice, as directed to *Exod.* xxix. 38, 39.

℣. 4. *They kept alſo the feaſt of tabernacles, as it is written*, &c.] According to the rules preſcribed for the obſervation of it in *Lev.* xxiii. 34—42. this began on the 15th day of the ſeventh month: *and offered the daily burnt-offerings by number, according to the cuſtom, as the duty of every day required*; for on all the eight days of the feaſt, there was a certain number of ſacrifices fixed for every day; and exactly according to the law concerning them did they offer them at this time; ſee *Numb.* xxix. 12——38.

℣. 5. *And afterwards* offered *the continual burnt-offering*, &c.] Not after the feaſt of tabernacles, as if they then began to offer the daily ſacrifice; for that they did as ſoon as the altar was ſet up, and on the firſt day of the month, ℣. 3, 6. rather the ſenſe is, that after the daily burnt-offering of the morning, they offered the other ſacrifices peculiar to the ſeveral days of the feaſt of tabernacles; they never neglected that, yea always began with it; all the reſt were after it, and ſo on other feſtivals: *both of the new moons, and of all the ſet feaſts of the Lord that* were *conſecrated*; to the ſervice of the Lord, and the honour of his name, as every firſt day of the month, and every other appointed feſtival, they offered the ſacrifices appropriate to each; but not to the neglect of that ſacrifice, and always after it: *and of every one that willingly offered a free-will offering unto the Lord*; theſe they were careful alſo to offer in their proper time

℣. 6. *From the firſt of the ſeventh month began they to offer burnt-offerings unto the Lord*, &c.] And which day was not only a new moon, but a grand feſtival, the feaſt of blowing of trumpets, *Lev.* xxiii. 24, 25. and no doubt but they obſerved the 10th day of this month, with all the rites of it, which was the day of atonement, *Lev.* xxiii. 27—32. *but the foundation of the temple of the Lord was not yet laid*; they began firſt with ſacrifices, that having thereby given thanks to God for their return to their own land, and for all the benefits they

[k] De pret. & ponder. vet. num. ch. iii. v.
[l] Scripture-Weights & Meaſures, ch. 4. p. 115.
[m] Sixtus V. Lovains & MSS. in James ut ſupra.
[n] Ut ſupra, c. iv. v.
[o] Univerſal Hiſtory, Vol. 10. p. 183. marg.
[p] יקרב cum appropinquaret, Piſcator.
[q] כי quamvis, Junius & Tremellius, Piſcator, Patrick.

they enjoyed; and made atonement for their ſins in a typical way, they might be the more prepared and fit for the work of building the temple; or, *tho' the foundation* of it was not laid [z], yet they offered the above ſacrifices.

℣. 7. *They gave money alſo to the maſons, and to the carpenters*, &c.] To buy ſtone and timber with for the building of the temple: *and meat and drink and oil unto them of Zidon, and to them of Tyre*; which were more agreeable to them than money, becauſe there was not plenty of ſuch things in their country, as in the land of *Iſrael: to bring cedar-trees from Lebanon to the ſea of Joppa*; as they did at the firſt building of the temple by *Solomon*; they cut down cedars at *Lebanon*, which belonged to them, and ſent them by ſea to *Joppa*, the neareſt ſea-port to *Jeruſalem*, about 40 miles from it; ſee 2 *Chron.* ii. 16. *according to the grant that they had of Cyrus king of Perſia*; for *Tyre* and *Zidon* being under his dominion as well as *Judea*, he not only gave leave to the *Jews* to get cedar-wood from *Lebanon*, but gave orders to the *Zidonians* and *Tyrians* to furniſh them with it, paying a valuable conſideration for it; and ſo ſome [a] render the word, *according to the commandment of Cyrus*.

℣. 8. *Now in the ſecond year of their coming unto the houſe of God at Jeruſalem*, &c.] The place where it formerly ſtood; the *Jews* ſeem to have ſet out from *Babylon*, in the ſpring of the preceding year, as it was now of this; which to *Jeruſalem* was a journey of about four months, as *Ezra* performed it, ch. vii. 9. but might take up longer time for ſuch a body of people to do it in, being larger than that with him; wherefore after they had viſited their reſpective cities, and ſettled their affairs there, they came to *Jeruſalem* on the 7th month, or *September*, and kept the feaſt of *Tabernacles*, and then they returned to their cities again, the winter ſeaſon being an improper time to begin the building of the temple; having given money to workmen to purchaſe materials with, and no doubt left a ſufficient number to clear away the rubbiſh, and get things ready by the returning ſpring to ſet about the work: *in the ſecond month*; the month *Ijar*, as *Jarchi* obſerves, anſwering to part of *April* and *May*, having, as may be ſuppoſed, kept the paſſover the month before: *began Zerubbabel, the ſon of Shealtiel, and Jeſhua the ſon of Jozadak*; the prince, and the high prieſt: *and the remnant of their brethren, the prieſts and Levites, and all they that were come out of the captivity unto Jeruſalem*; whoſe names and numbers are given in the preceding chapter: *and appointed the Levites from 20 years old and upwards, to ſet forward the work of the houſe of the Lord*; to put men to work upon it, and direct them what to do, and urge them to attend cloſely to it; ever ſince *David*'s time the *Levites* were employed at 20 years of age, when before not till 30, or 25; ſee 1 *Chron.* xxiii. 24.

℣. 9. *Then ſtood Jeſhua*, with *his ſons*, &c.] Not *Jeſhua* the high-prieſt before-mentioned, but *Jeſhua* the *Levite*, ch. ii. 40. *and his brethren, Kadmiel and his ſons, the ſons of Judah together*; the ſame with *Hodaviah*, ch. ii. 40. *to ſet forward the workmen in the houſe of God*; to give them orders to begin and lay the foundation, and haſten and animate them to it: *the ſons of Henadad* with *their ſons and their brethren the Levites*; two of this man's ſons are mentioned in *Neh.* iii. 18, 24. and x. 9.

℣. 10. *And when the builders laid the foundation of the temple of the Lord*, &c.] The maſons, whoſe work it was, ℣. 7. *they ſet the prieſts in their apparel with trumpets*; theſe were ſet in a proper place by the prince and the high-prieſt, in their prieſtly garments, with trumpets in their hands to blow with, as the foundation was laying: *and the Levites the ſons of Aſaph, with cymbals to praiſe the Lord, after the ordinance of David king of Iſrael*; theſe were inſtruments of braſs, and made a tinkling ſound, and were by the order of *David*; and the perſons that made uſe of them; and the ſongs of praiſe they were played upon unto; all by his appointment, as well as harps and pſalteries, which might now be uſed, though not expreſſed; ſee 1 *Chron.* xv. 16. and xxv. 1. So the *Meſſenians*, when the walls of their city were raiſed by *Epaminondas*, and their houſes and temples erected, attended it with ſacrifices and prayer, and with piping and ſinging [b].

℣. 11. *And they ſang together by courſe*, &c.] They ſang by turns in reſponſes, and anſwered one another, as the word ſignifies; when one company had performed their part, another took theirs: *in praiſing and giving thanks to the Lord*; for returning them to their own land, and giving them opportunity, ability, and will, to ſet about the rebuilding of the temple of the Lord, and reſtoring the pure worſhip of God: *becauſe* he *is good, for his mercy endureth for ever towards Iſrael*; which words are often repeated in *Pſ.* cxxxvi. and which might be the pſalm the *Levites* now ſung by reſponſes: *and all the people ſhouted with a great ſhout when they praiſed the Lord*; to expreſs their joy, in the beſt manner they could, on this ſolemn occaſion: *becauſe the foundation of the houſe of the Lord was laid*; which gave them hope the temple in due time would be rebuilt, and the ſervice of it reſtored; ſee *Job* xxxviii. 6, 7.

℣. 12. *But many of the prieſts and Levites, and chief of the fathers, who were antient men*, &c.] Seventy or eighty years of age: *that had ſeen the firſt houſe*; the temple built by *Solomon*, as they very well might, ſince then it had been deſtroyed but 52 years; for the 70 years captivity are to be reckoned from the 4th of *Jehoiakim* when it began, and which was 18 years before the deſtruction of the temple; the beginning of the next clauſe, *when in the foundation*, according to the *Hebrew* accents, is to be connected with this, *that had ſeen the firſt houſe*; not when firſt founded, for that was 500 years ago, but *in its foundation*; they ſaw it ſtanding upon its foundation, in all its glory, and ſo the *Septuagint* verſion; and we may read on, when *this houſe* was *before their eyes, wept with a loud voice*; ſeeing what it was like to be by the foundation now laid, and was in their ſight as nothing in compariſon of the former; ſee *Hagg.* ii. 3. but *Aben Ezra* connects this clauſe as we do, *when the foundation of this houſe was laid*; not but that the dimenſions of this houſe ſtrictly taken were as large as the former; ſee ch. vi. 3, 4. but not the courts and appendages to it; beſides what might affect them, there was no likelihood of its being ſo richly decorated with gold and ſilver as the former temple, and many things would be wanting in it, as the *Urim* and *Thummim*, &c. *and many ſhouted aloud for joy*; of the younger ſort, who had never ſeen the grandeur of the firſt temple, and were highly delighted with the beginning of this, and the hope of ſeeing it finiſhed.

℣.

[z] Etſi, Michaelis. [a] כרשיון juxta præceptum, Vatablus; juxta quod præceperat, V. L. So Ben Melech.
[b] Pauſan. Meſſenica, ſive l. 4. p. 368.

℣. 13. *So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people*, &c.] That is, not clearly and distinctly, they were so mixed and confounded together, and made such a jarring and discord: *for the people shouted with a loud shout, and the noise was heard afar off*; the shouting being of young people, whose voice was strongest, and they the most numerous, the noise of shouting prevailed over the noise of weeping; and it was heard farther, and at a distance appeared more distinctly to be the noise of shouting, that of weeping not reaching so far; though *Jarchi* is of opinion, that the noise of weeping was heard farther than the noise of shouting, which is not likely.

CHAP. IV.

THE contents of this chapter are the offer the *Samaritans* made to the *Jews*, to assist them in building the temple, which having refused, they gave them all the trouble they could, ℣. 1—6. and a letter of theirs to *Artaxerxes*, king of *Persia*, full of accusations of them, ℣. 7—16. and the answer of *Artaxerxes* to it, giving orders to command the *Jews* to cease building the temple, ℣. 17——22. which orders were accordingly executed, and the work ceased till the 2d year of *Darius*, ℣. 23, 24.

℣. 1. *Now when the adversaries of Judah and Benjamin*, &c.] The *Samaritans*, as appears from ℣. 2, 10. *heard that the children of the captivity*; the *Jews*, who had been in captivity 70 years, and were just come out of it, and still were not quite free, but under the jurisdiction and controul of the king of *Persia*: *builded the temple unto the Lord God of Israel*; that they were going about it, and had laid the foundation of it, which might soon come to their ears, the distance not being very great. *Josephus* [c] says they heard the sound of the trumpets, and came to know the meaning of it.

℣. 2. *Then they came to Zerrubbabel, and the chief of the fathers*, &c.] These they addressed, as knowing that if they could not prevail with them, they could never succeed in their design; and these were no doubt the principal of the *Samaritans* that applied: *and said unto them, let us build with you*; that is, the temple, they proposed to join with them, and assist them in it; which proposal at first sight might seem very agreeable and welcome, and would have been so had they been sincere, but they were not; they hoped by getting among them, to have sown discord among them, and disunited them; and so by these or other means to have retarded the building; or if it went forward, that they might have a claim to it as theirs, at least as to set up their own idols in a part of it; the reasons they gave follow: *for we seek your God as ye do*; which was false, for they did not worship him alone, but with idols, nor in the same manner as the *Jews* did: *and we do sacrifice unto him*; but even that could not recommend them to the *Jews*, since they ought not to sacrifice even to the Lord himself, but at *Jerusalem*: there is a various reading here; the textual reading is, *we do not sacrifice*; that is, to idols; the marginal reading is, *we sacrifice to him*, which we follow; *Aben Ezra* takes in both, perhaps most rightly: *we do not sacrifice* to any other, *but to him*; which was also false: *since the days of Esarhaddon, king of Assur, who brought us up hither*; to *Samaria*, from *Babylon*, and other places; see 2 *Kings* xvii. 24.

℣. 3. *But Zerubbabel, and Jeshua, and the rest of the chief of the fathers, said unto them*, &c.] The prince and high-priest, and chief of the people: *you have nothing to do with us, to build an house to our God*; being neither of the same nation, nor of the same religion: *but we ourselves together will build to the Lord God of Israel*; we and we only, who are together as one man, united in one body of people, and in the same religious sentiments, being *Israelites*; we separately, without admitting strangers among us, will build a temple to the God of *Israel*: *as king Cyrus, the king of Persia, hath commanded us*; thereby letting them know that they acted by his authority, and the commission they had from him only concerned themselves, and not others.

℣. 4. *Then the people of the land weakened the hands of the people of Judah, and troubled them in building*;] By threatening them, or by dissuading the workmen from going on, by endeavouring to hinder their having materials from the *Tyrians* and *Zidonians*, or money out of the king's revenues to bear the expences as ordered; see ch. vi. 4.

℣. 5. *And hired counsellors against them, to frustrate their purpose*, &c.] Either to advise and persuade the king of *Persia*'s officers in those parts not to supply them with money, or to influence the great men at his court to get the edict revoked: and this they did *all the days of Cyrus, king of Persia*; who though the hearty friend and patron of the *Jews*, yet being engaged in wars abroad with the *Lydians* and *Scythians*, and leaving his son as vice-roy in his absence, who was no friend unto them, the work went on but slowly, attended with interruptions and discouragements: *even until the reign of Darius, king of Persia*; who was *Darius Hystaspis*, between whom and *Cyrus* were *Cambyses* the son of *Cyrus*, and *Smerdis* the impostor, who pretended to be *Smerdis*, the brother of *Cambyses*; a space of about 15 years.

℣. 6. *And in the reign of Ahasuerus, in the beginning of his reign*, &c.] According to *Jarchi*, this was *Ahasuerus* the husband of *Esther*; but, as most think [d], was *Cambyses*, the son and successor of *Cyrus*; so *Josephus* [e]; who was an enemy to the *Egyptians*; and fearing the *Jews* might take part with them, was no friend to them; their enemies therefore took the advantage of the death of *Cyrus*, and the first opportunity after *Cambyses* reigned in his own right: *and wrote they* unto him *an accusation against the inhabitants of Judah and Jerusalem*; full of hatred and enmity, spite and malice, charging them as a turbulent, disobedient, and rebellious people.

℣. 7. *And in the days of Artaxerxes*, &c.] The same with *Ahasuerus*, in the preceding verse; and who

[c] Antiqu. l. 11. c. 4. §. 3.
Vol. 5. p. 203. Prideaux, p. 175.
So Dr. Lightfoot, Works, Vol. 1. p. 139.

[d] Spanhem. Introduct. Chron. ad Hist. Eccl. p. 54. & Universal History,
[e] Ut supra, §. 4, 6. vid. R. David Ganz. Tzemach David, par. 2. fol. 8. 2.

who also is *Cambyses*, which is his name in heathen authors, *Artaxerxes* being a common name to the kings of *Persia*; though some [f] think this was *Smerdis*, the magician and impostor, who was between *Cambyses* and *Darius*; but as he reigned but seven months, it is not very likely that he should be wrote unto, and an answer received from him; besides he sent to every nation he ruled over [g], and so to the *Jews*, and proclaimed to them freedom from tribute and the militia for three years, to ingratiate himself to them: *wrote Bishlam, Mithredath, Tabeel, and the rest of their companions*; or his company; for *Jarchi* thinks only one person is meant; that *Mithredath Tabeel* is the name of one of the adversaries of *Judah*; and that *Bishlam* is an appellative, and signifies that he wrote in peace, or in a way of salutation and greeting; but they seem to be the names of governors in the cities of *Samaria* under the king of *Persia*; these wrote to *Artaxerxes, king of Persia*; instigated by the *Samaritans: and the writing of the letter* was *written in the Syrian tongue, and interpreted in the Syrian tongue*; or *Chaldee*, of which *Ezra* gives a copy in the *Chaldee* language; the meaning either is, that it was written both in *Syriac* letters and in the *Syriac* language; for sometimes words are written in one language and in the character of another, as the *Syriac* is sometimes written in *Hebrew* characters, and the *Hebrew* in *Roman*; or else there was a postscript added to this letter, explaining some things in it, which also was written in the same language: some take [h] the word *Nishtevan*, rendred *written*, to be the name of a province on the borders of the country beyond *Euphrates*, whose figure and characters were in high esteem, and fit to write in to kings; but the words and language were *Syrian*, and needed interpretation.

ver. 8. *Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort.*] This means the same letter as before; which, according to *Jarchi*, was sent in the name of *Mithredath Tabeel* and his company, was indited by *Rehum*, master of words or sense, and written by *Shimshai* the scribe, whom he makes to be a son of *Haman* [i]; but it was written rather in all their names.

ver. 9. *Then* wrote *Rehum the chancellor, and Shimshai the scribe, and the rest of their companions*, &c.] Who all signed the letter; namely, the governors of the following nations; *the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites*, and *the Elamites*; which were colonies from several parts of *Chaldea, Media*, and *Persia*, and were settled in the several cities of *Samaria*, as several of their names plainly shew, as from *Persia, Arech, Babylon, Shushan*, and *Elimais*; some account for them all, but with uncertainty; according to R. *Jose* [k], these were the *Samaritans* who first were sent out of five nations, to whom the king of *Assyria* added four more, which together make the nine here mentioned, see 2 *Kings* xvii. 24.

ver. 10. *And the rest of the nations whom the great and noble Asnapper brought over*, &c.] The river *Euphrates: and set in the cities of Samaria*; placed there in the room of the *Israelites* carried captive; this *Asnapper* was, according to *Jarchi* and others [l], *Senacherib*; but with *Grotius, Salmaneser*; rather he was *Esarhaddon*, the son of the former, and grandson of the latter; so Dr. *Prideaux* [m]; though he might be only some commander of the *Assyrian* monarch, who carried them over by his orders: *and the rest* that are *on this side the river*; the river *Euphrates: and at such a time*; which may respect the date of the letter, which, no doubt, was expressed, though not here given; or this, as some think, was the same with our *&c.* something following, unto king *Artaxerxes* greeting, or something like that; though *David de Pomis* [n] takes it to be the general name of the people beyond the river.

ver. 11. *This is the copy of the letter they sent unto him*, even *unto Artaxerxes the king*, &c.] Which *Ezra* brought with him from *Babylon*, and is contained in the five following verses: *thy servants the men on this side the river, and at such a time*; this was the inscription of the letter, or the beginning of it.

ver. 12. *Be it known unto the king*, &c.] The intent of this letter was, that it might be known to the king what follows: *that the Jews which came up from thee to us, are come unto Jerusalem*; this they observe partly out of contempt of the *Jews*, having been lately captive in *Babylon*, and partly to insinuate what ingratitude they were guilty of; that having got their liberty, and come to *Jerusalem*, they made use of it to the king's detriment: *building the rebellious and the bad city*; as they suggest it had been to kings, even his predecessors, in former times, ver. 15. *and have set up the walls* thereof, *and joined the foundations*; which was a falsehood; for the most they had done was setting up the walls of their houses in *Jerusalem*, and laying the foundation of the temple; as for the walls of the city, they had not as yet done any thing unto them.

ver. 13. *Be it known now unto the king*, &c.] And let it be seriously and thoroughly considered by him and his counsellors: *that if this city be builded, and its walls set up* again, then *will they not pay toll, tribute, and custom*; being able to defend themselves against the king's forces, sent to reduce them to their obedience; these three words take in all sorts of taxes and levies on persons, goods, and merchandize: *and* so *thou shalt endamage the revenue of the kings*; not only his own, but his successors; this they thought would be a very striking and powerful argument with him.

ver. 14. *Now because we have maintenance from* the king's *palace*, &c.] Have posts under the king, to which salaries were annexed, by which they were supported, and which they had from the king's exchequer; or *salt* [o], as in the original, some places of honour and trust formerly being paid in salt; hence, as *Pliny* [p] observes, such honours and rewards were called *salaries: and it was not meet for us to see the king's dishonour*; to see any thing done injurious to his crown and dignity, to his honour and revenues, when we are supported by him; this would be ungrateful as well as unjust: *therefore have we sent and certified the king*; of the truth of what is before related; and for the further confirmation of it, refer him to the antient records of the kingdom, as follows.

ver. 15.

[f] Prideaux's Connect. par. 1. p. 175. Authors of the Universal History, vol. 5. p. 199. 203. So Vitringa, Hypotypos. Hist. Sacr. p. 108. [g] Herodot. Thalia, sive, l. 3. c. 67. Justin. l. 1. c. 9. [h] Præfat. Arugas Habbosem apud Buxtorf. de liter. Heb. add. [i] So Midrash Esther, fol. 85. 3. [k] Pirke Eliezer, c. 38. [l] Kimchi Sepher Shoresh. fol. 166. 2. & Vajikra Rabba in ib. T. Bab. Sanhedrin, fol. 94. 1. [m] Connexion, &c, vol. 1. p. 30. [n] Tzemach David, fol. 63. 3. [o] מלח salem vel sale, Montanus, Vatablus, Michaelis. [p] Nat. Hist. l. 31. c. 7.

5

℣. 15. *That ſearch may be made in the book of the records of thy fathers*, &c] That is, his predeceſſors in the *Babylonian* monarchy; though, as the *Medes* and *Perſians* were included in that, and joined the *Babylonians* in their wars with others, and particularly with the *Jews*; the records of the *Medes* and *Perſians* might alſo be applied to: *ſo ſhalt thou find in the book of the records, and know, that this city* is *a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time*; againſt the king of *Babylon*, particularly in the times of *Jehoiakim* and *Zedekiah*: *for which cauſe was this city deſtroyed*; as it was by *Nebuchadnezzar*; ſee 2 *Kings* xxiv. 1. 20. and xxv. 1. 9.

℣ 16. *We certify the king, that if this city be builded* again, *and the walls thereof ſet up*, &c.] As it formerly was, and now attempted, as they ſuggeſt: *by this means thou ſhalt have no portion on this ſide the river*; the river *Euphrates*; intimating that the *Jews* would not only ſhake off his yoke, and refuſe to pay tribute themſelves, but would ſeize on all his dominions on that ſide the river, and annex them to their own.

℣. 17. Then *ſent the king an anſwer unto Rehum the chancellor, and* to *Shimſhai the ſcribe*, &c.] This affair, upon examination, being found to be of importance, the king of *Perſia* thought fit to ſend an anſwer to the above letter, which was doing them an honour, and gave them the power and authority they wiſhed to have: *and to the reſt of their companions that dwelt in Samaria*; in the kingdom, province, and cities of *Samaria: and unto the reſt beyond the river*; the river *Euphrates*, the reſt of the nations before-mentioned, ℣. 9, 10. *Peace, and at ſuch a time*; that is, all health and proſperity, &c.

℣. 18. *The letter which ye ſent unto us*, &c.] The plural number is uſed, being now become courtly for kings thus to ſpeak of themſelves: *hath been plainly read before me*; by ſuch that underſtood both the *Syrian* and *Perſian* languages; the letter was written in the *Syrian* language, and the king being a *Perſian*, it was neceſſary it ſhould be interpreted and explained to him.

℣. 19. *And I commanded, and ſearch hath been made*, &c.] In the records of his predeceſſors, whether *Chaldeans* or *Perſians: and it is found, that this city of old time hath made inſurrection againſt kings, and* that *rebellion and ſedition have been made therein*; and yet this could not be carried higher than to the times of *Zedekiah* and *Jehoiakim*, as before obſerved, which was not 100 years ago, unleſs the rebellion of *Hezekiah* againſt the king of *Aſſyria* could be thought to be in theſe records, 2 *Kings* xviii. 7. and yet from hence it is concluded, as if in ages paſt they had been guilty of rebellion and ſedition, and even always.

℣. 20. *There have been mighty kings alſo over Jeruſalem, which have ruled over all* countries *beyond the river*, &c.] As *David* and *Solomon*; and the account of theſe they had in their records, ſee 2 *Sam.* viii. 1 *Kings* iv. 21. 24. *and toll, tribute, and cuſtom was paid unto them*; as appears from the places referred to; and this ſerved to ſtrengthen the inſinuation made to the king, that if theſe people were ſuffered to go on building, he would loſe his tribute and taxes in thoſe parts.

℣. 21. *Give ye now commandment to cauſe theſe men to ceaſe*, &c.] From building: *and that this city be not builded, until* another *commandment ſhall be given from me*; he might ſuſpect that this caſe, in all its circumſtances, was not truly ſtated, and that hereafter he might ſee reaſon to recede from the preſent orders he gave; and the rather, as by ſearching, and perhaps on his own knowledge, muſt have obſerved, that his father *Cyrus* had ſhewn favour to the *Jews*, and had not only ſet them at liberty, but had encouraged them to rebuild their temple; which might be what they were about, and was the caſe, and nothing elſe, except their houſes to dwell in.

℣. 22. *Take heed now that ye fail not to do this*, &c.] To put his orders into execution, and at once, without any loſs of time, oblige the *Jews* to deſiſt from rebuilding the walls of their city, which he was told they were doing, though a great falſehood: *why ſhould damage grow to the hurt of the kings?* of him and his ſucceſſors, to be deprived of their toll, tribute, and cuſtoms, and to have inſurrections, mutinies, and rebellions in the dominions belonging to them.

℣. 23. *Now when the copy of king Artaxerxes letter* was *read before Rehum, and Shimſhai the ſcribe, and their companions*, &c.] By him or them to whom it was particularly directed: *they went up in haſte to Jeruſalem unto the Jews*; not only in obedience to the king's command, but from an eagerneſs of ſpirit to put a ſtop to the proceedings of the *Jews*, to whom they had an averſion, inſtigated by the *Samaritans: and made them to ceaſe by force and power*; from going on with the building of the temple, which they reckoned a part of the city, and within their commiſſion; this they did by ſhewing the power and authority they had under the king's hand, and by the forces they brought with them to compel them to it, ſhould they refuſe to obey; or however, they threatened them highly what they would do, if they did not deſiſt.

℣. 24. *Then ceaſed the work of the houſe of God, which* is *at Jeruſalem*, &c.] How far they had proceeded is not ſaid, whether any farther than laying the foundation of it; though probably, by this time, it might be carried to ſome little height; however, upon this it was diſcontinued: *ſo it ceaſed unto the ſecond year of the reign of Darius king of Perſia*; not *Darius Nothus*, as ſome think, for from the firſt of *Cyrus* to the ſixth of his reign, when the temple was finiſhed, was upwards of 100 years; yea, according to ſome, about 140; which would carry the age of *Zerubbabel*, who both laid the foundation of the temple, and finiſhed it, and the age of thoſe who ſaw the firſt temple, to a length that is not probable; but this was *Darius Hyſtaſpis*, who ſucceeded *Cambyſes* the ſon of *Cyrus*, there being only between, the ſhort uſurpation of *Smerdis* for ſeven months.

CHAP. V.

THIS chapter relates, how that the people of the *Jews* were ſtirred up by the prophecies of *Haggai* and *Zechariah* to ſet about the building of the temple again, notwithſtanding the orders to the contrary from the deputy-governors of the king of *Perſia*; nor could the preſent ones cauſe them to ceaſe from it; though it muſt be owned they behaved towards them in a better manner than the

former ones did, ℣. 1—5. and who, upon the answers received from the *Jews*, wrote a letter to *Darius*, to know the truth of things; and in which they seem to state fairly the case of the *Jews*, as they had it from them, so far as they understood it, ℣. 6—17.

℣. 1. *Then the prophets, Haggai the prophet, and Zechariah the son of Iddo*, &c.] The grandson of *Iddo*; for he was the son of *Barachiah*, *Zech.* i. 1. *prophesied unto the Jews that* were *in Judah and Jerusalem, in the name of the God of Israel*; this they both did in the second year of *Darius*; the one began in the sixth month, and the other in the eighth month of the year, *Hag.* i. 1. *Zech.* i. 1. even *unto them*; or *against them*, as *De Dieu*; reproving them for their sloth and neglect of building the temple, when they were careful enough to raise up goodly houses for themselves to dwell in; and for being intimidated by the command of the king of *Persia*, which only forbid the building of the city, that is, the walls of it, but not the temple any more than their own houses; and besides, there was now a new king, from whom they had not so much to fear.

℣. 2. *Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak*, &c.] Whose spirits were stirred up and quickened by the ministry of the prophets, the Lord accompanying it by his spirit, *Hag.* i. 12. 14. *and began to build the house of God which* is *at Jerusalem*; to go on with the building of it; for they had laid the foundation before, and perhaps had carried it up to some little height at least, before they ceased from it, ch. ii. 10. *and with them* were *the prophets of God helping them*; with words of counsel, comfort, and exhortation, directing and encouraging them, and promising them protection and success; these are the prophets before named.

℣. 3. *At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions*, &c.] These were new governors and officers under the king of *Persia* in those parts, the old ones, *Rehum*, *Shimshai*, &c. being either dead, or removed upon this new king coming to the throne: these came to the *Jews*, *and said thus unto them, Who hath commanded you to build this house, and to make up this wall?* for it seems by this time they had raised up the walls of the temple from its foundation to some height; for of these it must be understood, see ℣. 8. 9. for it can hardly be thought they were as yet inclosing it with a wall round about it; now they asked them by what authority they did this? who set them to work? and what were their names? for that this question was asked, though not here expressed, is clear from ℣. 10. and to which an answer is given in the next verse.

℣. 4. *Then said we unto them after this manner*, &c.] In answer to their questions; namely, *Ezra* and other *Jews* replied; for though *Ezra* is said after this to come from *Babylon* in the 7th year of *Artaxerxes*, he might go thither on some business, and then return again at that time; some indeed think these are the words of *Tatnai* and those with him; so *Ben Melech*, which seems to be favoured by ℣. 10. and by reading the words with an interrogation, as we do; *Aben Ezra* says they are either the words of the builders, or of the scribes, the secretaries that came to question them; but they are the words of the former, as order requires, or otherwise no answer would be returned, at least as expressed; and the next clause may be read without an interrogation, and the sense be, that they told them not only that they acted according to an edict of *Cyrus* king of *Persia*, for this was said, as appears from ℣. 13, but they declared *what were the names of the men that did make this building*; or employed them in it, namely, *Zerubbabel*, *Jeshua*, and the chief men of the *Jews*; they made no scruple of telling them who they were; neither ashamed of their masters nor of their work, nor afraid of any ill consequences following hereon.

℣. 5. *But the eye of their God was upon the elders of the Jews*. &c.] He in his providence looked favourably at them, smiled upon them, encouraged them in the work by his good spirit, and by the prophets, and gave them success, and protected and defended them, see 2 *Chron.* xvi. 9. *Zech.* iii. 9. and iv. 10. *that they could not cause them to cease, till the matter came to Darius*; they were not intimidated by what the governour and those with him said to them, but went on in their work; nor did the governor attempt to interrupt them, they having referred him and their cause to *Darius* for the truth of what they had said, and for farther information from him: *and then they returned answer by letter concerning this* matter; that is, *Tatnai* and those with him sent a letter to *Darius* about this affair, to which they had an answer, which are both related in this and the following chapters.

℣. 6. *The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which* were *on this side the river*, &c.] Which is thought by some to be one of the nations mentioned, ch. iv. 9. the name being pretty near alike to two of them; but perhaps might be a distinct colony in those parts *Tatnai* was governor of: these *sent unto Darius the king*; and is as follows.

℣. 7. *They sent a letter unto him, wherein was written thus*, &c.] Or this was the inscription of it: *Unto Darius the king, all peace*; wishing him all kind of happiness and prosperity.

℣. 8. *Be it known unto the king*, &c.] This seems to have been the usual form of beginning a letter to a king in those days, ch. iv. 12. *that we went into the province of Judea*; which from a kingdom was reduced to a province, and was become a part of the *Babylonian*, now *Persian*, monarchy, see ch. ii. 1. *to the house of the great God*; as the *Jews* called the Lord their God; and even the heathens had a notion that there was one supreme God, though they worshipped inferior ones; and some had a notion that *Jehovah* the God of the *Jews* was he: *which is builded with great stones*; marble stones, as *Jarchi* [q], stones of rolling, as it may be rendered; which, according to *Aben Ezra*, were so large and heavy, that they could not be carried, but were obliged to roll them: *and timber is laid in the walls*; cedar wood, as *Aben Ezra* interprets it, for beams, for flooring and raftering; or rather, is put upon the walls, for the lining and wainscotting of them, which was done with cedar-wood: *and this work goeth fast on, and prospereth in their hands*; and unless timely prevented, will soon be finished.

℣. 9. *Then asked we those elders*, &c.] The elders of the province of *Judea*; the chief men of it: *Who commanded you to build this house, and to make up these walls?* see ℣. 3.

℣. 10. *We asked their names also*, &c.] The names

[q] So David de Pomis, Tzemach David, fol. 15. 3.

names of the elders, thoſe that ſet men about this work: *to certify that we might write the names of the men that* were *the chief of them*; take the names of them in writing, that they might with certainty acquaint the king who they were, and that if it was neceſſary they might be called to an account for what they were doing.

℣. 11. *And thus they returned us anſwer*, &c.] To the purpoſe and in the manner following: *ſaying, We are the ſervants of the God of heaven and earth*; ſignifying that they were doing his work, in obedience to his will, and to whom they were accountable: *and build the houſe that was builded theſe many years ago*; even 500 years ago, or thereabout; ſo that they were not erecting a building where there was none before, but were rebuilding what was in ruins: *which a great king of Iſrael builded and ſet up*; king *Solomon*, who was a great king for wiſdom, honour, riches, peace, proſperity, and extent of his kingdom.

℣. 12. *But after that our fathers had provoked the God of heaven unto wrath*, &c.] By their idolatries; which accounts for it, how it was that they who were the ſervants of the great God of heaven and earth, and this temple built for the honour of his name, were not preſerved by him; but they were carried captive, and this houſe left deſolate: it was for their ſins for which *he* (God) *gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon*; ſee 2 *Chron.* xxxvi. 19, 20.

℣. 13. *But in the firſt year of Cyrus the king of Babylon*, &c.] That is, the firſt year he was king of *Babylon*, having taken it, otherwiſe he was king of *Perſia* many years before: the ſame *king Cyrus made a decree to build this houſe of God*; ſee ch. i. 1, 2, 3, 4.

℣. 14, 15. *And the veſſels alſo of gold and ſilver of the houſe of God*, &c.] Of which, and of what is ſaid concerning them, and particularly of the delivery of them to *Sheſhbazzar*, whom *Cyrus* made governor of *Judah*, and ordered him to carry them to *Jeruſalem*, and build the temple there, and put them in it, ſee ch. i. 7—11.

℣. 16. *Then came the ſame Sheſhbazzar*, and *laid the foundation of the houſe of God which* is *in Jeruſalem*, &c.] Which makes it clear, that by *Sheſhbazzar* is meant *Zerubbabel*; for he it was that laid the foundation of the temple, or at leaſt by whoſe order it was laid, ſee *Zech.* iv. 9. *and ſince that time even until now*; from the 1ſt of *Cyrus* to the 2d of *Darius*, a ſpace of about 18 years, and juſt 70 from the deſtruction of the temple: *hath it been in building, and* yet *it is not finiſhed*; the work going on ſlowly, not without interruption and intermiſſion, through the enmity of the *Samaritans* unto them, who had made falſe repreſentations of them; but theſe men, *Tatnai* and thoſe with him, as the *Jews* gave them a very particular account of things, as above, ſo they fairly and fully related them in this their letter to the king.

℣. 17. *Now therefore, if* it ſeem *good to the king, let there be ſearch made in the king's treaſure-houſe, which* is *there at Babylon*, &c.] Where were the archives of the kingdom, where the laws, decrees, edicts, and proclamations, and other things relating to the ſtate were laid up, that recourſe might be had to them upon occaſion: *whether it be* ſo, *that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem*; which the *Jews* affirmed was made by him, and upon which they proceeded: *and let the king ſend his pleaſure to us concerning this matter*; whether the *Jews* ſhould be allowed to go on with the building of their temple, and finiſh it, or whether they ſhould be reſtrained from it; ſignifying they were ready to do his will and pleaſure either way, as he thought fit.

CHAP. VI.

DARIUS, on receiving the letter from his officers in *Samaria*, ſearched for the decree of *Cyrus*, and found it, and which he confirmed, ℣. 1—7. and made a freſh decree, and ordered expences to be given out of his tribute for the building of the temple, and for the ſacrifices of it; and that whoſoever altered it ſhould be hanged on the timber of his own houſe, and imprecated a curſe on thoſe that ſhould deſtroy the houſe of God, ℣. 8—12. upon which the building went on, and was finiſhed, ℣. 13, 14, 15. and the temple was dedicated to God in a ſolemn manner, ℣. 16, 17, 18. and the paſſover was kept by all the people, ℣. 19—22.

℣. 1. *Then Darius the king made a decree*, &c.] To make enquiry after the edict of *Cyrus*, to ſearch the public records for it: *and ſearch was made in the houſe of the rolls*; or *books* [r], in a public library or muſeum: *where the treaſures were laid up in Babylon*; where things of worth and value were repoſited; not only gold, ſilver, jewels, and precious ſtones, and things rare and curious, but all ſorts of writings relating to the monarchy and the dominions belonging to it; but it ſeems it could not be found here, and therefore the king ordered ſearch to be made elſewhere.

℣. 2. *And there was found at Achmetha*, &c.] Which *Jarchi* and *Aben Ezra* take to be the name of a veſſel in which letters and writings were put for ſafety; but it was no doubt the name of a place; the *Vulgate Latin* verſion has it *Ecbatana*; and ſo *Joſephus* [s]; which was the name of a city in *Media*, where the kings of that country had their reſidence in the ſummer-time [t]; for it has its name from heat [u]; the *Perſian* kings dwelt at *Shuſhan* in the winter, and at *Ecbatana* in the ſummer [w]; hence they are compared by *Ælian* [x] to cranes, birds of paſſage, becauſe of their going to and from the above places: *in the palace that* is *in the province of the Medes*, here was found *a roll*; which was the decree of *Cyrus*, which perhaps he took with him when he went thither: *and therein* was *a record thus written*; as follows.

℣. 3. *In the firſt year of Cyrus the king*, the ſame *Cyrus the king made a decree* concerning *the houſe of God at Jeruſalem, Let the houſe be builded*, &c.] See ch. i. 1—4. *Iſ.* xliv. 28. *the place where they offered ſacrifices*; to God in times paſt, ever ſince it was built by *Solomon: and let the foundations thereof be ſtrongly laid*; ſo as to bear and ſupport the building erected on them, as the word ſignifies: *the height*

[r] בבית ספריא, ἐν ταις βιβλιοθηκαις, Sept. in bibliotheca, V. L. in bibliotheca librorum, Tigurine verſion; in domo librorum, Pagninus, Montanus. [s] Antiqu. l. 11. c. 4. §. 6. [t] Curtius, l. 5. c. 8. Vid. Alex. ab Alex. Genial. Dier. l. 3. c. 6. [u] Hiller. Onomaſtic. Sacr. p. 618. [w] Athen. Deipnoſophiſt. l. 12. c. 1. [x] De Animal. l. 3. c. 13.

height thereof 60 *cubits*; which were 30 more than the height of *Solomon*'s temple, 1 *Kings* vi. 2. tho' 60 leſs than the height of the porch, which was 120, 2 *Chron.* iii. 4. and which ſome take to be the heighth of the whole houſe; and hence it may be obſerved what *Herod ſaid* [y], that the temple then in being wanted 60 cubits in height of that of *Solomon*'s: *and the breadth thereof* 60 *cubits*; whereas the breadth of *Solomon*'s temple was but 20, 1 *Kings* vi. 2. but ſince it cannot reaſonably be thought that the breadth ſhould be equal to the height, and ſo very diſproportionate to *Solomon*'s temple; many learned men underſtand this of the extenſion of it as to length, which exactly agrees with the length of the former temple, 1 *Kings* vi. 2.

℣. 4. With *three rows of great ſtones*, &c.] Which *Jarchi* interprets of the walls of it, and theſe ſtones of marble; and ſo *Ben Melech*: *and a row of new timber*; of cedar wood upon the rows of ſtone, ſee 1 *Kings* vi. 36. or for the lining and wainſcotting the walls: *and let the expences be given out of the king's houſe*; treaſury, or exchequer; but it does not appear that this part of the decree was obſerved, at leaſt hitherto; but the *Jews* built at their own expence, and perhaps did not exactly obſerve the directions given as to the dimenſions of the houſe.

℣. 5. *And alſo let the golden and ſilver veſſels*, &c.] See ch. i. 7—11. and which confirms what the *Jews* ſaid to *Tatnai*, ch. v. 14, 15.

℣. 6. *Now* therefore *Tatnai, governor beyond the river*, &c.] The river *Euphrates*, that ſide of it towards the land of *Iſrael*; *Joſephus* [z] calls this man, maſter of the horſe: *Shethar-boznai, and your companions the Apharſachites, which* are *beyond the river, be ye far from thence*; keep at a diſtance from the *Jews*, and give them no diſturbance, nor interrupt them in their work of building of the temple, but mind your own buſineſs and government.

℣. 7. *Let the work of this houſe of God alone*, &c.] Suffer them to go on with it, and don't hinder them; it looks, by theſe expreſſions, as if he had ſome ſuſpicion or hint given him, that they were inclined to moleſt them, or that there were ſome that ſtirred them up to it, and were deſirous of it: *let the governor of the Jews, and the elders of the Jews, build this houſe of God in his place*; where it formerly ſtood; that is, go on with the building of it.

℣. 8. *Moreover, I make a decree, what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God*, &c.] This muſt be conſidered as an additional decree of *Darius*, which was peculiarly made by him, in which more was granted in favour of the *Jews*, and as an encouragement to them to go on with the building of the temple; though *Joſephus* [a] ſays, this is no other than a confirmation of the decree of *Cyrus*; for, according to him, all that is here granted to them, or threatened to others, from hence to the end of ℣. 12. was contained in the decree: *that of the king's goods*, even *of the tribute beyond the river*; what was collected out of his dominions on that ſide the river *Euphrates*, towards the land of *Iſrael*: according to *Herodotus* [b], this *Darius* was the firſt of the kings of *Perſia* that exacted tribute; under *Cyrus* and *Cambyſes* only preſents were brought; but he impoſed a tribute, and was therefore called καπηλος, an huckſter, as *Cambyſes* had the name of Lord, and *Cyrus* that of father; the ſame writer gives an account of the ſeveral nations he received it from, and the particular ſums, which in all amounted to 14,560 *Euboic* talents of gold; among whom are mentioned all *Phœnicia* and *Syria*, called *Paleſtine*, the tribute of which parts is the tribute beyond the river here referred to: and this king was well diſpoſed to the *Jewiſh* nation, temple, and worſhip before he was king, if what *Joſephus* [c] ſays is true, that while a private man, he vowed to God, that if he ſhould be king, he would ſend all the ſacred veſſels that were in *Babylon* to the temple at *Jeruſalem*: and out of the above tribute, it is ordered, that *forthwith expences be given unto theſe men, that they be not hindered*; from going on with the building, for want of money to buy materials, and pay the workmen.

℣. 9. *And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven*, &c.] All which were uſed for burnt-offerings, ſee *Lev.* i. *wheat, ſalt, wine, and oil*; *wheat*, or fine flour, for the *Minchah* or meat-offering; *ſalt*, for every offering; *wine*, for the drink-offerings; and *oil*, to be put upon the meat-offerings, ſee *Lev* 2. *according to the appointment of the prieſts which* are *at Jeruſalem, let it be given them day by day without fail*; for the daily ſacrifice, and the meat and drink-offerings which attended it, *Exod.* xxix. 38—41.

℣. 10. *That they may offer ſacrifices of ſweet ſavours unto the God of heaven*, &c.] Such as will be acceptable to him, *Gen.* viii. 21. *and pray for the life of the king, and of his ſons*; prayer being wont to be made at the time of the morning and evening-incenſe; and the *Jews* uſed to pray for other people beſides themſelves, and eſpecially when deſired, and particularly for kings and civil magiſtrates, to whom they were ſubject, ſee *Jer.* xxix. 7. 1 *Tim.* ii 1, 2. the ſons of *Darius Hyſtaſpis*, for whoſe life, as well as his own, he would have prayer made, were, according to *Herodotus* [d], three by his firſt wife, the daughter of *Gobryas*, before he began to reign, the eldeſt of which was *Artobazanes*; which ſons muſt be here meant, ſince this was towards the beginning of his reign; he had afterwards four more by *Atoſſa* the daughter of *Cyrus*, the eldeſt of which was *Xerxes*, who ſucceeded him: many of the heathens had an high opinion of the God of the *Jews*, and of their prayers to him for them; even the emperor *Julian* [e] ſtiles him the beſt of all the Gods, and deſired the *Jews* to pray to him for the welfare of his kingdom; nor need it ſeem ſtrange that *Darius* ſhould deſire the ſame, ſince he was a devout prince; his father *Hyſtaſpes* is ſuppoſed by ſome to be the ſame that was one of the moſt famous among the *Perſian Magi*, or miniſters in ſacred things; and *Darius* himſelf had ſo great a veneration for the men of that ſacred order, that he commanded that it ſhould be put upon his ſepulchral monument, that he was maſter of the *Magi* [f]; and by his familiarity with the prieſts of *Egypt*, and learning their divinity, had the honour, whilſt alive, to have deity aſcribed to him [g].

℣. 11. *Alſo I have made a decree, that whoſoever ſhall alter this word*, &c.] Act contrary to this command, will not obey it, but as much as in him lies changes and revokes it: *let timber be pulled down*

[y] Apud Joſeph. Antiqu. l. 15. c. 11. §. 1. [z] Ibid. l. 11. c 4. §. 7. [a] Ibid. §. 6. [b] Thalia, ſive, l. 3. c. 89—95. [c] Antiqu. l. 11. c. 3. §. 1. [d] Polymnia, ſive, l. 7. c. 2. [e] Opera, par. 2. ep. 25. p. 153. [f] Porphyr. de abſtinentia, l. 4. c. 16. [g] Diodor. Sic. l. 1. p. 85.

down from his houſe, and being ſet up, let him be hanged thereon; that is, let a beam be taken from it, and a gallows or gibbet made of it, and hang him on it: *and let his houſe be made a dunghil for this*; be pulled down, and never rebuilt more, ſee the note on *Dan.* iii. 2. 9.

℣. 12. *And the God that hath cauſed his name to dwell there*, &c.] Whoſe name is not only called upon there, and that called by his name; but who grants his preſence, and cauſes his *Shekinah*, or divine majeſty, to dwell there, as in *Solomon*'s temple, which *Darius* had ſome knowledge of: *deſtroy all kings and people*; let them be who they will, high or low: *that ſhall put to their hand to alter* and *to deſtroy this houſe of God, which* is *at Jeruſalem*; this he ſaid to deter from hindering the building of it now, and from attempting to deſtroy it hereafter: *I Darius have made a decree, let it be done with ſpeed*; be carried immediately into execution, eſpecially with reſpect to the diſburſement for the building of the temple, and for the ſacrifices of it.

℣. 13. *Then Tatnai, governor on this ſide the river, Shethar-boznai, and their companions*, &c.] Having received and read the above letter: *according to that which Darius the king had ſent, ſo they did ſpeedily*; acquainted the *Jews* with what the king had written; were ſo far from hindering the work going forward, that they encouraged it; and made diſburſements to them out of the king's tribute, and furniſhed them with every thing neceſſary for ſacrifice; and this they did immediately, without delay.

℣. 14. *And the elders of the Jews builded*, &c.] Went on with the building of the temple: *and they proſpered through the propheſying of Haggai the prophet, and Zechariah the ſon of Iddo*; or grandſon, as before; being animated and encouraged by them; and as they foretold and promiſed it would be, ſo it was; they had ſucceſs in their work, the Lord over-ruling the heart of *Darius* the king and his council in their favour: *and they builded, and finiſhed* it; that is, the temple: *according to the commandment of the God of Iſrael*; by the above prophets, who ſpoke to them, and propheſied in his name: *and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia*; the commandment of *Cyrus* is in ch. i. 1. that of *Darius* in this, ℣. 8. but who *Artaxerxes* is, and his commandment, is not eaſy to ſay; he cannot be the *Artaxerxes* between *Cyrus* and *Darius*, but one that followed the latter; beſides, he was a hinderer of the building, ch. iv. 21—24. ſome think this was *Xerxes* the ſon and ſucceſſor of *Darius*, and who might be partner with his father in the empire at this time, and ſo is joined with him in this commandment; which is more probable, than that he ſhould be his grandſon *Artaxerxes Longimanus*, in whoſe reign the temple, it is ſuppoſed, was beautified and ornamented, though the exterior building of it was before finiſhed; and ſo he is ſpoken of by anticipation; and ſtill more plauſible, than that he ſhould be, with others, *Artaxerxes Mnemon*, the ſon of *Darius Nothus*; but after all, I am moſt inclined to think with *Aben Ezra*, that he is *Darius* himſelf; and the words to be read, *Dariús*, that is, *Artaxerxes* king of *Perſia*; *Artaxerxes* being, as he obſerves, a common name of the kings of *Perſia*, as *Pharaoh* was of the kings of *Egypt*; though this is by ſome rejected [h]; and who goes by this name in the continuance of this hiſtory, in whoſe ſeventh year, the year after this, *Ezra* went up to *Jeruſalem*, and in the 20th of his reign, *Nehemiah*, ch. vii. 1—7. *Neh.* ii. 1. and I find Dr. *Lightfoot* [i] was of the ſame mind; and according to *Diodorus Siculus* [k], the kings of *Perſia* were called by the name of *Artaxerxes* after *Mnemon*; and ſo they might before; *Cambyſes* is ſo called in ch. iv. 7. *Herodotus* [l] ſays the name ſignifies a *mighty warrior*.

℣. 15. *And this houſe was finiſhed on the third day of the month Adar*, &c.] The 12th month of the year with the *Jews*, and anſwers to part of our *February* and part of *March*: *which was in the ſixth year of the reign of Darius the king*; four years after the decree came forth.

℣. 16. *And the children of Iſrael*, &c.] Thoſe of the ten tribes that remained after the body of the people were carried captive, or came with the *Jews* at their return: *the prieſts and the Levites, and the reſt of the children of the captivity*; thoſe of the tribes of *Judah* and *Benjamin*: *kept the dedication of this houſe of God with joy*; they ſet it apart for ſacred uſe and ſervice, with feaſting and other expreſſions of joy and gladneſs, as follows.

℣. 17. *And offered at the dedication of this houſe of God*, 100 *bullocks*, 200 *rams*, 400 *lambs*, &c.] Hecatombs of various ſorts, which were always reckoned grand ſacrifices, even among heathens, of which *Homer* ſometimes ſpeaks; ſome of theſe were for burnt-offerings, and others peace-offerings, by way of thankfulneſs to God for the finiſhing of the temple; part of which, belonging to the offerers, they feaſted upon it with great gladneſs of heart: *and for a ſin-offering for all Iſrael*, 12 *he-goats, according to the number of the tribes of Iſrael*; for though the ten tribes were carried captive by *Salmaneſer*, yet, as before obſerved, there were ſome of them that remained in the land, and others that went and returned with the two tribes; and therefore a ſin-offering was made for them all, for the typical expiation of guilt contracted ſince they had been in an heathen land, and temple-ſervice had ceaſed.

℣. 18. *And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which* is *at Jeruſalem*, &c.] All in their proper claſſes and courſes, to do the work of the temple at *Jeruſalem* in their turns: *as it is written in the book of Moſes*; ſee *Numb.* iii. 6. and viii. 11, 14, 15. from hence it is plain the *Pentateuch* was not written by *Ezra*, as ſuſpected by *Spinoſa* [m], but by *Moſes*; ſee the argument of the book of *Geneſis*.

℣. 19. *And the children of the captivity kept the paſſover upon the 14th* day *of the firſt month.*] The month *Niſan* or *Abib*, which was the month following that in which the temple was finiſhed, ℣. 15. this paſſover was kept at the exact time the law commanded, *Exod.* xii. 2. 6.

℣. 20. *For the prieſts and the Levites were purified together, all of them* were *pure*, &c.] They were all to a man pure, and all purified as one man; all were of one mind to purify themſelves, and took care to do it, and did it with as much diſpatch as if only one man was purified; ſo that they were more generally prepared for ſervice now than in the times of *Hezekiah*, 2 *Chron.* xxix. 34. and xxx. 3. *and*

[h] Vid Rainold de lib. Apocryph. prælect. 31. p. 271. [i] Works, vol. 1. p. 139. [k] Bibliothec. l. 15. p. 400. [l] Erato, ſive, l. 6. c. 98. [m] Tract. Theolog. polit. c. 8. p. 163.

and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves; which ſeems to have been done by the *Levites*, for themſelves and for the prieſts, and for all the people, who were not ſo pure as the prieſts and *Levites*; or otherwiſe they might have killed it themſelves, *Exod.* xii. 6. as *Bochart* [n] thinks.

℣. 21. *And the children of Iſrael, which were come again out of captivity*, &c.] The tribes of *Judah* and *Benjamin*, with ſome of the ten tribes mixed with them: *and all ſuch as had ſeparated themſelves unto them, from the filthineſs of the heathen of the land, to ſeek the Lord God of Iſrael, did eat*; ſuch of the *Gentiles* in the dominions of *Babylon*, and came with the *Jews* from thence, who were enlightened into the knowledge and worſhip of the true God, and not only renounced their idolatry, here called filthineſs, but were circumciſed, and embraced the religion of the *Jews*, and ſo were proſelytes of righteouſneſs, as they call them; or otherwiſe they would not have been allowed to eat of the paſſover, as they did, *Exod.* xii. 48.

℣. 22. *And kept the feaſt of unleavened bread ſeven days with joy*, &c.] Which immediately followed upon the paſſover, *Exod.* xii. 18, 19. *for the Lord had made them joyful*; the building of the temple being finiſhed, and the ſervice of it reſtored to its original purity: *and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael*; by giving them leave to go on in building the temple, and by encouraging and aſſiſting them in it till they had finiſhed it; this was *Darius Artaxerxes*, who, though called king of *Perſia*, was alſo king of *Aſſyria*, being poſſeſſed of the *Aſſyrian* monarchy, as his predeceſſors were upon the taking of *Babylon*, and the ſame is therefore called alſo the king of *Babylon*, *Neh.* xiii. 6. God, the God of *Iſrael*, who has the hearts of all men in his hands, and ſo the hearts of kings, and can turn them at his pleaſure, inclined his heart to do them good, which was matter of joy unto them, ſee ch. vii. 27.

CHAP. VII.

IN this chapter we have the lineage and character of *Ezra* deſcribed, ℣. 1—6. his expedition to *Jeruſalem*, and of many others with him, ℣. 7—10. a copy of the commiſſion king *Artaxerxes* gave him to execute, ℣. 11—26. and his thankfulneſs, 27, 28.

℣. 1. *Now after theſe things*, &c.] The finiſhing of the temple, and the dedication of it, and keeping the paſſover: *in the reign of Artaxerxes king of Perſia*; in the 7th year of his reign, ℣. 7, 8. who is the ſame with *Darius* in the preceding chapter; ſo *Jarchi* and *Aben Ezra*; ſee the note on ch. vi. 14. *Ezra the ſon of Seraiah*; the high-prieſt, ſlain by *Nebuchadnezzar*, *Jer.* lii. 24. 27. this *Ezra* was a younger ſon of his, brother to *Joſedech*, and uncle to *Joſhua*, who were high-prieſts in ſucceſſion; his pedigree is carried in the aſcending line up to *Aaron*, in this and the four following verſes; only ſix generations, for brevity-ſake, are omitted, between *Azariah* and *Meraioth*, which may be ſupplied from 1 *Chron.* vi. 7—10. ſee the notes there.

℣. 6. *This Ezra went up from Babylon*, &c.] A ſecond time; for that he went up with *Zerubbabel* is clear from *Neh.* xii. 1. and is plainly intimated, ch. v. 4. *and he* was *a ready ſcribe in the law of Moſes, which the Lord God of Iſrael had given*; the meaning is, not that he had a quick hand in writing out copies of it, but was well verſed in the knowledge of it; had ſtudied it thoroughly, well inſtructed in it, and was abundantly qualified to teach it others; he was an eminent doctor of the law; ſo ſcribes, in the New Teſtament, who are the ſame with the lawyers, were ſuch as were teachers of the law; the word here uſed in the *Arabic* language ſignifies to be expert, as *Jarchi* [o] learned from one of their doctors: *and the king granted him all his requeſt, according to the hand of the Lord his God upon him*; either upon *Ezra*, giving him favour with the king, and ſo ſucceſs and proſperity; or it may denote the divine influence of the God of *Ezra* upon the heart of the king, moving him to grant what he aſked of him, even every thing he deſired: he ſeems to have been ſent upon an embaſſy to the king from the chief men at *Jeruſalem*; perhaps the governors of *Syria* had not ſo fully made the diſburſements the king in his decree had required them to make, ſince the following commiſſion chiefly reſpects ſuch things; and he was ſent on that errand to acquaint the king with it, as well as to perſuade thoſe that remained to return, and to obtain leave for it.

℣. 7. *And there went up* ſome *of the children of Iſrael*, &c.] Perhaps ſome of the ten tribes, as well as others of the tribes of *Judah* and *Benjamin*; who, notwithſtanding the edict of *Cyrus*, choſe to remain in *Babylon*, and in the countries of it, until they ſaw how things would go in *Judea*; and hearing that the temple was finiſhed, and that thoſe that had returned had built them houſes in their ſeveral cities, and proſpered, thought fit to return alſo: *and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem*; to take their places, and execute their offices in the temple now built; for of the *Levites* eſpecially, ſome of which were ſingers, and others porters, and of the *Nethinim*, there were but few that went up with *Zerubbabel*: now this journey of theirs was taken *in the 7th year of Artaxerxes the king*; that is, of *Darius Artaxerxes*, and this was the year after the temple was finiſhed; though it is thought by many learned men, and not without ſome ſhew of reaſon, that *Artaxerxes Longimanus* is meant.

℣. 8. *And he came to Jeruſalem in the fifth month*, &c.] With the above company; this was the month *Abib*, anſwering to part of *July* and part of *Auguſt*: *which* was *in the ſeventh year of the king*; as in the preceding verſe.

℣. 9. *For upon the firſt* day *of the firſt month began he to go up from Babylon*, &c.] The month *Niſan*, anſwering to part of *March* and part of *April*; this was new year's day: *and on the firſt day of the fifth month came he to Jeruſalem*; the 1ſt of the month *Ab*, as in the preceding verſe; ſo that he was juſt four months on his journey: *according to the good hand of his God upon him*; his power and providence, which gave him and his company

[n] Hierozoic. par. 1. l. 2. c. 50. col. 576. [o] Comment. in Pſ. xlv. 1. ſo acutus ingenio & ſolers fuit, Golius, col. 2272. in re exercitatus fuit & excultus, Caſtel. col. 2008. Ethiop. docuit, erudivit, ib. col. 2007.

company health and ſtrength, ſupplied them with every thing neceſſary, directed, protected, and defended them, and brought them in ſafety to their journey's end.

℣. 10. *For Ezra had prepared his heart to ſeek the law of the Lord*, &c.] To attain to the knowledge of it, that he might be maſter of it, and expert in it, and know what was not to be done, and what to be done; he had ſet his heart upon this, bent his ſtudies this way, and taken a great deal of pains in ſearching into it, in reading of it, and meditating on it: *and to do* it; he was not only concerned to get the theory of it, but to put it in practice, to exerciſe himſelf in it, that it might be habitual to him; *and* the rather, as his view and intentions were not merely for the ſake of himſelf, but *to teach in Iſrael ſtatutes and judgments*; and therefore it was not only neceſſary that he ſhould have a large and competent knowledge of the laws, moral, ceremonial, and civil, but that he ſhould act according to them himſelf, that ſo by his example, as well as by his inſtructions, he might teach the people.

℣. 11. *Now this* is *the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt*, &c.] This title relating to his office is juſtly given him, ſince he was the ſon of an high-prieſt, and lineally deſcended from *Aaron*, as the above account of his pedigree ſhews: *the ſcribe*, even *a ſcribe of the words of the commandments of the Lord, and of his ſtatutes to Iſrael*; the doubling of the word *ſcribe* ſhews that he was very wiſe and learned in the law, in the commandments and ſtatutes of it the Lord gave to *Iſrael*; not only in the language of it in which it was written, but in the matter and ſubſtance of it, in the things contained in it; for *dibre* ſignifies *things* as well as words.

℣. 12. *Artaxerxes king of kings*, &c.] Having ſeveral kings and kingdoms ſubject and tributary to him; for this was not merely a proud haughty title which the eaſtern kings [p] aſſumed, particularly the *Perſians*; for after *Cyrus* they were ſo in fact, who took this title alſo, and had it put on his ſepulchral monument, "Here I lie, *Cyrus*, king of kings [q];" this title was given to *Grecian* kings, particularly *Agamemnon* is called king of kings [r], he being general at the ſiege of *Troy*, under whom the reſt of the kings fought; if this was *Darius Hyſtaſpis*, of him *Cyrus* dreamt that he had wings on his ſhoulders, with one he covered *Aſia*, and with the other *Europe* [s]: *Unto Ezra the prieſt, a ſcribe, of the law of the God of heaven*; of which titles ſee in the preceding verſe: *perfect* peace, *and at ſuch a time*; the word *perfect* belongs to *Ezra*'s title as a ſcribe, ſignifying that he was a moſt learned and compleat ſcribe or teacher of the law of God; *peace* is not in the text, and the phraſe *at ſuch a time* reſpects the date of the letter, though not expreſſed, or is only an *et cætera*, ſee the note on ch. iv. 10.

℣. 13. *I make a decree*, &c.] Which, according to the laws of the *Medes* and *Perſians*, when ſigned, might not be changed, *Dan.* vi. 8. *that all they of the people of Iſrael, and* of *his prieſts, and Levites in my realm*; who remained there, and took not the benefit of the edict of *Cyrus*, which gave them leave to go; but neglecting the opportunity, it ſeems as if they could not now go out of the realm without a freſh grant, which is hereby given: *which are minded of their own free will to go up to Jeruſalem, go with thee*; this decree did not oblige them to go whether they would or no; for they might, notwithſtanding this, continue if they pleaſed; it only gave them leave to make uſe of the preſent opportunity of going along with *Ezra*, if they choſe it.

℣. 14. *Foraſmuch as thou art ſent of the king, and of his ſeven counſellors*, &c.] Such a number the kings of *Perſia* uſed to have from the times of *Darius Hyſtaſpis*, who was choſen out of ſeven nobles to be king, and ever after the *Perſian* kings had ſeven counſellors privileged, as thoſe nobles were, *Eſther* i. 14. and *Ezra* had the honour to be ſent with a commiſſion from this king and his ſeven counſellors, *to enquire concerning Judah and Jeruſalem*; the inhabitants thereof, whether they had knowledge of, and behaved *according to the law of thy God which* is *in thine hand*; a copy of which he had with him, and was very expert in and converſant with, and could readily and at once paſs judgment, whether they acted according to it or not.

℣. 15. *And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation* is *in Jeruſalem.*] In the temple built there; for the ſervice of which, either for purchaſing and procuring veſſels that were wanting in it, or for ſacrifices to be offered in it, the king and his nobles had made a voluntary contribution, and entruſted and ſent *Ezra* with it.

℣. 16. *And all the ſilver and gold that thou canſt find in all the province of Babylon*, &c.] Not that he might take it wherever he found it, whether the owners of it were willing he ſhould have it or not; but whatever was freely offered by them, as *Jarchi*, that he was allowed to take, whatever he could get in that way: *with the free-will-offering of the people*; of the people of the *Jews*, who thought fit to continue in the province: *and of the prieſts, offering willingly for the houſe of their God, which* is *in Jeruſalem*; thoſe free-will-offerings, whether of the natives of *Babylon*, or of any of the *Jewiſh* nation, for the ſervice of the temple at *Jeruſalem*, he had leave and a commiſſion to carry with him.

℣. 17. *That thou mayeſt buy ſpeedily with this money*, &c.] Thus freely contributed by one and another: *bullocks, rams, lambs*; which were for burnt-offerings: *with their meat-offerings, and their drink-offerings*; which always went along with the burnt-offerings, according to the law of *Moſes*; and which the king ſeemed to have a right knowledge of, being, no doubt, inſtructed by *Ezra*, or ſome other *Jew* in his court: *and offer them upon the altar of the houſe of your God which* is *in Jeruſalem*; the altar of burnt-offering in the temple there.

℣. 18. *And whatſoever ſhall ſeem good to thee, and to thy brethren*, &c.] The prieſts, that he ſhould think fit to take in to his aſſiſtance in this work: *to do with the reſt of the ſilver and gold*; which ſhould be left after the ſacrifices were offered up: *that do after the will of your God*; as they ſhould be directed by him, or was preſcribed by him in the law.

℣. 19. *The veſſels alſo that were given thee for the ſervice of the houſe of thy God*, &c.] Theſe were veſſels of ſilver, baſons of gold, and veſſels of fine copper; not what formerly belonged to the temple, they were delivered by *Cyrus* to *Sheſhbazzar*; but what the preſent king and his counſellors freely offered

[p] See the Univerſal Hiſtory, vol 5. p. 16. 137. & vol. 11. p. 7, 8. Margin, &. p. 66. [q] Strabo. Geograph. l. 15. p. 502. [r] Vell. Patercul. Hiſt. Roman. l. 1. in initio. [s] Herodot. Clio, ſive, l. 1. c. 209.

fered at this time, see ch. viii. 25, 26. those *deliver thou before the God of Jerusalem*; perfect and compleat, the full number of them, as the word signifies [t]; meaning not to be delivered before him, or in his presence, as a witness thereof, but that they should be dedicated and devoted to his service, who was worshipped in the temple at *Jerusalem*, and by the inhabitants of it; he seems as if he thought him a topical deity, the God of that particular place, which was the notion of the heathens, see 1 *Kings* xx. 23. though he also speaks of him as the God of heaven.

℣. 20. *And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow*, &c.] For the beautifying and ornamenting the temple, ℣. 27. *bestow* it *out of the king's treasure-house*; where the money collected by tribute, tax, and custom was deposited; his exchequer, as it may be called, see ch. vi. 8.

℣. 21. *And I*, even *I Artaxerxes the king, do make a decree to all the treasurers which* are *beyond the river*, &c.] The receivers of his tribute, tax, and custom beyond the river *Euphrates*, on that side towards the land of *Israel: that whatsoever Ezra the priest, the scribe of the law of the God of heaven*; see ℣. 12. *shall require of you, it be done speedily*; which seems at first a grant at large for whatsoever he should want or demand, but is limited and restrained by what follows.

℣. 22. *Unto* 100 *talents of silver*, &c.] Which amounted to 35,300 pounds sterling; these, according to *Jarchi*, were to buy the offerings or sacrifices with: *and* 100 *measures of wheat*; or *cors*, the same measure with the *Homer*, each of which held 10 ephahs, or 75 wine-gallons, 5 pints, and upwards; these, according to the same writer, were for meat-offerings, made of fine flour, or rather bread-offerings, as they may be called: *and to* 100 *baths of wine*; which was the same measure in liquids as the *Ephah* in things dry, a tenth part of the *Cor* or *Homer*, and held seven wine-gallons five pints, and upwards [u]; these were for the drink-offerings: *and to* 100 *baths of oil*; the same measure as before; these were to mix in the meat-offerings: *and salt without prescribing* how much; because it was used in all offerings, and was cheap, and therefore no measure is fixed, but as much as was wanting was to be given, see *Lev.* ii. 1—13.

℣. 23. *Whatsoever is commanded by the God of heaven*, &c.] In the law given by *Moses* to the people of *Israel: let it be diligently done, for the house of the God of heaven*; for the service of it, particularly sacrifices: *for why should there be wrath against the realm of the king and his sons?* through the neglect of the service of God in the temple, and by reason of the default of the king's treasurers.

℣. 24. *Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God*, &c.] The king had a right and perfect knowledge of the distinct offices and services of those persons, see ℣. 7. *it shall not be lawful to impose toll, tribute, or custom upon them*; that they might be the less incumbered with the affairs of life, and be more at leisure to attend divine service, and do it the more readily and freely; it was usual with the heathens to except ecclesiastics from taxes, tributes, and imposts; so the priests in *Egypt* [w], and the *Druids* here in *Britain* [x].

℣. 25. *And thou, Ezra, after the wisdom of thy God, that* is *in thine hand*, &c.] Which he had a large share of from the Lord, and could readily make use of to good purpose; and this may be meant of the law of God made with the highest wisdom, and to know and observe which is an instance of wisdom in men, *Deut.* iv. 6. *set magistrates and judges, which may judge all the people that* are *beyond the river, all such as know the laws of thy God*; such as God, in his great wisdom, directed to in his wise law to be appointed over the people, to judge righteous judgment; to inform them in all matters of controversy that might arise among them, and decide them according to it, and lead them into a greater and better knowledge of it, *Deut.* xvi. 18. and xvii. 9. *Jarchi* takes the word for *set* to be a comparative, and the sense to be, that the wisdom of *Ezra* was greater than the judges that judged the people, than them that knew the law: *and teach ye them that know* them *not*; such people that were ignorant thereof; though the above writer interprets this of ignorant judges, "the judge that knows not to judge, make him know judgment to do it."

℣. 26. *And whosoever will not do the law of thy God, and the law of the king*, &c.] Either the judge who delays judgment, or does not execute it according to the law of God, and of the king; or the people, that don't obey the law of God in matters of religion, and the law of the king in civil things, *Judea* being now a province of the *Persian* empire; though some think the law of the king only refers to this law or decree of the king, which gave the *Jews* power to execute their own laws: *let judgment be executed speedily upon him*; immediately, without delay, according to the nature of his crime: *whether* it be *unto death*; if guilty of a capital crime, deserving death, let him be put to death: *or to banishment*; from his native country to a foreign distant land; or *to rooting out* [y], as the word signifies; an utter extirpation of him and his family, a destroying him root and branch; or, as *Jarchi* expresses it, a rooting him out of the world, his seed and family: *or to confiscation of goods*; to payment of mulcts and fines: *or to imprisonment*; for such a term of time; all according to the breach of what law he may be guilty of; thus far the king's decree.

℣. 27. *Blessed* be *the Lord God of our fathers*, &c.] This is *Ezra*'s thanksgiving to God for the above decree: *which hath put* such a thing *as this in the king's heart*; which he rightly took to be of God, who wrought in him to will and to do: *to beautify the house of the Lord which* is *in Jerusalem*; to provide for the ornamenting of it, for vessels in it, as well as for sacrifices; for as for the building of it, that was finished.

℣. 28. *And hath extended mercy unto me, before the king and his counsellors, and before all the king's mighty princes*, &c.] Before *Artaxerxes*, his seven counsellors, ℣. 14. and the nobles of his realm, in being appointed by them to carry their free-will-offerings to *Jerusalem*, and the king's commands to his treasurers, with leave to take as many of the *Jews* with him as were willing to go: *and I was strengthened as the hand of the Lord my God* was *upon*

[t] השלם integra & pleno numero redde, Michaelis. [u] See Cumberland's Scripture-weights and measures, ch. 4. p. 137. [w] Diodor. Sicul. l. 1. p. 66. [x] Cæsar. Comment. de bello Gall. l. 6. c. 13. [y] לישרשו ad eradicationem ejus, Pagninus, Montanus; ad eradicationem, Tigurine version, Vatablus, De Dieu, Michaelis.

upon me; animated to undertake this work, and execute this commiſſion, being under the influence of divine favour and protection: *and I gathered together out of Iſrael, chief men to go up with me*; he went about in the ſeveral parts where *Iſraelites* dwelt, and perſuaded ſome of the principal men among them to go along with him to *Jeruſalem*, ſhewing them the king's decree, which gave them leave; and their names and numbers are deſcribed in the next chapter.

CHAP. VIII.

IN this chapter we are told who and how many went up with *Ezra* to *Jeruſalem*, ℣. 1—14. the gathering of them together at a river, from whence he ſent to *Babylon* for *Levites* to come to him, who did, ℣. 15—20. the proclaiming a faſt for a ſafe and proſperous journey, ℣. 21, 22, 23. the delivery of the veſſels and money given him into the hands of prieſts, to take the care and charge thereof, ℣. 24—30. their ſafe arrival at *Jeruſalem*, where they depoſited the gifts in the temple, offered ſacrifices to God, and delivered the king's commiſſions to his lieutenants and governors, ℣. 31—36.

℣. 1. *Theſe* are *now the chief of their fathers, and* this is *the genealogy of them*, &c.] Which follows from hence to the end of ℣. 14. *that went up with me from Babylon*; with *Ezra* the prieſt and ſcribe, the writer of this book: *in the reign of Artaxerxes the king*; that is *Darius Hyſtaſpis*, in the 7th year of his reign, ſee ch. vii. 1. 7. though many think *Artaxerxes Longimanus* is meant.

℣. 2. *Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel*, &c.] Not *Daniel* the prophet, he was of the blood royal, and of the tribe of *Judah*; this was a prieſt, a deſcendant of *Ithamar*, as *Gerſhom* was of *Eleazar* in the line of *Phinehas*: *of the ſons of David; Hattuſh*; perhaps the ſame with him in 1 *Chron.* iii. 22. who was a deſcendant of *David* the king; theſe three men ſeem to have come alone without any of their families, at leaſt they are not mentioned, nor their numbers given, as the reſt that follow be.

℣. 3. *Of the ſons of Shechaniah, of the ſons of Pharoſh*, &c.] Who is ſo deſcribed, to diſtinguiſh him from another *Shechaniah*, ℣. 5. *Zechariah: and with him were reckoned by genealogy of the males*, 150; males only were reckoned, not women and children; though that there were ſuch that went up is clear from ℣. 21. from hence to the end of ℣. 14. an account is given of the number of the males that went up with *Ezra*, who were chiefly, if not altogether, ſons of thoſe that went up with *Zerubbabel*; ſuch of them as were left there behind, and now returned, at leaſt a great number of them, ſee ch. ii. it is particularly remarked of the ſons of *Adonikam*, ℣. 13. that they were the laſt of them; not that they were the laſt that came in to go with *Ezra*, or were backward and dilatory, but the laſt with reſpect to the firſt of his ſons that were gone before, and ſeem with them to be the whole of his family; the number of all that went up under their reſpective heads amounts to 1496.

℣. 15. *And I gathered them together to the river that runneth to Ahava*, &c.] From whence alſo the river bore the ſame name; or that from the river, ſee ℣. 21. and may be the ſame with *Adiabene*, a country in *Aſſyria*, which had its name from the river *Adiava: and there abode we in tents three days*; or pitched their camp; this was the place of their rendezvous: *and I viewed the people, and the prieſts*; muſtered them, took the number of them, and what tribe and families they were of: *and found there none of the ſons of Levi*; excepting the prieſts.

℣. 16. *Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.*] Theſe were all in the camp, in ſome part of it, to whom *Ezra* ſent meſſengers to come unto him; three of them are of the ſame name; the firſt nine were men of chief note, rank, and dignity in their family, and the other two were noted for men of good ſenſe, and that could ſpeak to a caſe well, and ſo fit to be ſent on ſuch an affair as they were.

℣. 17. *And I ſent them with commandment unto Iddo the chief, at the place Caſiphia*, &c.] Not a place by the *Caſpian* ſea, and near the *Caſpian* mountains, as *Munſter*, which was too far off to go and return in the time they muſt, ſee ch. vii. 9. and viii. 15. 31. but as *Jarchi*, a place in *Babylon* ſo called, a village near it, or a pariſh or ſtreet in it; where *Ezra* knew lived many of the *Levites* and *Nethinim*, and where *Iddo* was the chief of the *Levites*, and over them both: *and I told them what they ſhould ſay unto Iddo*, and *to his brethren the Nethinims, at the place Caſiphia*; but *Iddo* was not one of the *Nethinim*; for he was chief of the *Levites*, and by his authority many of them were ſent as well as of the *Nethinim*; but none of the latter were over the *Levites*, for they were ſervants to them, ℣. 20. but, according to *Jarchi*, the *Nethinim* are not at all intended in this clauſe, who reads the words, *to Iddo and Achio*, (the name of a man with him; perhaps it may be better rendered, *to Iddo and his brother) who were appointed*, or *ſettled, in the place Caſiphia*; and with him *De Dieu* agrees, and ſo the *Syriac* verſion, *who dwelt in Caſiphia: that they ſhould bring unto us miniſters for the houſe of our God*; both *Levites* to be ſingers and porters there, and the *Nethinim* to wait on them.

℣. 18. *And by the good hand of our God upon us*, &c.] Favouring their deſigns and orders, protecting thoſe that were ſent, and inclining thoſe they were ſent to, to uſe their intereſt and authority with thoſe that were under them, and making them willing alſo to agree to what was propoſed to them: *they brought us a man of underſtanding of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael*; an *Iſraelite*, of the tribe of *Levi*, in the line of *Mahli* a ſon of *Merari*, the third ſon of *Levi: and Sherebiah*; or rather *even Sherebiah*; ſo *Aben Ezra*; for he is the underſtanding man that is meant, and deſcribed by his pedigree: *with his ſons and his brethren*, 18; all together made this number.

℣. 19. *And Haſhabiah, and with him Jeſhaiah of the ſons of Merari*, &c.] Theſe were of the ſame diviſion of *Levites* as *Sherebiah: his brethren and their ſons*, 20; theſe 38, with thoſe they came with, were all *Levites*; the *Nethinim* follow.

℣. 20. *Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites*, &c.] To wait upon them, and miniſter to them, as they did to the prieſts; ſome think theſe were the ſame with the *Gibeonites*, whom *Joſhua* gave to the ſervice of the ſanctuary, and *David* confirmed; but others are of opinion theſe were different from them, and an addition to them: 220 *Nethinims: all of them were expreſſed by name*; in

the hiſtory that *Iddo* ſent of them to *Ezra*; and ſo the names of the *Levites*, though not here expreſſed, only the names of thoſe they came with.

℣. 21. *Then I proclaimed a faſt there, at the river Ahava*, &c.] After the meſſengers to *Iddo* were returned with thoſe they brought with them: *that we might afflict ourſelves before our God*; humble themſelves before him for their ſins, confeſs them, and declare their repentance of them, and aſk forgiveneſs for them: *to ſeek of him a right way for us*; to take from thence towards *Jeruſalem*, to be directed by him in it; either by a prophet, or by a viſion in a dream, as *Aben Ezra*; or rather by the guidance of his providence; this they ſought in prayer by the river-ſide, where it had been uſual with them, and ſince has been, to perform religious exerciſes, ſee *Ezek.* i. 1. and iii. 15. *Acts* xvi. 13. hence *Tertullian* [z] calls the prayers of the *Jews orationes littorales*: they ſought not ſo much which was the ſhorteſt and eaſieſt way for them to travel in, as which was the ſafeſt: *and for our little ones, and for all our ſubſtance*; for the ſafe conveyance of them; this ſhews, that though males only are numbred, as before, yet they had their wives and children with them; for little ones cannot be ſuppoſed without women to take care of them.

℣. 22. *For I was aſhamed to require of the king a band of ſoldiers and horſemen*, &c.] Which he might have had, only aſking for them; ſo great was the intereſt he had in the king's favour: *to help us againſt the enemy in the way*; the *Arabs*, *Samaritans*, and others, that might lie in wait for them, to rob them of their ſubſtance: *becauſe we had ſpoken unto the king*; of the ſpecial favour of God to them, his ſingular providence in the protection of them: *ſaying, The hand of our God* is *upon all them for good, that ſeek him*; that pray unto him, ſerve and worſhip him; his hand is open to them to beſtow all needful good upon them, temporal and ſpiritual, and his power and providence are over them, to protect and defend them from all evil: *but his power and his wrath* is *againſt all them that forſake him*; his word, his ways and worſhip; his powerful wrath, or the ſtrength and force of it, is exerted againſt them, and they are ſure to feel the weight and dreadful effects of it: and now all this being ſaid to the king, after this, to deſire a guard to protect them, it would look as if they had not that favour in the ſight of God, and did not believe what they had ſaid, but diſtruſted his power and providence towards them; therefore, rather than reflect any diſhonour on God, they choſe to expoſe themſelves to danger, ſeeking his face and favour, and relying on his goodneſs and power.

℣. 23. *So we faſted, and beſought our God for this*, &c.] Sought the Lord by faſting and prayer for a good journey, and preſervation in it: *and he was entreated of us*; accepted their prayer, as *Jarchi*, ſo that they came ſafe to *Jeruſalem*.

℣. 24. *Then I ſeparated twelve of the chief of the prieſts*, &c.] That were in company with him; ſo that it ſeems there were more than the two mentioned, ℣. 2. very probably their families, or ſome of their brethren were with them: *Sherebiah, Haſhabiah, and ten of their brethren with them*; theſe men named were *Levites*, and not prieſts, ℣. 18, 19. and therefore the copulative *and* muſt be ſupplied; *and Sherebiah*, &c. or with the 12 prieſts, *Sherebiah*, &c. and ten *Levites* more with them; ſo that the number of prieſts and *Levites* were equal, and in all 24.

℣. 25. *And I weighed unto them the ſilver, and the gold, and the veſſels*, &c.] When he delivered them to them; this he did as a proof of his own integrity and faithfulneſs, and as a ſecurity againſt any charge or accuſation of embezzling any part of them, and to ſet them an example; and alſo that they might be under no temptation of acting ſuch a part, and might be vindicated ſhould they be charged with it: even *the offering of the houſe of our God*; what was freely offered for the ſervice of it: *which the king and his counſellors, and his lords, and all Iſrael* there *preſent had offered*; as free-will-offerings, ſee ch. vii. 15, 16.

℣. 26. *I even weighed unto their hand 650 talents of ſilver*, &c.] Which, according to *Scheuchzer* [a], amount to 975,000 imperials, and of our money 2,229,450 pounds ſterling: *and ſilver veſſels* 100 *talents*; which came to 35,300 pounds, or 50,000 imperials; according to *Jarchi*, there were 100 veſſels, and every veſſel weighed a talent, and ſo *Aben Ezra*, which, with *Brerewood* [b], was 375 pounds: and *of gold* 100 *talents*; which, according to *Scheuchzer* [c], were equal to 1,222,000 ducats of gold; the value of gold now is above 14 and a 3d to the value of ſilver, by which may be judged the difference between 100 talents of gold and 100 talents of ſilver; according to *David de Pomis* [d], there were two ſorts of talents; common talents, which weighed 60 pounds, and the talent of the ſanctuary, which weighed double to that.

℣. 27. *Alſo* 20 *baſons of gold, of* 1000 *drams*, &c.] Which were upwards of 1000 pounds of our money; for biſhop *Cumberland* ſays [e], the *Perſian Daric Drachma*, or *dram*, weighed twenty ſhillings and four-pence; and, according to Dr. *Bernard*, it exceeded one of our guineas by two grains, ſee the note on 1 *Chron.* xxix. 7. *and two veſſels of fine copper, precious as gold*; which perhaps is the ſame with the *Indian* or *Perſian* braſs *Ariſtotle* [f] ſpeaks of, which is ſo bright and pure, and free from ruſt, that it cannot be known by its colour from gold; and that there are among the cups of *Darius* ſuch as cannot be diſcerned whether they are braſs or gold but by the ſmell: the *Syriac* verſion interprets it by *Corinthian* braſs, which was a mixture of gold, ſilver, and copper, made when *Corinth* was burnt, and which is exceeding valuable; of which *Pliny* [g] makes three ſorts, very precious, and of which he ſays, it is in value next to, and even before ſilver, and almoſt before gold; but this ſort of braſs was not as yet in being: *Kimchi* [h] interprets the word here of its colour, being next to the colour of gold.

℣. 28. *And I ſaid unto them, Ye* are *holy unto the Lord, the veſſels* are *holy alſo*, &c.] As they were dedicated and ſet apart to holy ſervice, ſo the veſſels were ſacred to holy uſes, and therefore not to be converted to any other: *and the ſilver, and the gold* are *a free-will-offering unto the Lord God of your fathers*; and therefore not to be made uſe of but in his ſervice.

℣. 29. *Watch ye, and keep* them, &c.] The veſſels, the gold, and the ſilver, that they be not hurt and diminiſhed: *until ye weigh* them *before the chief*

[z] Ad nationes, l. 1. c. 13. Vid. lib. de jejuniis, c. 16. [a] Phyſica Sacra, vol. 4. p. 651. [b] De pond. & pret. vet. num. c. 4. [c] Ut ſupra. [d] Tzemach David, fol. 57. 3. [e] Scripture-weights and meaſures, ch. 4. p. 115. [f] De mirabilibus, p. 704, vol. 1. [g] Nat. Hiſt. l. 34. c. 1, 2. [h] Sepher Shoraſh. rad. צרם.

chief of the prieſts and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the Lord; that is, until they had delivered them in full weight, as they had received them, in the preſence of thoſe perſons as witneſſes, and into their hands, in order to be laid up in the chambers and treaſuries of the temple.

℣. 30. *So took the prieſts and the Levites*, &c.] The 12 prieſts and 12 *Levites*, mentioned in ℣. 24. *the weight of the ſilver and the gold, and the veſſels, to bring* them *to Jeruſalem unto the houſe of our God*; this they undertook to do, and did.

℣. 31. *Then we departed from the river of Ahava, on the 12th* day *of the firſt month, to go unto Jeruſalem*, &c.] The month *Niſan*, anſwering to part of *March* and part of *April*; this was two days before the paſſover began: *and the hand of our God was upon us*; guiding, directing, and protecting them by his providence: *and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way*; either by intimidating them, that they dared not attack them, or by directing them to take a different road, whereby they eſcaped them, ſee ℣. 22.

℣. 32. *And we came to Jeruſalem, and abode there three days.*] Before they went about any buſineſs, delivered what was committed to them for the uſe of the temple, and the commiſſions to the king's officers; as it was but proper they ſhould have ſome reſt after ſuch a fatiguing journey.

℣. 33. *Now on the 4th day*, &c.] After their arrival at *Jeruſalem: was the ſilver and the gold, and the veſſels weighed in the houſe of our God*; the temple, that it might be ſeen and known, that the exact weight which had been depoſited with them was now faithfully delivered: this was done *by the hand of Meremoth the ſon of Uriah the prieſt, and with him* was *Eleazar the ſon of Phinehas*; theſe were prieſts: *and with them* was *Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites*; two prieſts and two *Levites*; for ſince there were of both that were charged with the above things, it was proper there ſhould be ſome of both, when weighed, that they might be witneſſes of their fidelity.

℣. 34. *By number*, and *by weight of every one*; &c.] They were delivered in by tale and weight, which exactly agreed to the number and weight in which they received them: *and all the weight was written at that time*; an account was taken in writing, and laid up, that it might not only be known hereafter what free-will-offerings had been made in *Babylon*, but that it might be a voucher for the fidelity and integrity of thoſe that brought them, ſhould it ever be called in queſtion.

℣. 35. Alſo *the children of thoſe that had been carried away which were come out of the captivity*, &c.] Namely, thoſe that now came along with *Ezra: offered burnt-offerings unto the God of Iſrael*; by way of thankfulneſs for their deliverance from captivity; and for their ſafe journey: *twelve bullocks for all Iſrael*; according to the number of the tribes; and there might be ſome of every tribe that now came up: 96 *rams*, 77 *lambs*; theſe and the bullocks were burnt-offerings: *twelve he-goats* for *a ſin-offering*; according to the number of the twelve tribes, alſo to make atonement for ſins they had been guilty of: *all* this was *a burnt-offering unto the Lord*; excepting the twelve he-goats, which were a ſin-offering.

℣. 36. *And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river*, &c.] The governors of the provinces of *Syria*, *Paleſtine* and *Judea*, which were on that ſide of *Euphrates* the land of *Iſrael* was: *and they furthered the people, and the houſe of God*; or *lifted* them *up* [h], eaſed them of all burdens, and freed them from all impediments, and aſſiſted them and furniſhed them with every thing, as the decree of *Artaxerxes* enjoined them; and provided every thing as they required for ornamenting the temple, and for the ſacrifices of it; all which is to be underſtood of the king's lieutenants and governors, who obeyed his commands.

CHAP. IX.

EZRA being informed by ſome of the princes, who complained unto him, of the marriages of many of the *Iſraelites* with the people of the land, the *Canaanites* and others, was greatly grieved and diſtreſſed, ℣. 1—5. upon which he made a confeſſion of their ſins to God, with great ſhame, ſorrow and contrition, and deprecated the evils which they deſerved, ℣. 6—15.

℣. 1. *Now when theſe things were done*, &c.] When the captives with *Ezra* had refreſhed themſelves, and weighed the money and veſſels they brought, and put them into the hands of proper perſons, and offered ſacrifices, and delivered the king's commiſſions to his lieutenants and governors, and ſhewn his own: *the princes came to me*; ſome of the nobles of *Iſrael*, the moſt religious of them, who were concerned at the corruptions that were among them, though not a ſufficient number to reform them: *ſaying, the people of Iſrael, and the prieſts, and the Levites have not ſeparated themſelves from the people of the land*; but joined with them, though not in idolatrous practices, yet by marrying with them, which might lead them into them: doing *according to their abominations*; not ſerving idols as they did, but imitating them in their marriages: even *of the Canaanites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites*; affinity with many of theſe was forbidden by an expreſs law, *Deut.* vii. 1, 3. all but the *Moabites, Ammonites*, and *Egyptians*, and from theſe for the ſame reaſon they were to abſtain; namely, leſt they ſhould be drawn into idolatry; that the prieſts and *Levites* ſhould do this, who ought to have known the law, and inſtructed the people better, was very ſad and ſhocking.

℣. 2. *For they have taken of their daughters for themſelves, and for their ſons*, &c.] Some that were widowers not only took wives to themſelves of the above nations, either when they were at *Babylon*, where many of theſe nations alſo were, or rather ſince their return; but they took for their ſons alſo, yea ſome that had wives took heatheniſh ones to them, ſee *Mal.* ii. 13, 14, 15. *ſo that the holy ſeed*; ſuch as the Lord had ſeparated from other nations, choſen them to be an holy people above all others, and devoted them to his ſervice and worſhip:

[h] נשאו elevaverunt, V. L. Piſcator; exaltaverunt, Pagninus, Montanus, Vatablus; ſublevarunt, Junius & Tremellius.

worſhip: *have mingled themſelves with the people of* thoſe *lands*; before mentioned, by marrying with them: *yea, the hand of the princes and rulers hath been chief in this treſpaſs*; they were the firſt that went into it, were ringleaders of it, who ſhould by their authority and example have reſtrained others; or they were *in this firſt treſpaſs*[i]; which was the firſt groſs and capital one the people fell into after their return from the captivity.

℣. 3. *And when I heard this thing, I rent my garment and my mantle*, &c.] Both inward and outward garments, that which was cloſe to his body, and that which was thrown looſe over it; and this he did in token of ſorrow and mourning, as if ſomething very dreadful and diſtreſſing, ſee *Job* i. 20. *and pluckt off the hair of my head, and of my beard*; did not ſhave them, and ſo tranſgreſſed not the law in *Lev.* xix. 27. but plucked off the hair of them, to ſhew his extreme ſorrow for what was told him; which has frequently been done by mourners on ſorrowful occaſions in various nations, ſee *Iſ.* xv. 2. So in the *additions* to *Eſther*, ch. xiv. 2. ſhe is ſaid to fill every place of joy with the tearings of her hair; and *Lavinia* in *Virgil*[k]; ſeveral paſſages from *Homer*[l], and other writers, both *Greek* and *Latin*, are mentioned by *Bochart*[m], as inſtances of it: *and ſat down aſtoniſhed*; quite amazed at the ingratitude of the people, that after ſuch favours ſhown them, in returning them from captivity unto their own land, and ſettling them there, they ſhould give into practices ſo contrary to the will of God.

℣. 4. *There were aſſembled unto me every one that trembled at the words of the God of Iſrael*, &c.] That had a reverence for the word of God, and the things contained in it; feared to break the laws of God, and trembled at his judgments, which they might apprehend would come upon tranſgreſſors, ſee *Iſ.* lxvi. 2. *becauſe of the tranſgreſſion of thoſe that had been carried away*; into *Babylon*, and were now returned, and which was an aggravation of their tranſgreſſion: *and I ſat aſtoniſhed until the evening-ſacrifice*; or until the ninth hour, as the *Syriac* verſion, which was about our three o'clock in the afternoon, at which time the evening-ſacrifice was offered; perhaps it was in the morning when *Ezra* firſt received his information from the princes.

℣. 5. *And at the evening-ſacrifice I roſe up from my heavineſs*, &c.] The ſigns and tokens of it, particularly ſitting on the ground; or *from my faſting*[n], having eaten nothing that day, it being early in the morning when he was told the above caſe: *and having rent my garment and my mantle*; which he had done before, and ſtill kept them on him in the ſame caſe: *fell upon my knees, and ſpread out my hands unto the Lord my God*; in the poſture, and with the geſture of an humble ſupplicant.

℣. 6. *And ſaid, O my God*, &c.] Here begins the the prayer of *Ezra*, and that with faith in God as his Covenant-God, even when he was about to make confeſſion of ſin, and repentance for it; that prayer is right which is put up in faith, and that repentance genuine which is accompanied with faith, and flows from it: *I am aſhamed, and bluſh to lift up my face to thee, my God*; a true ſight and ſenſe of ſin cauſes ſhame and bluſhing, and never more than when a man is ſenſible of his covenant-intereſt in God, and of his grace and favour to him, particularly in the forgiveneſs of his ſin, ſee *Ezek.* xvi. 61, 63. *for our iniquities are increaſed over our head*; ariſen and ſwelled like mighty waters, which ſeemed to threaten an overwhelming of them: *and our treſpaſs is grown up unto the heavens*; being done in an open, public and inſolent manner, and in ſuch numbers, that they were, as it were, piled up in heaps, reaching to heaven, and calling down vengeance from thence. *Ezra* includes himſelf as being one of the ſame nation; and theſe ſins being ſo common, were become national ones, which involved all the individuals, and expoſed them to the divine reſentment.

℣. 7. *Since the days of our fathers* have *we* been *in a great treſpaſs unto this day*, &c.] The ſins they were guilty of had been long continued in, which was an aggravation of them: *and for our iniquities have we, our kings, and our prieſts, been delivered into the hand of the kings of the lands*; the ten tribes and their king into the hand of the king of *Aſſyria*, the kings of *Judah*, *Jehoiakim*, *Jeconiah* and *Zedekiah*, into the hands of the king of *Babylon*, with the prieſts and people: *to the ſword, to captivity, and to a ſpoil*; ſome were ſlain with the ſword, others carried captive, and the houſes of them all plundered and ſpoiled: *and to confuſion of face, as* it is *this day*; being filled with ſhame when they reflected on their ſins, the cauſe of thoſe evils; and beſides, the captivity of the ten tribes continued, and of many others, which expoſed them to ſhame among their neighbours.

℣. 8. *And now for a little ſpace, grace hath been* ſhewed *from the Lord our God*, &c.] It was but a ſmall time ſince the Lord firſt began to ſhew favour to them, ſo that they ſoon after began to revolt from him; which argued the ſtrange propenſity of their minds to that which is evil, and from which they could not be reſtrained by the recent goodneſs of God unto them: *to leave us a remnant to eſcape*; out of captivity, from whence a ſmall number were graciouſly and ſafely returned to their own land: *and to give us a nail in his holy place*; a fixed ſettlement in the land of *Judea*, the holy land the Lord had choſen, and in the temple, the holy place ſacred to his worſhip; or a prince of their own, *Zerubbabel*, to be the governor of them, under whom they might enjoy ſettled happineſs and proſperity, ſee *Iſ.* xxii. 23. *Zech.* x. 4. *that our God may lighten our eyes*; refreſh our ſpirits, chear our ſouls, and give us light and gladneſs, ſee 1 *Sam.* xiv. 27. *and give us a little reviving in our bondage*; for they were ſtill in ſome degree of bondage, being in ſubjection, and tributaries to the kings of *Perſia*; but yet being returned to their own land, it was as life from the dead unto them, at leaſt it was giving them a little life, liberty and joy.

℣. 9. *For we* were *bondmen*, &c.] To the *Chaldeans* when in *Babylon*, which was more than the *Jews* in the times of Chriſt would own, *John* viii. 33. *yet our God hath not forſaken us in our bondage*; had not left them to continue in it always: *but hath extended mercy unto us in the ſight of the kings of Perſia*; moved them to have pity and compaſſion on them, and releaſe them: *to give us a reviving*; whilſt in captivity, they were as in their graves, and like the dry bones in *Ezekiel*'s viſion, but revived upon the proclamation of *Cyrus*, and the encouragement he gave them to return to their own land: *to ſet up the houſe of our God, and re-*

7 *pair*

[i] במעל הזדה הזאת in prævaricatione iſta prima, Pagninus, Montanus. Vid. Ciceron. Tuſc. Quæſt. l. 3.
[k] Æneid. 12. prope finem.
[l] Vid. Iliad. 10. ℣. 15. & Iliad. 22. ℣. 77, 78, 406. & Iliad. 24. ℣. 711.
[m] Hierozoic. par. 1. l. 2. c. 45. col. 481.
[n] מתעניתי jejunio meo, Michaelis; ſo Jarchi.

pair the deſolations thereof; both to rebuild the temple, and to reſtore the worſhip of it: *and to give us a wall in Judah and in Jeruſalem*; not to ſet up the walls of *Jeruſalem*, and of other cities, which as yet was not done; but rather the walls of their houſes, which they had rebuilt; they had walled houſes given them in *Judah* and *Jeruſalem*; though the word ſignifies an hedge or fence, ſuch as is about gardens and vineyards, and may denote the protection of the kings of *Perſia*, which was a fence to them againſt the *Samaritans*, and others; and eſpecially the hedge of divine providence about them, which guarded and defended them, ſee *Job*, i. 10.

℣. 10. *And now, O our God, what ſhall we ſay after this?* &c.] What apology or excuſe can be made for ſuch ingratitude? what can be ſaid in favour of ſuch a people? what kindneſs can be expected to be ſhewn to a people who had behaved in ſo baſe a manner? *for we have forſaken thy commandments*; particularly thoſe which related to marriages with people of other nations.

℣. 11. *Which thou haſt commanded by thy ſervants the prophets*, &c.] *Moſes*, and *Joſhua*, and others, ſee *Deut.* vii. 3. *Joſh.* xxiii. 12. *Judg.* ii. 2. *ſaying, the land unto which ye go to poſſeſs it*; meaning the land of *Canaan: is an unclean land, with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs*; which is to be underſtood not of their idolatries only, but of their inceſtuous marriages, and impure copulations, on which account the Lord ſpewed out the old inhabitants of it; for which reaſon the *Jews* ought to have been careful not to have defiled it again by ſimilar practices; ſee *Lev.* xviii.

℣. 12. *Now therefore give not your daughters unto their ſons, nor take their daughters unto your ſons*, &c.] That is, in marriage, ſee *Deut.* vii. 3. where the prohibition is expreſſed in the ſame language: *nor ſeek their peace, and their wealth for ever*; that is, as long as they continue in their idolatries and impurities, ſee *Deut.* xxiii. 6. *that ye may be ſtrong, and eat the good of the land, and leave* it *for an inheritance to your children for ever*; that they might be ſtrengthened and eſtabliſhed in the land into which they were brought, and enjoy all the good things it produced, and leave their children in the poſſeſſion of it, to hold at leaſt until the Meſſiah came, ſee *Iſ.* i. 19.

℣. 13. *And after all that is come upon us for our evil deeds, and for our great treſpaſs*, &c.] As famine, ſword, peſtilence and captivity, for their idolatries and other heinous ſins: *ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve*; for they deſerved eternal puniſhment, whereas it was temporal puniſhment that was inflicted, and this moderate, and now ſtopped; the ſenſe is, according to *Aben Ezra*, "thou haſt refrained from writing ſome of our ſins in the book of remembrance, and thou haſt let them down below in the earth, according to the ſenſe of, *thou wilt caſt all their ſins into the depths of the ſea*;" but *Jarchi* better, "thou haſt refrained thyſelf from exacting of us all our ſins, and haſt exacted of us beneath our ſins (or leſs than they deſerve) and haſt not taken vengeance on us according to all our ſins:" *and haſt given us* ſuch *deliverance as this*; from captivity, which they now enjoyed.

℣. 14. *Should we again break thy commandments, and join in affinity with the people of theſe abominations?* &c.] That are guilty of abominable idolatries, and of all uncleanneſs: *wouldſt thou not be angry with us till thou hadſt conſumed* us; it might be juſtly expected: *ſo that* there ſhould be *no remnant nor eſcaping?* any left or ſuffered to eſcape the wrath of God, but all conſumed by it.

℣. 15. *O Lord God of Iſrael, thou* art *righteous*, &c.] And would appear to be ſo, ſhould *Iſrael* be entirely cut off, and utterly conſumed for their iniquities: *for we remain yet eſcaped, as* it is *this day*; that they remained yet eſcaped out of captivity, and eſcaped the wrath and vengeance of God, was not owing to any deſerts of theirs, but to the grace and mercy of God, who had not ſtirred up all his wrath as their ſins deſerved: *behold, we* are *before thee in our treſpaſſes*; to do with us as ſeems good in thy ſight; we have nothing to plead on our behalf, but caſt ourſelves at thy feet, if ſo be unmerited favour may be ſhown us: *for we cannot ſtand before thee becauſe of this*; this evil of contracting affinity with the nations; we can't defend ourſelves; we can't plead ignorance of the divine commands; we have nothing to ſay for ourſelves, why judgment ſhould not be paſſed upon; we leave ourſelves in thine hands, and at thy mercy.

CHAP. X.

UPON *Ezra*'s prayer and confeſſion, it was propoſed by *Shechaniah*, that thoſe who had married ſtrange wives, ſhould put them away with their children, which they ſwore to do, ℣. 1—5. and proclamation was made throughout the land for all to meet at *Jeruſalem* in three days time, and accordingly they did, ℣. 6—9. when, at the exhortation of *Ezra*, all agreed to it, and perſons were appointed to ſee it done, and the work was finiſhed in the ſpace of three months, ℣. 10—17. and a liſt of the names of thoſe is given, who had married ſuch wives, and now put them away; of the prieſts, ℣. 18—22. of the *Levites*, ℣. 23, 24. of the other *Iſraelites*, ℣. 24—44.

℣. 1. *Now when Ezra had prayed, and when he had confeſſed, weeping*, &c.] Had confeſſed the ſins of the people in prayer and ſupplication, with many tears: *and caſting himſelf down before the houſe of God*; in the outward court before the temple, his face turned towards it, where he lay proſtrate: *there aſſembled to him out of Iſrael a very great congregation of men, and women, and children*; it was quickly ſpread abroad both in *Jeruſalem*, and places adjacent, that ſuch a great man, a commiſſioner from the king of *Perſia*, and a prieſt of the *Jews*, was in the utmoſt diſtreſs, rending his garments, and plucking off his hair, and was crying and praying in a vehement manner; which brought a great concourſe of people, who concluded ſome great ſins were committed, and ſore judgments were coming upon them: *for the people wept very ſore*; being affected with his confeſſions, cries, and tears, and fearing wrath would come upon them for their ſins.

℣. 2. *And Shechaniah the ſon of Jehiel*, one *of the ſons of Elam, anſwered and ſaid unto Ezra*, &c.] This man ſeems to be one of thoſe that now came with *Ezra* from *Babylon*, ſee ch. viii. 3, 5. *we have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land*; not that he had taken any himſelf, being but juſt come into the land, nor is his name in the liſt of thoſe that had; but inaſmuch as many of the nation, of which he was a part, and his own father, and ſeveral of his uncles had, ℣. 26. he expreſſes himſelf in this manner: *yet now there is hope in Iſrael concerning this thing*; of a reformation of this evil, and of pardon for it.

℣. 3. *Now therefore let us make a covenant with our God*, &c.] Renew our covenant with him, and lay ourſelves under freſh obligation by promiſe and oath, and unanimouſly agree *to put away all the wives, and ſuch as are born of them*; he means all the ſtrange wives, ſuch marriages being unlawful; and ſuch wives might the more eaſily be put away, ſince bills of divorce were in frequent uſe with the *Jews*, and the children of ſuch alſo being illegitimate; and the rather they were to be put away, leſt they ſhould corrupt other children, or get into the affections of their fathers, which might lead on to receive their mothers again, and eſpecially this was to be done as a puniſhment of their ſin: though no doubt but a proviſion was to be made, and was made, for the maintenance both of wives and children: *according to the counſel of my Lord*; either of *Ezra*, whom he honours with this title, being a ruler under the king of *Perſia*; or of the Lord God, according to his will declared in his words which is his counſel: *and of thoſe that tremble at the commandment of our God*; feared to break it, and dreaded the effect of ſuch a breach; and who no doubt would follow the counſel of the Lord, and join in their advice to act according to the propoſal made: *and let it be done according to the law*; as that directs in ſuch caſes.

℣. 4. *Ariſe*, &c.] From the ground, where he lay proſtrate: *for this matter* belongeth *unto thee*; as a prieſt and ſcribe of the law, well verſed in it, and therefore could direct what was to be done according to it; and as a ruler under the king of *Perſia*, and a commiſſioner of his, to enquire whether the law of God was obſerved by the *Jews*, ch. vii. 14. and ſo had authority to put the law in execution: *we alſo* will be *with thee*; to help and aſſiſt in the reformation of this evil: *be of good courage, and do it*; don't deſpair of going thro' it, though there may be ſome oppoſition to it; begin and doubt not of ſucceeding.

℣. 5. *Then aroſe Ezra*, &c.] From the ground where he lay: *and made the chief prieſts, and the Levites, and all Iſrael to ſwear, that they ſhould do according to this word*; he took an oath of all that were preſent, to do what was propoſed, namely, to put away ſtrange wives and their children: *and they ſware*; by means of which they were kept to their word of promiſe, an oath being a ſolemn, ſacred thing.

℣. 6. *Then Ezra roſe up from before the houſe of God*, &c.] Departed from thence: *and went into the chamber of Johanan the ſon of Eliaſhib*; who was of the family of the high-prieſt. *Eliaſhib* was grandſon of *Joſhua* the high-prieſt, and ſucceeded his father *Joiakim* as ſuch; but though *Johanan* was never high-prieſt, being a younger ſon, however he was a perſon of note, and had a chamber in the temple, whither *Ezra* went, either to adviſe with the princes and elders in it, ℣. 8. or to refreſh himſelf with food: *and* when *he came thither, he did eat no bread, nor drink water*; or rather *not yet had he eat bread*[o], as ſome render it; that is, not till he came thither, from the time he firſt heard of the evil the people had committed; which very probably was early in the morning, and it was now evening: *for he mourned for the tranſgreſſion of them that had been carried away*; into captivity, but were now returned from it, and it grieved him the more, that after ſuch kindneſs ſhown them, they ſhould be guilty of ſuch an evil.

℣. 7. *And they made proclamation*, &c.] By the voice of an herald: *throughout Judah and Jeruſalem, unto all the children of the captivity*; who were returned from it: *that they ſhould gather themſelves together unto Jeruſalem*; within a time after mentioned.

℣. 8. *And that whoſoever would come within three days*, &c.] Or at the end of three days, as *Jarchi*; this was the ſpace of time allowed, and which was pitched upon for the quick diſpatch of this affair, to prevent any ſchemes that might be formed to obſtruct it, and leſt thoſe who had agreed to it, and promiſed to aſſiſt in it, ſhould repent and go from their word: *according to the counſel of the princes, and of the elders*; for though *Ezra* had a commiſſion at large from the king of *Perſia*, to enquire into and reform all abuſes, he choſe not to act of himſelf, but to have the opinion and conſent of the ſenate of the nation; this he prudently did to avoid their envy, and that he might have leſs oppoſition, and better ſucceſs: *his ſubſtance ſhould be forfeited*; or *devoted*[p] to ſacred uſes, to be put into the treaſury of the temple, and uſed in the ſervice of it, and therefore never to be returned: *and himſelf ſeparated from the congregation of thoſe that had been carried away*; into captivity, but now returned from it; that is, ſhould be excommunicated from them as a church, and be no more reckoned of the body politic, or a freeman of *Iſrael*, and ſo deprived of all privileges both in church and ſtate.

℣. 9. *Then all the men of Judah and Benjamin*, &c.] And ſuch of the 10 tribes that returned and dwelt among them: *gathered themſelves together unto Jeruſalem within three days*; the time fixed; which they were the more careful to obſerve, ſince it was enjoined by the authority of princes and elders, and the puniſhment in caſe of diſobedience very ſevere: *it* was *the ninth month, on the 20th* day *of the month*; the month *Ciſleu*, which anſwers to part of *November* and part of *December*, ſo that the 20th day muſt be in the beginning of *December*; this was almoſt five months after *Ezra* came to *Jeruſalem*: *and all the people ſat in the ſtreet of the houſe of God*; the ſtreet which led to the temple, the eaſt-ſtreet, 2 *Chron.* xxix. 4. tho' ſome think this was the court of the people, called a ſtreet, becauſe it lay open, not yet walled in; and, according to *Joſephus*[q], it was in an upper room of the temple, in which *Ezra* was, perhaps the ſame with the chamber of *Johanan*, ℣. 6. *trembling becauſe of* this *matter*; they were met about;

[o] לא אכל nondum comederat, Junius & Tremellius, Piſcator. Junius & Tremellius, Piſcator; devoveretur, Michaelis.

[p] יחרם anathema erit *vel* fore, Montanus,

[q] Antiq. l. 11. c. 5. §. 4.

about; ſome that were guilty, not knowing what puniſhment would be inflicted on them, and others that were not, yet dreaded the wrath of God, leſt that ſhould break out upon the whole congregation for it: *and for the great rain*; which now fell, and which they interpreted as a token of the divine diſpleaſure; for though it was in winter-time, yet not with them a time of rain, for the former rain had fallen a month before; ſo that this being unuſual and unexpected, they underſtood it as betokening evil to them.

℣. 10. *And Ezra the prieſt ſtood up*, &c.] In the midſt of the aſſembly to make his ſpeech, acquainting them with the reaſon of their meeting together: *and ſaid unto them, ye have tranſgreſſed*; the law of God in the following inſtance: *and have taken ſtrange wives*; of the people of the land and others, idolatrous perſons: *to increaſe the treſpaſs of Iſrael*; to add to former iniquities, which had been the cauſe of the captivity.

℣. 11. *Now therefore make confeſſion to the Lord God of your fathers*, &c.] Of their ſin, and expreſs their deteſtation of it, and repentance for it: *and do his pleaſure*; obey his will, and particularly in this caſe: *and ſeparate yourſelves from the people of the land*; the *Canaanites*, &c. have no fellowſhip with them, make no covenants, contracts and alliances with them for the future: *and from the ſtrange wives*; they had taken, put them away.

℣. 12. *Then all the congregation anſwered and ſaid with a loud voice*, &c.] That they might be heard, and to ſhew that they were willing and ready to comply with what was propoſed: *as thou haſt ſaid, ſo muſt we do*; being convinced of their ſin, they ſaw it was a duty incumbent on them to put away their ſtrange wives, and that there was a neceſſity of it, to avert the wrath of God from them.

℣. 13. *But the people are many*, &c.] Who have been guilty of this evil: *and it* is *a time of much rain, and we are not able to ſtand without*; in the ſtreet, becauſe of the rain: *neither* is *this a work of one day or two*; to enqure into this affair, who they are that have taken ſtrange wives, and to perſuade or oblige them to put them away: *for we are many that have tranſgreſſed in this thing*; in marrying ſtrange wives.

℣. 14. *Let now our rulers of all the congregations ſtand*, &c.] Let the great *Sanhedrim*, or court, of judicature at *Jeruſalem*, be fixed and continued, and others: *and let all them which have taken ſtrange wives in our cities, come at appointed times*; to the court at *Jeruſalem*, at certain and fixed known times of their ſittings there for this purpoſe: *and with the elders of every city, and the judges thereof*; the principal magiſtrates of it, who were to teſtify that upon ſearch and enquiry thoſe were the men, and all the men in their city, that had taken ſtrange wives, and that they had put them away according to the order of the princes and elders; and this they propoſed to be done in every city, and the account to be brought to the *Sanhedrim* at *Jeruſalem*, who were to ſit at certain times till this affair was finiſhed: *until the fierce wrath of our God for this matter be turned from us*; which it ſeems had broke out in ſome inſtances, and they feared would do yet more, unleſs this ſtep was taken, whereby they hoped it would be averted.

℣. 15. *Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about the matter*, &c.] To ſee that this affair was conducted in the manner propoſed; that the magiſtrates of every city brought the perſons that had been delinquents, in their turns, of which they gave them notice, and took the account of them as they came: *and Meſhullam, and Shabbethai the Levite helped them*; aſſiſted them in this work; the other two perhaps were prieſts, and both theſe *Levites*; and theſe four were the only perſons appointed over this matter, as the phraſe in the preceding clauſe may ſignify; though *Jarchi* interprets it to a quite contrary ſenſe, that they were the only perſons that oppoſed and objected to it; and ſo Dr. *Lightfoot*[r] underſtands it, and renders it, *ſtood againſt this matter*; in which they were ſeconded by the two *Levites*, and the ſenſe is very probable.

℣. 16. *And the children of the captivity did ſo*, &c.] Put away their ſtrange wives: *and Ezra the prieſt*, with *certain chief of the fathers, after the houſe of their fathers, and all of them by* their *names were ſeparated*; from all their other buſineſs, and gave themſelves up to attend to this wholly: *and ſat down in the firſt day of the 10th month*; the month *Tebeth*, which anſwers to part of *December* and *January*; this was 10 days after the aſſembly of all the people met and broke up: theſe took their places in the great court, and there ſat *to examine the matter*; the accounts brought in from the ſeveral cities by the magiſtrates thereof, and recorded them.

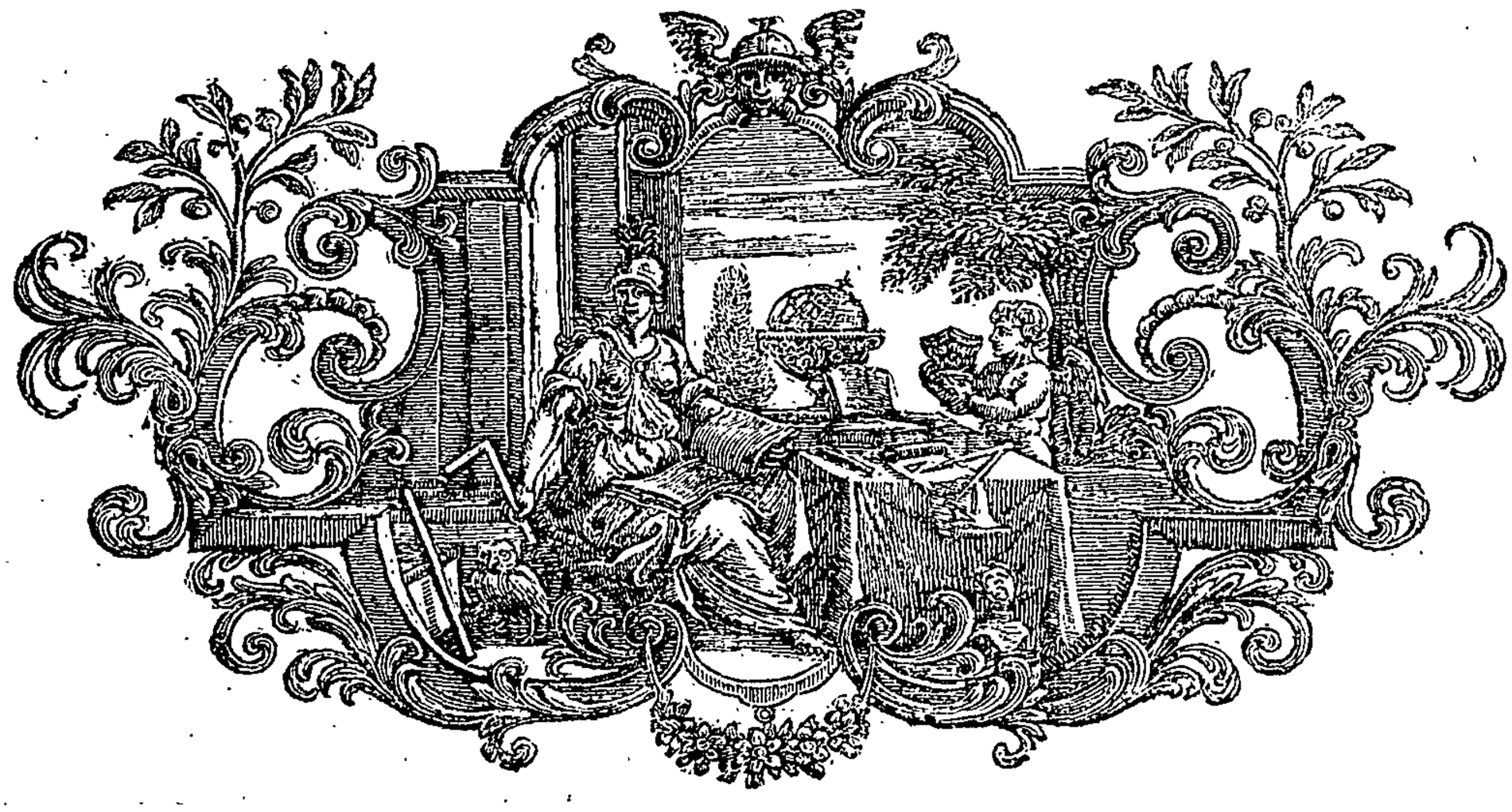
℣. 17. *And they made an end with all the men that had taken ſtrange wives*, &c.] Finiſhed their enquiry and examination of them: *by the firſt day of the firſt month*; the month *Niſan*, anſwering to part of *March* and *April*; ſo that they were three months about this work.

℣. 18. *And among the ſons of the prieſts there were found that had taken ſtrange wives*, &c.] So that it need not be wondered at, that this evil ſhould ſpread among the people, when thoſe who underſtood the law, and ſhould have inſtructed the people in it, ſet ſuch an example: namely, *of the ſons of Jeſhua the ſon of Jozadak*; who was the high-prieſt; and perhaps for this fault of his in not reſtraining his ſons from ſuch unlawful marriages, is he repreſented in filthy garments, *Zech.* iii. 3. *and his brethren, Maaſiah, and Eliezer, and Jarib, and Gedaliah*; theſe were the brethren of *Jeſhua*.

℣. 19. *And they gave their hands that they would put away their wives*, &c.] They propoſed to do it, and actually did it: *and* being *guilty*; of which they were fully convinced: they offered *a ram of the flock for their treſpaſs*; to make atonement for it, and thereby ſet an example to others to do the like. *Aben Ezra* obſerves, that we don't find that the treſpaſs-offering was a mulct to ſuch who married ſtrange wives, and conjectures, that it was the advice of the chief men to do it. From hence, to the end of ℣. 43. is a liſt of the men that had married ſtrange wives, and put them away; thoſe in ℣. 20, 21, 22. were prieſts; in ℣. 23, 24. *Levites*, and thoſe of them who were ſingers or porters; the reſt were *Iſraelites*: and it is a very common diſtinction in *Rabbinical* writers, to diſtinguiſh the *Jews* into prieſts, *Levites*, and *Iſraelites*; of theſe we know no more than their names; ſome of the heads of the families may be obſerved in ch. 2.

[r] Works, vol. 1. p. 144.

℣. 44. *All these had taken strange wives*, &c.] In all about 113: *and some of them* had *wives by whom they had children*; and yet they put them away, which made it the more difficult for them to do; and those that had none, it is thought to be a mark of God's displeasure at such marriages. No mention being made of the children being put away, as *Shechaniah* proposed, ℣. 3. it may be concluded they were not, but were taken care of to be educated in the true religion, and entered proselytes at a proper time; and the rather, as *Ezra* gave no orders about their putting away, ℣. 11.



The

The Book of NEHEMIAH.

THIS book is, by the authors of the *Vulgate Latin* and *Arabic* verſions, called the *ſecond* book of *Ezra*, it being a continuation of the ſame hiſtory, and was by the *Jews* reckoned as one book with *Ezra*; *Kimchi* on *Iſ.* ix. 7. calls it *Ezra*, ſo the *Talmud* [a]; and it has been quoted by chriſtian writers under his name; ſee the argument of the book of *Ezra*; but not as if it was wrote by him; for it is a clear caſe it was wrote by *Nehemiah*, whoſe name it bears, as appears from ℣. 1. and throughout *Nehemiah* ſpeaks of himſelf under the firſt perſon; and the ſtile alſo is very different from that of *Ezra*, being plainer and eaſier than his. It has always had a place in the canon of ſcriptures, both with *Jews* and Chriſtians; and is of uſe to ſhew the fulfilment of the prophecy of *Zechariah*, and eſpecially of *Daniel* concerning the building of the wall of *Jeruſalem* in troubleſome times; to carry on the hiſtory of the *Jews*, and deſcribe the ſtate of the church in thoſe times, what oppoſition was made to it, and what enemies it had, and what muſt be expected when any work of God is ſet about; it is the laſt of the hiſtorical books that was written, as is thought, and contains an hiſtory of the ſpace of about 12 years, from the 20th of *Artaxerxes* to the 32d of his reign, ſee ch. i. 1. and ii. 1. and xiii. 6.

CHAP. I.

THIS chapter relates how that *Nehemiah*, being at *Shuſhan* in *Perſia*, and meeting with ſome *Jews*, enquired of the ſtate of *Jeruſalem*, of which having a melancholy account, he betook to mourning, faſting and prayer, ℣. 1—4. and his prayer is recorded, ℣. 5—11.

℣. 1. *The words of Nehemiah the ſon of Hachaliah*, &c.] Or his tranſactions and deeds; for *Dibre* ſignifies things done, as well as words ſpoken; who *Hachaliah* his father was, is not known; the *Arabic* verſion adds the high-prieſt, without any foundation; though ſome have thought that *Nehemiah* was a prieſt, from a paſſage in 2 *Maccab.* i. 18, *&c.* and from ſigning and ſealing the covenant at the head of the prieſts, ch. x. 1. but he rather ſeems to be of the tribe of *Judah*, ſee ch. ii. 3, 5. and *Nehemiah* may be the ſame that went up with *Zerubbabel*, and returned again, and then became the king's cup-bearer; tho' ſome are of another opinion, ſee the note on *Ezra* ii. 2. *and it came to paſs in the month Chiſleu*; the 9th month, as the *Arabic* verſion; of which ſee *Ezra* x. 9. *in the 20th year*; not of *Nehemiah*'s age, for if he went up with *Zerubbabel*, he muſt be many years older; but in the 20th year of the reign of *Artaxerxes*, ch. ii. 1. *as I was in Shuſhan the palace*; a city in *Perſia*, the royal ſeat of the kings of it; as *Ecbatana* was in the ſummer-time, this in the ſpring, as *Cyrus* made it, according to *Xenophon* [b]; but others ſay [c], it was their ſeat in winter, and this was the ſeaſon now when *Nehemiah* was with the king there; for *Chiſleu* was a winter-month, anſwering to part of *November* and of *December*; of *Shuſhan*, ſee the note on *Dan.* viii. 2. to which may be added, what a traveller of the laſt century ſays [d] of it, "we reſted at *Valdac*, once the great city *Suſa*, but now very ruinous; it was firſt built by *Tythonus*, and his ſon *Memnon*, but enlarged by *Darius* the ſon of *Hyſtaſpes*; in the building whereof *Memnon* was ſo exceeding prodigal, that, as *Caſſiodorus* writeth, he joined the ſtones together with gold — ſuch was the beauty and delectableneſs of it for ſituation, that they called it *Suſa*, which in the *Perſian* tongue ſignified a *lily*, but now it is called *Valdac*, becauſe of the poverty of the place;" and it is generally ſuppoſed to have its name from the abundance of lilies about it; but Dr. *Hyde* [e] gives another ſignification of its name, he ſays the *Perſians* called it سوسن *Sus*, which ſignifies *liquorice*, but for what reaſons he ſays not. There is a city now called *Shuſtera*, and is thought by ſome travellers to be built at leaſt very near where *Shuſhan* formerly ſtood [f].

℣. 2.

[a] T. Bab. Succah, fol. 37. 1. & Gloſſ. in ib. fol. 12. 1. [b] Cyropædia, l. 8. c. 44. [c] Athenæus, l. 12. c. 1.
[d] Cartwright's Preacher's Travels, p. 87, 88. [e] Hiſt. Relig. vet. Perſ. c. 35. p. 414. [f] Tavernier, tom. 1. l. 4. c. 1.

℣. 2. *That Hanani, one of my brethren*, &c.] Either in natural relation, ch. vii. 2. or being a *Jew* of the ſame nation and religion; ſo *Jarchi* interprets it, one of my companions or acquaintance: *he and* certain *men of Judah*; who came from thence to *Shuſhan* on ſome account or another: *and I aſked them concerning the Jews that had eſcaped, which were left of the captivity*; who were returned from it to their own land; he enquired of their health and proſperity, in what circumſtances they were, whether proſperous or adverſe, whether they flouriſhed, or were in diſtreſs: *and concerning Jeruſalem*; whether it was rebuilt, the houſes and walls of it, and in what condition it was.

℣ 3. *And they ſaid unto me, the remnant that are left of the captivity there in the province*, &c.] In *Judea*, now reduced to a province of the *Perſian* empire: are *in great affliction and reproach*; haraſſed and diſtreſſed, calumniated and vilified by their enemies the *Samaritans*: *the wall of Jeruſalem alſo* is *broken down, and the gates thereof are burnt with fire*; that is, its wall and gates were in the ſame condition in which *Nebuchadnezzar* had left them, for ſince his times as yet they had never been ſet up; for this is not to be underſtood of what was lately done by their adverſaries, which is not at all probable.

℣. 4. *And it came to paſs when I heard theſe words*, &c.] This ſad and melancholy account of things: *that I ſat down and wept, and mourned* certain *days*; ſat down upon the ground in duſt and aſhes, after the manner of mourners, and wept bitterly, and mourned in a moſt ſorrowful manner, ſee *Job* ii. 8, 12, 13. *and faſted and prayed before the God of heaven*; that made it, and dwells in it.

℣. 5. *And ſaid, I beſeech thee, O Lord God of heaven*, &c.] He prayed not to the hoſt of heaven, the ſun in it, as the *Perſians*, but to the God of it, in a humble ſupplicant manner: *the great and terrible God*; who is to be feared, and had in reverence of all his creatures, becauſe of his greatneſs and glory, being God over all, bleſſed for ever, and his name holy and reverend: *that keepeth covenant and mercy for them that love him, and obſerve his commandments*; who keep them from a principle of love to him; to thoſe he has made gracious promiſes in his covenant, which he truly and faithfully performs; and the conſideration of theſe perfections in God, animates and encourages good men in prayer to him.

℣. 6. *Let thine ear be now attentive*, &c.] To his prayer, as in ℣. 11. *and thine eyes open*; to behold with pity and compaſſion the diſtreſſed caſe of *Jeruſalem*, and the *Jews* in it: *I pray before thee now, day and night, for the children of Iſrael thy ſervants*; this he had continued to do ever ſince he heard of their trouble and calamity: *and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee, both I and my father's houſe have ſinned*; he conſidered ſin as the cauſe of all this evil that had befallen his people, and confeſſes it with ſorrow and humiliation, and not their ſins only, but his own perſonal and family ſins.

℣. 7. *We have dealt very corruptly againſt thee*, &c.] Corrupted his covenant, laws, and precepts, as well as themſelves, ways, and works; all which were againſt the Lord, contrary to his nature, mind, and will: *and have not kept the commandments, nor the ſtatutes, nor the judgments, which thou commandedſt thy ſervant Moſes*; the laws, moral, ceremonial, and judicial.

℣. 8. *Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes*, &c.] To publiſh and declare to the children of *Iſrael*, *Deut.* xxviii. 64. and xxx. 3, 4, 5. *ſaying, if ye tranſgreſs*; the law of God: *I will ſcatter you abroad among the nations*; as now they had been among the *Aſſyrians*, *Chaldeans*, *Medes* and *Perſians*.

℣. 9. *But if ye return unto me, and keep my commandments, and do them*, &c.] Return by repentance, and as a proof of the genuineneſs of it, yield obedience to the commands of God, and continue therein: *though there were of you caſt out unto the uttermoſt part of the heaven*; that is, the uttermoſt parts of the earth, the moſt diſtant regions; ſo called, becauſe at the extreme parts of the horizon, according to our apprehenſion, the heavens and earth touch each other; ſo that what is the uttermoſt part of the one, is ſuppoſed to be of the other: yet *will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there*; that is, to *Jeruſalem*, where the temple was built, and his name was called upon.

℣. 10. *Now theſe are thy ſervants, and thy people*, &c.] Meaning thoſe that were in *Jeruſalem* and *Judah*, gathered out of ſeveral countries, and returned to *Jeruſalem*: *whom thou haſt redeemed by thy great power, and by thy ſtrong hand*; touching and moving the heart of *Cyrus* to proclaim liberty to them.

℣. 11. *O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant*, &c.] To the prayer of *Nehemiah*, put up at this time: *and to the prayer of thy ſervants, who deſire to fear thy name*; the prayer of the *Jews* in *Judea*, whoſe deſire was to worſhip the Lord in his temple, according to his will: *and proſper, I pray thee, thy ſervant this day*; meaning himſelf, who was to wait on the king of *Perſia* that day, and if he had opportunity intended to lay the caſe of the *Jews* before him, and therefore intreats he might meet with ſucceſs: *and grant him mercy in the ſight of this man*; king *Artaxerxes*, who was but a man, and whoſe heart was in the hands of God, and he could eaſily move him to pity and compaſſion towards his poor people the *Jews*: *for I was the king's cupbearer*; in the execution of which office he was often in the king's preſence, and hoped to have an opportunity of ſpeaking to him in the behalf of the *Jews*; this with the *Perſians* was reckoned a very honourable office [g]. A ſon of *Prexaſpes*, a very honourable man, was made cupbearer to *Cambyſes*; and ſo it was with the *Greeks* and *Romans* [h]; and the poets not only make *Ganymedes* to be *Jupiter*'s cupbearer [i], but even *Vulcan* himſelf is put into this office [k].

[g] Herodot. Thalia, ſive, l. 3. c. 34. Xenophon. Cyropædia, l. 5. c. 36.
[h] Vid. Athenæi Deipnoſophiſt. l. 10.
[i] Homer. Iliad. 21. ℣. 234.
[k] Homer. Iliad. 1. prope finem.

CHAP. II.

NEHEMIAH being ſorrowful in the king's preſence, the reaſon of it was aſked by the king, which he declared, and then took the opportunity to requeſt of the king, that he might be ſent to *Jeruſalem* to rebuild it, which was granted him, ℣. 1—8. upon which he ſet out, and came to *Jeruſalem*, to the great grief of the enemies of *Iſrael*, ℣. 9—11. and after he had been three days in *Jeruſalem*, he privately took a ſurvey of it, to ſee what condition it was in, unknown to the rulers there, ℣. 12—16. whom he afterwards exhorted to riſe up and build the wall of the city, which they immediately ſet about, ℣. 17, 18. not regarding the ſcoffs and taunts of their enemies, ℣. 19, 20.

℣. 1. *And it came to paſs in the month Niſan, in the 20th year of Artaxerxes*, &c.] It was ſtill but in the 20th year of his reign; for though *Niſan* or *March* was the firſt month of the year with the *Jews*, and from whence the reigns of their kings were dated[l]; yet with other nations, *Tiſri* or *September* was the beginning of the reigns of their kings[m]; ſo that *Chiſleu* or *November* being ſince, ſee ch. i. it was no more in *Niſan* or *March* than the 20th of the ſaid king's reign, and was three or four months after *Nehemiah* had firſt heard of the diſtreſs of his people; which time he either purpoſely ſpent in faſting and prayer on that account, or until now his turn did not come about to exerciſe his office, in waiting upon the king as his cupbearer: but now it was *that wine* was *before him*; the king; it was brought and ſet in a proper place, from whence it might be taken for his uſe: *and I took up the wine, and gave it to the king*; according to *Xenophon*[n], the cupbearer with the *Perſians* and *Medes* uſed to take the wine out of the veſſels into the cup, and pour ſome of it into their left-hand, and ſup it up, that if there was any poiſon in it, the king might not be hurt, and then he delivered it to him upon three fingers[o]: *now I had not been* before-time *ſad in his preſence*; but always pleaſant and chearful, ſo that the ſadneſs of his countenance was the more taken notice of.

℣. 2. *Wherefore the king ſaid unto me, why* is *thy countenance ſad, ſeeing thou art not ſick?* &c.] He had no diſorder upon him to change his countenance, and make him ſorrowful, and therefore aſks what ſhould be the reaſon of it: *this* is *nothing* elſe *but ſorrow of heart*; this is not owing to any bodily diſeaſe or pain, but ſome inward trouble of mind; or *wickedneſs of heart*[p], ſome ill deſign in his mind, which being conſcious of, and thoughtful about, was diſcovered in his countenance; he ſuſpected, as *Jarchi* intimates, a deſign to kill him, by putting poiſon into his cup: *then I was very ſore afraid*; leſt the king ſhould have ſuſpicion of an ill deſign on him; or leſt, ſince he muſt be obliged to give the true reaſon, he ſhould not ſucceed in his requeſt, it being ſo large, and perhaps many about the king were no friends to the *Jews*.

℣. 3. *And I ſaid unto the king, let the king live for ever*, &c.] Which ſome think he ſaid to take off the king's ſuſpicion of his having a deſign upon his life, though it ſeems to be a common ſalutation of the kings in thoſe times, ſee *Dan.* vi. 6, 21. *why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres* lieth *waſte, and the gates thereof are conſumed with fire?* a man's native place, and where his anceſtors lie interred, being always reckoned near and dear, the king and his nobles could not object to his being concerned for the deſolations thereof.

℣. 4. *Then the king ſaid unto me, for what doſt thou make requeſt?* &c.] The king ſuppoſed that there was a meaning in thoſe looks and words of his, that he had a favour to aſk of him, and therefore encourages him to it; or the king of himſelf moved this, as being deſirous of doing any thing for him he would propoſe, to make him eaſy: *ſo I prayed to the God of heaven*; ſecretly, in an ejaculatory way, giving him thanks for thus diſpoſing the king's heart towards him, and intreating he might be directed what to aſk, and in a proper manner, and that he might ſucceed.

℣. 5. *And I ſaid unto the king, if it pleaſe the king, and if thy ſervant have found favour in thy ſight*, &c.] He ſubmits what he had to ſay wholly to the pleaſure of the king, and puts it upon his unmerited favour, and not on any deſert of his own: *that thou wouldſt ſend me unto Judah unto the city of my fathers ſepulchres, that I may build it*; the wall of it, and the houſes in it; the favour was, that he might have leave to go thither, and ſet about ſuch a work, for which he was ſo much concerned.

℣. 6. *And the king ſaid unto me, the queen alſo ſitting by him*, &c.] Which it ſeems was not very common for the queens of *Perſia* to dine with the kings their huſbands; though this may be obſerved, not ſo much for the ſingularity of it, as for the providence of God in it, that ſo it ſhould be, ſhe having a good reſpect for *Nehemiah*, and the *Jewiſh* nation, and forwarded the king in his grant to him: if this king was *Darius Hyſtaſpis*, this his queen was *Atoſſa*, daughter of *Cyrus*[q], who might be the more friendly to the *Jews*, on account of her father's great regard unto them: *for how long ſhall thy journey be? and when wilt thou return?* what time would he aſk to do this buſineſs in? this ſhows the king had a great reſpect for him, and was loth to part with him, at leaſt for any great length of time: *ſo it pleaſed the king to ſend me*; when he promiſed to return unto him, not in 12 years, which was the time of his government in *Judea*, but in a leſſer ſpace, perhaps a year at moſt, ſince in leſs than two months the wall of *Jeruſalem* was finiſhed; and it may be, that he then returned to the king of *Perſia*, who ſent him again under the character of a governor, finding it was for his intereſt to have ſuch a man in thoſe parts.

℣. 7. *Moreover, I ſaid unto the king, let letters be given me to the governors beyond the river*, &c.] The river of *Euphrates*, on that ſide of it towards the land of *Judea*: *that they may convey me over till I come into Judah*: furniſh him with proviſions, and a guard to protect him.

℣. 8.

[l] Miſn. Roſhhaſhanah, c. 1. §. 1.
[m] T. Bab. Roſhhaſhanah, fol. 3. 1.
[n] Cyropædia, l. 1. c. 11.
[o] Vid. Heliodor. Ethiopic. l. 7. c. 27.
[p] רע לב πονηρια καρδιας, Sept. malum neſcio quod in corde tuo eſt, V. L.
[q] Herodot. Polymnia, ſive, l. 7. c. 1.

℣. 8. *And a letter unto Aſaph the keeper of the king's foreſt*, &c.] The foreſt or mountain of *Lebanon*, which becauſe of its odoriferous and fruit-bearing trees, was more like an orchard or paradiſe, as this word ſignifies, and ſo it is tranſlated in *Eccl.* ii. 5. *Cant.* iv. 13. and at the extreme part of it, it ſeems there was a city called *Paradiſus*[r]; ſuch an officer as here, was among the *Romans*, called *Saltuarius*[s], and is now among us: *that he may give me timber to make beams for the gates of the palace which* appertaineth *to the houſe*; not the king's palace near the temple, for that might have occaſioned ſuſpicion in the king, that his view was to ſet up himſelf as king in *Judea*; but for the gates of the courts adjoining to the temple, and of the wall of the outward court, and of the wall which was to encompaſs the mountain of the houſe, the whole circumference of it: *and for the wall of the city*; to make gates of in various places for that, where they ſtood before: *and for the houſe which I ſhall enter into*; and dwell in during his ſtay at *Jeruſalem*: *and the king granted me*; all the above favours: *according to the good hand of my God upon me*; the kind providence of God, which wrought on the heart of the king, and diſpoſed it towards him, and over-ruled all things for good.

℣. 9. *Then I came to the governors beyond the river*, &c.] Who theſe governors were, whether the ſame who were in the ſecond year of this king's reign 18 years ago, *Tatnai* and *Shethar-boznai*, is not certain: *now the king had ſent captains of the army, and horſemen with me*; both to do him honour, and for his ſafety; and coming thus attended, muſt ſerve to recommend him to the governor, who received him from them at the river *Euphrates*, and conducted him to *Judah*.

℣. 10. *When Sanballat the Horonite*, &c.] Who either preſided at *Horonaim*, or ſprung from thence, a city of *Moab*, *Iſ.* xv. 5. *and Tobiah the ſervant, the Ammonite*; who was formerly a ſlave, but now raiſed from a low, mean eſtate, to be governor in the land of *Ammon*, though ſtill a vaſſal of the king of *Perſia*: *heard of it, it grieved them exceedingly, that there came a man to ſeek the welfare of the children of Iſrael*; to which the *Moabites* and *Ammonites* were always averſe, and ever bore an hatred to *Iſrael*, and envied every thing that tended to their happineſs.

℣. 11. *So I came to Jeruſalem, and was there three days.*] Before he entered on any buſineſs, reſting himſelf from the fatigue of the journey, and receiving the viſits of his friends, as *Ezra* before him did, ch. viii. 32.

℣. 12. *And I aroſe in the night, I and ſome few men with me*, &c.] Both the ſeaſon of the night, and the ſmall number of men to accompany him, were choſen for greater ſecreſy, that the buſineſs he came upon might not as yet be known, and ſo no ſchemes formed to obſtruct or diſcourage: *neither told I any man what God had put in my heart to do at Jeruſalem*; he was ſatisfied, that what he had in view was from the Lord, who had ſtirred him up to it, but thought it prudent for the preſent to conceal it, until things were prepared to put it in execution: *neither* was there any *beaſt with me, ſave the beaſt that I rode upon*; he only rode perhaps on a mule, being not yet recovered quite from the fatigue of his journey, and for the ſake of honour; the reſt went on foot, that there might be no noiſe made, and ſo paſs on unheard and unobſerved.

℣. 13. *And I went out by night, by the gate of the valley*, &c.] Where that formerly ſtood, for the gates had been burnt, and were not as yet rebuilt; this was the gate that led to the valley of *Jehoſhaphat*, according to ſome; or rather to the valley of dead bodies, through which the brook *Kidron* ran, ſee 2 *Chron.* xxvi. 9. *Jer.* xxxi. 4. it is the gate through which Chriſt went to *Calvary*; it led to *Shiloh*, *Bethoron*, and *Galan*: *even before the dragon-well*; ſo called from its winding about, juſt as a crooked winding river is called ſerpentine; though ſome think here ſtood an image of a dragon, either in wood, or ſtone, or braſs, out of the mouth of which the water flowed from the well; and others, that ſince the deſolations of *Jeruſalem*, ſerpents or dragons had their abode here: *and to the dung-port*; by which they uſed to carry the dung out of the city, and by which they went to *Joppa*, the ſea, and all the weſtern parts: *and viewed the walls of Jeruſalem*; in what condition they were, what was neceſſary to be wholly taken down, and where to begin to build: it muſt have been a moon-light night, or he could not have taken a view; for to have carried torches or lamps with them, would have diſcovered them: *and the gates thereof were conſumed with fire*; nothing of them remained.

℣. 14. *Then I went on to the pool of the fountain, and to the king's pool*, &c.] That led to the fountain *Siloah* or *Gihon*, ſo called; it was the way to the potter's field, to *Bethlehem*, *Hebron*, *Gaza*, and *Egypt*. *Rauwolff* ſays[t], there is ſtill ſtanding on the outſide of the valley *Tyropæum*, (which diſtinguiſhes the two mounts *Zion* and *Moriah*) the gate of the fountain, which hath its name, becauſe it leadeth towards the fountain of *Siloah*, called the king's pool: *but* there was *no place for the beaſt* that was *under me to paſs*; becauſe of the heaps of rubbiſh that lay there.

℣. 15. *Then went I up in the night by the brook*, &c.] The brook *Kidron*: *and viewed the wall*; that was on that ſide: *and turned back*; did not go quite round the wall, the way perhaps being obſtructed with rubbiſh, and was unpaſſable, or he had not time to do it: *and entered by the gate of the valley, and* ſo *returned*; into the city, the ſame way he went out of it, ℣. 13.

℣. 16. *And the rulers knew not whither I went, or what I did*, &c.] The rulers of the city of *Jeruſalem*, who ſeem to be officers of the king of *Perſia*, ſince they are diſtinguiſhed from *Jewiſh* rulers, in the next clauſe: *neither had I as yet told it to the Jews*; what he came about and deſigned to do: *nor to the prieſts, nor to the nobles, nor to the rulers*; the principal men among the *Jews*, both eccleſiaſtical and civil: *nor to the reſt that did the work*; of building and repairing neither; thoſe that were employed in it, nor thoſe that overlooked it.

℣. 17. *Then ſaid I unto them*, &c.] The prieſts and princes of the *Jews*: *you ſee the diſtreſs that we are in*; lie open to our enemies, and expoſed to their inſults: *how Jeruſalem* lieth *waſte, and the gates thereof are burnt with fire*, ch. i. 3. and ii. 3, 13. *come, and let us build up the wall of Jeruſalem, that we be no more a reproach*; to their neighbours about them, who ſcoffed at them as a defenceleſs people, and frequently came in upon them, and ſpoiled and plundered them of their goods and ſubſtance.

℣. 18. *Then I told them of the hand of my God which was good upon me*, &c.] Of the kind providence

[r] Ptolem. Geograph. l. 5. c. 15. Plin. Nat. Hiſt. l. 5. c. 23.
[s] Vid. Servium in Virgil. Æneid. l. 2. ℣. 485.
[t] Travels, par. 3. c. 3. p. 227.

vidence of God in exalting him in the court of the king of *Perſia*, in giving him an opportunity of laying the ſad caſe of *Jeruſalem* before him, and in inclining his heart to ſhew favour to him, and grant his requeſt: *as alſo the king's words that he had ſpoken to me*; what paſſed between them on this ſubject, the commiſſion he gave him, and the letters he ſent by him to his governors on this ſide the river: *and they ſaid, let us riſe up and build*; encouraged by this account of things, they propoſed to ſet about the work immediately: *ſo they ſtrengthened their hands for this good* work; animated and encouraged one another to proceed to it at once with chearfulneſs, and to go on in it with ſpirit and reſolution.

℣. 19. *But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian*, &c.] This third man might be both an *Arabian* by birth, and governor of ſome part of *Arabia* near *Judea*: *heard* it; of their beginning to build: *they laughed us to ſcorn, and deſpiſed us*; as very ſilly people, that undertook what they could never perform: *and ſaid*; adding threatenings to their ſcoffs: *what* is *this thing that ye do?* do ye know what ye are about? have ye any authority to do it? it is unlawful, you will certainly ſuffer for it: *will ye rebel againſt the king?* the king of *Perſia*; it will be deemed rebellion and treaſon, and you'll be taken up and treated as rebels and traitors; take care what you do, be it at your peril if you proceed.

℣. 20. *Then anſwered I them, and ſaid unto them*, &c.] With much ſpirit and boldneſs, not at all intimidated by their ſcoffs or threats: *the God of heaven, he will proſper us*; whom we ſerve, and under whoſe protection we are, who will ſupply us with every thing we want, and ſucceed this undertaking, in whoſe name we engage in it, and on whom we depend, and we care not what man can do to us: *therefore we his ſervants will ariſe and build*; in ſpite of all oppoſition, difficulties, and diſcouragements: *but you have no portion, nor right, nor memorial in Jeruſalem*; no part of the city belonged to them; they had no juriſdiction there; they had no name there, nor their anceſtors, in times paſt; nor had they done any thing to perpetuate their memory in it: in ſhort, they had nothing to do with them, neither in religious nor in civil things; and it was beſt for them to mind their own affairs where they preſided, and not trouble themſelves about theirs.

CHAP. III.

THIS chapter contains the names of the builders of the wall of *Jeruſalem*, the order in which they worked, where they began, and where they ended, which was the ſheep-gate, ℣. 1—32.

℣. 1. *Then Eliaſhib the high-prieſt roſe up with his brethren the prieſts*, &c.] This was the grandſon of *Jeſhua* or *Joſhua* the high-prieſt, his father's name was *Joiakim*, ch. xii. 10. being high-prieſt, and riſing firſt, he ſet a good example both to the prieſts and to the people, and ſerved no doubt greatly to animate and encourage them: *and they built the ſheep-gate*; ſo called, becauſe the ſheep were led through it to the temple, and near it was the ſheep-market, where they were ſold, and the ſheep-pool, where the ſacrifices were waſhed; and this being near the temple, and for the ſervice of it, the prieſts undertook that; not that they laboured with their hands at it, though it is poſſible ſome of them might; but they were at the expence of it, employed labourers, and paid them, and directed them, and had the overſight of them: this gate was to the ſouth of the city; and *Rauwolff* [u] ſays, it was ſtill ſtanding by *Moriah*, the mountain of the temple, which the *Turks* have taken to themſelves, and built on it a *Turkiſh* moſque or temple. — Near the gate, you ſee ſtill, he ſays, the ſheep-pond, which is large and deep, wherein the *Nethinim* uſed to waſh the beaſts, and then gave them to the prieſts; it is ſaid [w], to lead to the mount of *Olives*, to *Bethany*, to *Jericho*, the deſert, and all the eaſt-country to *Jordan*: *they ſanctified it*; this being for ſacred uſe, and they ſacred perſons; and this the firſt part of the building, they prayed for a bleſſing on it, and in it on the whole work undertaken, of which this was the firſt-fruits: *and ſet up the doors of it*; and ſo finiſhed it: *even unto the tower of Meah they ſanctified it, unto the tower of Hananeel*; ſo far they built, and what they built they ſanctified. The tower of *Meah*, or a *hundred*, as the word ſignifies, might be ſo called, either becauſe it was 100 cubits from the ſheep-gate on one ſide, and as many from the tower of *Hananeel* on the other ſide, ſtanding between both; or becauſe it was 100 cubits high: theſe two towers perhaps were firm and ſtrong, and needed no repair, ſince no mention is made of any; though they ſeem to me to be one and the ſame tower; ſee *Jer.* xxxi. 38. *Zech.* xiv. 10.

℣. 2. *And next unto him builded the men of Jericho*, &c.] The poſterity of thoſe that formerly inhabited that city; theſe began where *Eliaſhib* and the prieſts ended, and went on from thence: *and next to them*; or rather *to him*, the high-prieſt: *builded Zaccur the ſon of Imri*; who probably was the chief of the men of *Jericho*.

℣. 3. *But the fiſh-gate did the ſons of Haſſenaah build*, &c.] So called, becauſe fiſh was brought from the ſea-coaſts through it, and near it was the fiſh-market; this alſo was ſouthward, according to Dr. *Lightfoot* [x]; others ſay northward; ſome ſay it led to the ſea of *Galilee*, *Jordan*, and all the eaſt and north-country: but it is moſt likely to be weſtward towards the *Mediterranean* ſea, *Tyre* and *Joppa*, from whence fiſh were brought; and *Rauwolff* ſays [y], it is ſtill ſtanding towards the weſt, behind mount *Sion*, and over-againſt mount *Gihon*, ſee 2 *Chron.* xxxiii. 14. he alſo ſays, this gate was called the gate of *Hebron*, becauſe the road of *Hebron* went through it, which is about ſeven or eight hours walking diſtant from it: *who* alſo *laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof*; completely finiſhed it.

℣. 4.

[u] Travels, par. 3. c. 3. p. 226, 228.
[w] Vid. Quiſtorp. in loc.
[x] Chorograph. Cent. of the land of Iſrael, c. 26. p. 27. vol. 2.
[y] Ut ſupra, p. 226, 227.

℣. 4. *And next unto them repaired Meremoth, the ſon of Uriah, the ſon of Koz*, &c.] And the men under him; ſee *Ezra* viii. 33. this part of the wall on which they worked, was not wholly demoliſhed, only weakened, and therefore did not rebuild it, but repaired and ſtrengthened it, and this phraſe is uſed all along afterwards: *and next unto them repaired Meſhullam, the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok, the ſon of Baana*; but who they were cannot be ſaid.

℣. 5. *And next unto them the Tekoites repaired*, &c.] The inhabitants of *Tekoa*, a city in the tribe of *Judah*; ſee *Amos* i. 1. *but their nobles put not their necks to the work of their Lord*; either of *Nehemiah*, as ſome, or rather of the Lord, and prince appointed over their families, as *Aben Ezra*, to whom they would not be ſubject; though it ſeems beſt with *Jarchi*, to underſtand it of the Lord their God, by whoſe command this work was begun; but they refuſed to give any aſſiſtance to it with their purſes or preſence, but withdrew from it, as refractory oxen withdraw their necks from the yoke. This is obſerved to their diſgrace, when the common people of their city were ready to work, and did.

℣. 6. *Moreover the old gate repaired Jehoiada, the ſon of Paſeah, and Meſhullam the ſon of Beſodaiah*, &c.] Which ſome think was ſo called, becauſe it led to the old city *Salem*. Dr. *Lightfoot* [a] thinks it is the ſame with the ſecond or bird-gate, *Zeph.* i. 10. According to *Vatablus*, it was the gate of the old pool, *Iſ.* xxii. 11. or rather perhaps it was the gate of the old wall *Joſephus* ſpeaks of [b]; it led to the north of the land: *they laid the beams thereof*; as in ℣. 3.

℣. 7. *And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronathite, the men of Gibeon and Mizpah*, &c.] Which places were both in the tribe of *Benjamin*, *Joſh.* xviii. 25, 26. and one of theſe men was of the one place, and the other of the other: *unto the throne of the governor on this ſide the river*; where the governor of thoſe parts under the king of *Perſia* had his ſeat, and now *Nehemiah*; but, according to *Aben Ezra*, *Ciſſe*, rendered *throne*, is the name of a man who was the governor.

℣. 8. *Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths*, &c.] Or *Tzorephim*, which, according to *Jarchi*, was the name of a family ſo called from their trade and buſineſs: *next unto him alſo repaired Hananiah the ſon of one of the apothecaries*; or confectioners, which alſo might be the name of a family ſo called for the ſame reaſon: *and they fortified Jeruſalem unto the broad wall*; which reached from the gate of *Ephraim* to the corner-gate, which was broken down by *Joaſh*, king of *Iſrael*, but was rebuilt ſo ſtrong by *Uzziah*, king of *Judah*, that it ſtood firm to this time; wherefore theſe men repaired up to it, but left that as they found it; ſee 2 *Chron.* xxv. 23. and xxvi. 9. were not careful to repair it, it not wanting any repair.

℣. 9. *And next unto them repaired Rephaiah, the ſon of Hur, the ruler of the half part of Jeruſalem*;] That city belonging partly to the tribe of *Judah*, and partly to the tribe of *Benjamin*; one part of it was under a governor that was of the tribe of *Judah*, as this man ſeems to be; and the other part under one of the tribe of *Benjamin*; ſee ℣. 12.

℣. 10. *And next unto him repaired Jedaiah, the ſon of Harumaph, over-againſt his houſe*, &c.] That part of the wall which ſtood right againſt his houſe; and to take this part he could not well object to it, and it might be reaſonably thought he would take care to repair it well, and make it ſtrong for his own ſafety: *and next unto him repaired Hattuſh, the ſon of Haſhabniah*; but who he was is not known.

℣. 11. *Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab*, &c.] The fathers of theſe were heads of families that came out of captivity with *Zerubbabel*, *Ezra* ii. 6, 32. *repaired the other piece*; or ſecond piece, below and next to that which *Hattuſh* repaired, the laſt builder mentioned: *and the tower of the furnaces*; near to which were furnaces for the baking of bread, or of bricks.

℣. 12. *And next unto him repaired Shallum, the ſon of Halloeſh*, &c.] So called, as *Ben Melech* ſays, from his being an inchanter of ſerpents, or a wiſe prudent counſellor: *the ruler of the half part of Jeruſalem*; of the other half; ſee ℣. 9, *he and his daugheers*; who were rich widows or heireſſes, and employed men to build at their own expence; he ſeems to have had no ſons.

℣. 13. *The valley-gate repaired Hanun*, &c.] Of which ſee ch. ii. 13. *and the inhabitants of Zanoah*; a city in the tribe of *Judah*, *Joſh.* xv. 34. *they built it, and ſet up the doors thereof*, &c. ſee ℣. 3. *and* 1000 *cubits on the wall to the dung-gate*; that is, they repaired the wall to ſuch a length from the valley-gate to the dung-gate; ſee ch. ii. 13.

℣. 14. *But the dung-gate repaired Malchiah the ſon of Rechab*, &c.] If this was one of the *Rechabites*, they were forbid to build houſes, *Jer.* xxxv. 7. but perhaps though they might not build private houſes for themſelves to dwell in, they might be employed in building walls and fortreſſes for public ſecurity; though it is more probable that this man was not of that family: *the ruler of part of Beth-haccerem*; or of the tract of *Beth-haccerem*, a place between *Tekoah* and *Jeruſalem*; ſee *Jer.* vi. 1. *he built it, and ſet up the doors thereof*; &c. as in ℣. 3.

℣. 15. *But the gate of the fountain*, &c.] Of which ſee ch. ii. 14. *repaired Shallum, the ſon of Colhozeh, the ruler of part of Mizpah*; of a tract, diſtrict, town, or city ſo called; perhaps that in the tribe of *Benjamin*; ſee ℣. 7. *he built it, and covered it*; roofed it, which is not ſaid of any of the other gates, whether becauſe of the fountain at it: *and ſet up the doors thereof*, &c. finiſhed it compleatly: *and the wall of the pool of Siloah by the king's garden*; which was formerly without the wall, on the weſt, but afterwards taken in by *Manaſſeh*, who built it; ſee 2 *Chron.* xxxiii. 14. and from hence the king's garden was watered: *and unto the ſtairs that go down from the city of David*; *Zion*, which was built on an eminence, from which they went down by ſteps into the lower city *Acra*.

℣. 16. *After him repaired Nehemiah the ſon of Azbuk, the ruler of the half part of Bethzur*;] A ſtrong fortified place in the tribe of *Judah*, *Joſh.* xv. 58. *unto* the place *over-againſt the ſepulchres of David*; where he and his family, and the kings of his race were buried, which remained to this time untouched by the *Babylonians*, and to many ages after; ſee *Acts* ii. 29. *and to the pool that was made*; not a natural, but an artificial one, which was made by *Hezekiah*, 2 *Kings* xx. 20. *and unto the houſe*

[a] Ut ſupra. [b] De bello Jud. l. 5. c. 4. §. 2, 3.

houſe of the mighty; where was a garriſon of ſoldiers in former times for defence.

℣. 17. *After him repaired the Levites, Rehum the ſon of Bani*, &c.] Who was one of them, as he that follows was another: *next unto him repaired Haſhabiah, the ruler of the half part of Keilah*; a city of the tribe of *Judah*, *Joſh.* xv. 4. *in his part*; either with the men of that part of *Keilah* under his juriſdiction, or at the expence of that part of it.

℣. 18. *After him repaired their brethren*, &c.] Either the brethren of the two before named particularly, or the *Levites* their brethren in general, as *Jarchi*: *Bavai, the ſon of Henadad, the ruler of the half part of Keilah*; the other half of that place.

℣. 19. *And next to him repaired Ezer, the ſon of Jeſhua, the ruler of Mizpah*, &c.] Either of another *Mizpah*, or of the other half of *Mizpah*, ℣. 15. *another piece*; or a ſecond piece; one of the two pieces; for another is mentioned in the next verſe: *over againſt the going up to the armoury, at the turning* of the wall; the weſtern wall towards the ſouth, near to which was a place where armour was laid up; perhaps the ſame with the tower of *David*, to which there is an alluſion in *Cant.* iv. 4.

℣. 20. *After him Baruch the ſon of Zabbai, earneſtly repaired the other piece*, &c.] Towards and next to the *Ezer* that laſt builder mentioned had repaired; and this he did *earneſtly*, or in anger, as the word ſignifies, being angry with himſelf or others, that there was any backwardneſs ſhown to the work; and therefore, with all haſte and eagerneſs imaginable attended to it: *from the turning* of the wall; ſee the preceding verſe: *unto the door of the houſe of Eliaſhib the high-prieſt*; of whom ſee ℣. 1. now either his houſe was upon the wall, or that part of the wall that was right againſt the door of his houſe is here meant.

℣. 21. *After him repaired Meremōth the ſon of Uriah, the ſon of Koz, another piece*, &c.] He had wrought before in another part, ℣. 4. but having finiſhed that, he ſets his hand a ſecond time to the work: *from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib*; the door of his houſe ſeems to have been at one end of it, and from that end to the other was a conſiderable length; he being a great man, the high-prieſt, had a large houſe.

℣. 22. *And after him repaired the prieſts, the men of the plain.*] Either of the plain of *Jericho*, where, in after-times at leaſt, there was a ſtation of the prieſts, or of the plain about *Jeruſalem*; thoſe alſo aſſiſted in the repairs of the wall.

℣. 23. *After him*, &c.] The laſt of the prieſts before-mentioned: *repaired Benjamin, and Haſhub, over againſt their houſe*; as much of the wall as the length of their houſe, or houſes, were: *after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe*; as far as that reached.

℣. 24. *After him repaired Binnui the ſon of Henadad, another piece*, &c.] Beginning where *Azariah* ended: *unto the turning* of the wall, *even unto the corner*; the corner where the wall turned from the ſouth to the eaſt.

℣. 25. *Palal the ſon of Uzai, over againſt the turning* of the wall, *&c.*] Who dwelt there, and ſo repaired what was right againſt him: *and the tower which lieth out from the king's high houſe*: which might be built for proſpect, or his upper houſe: *that* was *by the court of the priſon*; and we often read in *Jeremiah* of the court of the priſon being in or near the king's houſe, ſee ch xxxii. 2. *after him, Pedaiah the ſon of Paroſh*; went on from hence with the repair.

℣. 26. *Moreover, the Nethinims dwelt in Ophel*, &c.] An high tower upon the wall, in this part of it, ſee 2 *Chron.* xxvii. 3. theſe were ſervants to the *Levites*, and repaired here, where their dwellings were: *unto* the place *over againſt the water-gate toward the eaſt*; and as one part of their work was to fetch water for the temple, they were here very properly ſituated; it led to the king's garden, the valley of *Jehoſhaphat*, and from thence a plain way to *Bethany*: *and the tower that lieth out*; from the wall.

℣. 27. *After them the Tekoites repaired another piece*, &c.] Having finiſhed what they undertook in another part of the wall, ℣. 5. they engage in this part of it; which ſhews their great zeal and diligence, when their nobles were ſo backward to it, and withdrew from it: *over againſt the great tower that lieth out*; the ſame as in the preceding verſe: *even unto the wall of Ophel*; from right againſt the great tower unto the wall the *Tekoites* repaired.

℣. 28. *From above the horſe-gate repaired the prieſts*, &c.] So called, either becauſe near it were ſtables for horſes; or through it horſes were led to be watered at the brook *Kidron*, to which it was near; or to be exerciſed in the valley; *Joſephus*[c] ſpeaks of the *Hippic*, or horſe-tower, which might be near it: *every one over againſt his houſe*; for it ſeems there was a row of houſes in which the prieſts dwelt, and each of them repaired as much of the wall as was right againſt his houſe.

℣. 29. *After them repaired Zadok the ſon of Immer, over againſt his houſe*, &c.] After the laſt of the prieſts, this begun where they ended, and repaired as far as his houſe reached; and being, perhaps, a perſon of ſome note, his houſe might be a large one: *after him repaired alſo Shemaiah, the ſon of Shemaiah, the keeper of the eaſt-gate*; that is, of the temple; for the gates of the city having been burnt ſo long, it cannot be thought there ſhould be a keeper of any of them.

℣. 30. *After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece*, &c.] This laſt man had ſix ſons; but only his youngeſt ſon wrought at this work, which is obſerved to his great commendation: *after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber*; the ſame as in ℣. 4. who having finiſhed what he engaged in there, took his part where his chamber was, and repaired over againſt that.

℣. 31. *After him repaired Malchiah, the goldſmith's ſon*, &c.] Or the ſon of *Tzoreph*, as ſome, ſo called from his buſineſs: *unto the place of the Nethinims, and of the merchants*: he repaired up to the place where theſe dwelt: *over againſt the gate Miphkad*; where ſome think was an houſe of viſitation or correction; and others, where the *Sanhedrim* ſat, tried cauſes, and exerciſed juſtice: *and to the going up of the corner*; from the eaſt to the north.

℣. 32. *And between the going up of the corner unto the ſheep-gate*, &c.] Where the building firſt began, and where it now ended: *repaired the goldſmiths*

[c] Ut ſupra.

ſmiths and the merchants; or druggiſts; which was done at their expence; and ſo the wall all round, with the gates of it, were rebuilt and repaired, which was all done in 52 days, ch. vi. 15.

CHAP. IV.

THIS chapter relates, how the *Jews*, whilſt building, were mocked by their enemies, to which no anſwer was returned but by prayer to God, and they went on notwithſtanding in their work, ℣. 1—6. and how that their enemies conſpired againſt them, to hinder them by force of arms, ℣. 7—12. to oppoſe which, both ſpiritual and temporal weapons were made uſe of, ſo that the work was ſtill carried on, ℣. 13—23.

℣. 1. *But it came to paſs, that when Sanballat heard that we builded the wall*, &c.] Or were building it; for as yet it was not finiſhed, ſee ℣. 6. *he was wroth, and took great indignation*; inwardly, though outwardly he pretended to treat the work with contempt, as if it never would be accompliſhed, which yet he feared: *and mocked the Jews*; as a ſet of fooliſh builders, and unable to finiſh what they had begun.

℣. 2. *And he ſpake before his brethren*, &c.] *Tobiah* the *Ammonite*, and *Geſhem* the *Arabian*, and perhaps ſome other governours of the king of *Perſia* in thoſe parts: *and before the army of Samaria*; which, and the inhabitants of it, were implacable enemies of the *Jews*: *and ſaid, What do theſe feeble Jews?* what do they pretend to do, or what can they do? *will they fortify themſelves?* by building a wall about their city; can they think they ſhall ever be able to do this, or that it will be allowed? *will they ſacrifice?* meaning not their daily ſacrifice, as *Jarchi*, that they had done a long time, but for the dedication of their building, as *Aben Ezra*: *will they make an end in a day?* they ſeem to be in as great a hurry and haſte as if they meant it; and indeed unleſs they can do it very quickly, they never will; they'll ſoon be ſtopped: *will they revive the ſtones out of the heaps of the rubbiſh which are burnt?* where will they find materials? do they imagine that they can make burnt ſtones firm and ſtrong again, or harden the duſt and rubbiſh into ſtones, or make that which is as if dead, alive? to do this is the ſame as to revive a dead man, and they may as well think of doing the one as the other; burnt ſtones being reckoned as dead, as *Aben Ezra* obſerves.

℣. 3. *Now Tobiah the Ammonite was by him*, &c.] Who was one of his brethren he ſpake before, ℣. 2. *and he ſaid*; in the like contemptuous and ſcoffing manner: *even that which they build, if a fox go up, he ſhall break down their ſtone wall*; ſignifying not only, that it was ſo low that a fox could eaſily get up to it, or leap over it; but that the materials were ſo bad, and the work ſo poorly done, that the weight of a fox would break it down; of which creatures, many were thereabout, ſince *Jeruſalem* was deſolate, ſee *Lam.* v. 18.

℣. 4. *Hear, O our God, for we are deſpiſed*, &c.] Here begins the prayer of *Nehemiah*, who had been informed of what theſe men ſaid in contempt of him, and his builders, to whom he ſent no anſwer, but applied to God: *and turn their reproach upon their own head*; as they have deſpiſed and reproached us, let them be deſpiſed and reproached by their neighbours: *give them for a prey in the land of captivity*; let them be carried captive, as we have been, and become a prey and booty to their enemies.

℣. 5. *And cover not their iniquity, and let not their ſin be blotted out from before thee*, &c.] Let it not go unpuniſhed, and even let it not be pardoned; which is ſpoken, not from a private ſpirit of revenge, but from a public ſpirit for the glory of God, and his juſtice; and not as a mere imprecation, but as a prophecy of what would be the caſe, in like manner as many of *David*'s petitions in the pſalms; and for this there was a good foundation, ſince God had threatened the *Moabites* and *Ammonites* with utter deſtruction: *for they have provoked thee to anger before the builders*; by deſpiſing his people, and mocking at the work the Lord had called them to; and this they did publickly, and on purpoſe to diſcourage the workmen.

℣. 6. *So built we the wall*, &c.] Went on in building it, notwithſtanding their ſcoffs and threats: *and all the wall was joined together unto the half thereof*; it was carried all round the city to half the height of it: *for the people had a mind to work*; their heart was in it, they had a good will to it, and they made haſte to finiſh it.

℣. 7. *And it came to paſs that when Sanballat, and Tobiah, and the Arabians*, &c.] Who were under and influenced by *Geſhem* the *Arabian*: *and the Ammonites*; over whom *Tobiah* was governor: *and the Aſhdodites*; who were of *Aſhdod* or *Azotus*, one of the principalities of the *Philiſtines*, who were always enemies to the *Jews*: *heard that the walls of Jeruſalem were made up*; or *the length* of them *went up*[d]; that is, the height of them; that they roſe up high apace, and were got up to, or almoſt to their proper height: *and that the breaches began to be ſtopped*; for the walls were not all thrown down by the *Chaldeans*, but breaches made here and there, which were now repaired: *then they were very wroth*; and could not avoid ſhewing it; before they mocked them, as attempting what they could not go through with, but now perceiving the work went on with great ſucceſs, they were enraged.

℣. 8. *And conſpired all of them together*, &c.] All the above men and people entered into a confederacy and combination: *to come and to fight againſt Jeruſalem*; to bring an army with them, and by force cauſe the *Jews* to deſiſt; the *Jews*[e] pretend they came to war, and brought with them an army of 180,000 men, which is not probable: *and to hinder it*; the building of the walls of it; or *to make a wandering for him*[f]; for *Nehemiah*, or the people, or both, to cauſe them to ſtray from their work, to fright them from it, that they might become like men at their wits end, not knowing what to do, where to turn themſelves, or what courſe to ſteer, but to wander about as perſons out of their ſenſes; ſo *Aben Ezra*. *De Dieu* joins this clauſe to the next verſe, to cauſe every one of them to wander, we prayed, &c.

℣. 9.

[d] עלתה ארוכה aſcendiſſet longitudo, Montanus; ſo Cocceius in rad. ארך. [e] Pirke Eliezer, c. 38.
[f] לעשות לו תועה ad faciendum ei errorem, Montanus; ei aberrationem, Genevenſes; vagationem & palationem, alii apud De Dieu.

℣. 9. *Nevertheleſs, we made our prayer unto our God*, &c.] Spread their caſe before him in prayer, intreating direction and help from him: *and ſet a watch againſt them day and night, becauſe of them*; to give notice of their approach, that they might prepare to defend themſelves; though they prayed to God, and truſted in him for deliverance, they did not neglect the uſe of means.

℣. 10. *And Judah ſaid*, &c.] Several of the men of *Judah*: *the ſtrength of the bearers of burdens is decayed*; through much labour, in carrying heavy loads of ſtone and timber to the builders, and yet more through fear of the enemy: *and* there is *much rubbiſh*; which ought to be removed, but that the labourers were ſo weak that they could not do it: *ſo that we are not able to build the wall*; to finiſh it before the enemy comes to attack us.

℣. 11. *And our adverſaries ſaid, they ſhall not know*, &c.] Our deſigns upon them: *neither ſee*; or perceive what we are about to do: *till we come in the midſt of them*; with an army ſuddenly, at an unawares, and unexpected: *and ſlay them*; they being unarmed, and not prepared to defend themſelves: *and cauſe the work to ceaſe*; as it muſt in courſe, the builders being ſlain.

℣. 12. *And it came to paſs when the Jews that dwelt by them*, &c.] Near *Samaria*, *Arabia*, and *Aſhdod*, and had intelligence of their deſigns: *came, they aid to us ten times*; that is, they came to them at *Jeruſalem*, and often told them, as this phraſe *ten times*, ſignifies, ſee *Gen.* xxxi. 7. *from all places whence ye ſhall return unto us*; they will be upon you, come which way you will, ſo that ye are in the utmoſt danger: or *from all places*; where you are repairing and rebuilding: *return to us*; that ye may enjoy peace and proſperity with us under *Sanballat*, &c. and eſcape the wrath and fury you are now expoſed to; or *from all places* we come, *that ye may return to us*; ſo *De Dieu*; theſe *Jews*, though they pretended to be friends to their brethren, yet ſeemed to be in friendſhip with their enemies, and ſought to diſcourage them, and weaken their minds, and cauſe them to ceaſe building.

℣. 13. *Therefore ſet I in the lower places behind the wall*, &c.] Where the wall was loweſt, and the enemy could more eaſily break it down, or get over it: *and on the higher places*; where the wall was higher; or rather on the towers upon the walls, as the word ſignifies the tops of rocks, which are dry and ſmooth, ſee *Ezek.* xxiv. 2, 8. *I even ſet the people after their families*; according to their rank, number, ſtrength, and valour: *with their ſwords, their ſpears, and their bows*; with weapons they could uſe both near, and at a diſtance.

℣. 14. *And I looked*, &c.] Took a view of the people, and obſerved, that they were in their proper place, and ſufficiently armed, and alſo whether the enemy was coming: *and roſe up and ſaid unto the nobles, and to the rulers, and to the reſt of the people*; who were under their nobles and rulers, as their captains and commanders: *be not ye afraid of them*; of their enemies, their numbers, and their threats: *remember the Lord* which is *great and terrible*; who is greater than they, and is to be feared and truſted in by his people, and is terrible even to the kings of the earth: *and fight for your brethren, your ſons and your daughters, your wives and your houſes*; intimating, that they were in danger of loſing all that was near and dear, valuable and precious to them, if they did not fight for them; and therefore it became them to quit themſelves like men, and be ſtrong.

℣. 15. *And it came to paſs when our enemies heard it was known unto us*, &c.] What they intended, as might be reported to them from the preparations made by the *Jews* to receive them, and defend themſelves: *and God had brought their counſel to nought*; which was to come upon them ſecretly and unawares; but being diſcovered, they dropped their deſign, and their ſcheme came to nothing: *ſo that we returned all of us to the wall, every man to his work*; to that part of it where he wrought, in order to finiſh it.

℣. 16. *And it came to paſs from that time forth*, &c.] That they were thus alarmed of danger from their enemies: *that the half of my ſervants wrought in the work*; of building the wall; his domeſtic ſervants, his guards, or mighty men, as *Jarchi*, men of war, the ſoldiers: *and the other half of them held both the ſpears, the ſhields, and the bows*; ſome offenſive, others defenſive weapons; ſome to fight with at a diſtance, others near at hand: *and the habergeons*; coats of mail, which they took and cloathed themſelves with: *and the rulers* were *behind all the houſe of Judah*; the *Jews* that were working at the wall, to animate and encourage them, protect and defend them.

℣. 17. *They which builded on the wall*, &c.] That laid the morter and ſtones upon it, and timber where it was neceſſary: *and they that bore burdens*; that carried the morter, ſtones and timber to the builders, and ſerved them: *with thoſe that laded*; which prepared the above for them, and laid them on their ſhoulders: every one *with one of his hands wrought in the work, and with the other* hand *held a weapon*; which is not to be underſtood ſtrictly and literally, for without both hands they could not well perform either of the above works; but proverbially, ſignifying, that they were intent on both working and fighting, and were ready and prepared to do the latter, as well as the former, having weapons lying by them, or girt about them, as is explained in the following verſe.

℣. 18. *For the builders had every one his ſword girded by his ſide, and* ſo *builded*, &c.] Thus accoutred he wrought, and was prepared for either ſervice: *and he that ſounded the trumpet* was *by me*; to give the alarm of war, that every one might lay aſide his work, and prepare for the battle: this officer ſtood by *Nehemiah*, that when he found it neceſſary, might give him orders to ſound his trumpet, for the men to gather to him.

℣. 19. *And I ſaid unto the nobles, and to the rulers, and to the reſt of the people*, &c.] See the note on ℣. 14. *the work is great and large*; the building of the wall all around the city of *Jeruſalem*: *and we are ſeparated upon the wall one far from another*; ſome at work on one part of it, and ſome at another, ſo that the diſtance between one another, at leaſt in the farther part, was very conſiderable.

℣. 20. *In what place therefore ye hear the ſound of the trumpet*, &c.] Be it what part of the wall ſoever they were at work, even the moſt diſtant: *reſort ye thither to us*; to *Nehemiah*, and the half of his ſervants armed, where the trumpet was blown; that was to be the place of rendezvous: *our God ſhall fight for us*; and give us victory over our enemies; none have any reaſon to be intimidated, when they ſhall hear the ſound of the trumpet.

℣. 21. *So we laboured in the work*, &c.] Of building the wall: *and half of them held the ſpears*; and other weapons before mentioned, ℣. 16. *from the riſing of the morning, till the ſtars appeared*;

 that

that is, from morning to evening, the ſpace of time the builders and labourers worked.

℣. 22. *Likewiſe at the ſame time ſaid I unto the people*, &c.] That were at work upon the wall: *let every one with his ſervant lodge within Jeruſalem*; every builder had a ſervant, or a lad, as the word ſignifies, to wait upon him, to bring morter or ſtone, or what he wanted; and ſome of theſe builders, with their lads, came out of the country-towns and villages in the morning, and returned at night; now *Nehemiah* propoſed for the ſafety of the city, and its walls, that for the preſent they would lodge in *Jeruſalem: that in the night they may be a guard unto us, and labour on the day*; might help to protect them in the night, ſhould they be ſurprized with the enemy, and be ready for their work in the day-time.

℣. 23. *So neither I, nor my brethren*, &c.] The nobles and rulers: *nor my ſervants*; his domeſtic ſervants that waited upon him: *nor the men of the guard which followed me*; his body-guard, which attended him as a commiſſioner of the king of *Perſia* for ſtate and grandeur: *none of us put off our clothes*; at night when they laid themſelves down to ſleep, but laid in them, that they might be ready upon an alarm made: ſaving that *every one put them off for waſhing*; not for common waſhing becauſe dirty, but for waſhing on account of ceremonial uncleanneſs, which required waſhing both of bodies and garments, ſee *Lev.* xv. 5, 6, 7, 8, 10, *&c.* and the *Vulgate Latin* verſion expreſſes it by baptiſm, as the apoſtle calls ſuch ceremonial ablutions in *Heb.* vi. 2. and ix. 10. It is in the margin of our bibles, *every one* went *with his weapon* for *water*; when he went to *Siloam*, or any other place, for water, he took a weapon with him to defend himſelf upon occaſion; which is no bad ſenſe of the words. *Noldius*[g] renders the words, *every one with his weapon* (and) *water*; both were at his bolſter, ready, if wanted, ſee 1 *Sam.* xxvi. 11, 12.

CHAP. V.

IN this chapter is a complaint of the poor againſt the rich for oppreſſion of them, ℣. 1—5. for which *Nehemiah* being angry, reproved them, and made them promiſe, and ſwear to it, to make reſtitution, ℣. 6—13. and ſet them an example himſelf, taking nothing of them during his 12 years government, ſupporting himſelf and his at his own expences, ℣. 14—19.

℣. 1. *And there was a great cry of the people, and of their wives*, &c.] Thoſe of the poorer ſort: *againſt their brethren the Jews*; the rich that oppreſſed them; and this cry or complaint was made to *Nehemiah* for redreſs.

℣. 2. *For there were that ſaid, we, our ſons, and our daughters* are *many*, &c.] Not that they complained of the number of their children, for a numerous offspring was always reckoned a bleſſing with the *Jews*; but this they obſerved to ſhew that their families, being large, required a conſiderable quantity of food to ſupport them: *therefore we take up corn* for them, *that we may eat, and live*; that is, they were obliged to take it at an exorbitant price, which is the thing complained of; or otherwiſe they muſt ſtarve, the rich taking the advantage of their poverty, and preſent dearth.

℣. 3. *Some alſo there were that ſaid, we have mortgaged our lands, vineyards, and houſes*, &c.] Made them over to others, put them into their hands as pledges for money received of them: *that we may buy corn*; for the ſupport of their families: *becauſe of the dearth*; or famine, which might be occaſioned by their enemies lying in wait and intercepting all proviſions that might be brought to them; for this ſeems not to be the famine ſpoken of in *Hagg.* i. 10, 11. for that was ſome years before this, and for a reaſon which now was not.

℣. 4. *There were alſo that ſaid*, &c.] Who tho' they were able to buy corn for their families without mortgaging their eſtates: yet ſay they, *we have borrowed money for the king's tribute*, and that upon *our lands and vineyards*; for tho' the prieſts, *Levites*, and *Nethinim* were exempted from it, yet not the people in common; and ſome of theſe were ſo poor, that they could not pay it without borrowing upon their eſtates, and giving large uſury for it, ſee *Ezra* vi. 8. and vii. 24.

℣. 5. *Yet now our fleſh* is *as the fleſh of our brethren*, &c.] We are of the ſame nature, nation, ſtock and religion: *our children as their children*; are circumciſed as they, and have a right to the ſame privileges in church and ſtate: *and lo, we bring into bondage our ſons and daughters to be ſervants*; ſhall be obliged to it, unleſs relieved: *and ſome of our daughters are brought into bondage*; already ſold to be ſervants, as they might in caſe of the poverty of parents, *Exod.* xxi. 7. and ſome were ſometimes taken to be bondmen in payment of their parents debts, 2 *Kings* iv. 1. *neither is it in our power* to redeem them, *for other men have our lands and vineyards*; as pledges for money borrowed.

℣. 6. *And I was very angry when I heard their cry, and theſe words.*] Their complaint expreſſed in this manner; it not only raiſed pity and compaſſion in his breaſt towards theſe poor diſtreſſed people, but indignation at the rich that oppreſſed them.

℣. 7. *Then I conſulted with myſelf*, &c.] What was to be done, what method to be taken to redreſs ſuch grievances: *and I rebuked the nobles, and the rulers*; who were the men that monopolized the corn in this dear ſeaſon, and ſold it at an extravagant price, and had got the lands, vineyards, and houſes of the poor mortgaged to them, and to whom they had lent money on uſury: *and ſaid unto them, you exact uſury every one of his brother*; which was contrary to the expreſs law of God, *Exod.* xxii. 25. and which even the *Indians*[h] ſtrictly obſerved, who neither let out money, nor took any upon uſury: *and I ſet a great aſſembly againſt them*; either of the poor that were oppreſſed, who brought in their accuſations and complaints againſt them, or a large body of the people, who were not guilty, to hear them, that the delinquents might be put to public ſhame; or he called a large court of judicature, and ſet them to examine theſe allegations, and to do juſtice.

℣. 8.

[g] Ebr. Concord. Partic. p. 322.

[h] Ælian. Var. Hiſt. l. 4. c. 1.

℣. 8. *And I ſaid unto them*, &c.] The nobles, and rulers, and other rich perſons that exacted uſury of the poor: *we after our ability*; ſpeaking of himſelf in the plural number, which now obtained in the court of *Perſia*; or of *Zerubbabel*, *Ezra*, and others, who, according as their worldly circumſtances, having been captives, would admit of: *have redeemed our brethren the Jews, which were ſold unto the heathen*; not that they had given a ranſom for them to *Cyrus*, or any other king of *Perſia*, which would be contrary to the prophecies concerning their redemption, *Iſ.* xlv. 13. and lii. 3. but ſuch who had ſold themſelves to particular perſons in *Babylon*, who without being redeemed, could not take the advantage of the liberty granted by *Cyrus*, and his ſucceſſors; and it may be, there were others alſo in the like circumſtances in other neighbouring nations, that had been redeemed this way. The *Jewiſh* canon [i] now is, he that ſells himſelf, and his children, to *Gentiles*, they don't redeem; but they redeem the children after their father's death; which the commentators [k] explain of the third time that he ſells himſelf: *and will you even ſell your brethren?* their lands and vineyards mortgaged to them, and even their perſons: *or ſhall they be ſold unto us?* muſt we be obliged to buy them, and to redeem them: *then they held their peace, and found nothing* to anſwer; being convinced they had done wrong, by the arguments uſed, to which they could make no reply.

℣. 9. *Alſo I ſaid, it* is *not good that ye do*, &c.] The meaning is, that it was very bad; it is a *meioſis*, by which more is intended than is expreſſed: *ought ye not to walk in the fear of our God*; in reverence of him and his law, and according to that: *becauſe of the reproach of the heathen our enemies*; whoſe mouths will be open to reproach the true religion, and the good ways of God; and ſay, theſe are the men that pretend to fear God, and ſerve him, and yet break his law, and uſe their brethren ill, ſee *Rom.* ii. 24.

℣. 10. *I likewiſe*, and *my brethren, and my ſervants, might exact of them money and corn*, &c.] For our maintenance, in conſideration of the ſervices done by us, which would appear but reaſonable, but this we decline for the ſake of eaſing our poor brethren: *I pray you let us leave off this uſury*; and not exact it, as has been too much, and too long uſed.

℣. 11. *Reſtore, I pray you, even this day, their lands, their vineyards, their olive-yards, and their houſes*, &c.] Which they had made over to them for corn they had had, or money they borrowed of them; it is intreated that an immediate reſtitution be made, and the rather, if what *Aben Ezra* obſerves is true, that this was the year of releaſe, when debts were not to be exacted, but forgiven, *Deut.* xv. 1, 2, 3. *alſo the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them*; the hundredth part of the money might be what they took for uſury, as the *Romans* did in after-times, even ſo much a month; ſo that if the loan was 100 pounds, a pound was given every month for it, and ſo 12 pounds in the year; and the hundredth part of the corn, wine, and oil might be the hundredth part of thoſe fruits of the earth, which the rulers demanded for their ſalary, ſee ℣. 15.

℣. 12. *Then ſaid they, we will reſtore* them, &c.] The lands, vineyards, olive-yards, and houſes: *and will require nothing of them*; not the hundredth part of the fruits of the earth by way of ſalary: *ſo will we do as thou ſayeſt*; they approved of his propoſal, and readily agreed to it: *then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe*; not that the prieſts were delinquents, they were not charged with any thing of this kind, nor were they the men that promiſed reſtitution; but the prieſts were called to adminiſter the oath to the nobles, and rulers, and rich men, to oblige them the more to keep their word; an oath being ſacred, prieſts in an holy office, were made uſe of to give it, that it might be the more ſolemn, and the more ſtrictly regarded.

℣. 13. *Alſo I ſhook my lap*, &c.] The fore-ſkirts of his garment, ſhaking the duſt out of them, as a ſymbol of what follows; a like rite was uſed in the caſe of peace and war, the choice of either, by the *Romans*, as propoſed by their ambaſſadors to the *Carthaginians*, as having either in their boſom to ſhake out [l]: *and ſaid, ſo God ſhake out every man from his houſe, and from his labour*; what he has got by his labour: *that performeth not his promiſe*; confirmed by an oath: *even thus be he ſhaken out, and emptied*; of all that he has in the world, and out of the world too, as *Jarchi* adds: *and all the congregation ſaid, Amen*; ſo let it be, even thoſe that had taken pledges and uſury, as well as others: *and praiſed the Lord*; that had given them ſuch a governor to direct, adviſe, and exhort them to their duty, and had inclined their hearts to attend thereunto: *and the people did according to this promiſe*; they punctually kept it, and the oath they had ſworn.

℣. 14. *Moreover from the time that I was appointed to be their governor in the land of Judah*, &c.] That is, by the king of *Perſia*, which was not done when he was firſt ſent into *Judea*; but very probably when he had finiſhed the wall in 52 days, he returned to *Perſia*, and gave the king an account of his ſucceſs, and how things ſtood in thoſe parts, when he judged it neceſſary to ſend him again in the character of a governor, and which was ſtill within the ſame year, as follows: *from the 20th year, even unto the 32d year of Artaxerxes*, that is, 12 *years*; ſee ch. xiii. 6. *I and my brethren have not eaten the bread of the governor*; which was fit and proper for him, and uſed to be given him; neither he, nor thoſe that aſſiſted him in the government, the principal men he brought along with him, and put into poſts and places under him.

℣. 15. *But the former governors that* had been *before me, were chargeable to the people*, &c.] Between him and *Zerubbabel*, for *Ezra* was no governor; according to the *Jewiſh* chronology [m], when *Ezra* came to *Jeruſalem*, *Zerubbabel* returned to *Babylon*, and there died, and his ſon *Methullam* was in his ſtead, and after him ſucceeded *Hananiah* his ſon: *and had taken of them bread and wine, beſides 40 ſhekels of ſilver*; which amounted to between four and five pounds, and this they had every day: *yea, even their ſervants bare rule over the people*; required a ſalary, or at leaſt perquiſites of them, which the governors connived at: *but ſo did not I, becauſe of the fear of God*; neither took any thing himſelf of the people, nor ſuffered his ſervants; becauſe the fear of God was upon his heart, and before his eyes, and therefore could not allow himſelf to oppreſs the poor.

℣. 16.

[i] Miſn. Gittin, c. 4. §. 9. [k] Maimon. & Bartenora in ib. [l] Florus, l. 2. c. 6. Liv. l. 21. c. 18. [m] Seder Olam Zuta, p. 108, 109.

℣. 16. *Yea, alſo I continued in the work of this wall*, &c.] Of building the wall of *Jeruſalem*; here he gave his conſtant attendance to direct and encourage the workmen, and ſee that they kept to to their work, and did it well: *neither bought we any land*; neither he nor the principal men with him, though they could have bought it cheap, but they choſe not to take the advantage of the poverty of the people: *and all my ſervants* were *gathered thither unto the work*; all were employed in it, taking no wages for their work, being maintained at his expence.

℣. 17. *Moreover*, there were *at my table* 150 *of the Jews and rulers*, &c.] Every day at his own coſt, which muſt be conſiderable to provide for ſuch a number, and of ſuch rank: *beſides thoſe that came unto us from among the heathen that* are *about us*; who were proſelytes, and came thither to worſhip, or on a civil account, to give intelligence, and take directions.

℣. 18. *Now that which was prepared* for me *daily*, was *one ox*, and *ſix choice ſheep*, &c.] Or fat ones; of beef and mutton a conſiderable quantity, abundantly ſufficient for his gueſts and ſervants, and ſhows what a good table he kept: *alſo fowls were prepared for me*; what number is not ſaid: *and once in ten days ſtore of all ſorts of wine*; the country afforded; that is, either once in ten days his ſtock of wine was renewed, or a more liberal entertainment was made, a banquet of wine, *Eſth.* v. 6. *yet for all this required not I the bread of the governor*; the ſalary that uſed to be given him, but did this at his own expence out of his eſtate in *Judea*; or what he had got by his office as cup-bearer to the king of *Perſia*, the ſalary of which perhaps was continued: *becauſe the bondage was heavy upon the people*; the tribute of the king of *Perſia*, and their labour and expence in building the walls of the city.

℣. 19. *Think upon me, my God, for good*, according *to all that I have done for this people.*] He expected not any recompence from the people, but from the Lord; and from him not in a way of merit, but of grace and good-will, who forgets not what is done for his name's ſake, *Heb.* vi. 10.

CHAP. VI.

SANBALLAT and his brethren hearing the wall was finiſhed, ſent to *Nehemiah* to have a meeting with him at a place named, which he refuſed, ℣. 1—2. then they ſent him a terrifying letter, ſuggeſting that he, and the *Jews* with him, would be treated as rebels, ſince their intention, as reported, was to make him king, which letter he regarded not, ℣. 3—9. then they employed ſome that pretended to be prophets, to adviſe him to flee to the temple for ſafety, which he rejected, ℣. 10—14. and ſo the work went on and was finiſhed, though there was a ſecret correſpondence carried on between their enemies, and ſome falſe brethren among themſeves, ℣. 15—19.

℣. 1. *Now it came to paſs, when Sanballat and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall*, &c.] Quite finiſhed it: *and that there was no breach left therein*; but all was made up firm and ſtrong: *though at that time I had not ſet up the doors upon the gates*; not upon all of them, though ſome might by the particular builders of them; and they all of them might be ready made, though not as yet put upon the hinges.

℣. 2. *Then Sanballat, and Geſhem ſent unto me*, &c.] Meſſengers: *ſaying, come, let us meet together in* ſome one of *the villages*; in *Cephirim*, which *Jarchi* takes to be the name of a place, perhaps the ſame with *Cephirah*, a city in the tribe of *Benjamin*, *Joſh.* xviii. 26. *in the plain of Ono*; which was in the ſame tribe, ſee 1 *Chron.* viii. 12. they might pretend a friendly meeting to accommodate differences between them, or to converſe together about the general intereſt of the king of *Perſia* in thoſe parts: *but they thought to do me miſchief*; to kill him, or at leaſt to confine him; this he either conjectured from their general character and behaviour, or he had intelligence of their deſign.

℣. 3. *And I ſent meſſengers unto them*, &c.] He did not ſhow any open contempt of them, nor did he even return anſwer by the meſſenger that came from them, but ſent ſome of his own people to them: *ſaying, I* am *doing a great work*; was about an affair of great importance, very buſy, and not at leiſure to give them a meeting: *ſo that I cannot come down*; *Jeruſalem* being built on an eminence, and the place propoſed to meet at in a plain, going thither is expreſſed by coming down: *why ſhould the work ceaſe, whilſt I leave it, and come down to you?* ſignifying that it would ceaſe if he left it; and it being of greater conſequence than any thing they could have to converſe about, he argues it would be wrong to relinquiſh it on ſuch an account; this was the reaſon he thought fit to give, but was not the only, nor the principal reaſon which is ſuggeſted in the preceding verſe.

℣. 4. *Yet they ſent unto me four times after this ſort*, &c.] Being very deſirous of getting him into their hands, and therefore were very preſſing and importunate: *and I anſwered them after the ſame manner*; every time as before, he being as much bent on finiſhing the work, as they were to divert him from it.

℣. 5. *Then ſent Sanballat his ſervant unto me in like manner, the 5th time*, &c.] In his own name, neither *Tobiah* nor *Geſhem* joining with him, he being more ſolicitous and anxious to get him into his hands than any of them; and it may be, as ſome think, pretending more friendſhip for him than the reſt, and therefore writes alone, as if they knew nothing of his writing: *with an open letter in his hand*; which having in it an intimation of *Nehemiah* being guilty of treaſon, any one that would might read it, and ſo ſpread the defamation.

℣. 6. *Wherein* was *written, it is reported among the heathen*, &c.] Among the ſeveral neighbouring nations; it was an affair that was not whiſpered about among a few only; it was common talk, it was in every body's mouth in divers nations: *and Gaſhmu ſaith it*; the ſame with *Geſhem* the *Arabian*; he affirms it, and will abide by his aſſertion, and engages to make good what he ſays; he mentions him by name, who he knew would not be offended with him for making uſe of it, and who doubtleſs agreed that he ſhould; that *Nehemiah* might not think this was the talk of ſome of the lower rank of the people, but even was averred by no leſs than the king's governor in *Arabia*: *that*

that thou and the Jews think to rebel; that they had formed a ſcheme, and were taking meaſures to raiſe a rebellion againſt the king of *Perſia*, and revolt from him: *for which cauſe thou buildeſt the wall*; the wall of *Jeruſalem*, for their ſecurity againſt any force that might be ſent to quell them: *that thou mayeſt be their king, according to theſe words*; written in this epiſtle, and reported among the heathens.

℣. 7. *And thou haſt alſo appointed prophets to preach of thee at Jeruſalem*, &c.] This he ſaid to cover what he and *Tobiah* had been doing, tampering with, corrupting and hiring the prophets to diſcourage him, and put him upon methods, whereby the work would ceaſe: *ſaying*, there is *a king in Judah*; beſides *Artaxerxes*, whoſe yoke they were caſting off, having got a king of their own, and among them: *and now ſhall it be reported to the king, according to theſe words*; ſuch a report as this, and in thoſe very words, will ſoon reach the ears of the king of *Perſia*: *come now therefore, and let us take counſel together*; contrive the beſt method to put a ſtop to this report, if a falſe one, and to wipe off the reproach that is upon thee, and may affect us; and thus partly terrifying him, and partly pretending friendſhip to him, hoped to get him into his hands.

℣. 8. *Then I ſent unto him*, &c.] Whether a letter, or a meſſenger, is not ſaid: *ſaying, there are no ſuch things done as thou ſayeſt*; that there was any ſcheme formed to rebel, and make him king, or that prophets were appointed to declare him ſuch: *but thou feigneſt them out of thine own heart*; in ſhort, that they were no other than lies of his own inventing.

℣. 9. *For they all made us afraid*, &c.] Or you all, as *Aben Ezra* interprets it; or all the heathen nations, as *Jarchi*; this was the deſign of all thoſe ſcandalous reports, to intimidate them, and with this they pleaſed themſelves, as follows: *their hands ſhall be weakened from the work, that it be not done*; this they hoped would be the effect of thoſe reports ſent to them: *now therefore*, O God, *ſtrengthen my hands*; and let them not have what they will, and hope for; according to *Aben Ezra*, theſe words are directed to *Sanballat*, that if he was a friend, as he pretended, that inſtead of weakening, he would ſtrengthen his hands by a ſincere reconciliation; ſo *Vatablus*; but they are an addreſs to God, ſuch ſhort ejaculations being uſual with *Nehemiah*.

℣. 10. *Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who was ſhut up*, &c.] Either in his own houſe, or in a chamber in the temple, as if he had given himſelf up to meditation, faſting, and prayer; or as he might ſuggeſt to *Nehemiah*, for his ſafety, and ſo deſigned it as an example to him; this man might be a prieſt of the courſe of *Delaiah*, 1 *Chron.* xxiv. 18. or however he was a perſon *Nehemiah* had a good opinion of, and came to him on the letters ſent to him by his enemies, to conſult with him, and the reſt, ſince they had ſuggeſted that he had appointed prophets to ſpeak of him as a king: *and he ſaid, let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple*; this looks as if he was in his own houſe, or if in a chamber of the temple, that he thought that was not ſecret and ſafe enough, and therefore propoſed going within the temple, into the holy place, where none but prieſts might go: *for they will come to ſlay thee*; meaning his enemies, *Sanballat* and his companions: *yea, in the night they will come to ſlay thee*; that very night, and therefore no time ſhould be loſt in providing for his ſafety.

℣. 11. *And I ſaid, ſhould ſuch a man as I flee?* &c.] The king's commiſſioner, who had the conducting and management of the whole affair of building the wall of *Jeruſalem*, on whom it wholly depended; for ſhould he abſent himſelf, the people would depart, and leave their work, and the city and wall be left defenceleſs, which was what was hoped for from this ſcheme; and who had expreſſed ſuch confidence in God, and had had ſuch ſucceſs: *and who* is there *that* being *as I* am; in ſuch a poſt, and in ſuch circumſtances, and on whom ſo much depended: *would go into the temple to ſave his life?* or where there was little reaſon to be believe it would be preſerved long, ſhould he take ſuch a ſtep as that: *I will not go in*; as being neither lawful, nor honourable, nor ſafe.

℣. 12. *And lo, I perceived that God had not ſent him*, &c.] Becauſe he adviſed to that which was againſt the cauſe of God, and true religion: *but that he pronounced the prophecy againſt me*; for by fleeing, as he adviſed, it would ſeem that he was guilty of the crimes of rebellion and treaſon he was charged with; and leaving the people, as they would in courſe break up, he himſelf could not be long in ſafety, no, not in the temple: *for Tobiah and Sanballat had hired him*; this he found out afterwards, on purpoſe to intimidate him, and take ſuch meaſures as that thereby he would loſe his character, and his influence.

℣. 13. *Therefore* was *he hired, that I ſhould be afraid, and do ſo, and ſin*, &c.] By diſtruſting the power and providence of God to protect him, and by going into ſuch a part of the temple, which he, being no prieſt, had no right to go into: *and that they might have* matter *for an evil report, that they might reproach me*; as a rebel and traitor againſt the king, which had been reported of him, and which would be ſtrengthened by ſuch a ſtep.

℣. 14. *My God, think thou on Tobiah and Sanballat, according to theſe their works*, &c.] Their wicked counſels and ſchemes, and not only confound and diſappoint them, but reward them as they deſerve: *and on the propheteſs Noadiah*; whom *Aben Ezra* takes to be the ſame with *Shemaiah*, becauſe he ſaid, נועד *let us meet*, &c. ℣. 10, but no doubt it is the name of a woman, a falſe propheteſs, and was hired, and in the ſame ſcheme with *Shemaiah: and the reſt of the prophets that would have put me in fear*; and ſo put him on leaving the people, and the work he was engaged in, and flee for his ſafety; it ſeems there were more than are by name mentioned, who ſought to diſcourage and intimidate him.

℣. 15. *So the wall was finiſhed in the 25th day of* the month *Elul*, &c.] The ſixth month anſwering to part of *Auguſt* and part of *September*: *in 52 days*; which *Aben Ezra* reckons from the time that *Sanballat* ſent his letter to *Nehemiah*, when no more were wanting than to ſet the doors upon the gates, ℣. 1. but rather theſe, with *Jarchi*, muſt be reckoned from the time the building was begun; which reckoning back from the 25th of *Elul*, it will appear it was begun the third day of the fifth month *Ab*; nor need this be thought incredible, conſidering the number of workmen, their ardour and diligence in building, and that the walls were not wholly built all around, only repaired, and breaches made up, and much of the old

old materials were made uſe of, which were at hand; and ſtone unhewed, and eſpecially being attended with the bleſſing of God, which ſucceeded the undertaking: nor are there wanting examples ſimilar to this; and as it is obſerved by many from *Curtius* [x], the walls of new *Alexandria*, which were ſixty furlongs in length, or more than ſeven miles, were finiſhed in 17 days; if *Nicephorus* [y] is to be credited, the high walls which ſurrounded *Conſtantinople*, and were twenty miles in circumference, were finiſhed in two months time. *Joſephus* is not to be regarded, who contrary to the ſcriptures ſays [z], this wall of *Jeruſalem* was two years and four months in building.

℣. 16. *And it came to paſs, that when all our enemies heard thereof*, &c.] That the wall was finiſhed: *and all the heathen that* were *about us ſaw theſe things*; the neighbouring nations, who not only heard with their ears, but ſaw with their eyes what was done: *they were much caſt down in their own eyes*; through ſhame and confuſion, becauſe of their own ſcoffs and jeers; through grief and vexation at the unexpected ſucceſs of the *Jews*, and through the fear of them that was fallen upon them, as *Jarchi* notes: *for they perceived that this work was wrought of our God*; his ſpecial providence and bleſſing attending it, as appeared by its being ſo ſoon effected.

℣. 17. *Moreover in thoſe days*, &c.] While the wall was building: *the nobles of Judah ſent many letters to Tobiah, and* the letters *of Tobiah came unto them*; letters paſſed between them frequently, they informing him how things went on at *Jeruſalem*, and he adviſing them to what was detrimental to the true intereſt of their nation; ſuch falſe friends had *Nehemiah* about him, and yet the work ſucceeded under him; which ſhewed it the more to be of God.

℣. 18. *For* there were *many in Judah ſworn unto him*, &c.] To *Tobiah*, who not only in a private manner correſponded with him by letters, but bound themſelves by an oath to him to be true to his intereſt, and do as he ſhould adviſe them: *becauſe he was the ſon-in-law of Shechaniah, the ſon of Arah*; of a family that came up with *Zerubbabel* from the captivity, *Ezra* ii. 5. and very probably of conſiderable note: *and his ſon Johanan had taken the daughter of Meſhullam the ſon of Berechiah*; a very eminent perſon, concerned in building the wall, ch. iii. 4, 30.

℣. 19. *Alſo they reported his good deeds before me*, &c.] Recommended him as a very worthy man, deſerving of reſpect and notice by *Nehemiah*, and to be taken into his friendſhip, and admitted to converſation with him, whoſe counſel and advice might be of ſervice: *and uttered my words to him*; reported both what he ſaid and did; for the word uſed ſignifies both words and actions: *and Tobiah ſent letters to put me in fear*; perceiving by the intelligence of his friends, that *Nehemiah* would have nothing to ſay to him, nor to do with him, he threatened him.

CHAP. VII.

NEHEMIAH having built the wall, and ſet up the doors, appointed two perſons to take the charge of the city, and ſet watches for the ſafety of it, and to take ſpecial care about opening and ſhutting the gates of it, ℣. 1, 2, 3. and concerned he was for the peopling of it, and having found a regiſter of the firſt comers to it, gives their names, ℣. 4—69. and ſome account of the free-will-offerings made for the work they came about, ℣. 70—73.

℣. 1. *Now it came to paſs when the wall was built, and I had ſet up the doors*, &c.] Which was not done when *Sanballat* ſent his firſt letter, but now was, ch. vi. 1. *and the porters and the ſingers, and the Levites were appointed*; not to attend the doors of the gates of the wall, but to return to their ſervice in the temple, who had been employed in one thing or another, whilſt the wall and gates were building and repairing; ſee ch. iii. 17.

℣. 2. *That I gave my brother Hanani*, &c.] Who firſt brought him the melancholy account of the ſtate of *Jeruſalem*, ch. i, 2. *and Hananiah the ruler of the palace*; the king's palace, in which the vice-roy of the king of *Perſia* dwelt, and now *Nehemiah*; to theſe two men he gave *charge over Jeruſalem*; committed it to their care during his abſence, who may be ſuppoſed now to return to *Perſia*, as he had promiſed ch. ii. 6. *for he* was a *faithful man*; this is ſaid of *Hananiah*, and given as a reaſon why ſuch a truſt was committed to him; *Hanani*'s character was well known, and his journey from *Jeruſalem* to *Shuſhan* was a full proof of his hearty concern for the intereſt of it: *and feared God above many*; *Hananiah* was exemplary in his fear of God, few were equal to him, and none exceeded him; or of many days, as *Jarchi*; of a long time he had feared the Lord, and ſerved him many years.

℣. 3. *And I ſaid unto them, let not the gates of Jeruſalem be opened until the ſun be hot*, &c.] Or until the heat of the day, or near noon; at leaſt not till the ſun had been up ſome time, and ſhone out clearly, and cauſed much heat; that if any enemies were near, or lying in wait, they might be diſcovered, and the inhabitants alſo up and ready to defend themſelves: *and while they ſtand by*; according to *Aben Ezra*, *Hanani* and *Hananiah* were to be preſent at the opening and ſhutting of the gates, and ſo *Grotius*; but theſe being the chief rulers, it is not likely; but rather thoſe whom they appointed to look after them, theſe were to ſtand by whilſt their ſervants did it; they were not to leave it wholly to them, but to ſee it done themſelves: *let them ſhut the doors, and bar them*; or *lay hold* [a] on them, handle them to ſee whether they are ſhut faſt or no: *and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one to be over-againſt his houſe*; no foreigners were to be of the watch, only inhabitants, and thoſe every one in their turn, and to be placed over-againſt where they dwelt; and ſo it might be thought would be the more careful and diligent in their watch.

℣. 4. *Now the city* was *large and great*, &c.] The circumference of it, all within the wall; for that was built on its old foundation, and incloſed as much ground as ever it did: *Hecataeus* [b], an heathen

[x] Hiſt. l. 7. c. 6. Juſtine Trogo, l. 12. c. 5.
[y] Hiſt. l. 14. c. 1.
[z] Antiqu. l. 11. c. 5. §. 8.
[a] ואחזו & tractate, Junius & Tremellius; contrectate eas, Piſcator.
[b] Apud Euſeb. Præpar. Evangel. l. 9. c. 4. p. 408. & apud Joſeph. contr. Apion, l. 1. c. 22.

heathen writer, says the circumference of *Jerusalem* was fifty furlongs, which was more than six miles; but *Josephus* [c] makes the circuit of it but 33 furlongs: *but the people* were *few therein*; in comparison of the largeness of the place; for tho' there were 42,360 that came up at first with *Zerubbabel*, and many more with *Ezra*, yet a great number chose to settle in the towns and cities in the country, *Jerusalem* being in such a desolate condition: *and the houses were not builded*; some were, but they were but few, many of them still lay in ruins.

℣. 5. *And my God put into mine heart*, &c.] Every good motion in him, and whatever he thought of that was conducive to the good and welfare of *Jerusalem*, *Nehemiah* always ascribed it to God; see 2 *Cor.* iii. 5. *to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy*; that their number might be known, and of what families they were, and in what cities they formerly dwelt; and this was not only of use for the present purpose of *Nehemiah*, but was of service hereafter to shew the pedigree of families, and that it might be clearly known from whence the Messiah sprung: *and I found a register of the genealogy of them which came up at the first*; from *Babylon* to *Jerusalem*, along with *Zerubbabel*, as appears from ℣. 7. and this was of great use to him, whereby he would know not only their names and number, but to what city they belonged, and who to the city of *Jerusalem*, that they might be called upon to come, and rebuild their houses, and take up their residence there: *and found written therein*; the names of the persons and families after-mentioned.

℣. 6. *These* are *the children of the province that went up out of the captivity*, &c.] Who were of the province of *Judea*, as it was now reduced, and came up out of the captivity of *Babylon* through the edict of *Cyrus*; see *Ezra* ii. 1. where the same preface is given to the list of names as here; and from hence to the end of ℣. 69. the same account is given of persons and families as there, with some little difference of numbers and names; in some instances there are more in this list, in others fewer, which may be thus accounted for; that list was made in *Babylon*, when upon the edict of *Cyrus* the *Jews*, who intended to go up with *Zerubbabel*, gave in their names, and they were registered; but this was made when they came to *Jerusalem*; now some of those that gave in their names, changed their minds, and tarried in *Babylon*, and some might die by the way which makes the numbers fewer in some instances; and others who did not give in their names at first, but being better disposed towards their own country, followed after and joined those which were returning, and increased the number of others; to which may be added what *Abendana* observes, that in *Ezra* an account is given of those that came out of the captivity by the companies, in which they came not genealogized, and had a mixture of persons of other families in them, and some that had no genealogy; but afterwards when they were genealogized according to their families, a register of their genealogies was made, and is what *Nehemiah* now found, and here gives; and as for difference of names, that may be owing to the carelessness of copiers, or to the different pronunciation of names, or some men might have two names; the matter is of no great moment.

℣. 70. *And some of the chief of the fathers gave unto the work*, &c.] Of building the city and the temple, and for that service, *Ezra* ii. 68. *the Tirshatha gave to the treasure* 1000 *drams of gold*; each of which was one pound sterling, and so amounted to so many pounds: of these *dracmons*, or *darics*, a *Persian* coin, mention is made in *Ezra* ii. 69. they were golden staters or shekels, and had their name, as is said, not from *Darius*, the father of *Xerxes*, though it is certain, from *Herodotus* [d], that he coined golden money; but from some other king of the same name, more ancient [e], which must be *Darius* the *Mede*; and if they are the same with the *Adarcon* in *Ezra* viii. 27. as they seem to be, then those in 1 *Chron.* xxix. 7. were pieces of money not so called in the times of *David*, but of *Ezra*, the writer of that book: whether this *Tirshatha* was *Zerubbabel*, or *Nehemiah*, is not easy to say, since this donation is not the same with that in *Ezra*, not made at the same time, nor are the gifts the same, nor the persons that gave them. *Zerubbabel* was *Tirshatha* when the *Jews* came out of *Babylon*, and *Nehemiah* now: *fifty basons*; which were vessels, in the which the blood of the sacrifices was received, and out of which it was sprinkled: 530 *priests garments*; which were laid up in the wardrobe, and used on occasion.

℣. 71. *And some of the chief of the fathers gave to the treasure of the work*, &c.] To be put into the treasure, out of which the expences of the temple, and service of it were defrayed: 20,000 *drams of gold*; which were so many pounds of our money, and somewhat more; for according to bishop *Cumberland* [f], a dram of gold was of the value of 20 shillings and four-pence: *and* 2200 *pounds of silver*; the *maneh*, or pound, with the *Jews* was of the value of 60 shekels, *Ezek.* xlv. 12. and so is reckoned by our *Brerewood* [g] to be of our money seven pounds and ten shillings; he reckoning a shekel at half a crown, whereas it was little more than two shillings and four pence; and so sixty of them, or a *maneh*, came to about 7 pounds; wherefore this sum here was seven times so many pounds of silver.

℣. 72. *And that which the rest of the people gave* was 20,000 *drams of gold*, &c.] Worth as many pounds of our money, and somewhat more: *and* 2000 *pound of silver*; of which see the preceding note: *and* 67 *priests garments*; having been so long in *Babylon*, and no use of sacrifices, and so not of garments to minister in, no care was taken to provide any; which seems to be the reason why so many were given, when they returned to their own land, and sacrificed.

℣. 73. *So the priests and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel dwelt in their cities*, &c.] The same is said in *Ezra* ii. 70. see the note there: *and when the seventh month came, the children of Israel* were *in their cities*; the month *Tisri* answering to part of *September*, in which month was the feast of tabernacles; at this time of the year they were in their cities when they came forth out of *Babylon*, and so they were now; see *Ezra* iii. 1.

CHAP.

[c] De bell. Jud. l. 5. c. 4 §. 3. p. 741, 742. So Harpocration. Lexic. in voce Δαρεικος, and Suidas on the same word.

[d] Melpomene, sive, l. 4. c. 166.

[e] Scholiast. in Aristoph. Eccles.

[f] Scripture-Weights and Measures, ch. 4. p. 115.

[g] De ponder. & pret. vet. num. c. 4.

CHAP. VIII.

EZRA being desired to bring forth the book of the law, read it to the people and others, expounded it to them, ℣. 1—8. and *Nehemiah* exhorted the people to express joy and gladness on this occasion, which they did, ℣. 9—12. and observing the feast of tabernacles was in the law commanded to be observed, they kept it very strictly and joyfully, ℣. 13—18.

℣. 1. *And all the people gathered themselves together as one man into the street that was before the water-gate*, &c.] A large and commodious street for such a company of people, which led to the water-gate, of which see ch. iii. 26. hither the people gathered with great unanimity, zeal, and affection: *and they spoke unto Ezra the scribe*; the same who is called *Ezra* the priest, and scribe of the law of God, and said to be a ready one, *Ezra* vii. 6, 11, 12. who came to *Jerusalem* 13 years before this time; but very probably returned to *Babylon* again, and was lately come from thence: *to bring the book of the law of Moses, which the Lord had commanded to Israel*; to observe what was commanded in it, and which he had ordered to be read particularly every seventh year at the feast of tabernacles, *Deut.* xxxi. 10, 11. which was now drawing near, though this was not the precise time of reading it; hence some have thought this year was the sabbatical year; see ch. v. 11.

℣. 2. *And Ezra the priest brought the law before the congregation*, &c.] Having a perfect copy of it, which the people knew, and therefore desired him to bring it; he brought it either out of his own case or chest, or out of the temple where it was laid up; some restrain this to the book of *Deuteronomy*; this he produced in sight of the whole assembly: *both of men and women*; adult persons of each sex, who met promiscuously; though *Grotius* thinks the women had a separate place: *and all that could hear with understanding*; all under age, who yet were capable of hearing the law read to some advantage to them: *upon the first day of the seventh month*; the month *Tisri*, answering to part of *September* and *October*; this was a high day, for not only the first of every month was a festival, but the first of the seventh month was the feast of blowing of trumpets, *Lev.* xxiii. 24. and besides, this was new year's day, the first day of their civil year, as the first of *Nisan* was of their ecclesiastical year, and was of greater antiquity than that; and so *Jarchi* says, this was the first day of the year; to which may be added, that this was the day on which the altar was first set up, on the *Jews* return from captivity, *Ezra* iii. 6.

℣. 3. *And he read therein*, &c.] Some passages in it here and there, which it was necessary the people should have knowledge of; for it can hardly be thought he began and read on just in the order in which it was; this he did *before the street*; at the top of it, at one end of it: *that was before the water-gate*; which looked directly to that: *from the morning until mid day*; from the rising of the sun to noon, so that he must read six hours; but very probably was relieved at times by the men, with him after-mentioned: *before the men and the women, and those that could understand*; see ℣. 2. *and the ears of all the people* were attentive *unto the book of the law*; to the hearing of it read, and to the things contained in it; hence *Maimonides* [h] gathers, that as soon as the reader begins the reading of the law, it is not lawful to speak about any thing, not even the constitutions of the law, but silently to attend to what is read.

℣. 4. *And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose*, &c.] Or to speak out of, as the *Syriac* and *Arabic* versions; this, in the *Hebrew* text, is called a *tower* [i], partly because of its height, and partly because in the form of one; and also for its largeness, considering the use it was for; for it was so large as to hold fourteen men, as appears by what follows: a pulpit of wood was made for the king in the court, to read the law from [k]; though, according to *Jacob Leo*, it was a throne like an high tower, see the note on 2 *Kings* xi. 14. the pulpits, in the *Jewish* synagogues, made after the same manner as *Aben Ezra* observes, are called by the same [l] name: *and beside him stood Mattithiah, and Shema, and Aneiah; and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah*, and *Meshullam*; in all thirteen; there were six on his right, and seven on his left, who stood here, not merely in honour to him, and as approvers and supporters of the truth of what he read, but to relieve him when weary.

℣. 5. *And Ezra opened the book in the sight of all the people, (for he was above all the people)*, &c.] So plainly seen by them, and what he did, and the more easily heard, for which purpose the pulpit was made for him to stand in, *and when he opened it, all the people stood up*; that they might the better hear the law read, as well as in honour and reverence of it; the *Jews* say [m], that from the times of *Moses* to *Rabban Gamaliel*, they learned the law only standing; but after his death a disease came into the world, and they learned it sitting; and now it is a canon with them, that it is not necessary to stand at the reading of the law [n].

℣. 6. *And Ezra blessed the Lord the great God*, &c.] Before he began to read in the book of the law, he addressed himself to God in a short prayer, wholly in the benedictory way; ascribing blessing, honour, and glory to him, celebrating his being and perfections, setting forth his greatness and his excellency, who was the author and giver of the law he was about to read; and this he the rather did, that what he read might be the more carefully attended to, and come with the greater authority, weight, and influence on those that heard it; and so *Maimonides* [o] says, it is the custom with the *Jews*, in their synagogues, for the reader, after he has opened the book, and looked out the place he reads, to say this blessing, "Blessed art thou, O Lord our God, King of the world, who hath chosen us out of all people, and hath given us his law; blessed art thou, O Lord, who hast given us the law; and all the people answer, *Amen*;" as they

[h] Hilchot Tephillah, c. 12. §. 9. [i] על מגדל עץ super turrem ligni, Montanus; so Dionysius is said, concionari ex turri alta, Ciceron. Tuscul. Quæst. I. 5. [k] Schulchan Aruch, par. 1. c. 141. §. 7. [l] Misn. Sotah, c. 7. §. 8. [m] T. Bab. Megillah, fol. 21. 1. [n] Schulchan Aruch, par. 1. Orach Chayim, c. 146. §. 4. [o] Hilchot Tephillah, c. 12. §. 5.

they now did, as follows: *and all the people answered, Amen, amen*; repeating the word, to declare their hearty assent to what *Ezra* had expressed; the *Jews* have many rules concerning pronouncing the *Amen*, that it must not be too quick, curt, and short, nor with too high a voice [p]: *with lifting up their hands*; a prayer-gesture, to which the apostle refers, 1 *Tim.* ii. 8. *and they bowed their heads, and worshipped the Lord with* their *faces to the ground*; expressing hereby the awful sense they had of the Divine Being, and their profound adoration of him.

℣. 7. *Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites*, &c.] That is, others of them besides those named; for they seem all to be *Levites*, unless they can be thought to be priests, and so the *Levites* are distinguished from them; but the former seems evident from ch. ix. 4, 5, 6. these also *caused the people to understand the law*; as well as *Ezra*; from whence it is plain, that he did not only read the law, but gave the sense of it, especially where there was any seeming difficulty, and these men were assisting in the same work: *and the people* stood *in their place*; to hear the law read and explained; they did not move from their first station, but continued in it from morning to noon; they were both attentive and constant.

℣. 8. *So they read in the book*, &c.] *Ezra* and those with him; he first began to read and expound, and when weary they relieved him, and did the same: *in the law of God distinctly*; which was the book they read in, and which they read plainly and intelligibly, so as to be heard and understood; this seems to respect the clear and distinct pronunciation of the words of it, and not the explanation or meaning of it, which is after expressed; some think the sense is, that they first read it in *Hebrew*, and then translated it into *Chaldee*, that the people might better understand it, being just come out of *Babylon*, where they had been used to the *Chaldee* language; but though this was a practice in aftertimes, it does not seem to have obtained so early, or that there was a necessity of it: *and gave the sense, and caused* them *to understand the reading*; not hereby how to read it, but chiefly to understand what was read, that they might clearly know their duty to God and men: the *Talmudists* [q] give the meaning of the text thus; by *the law of God* they understand the scripture, by the phrase *distinctly*, the *Targum* or translation of it into *Chaldee*, by *the sense*, the verses or the accents, and by *the reading*, the distinction of the accents; some think, from hence came the practice of reading the law in the synagogues every sabbath day, *Acts* xiii. 15. and xv. 21.

℣. 9. *And Nehemiah which* is *the Tirshatha*, &c.] Or governor, as *Zerubbabel* had been, and now *Nehemiah*, see *Ezra* ii. 63. *and Ezra the priest and scribe*; see ℣. 1, 2. *and the Levites that taught the people*; see ℣. 7. *said unto all the people, This day* is *holy unto the Lord your God*; being both the new moon and the feast of blowing of trumpets: *mourn not, nor weep*; which was unsuitable to a festival, and especially such an one as this, in which trumpets were to be blown, and gladness to be shewn, *Numb.* x. 10. *for all the people wept, when they heard the words of the law*; perceiving they had not kept it, but had broke it in many instances, and so liable to the wrath and judgment of God in case of disobedience.

℣. 10. *Then he said unto them*, &c.] *Nehemiah* the *Tirshatha* or governor: *go your way*; to their own houses, and refresh themselves; it being noon, and they had stood many hours attentive to the reading and expounding of the law: *eat the fat, and drink the sweet*; not a common meal, but a feast, consisting of the richest provisions, the best of food and liquors: *and send portions unto them for whom nothing is prepared*; for the poor, who had no food at home provided for them; the widow, fatherless, and stranger, who at festivals were to partake of the entertainment, *Deut.* xvi. 11. *for* this *day* is *holy unto our Lord: neither be you sorry*; confirming what the *Levites* had said and exhorted to, ℣. 9. *for the joy of the Lord is your strength*; to rejoice as the Lord commanded them on such days as these, was a means both of increasing their bodily strength and their inward strength, and of fitting them the more to perform their duty to God and men with chearfulness, which sorrow and heaviness made unfit for; and the joy which has the Lord for its object, and comes from him, is the cause of renewing spiritual strength, so as to run and not be weary, walk and not faint, in the ways of God.

℣. 11. *So the Levites stilled all the people*, &c.] Made them quiet and easy, being backed by the governor: *saying, Hold your peace*; refrain from weeping and mourning: *for the day* is *holy*; a festival, set apart for joy and gladness: *neither be ye grieved*; inwardly; as they were not to show any signs of sorrow outwardly, so they were not to cherish grief inwardly.

℣. 12. *And all the people went their way to eat and to drink*, &c.] Freely and chearfully: *and to send portions*; to the poor, who had nothing to eat and drink: *and to make great mirth*; with music, vocal and instrumental: *because they had understood the words that were declared unto them*; the meaning of the several laws read and explained unto them, whereby they better understood their duty, and in what instances and in what manner it was to be performed; how much more reason is there for joy and gladness, when the gospel, and the doctrines of it, are clearly known and understood? *Ps.* lxxxix. 15.

℣. 13. *And on the second day were gathered together*, &c.] The second day of the month, and of the new year, the day after the feast of blowing of trumpets, and after the law had been read and explained: *the chief of the fathers of all the people*; heads of tribes and families: *the priests and the Levites*; who, though they were instructors of others, needed to be taught themselves, of which they were sensible: and therefore came *unto Ezra the scribe, even to understand the words of the law*; some things in it, which, upon reading the day before, they observed had some difficulty in them, and which they did not clearly and thoroughly understand; and therefore applied to *Ezra*, a ready scribe in the law, for better information, and that they might be better able to teach the people; which was highly commendable in them.

℣. 14. *And they found written in the law which the*

[p] Schulchan Aruch, ut supra, c. 124. §. 12.

[q] T. Bab. Nedarim, fol. 37. 2. & Megillah, fol. 3. 1. & Hierof. Megillah, fol. 74. 4.

the Lord had commanded by Moſes, &c.] The children of *Iſrael*, to be obſerved by them; either by hearing it read the day before, or by converſation with *Ezra*, they perceived it was enjoined in the law, particularly in *Lev.* xxiii. 39—43. *Deut.* xvi. 13. *that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month*; which was the ſame month, and this the ſecond day of it, and therefore the time drew near for keeping it; for it was to begin the 15th.

℣. 15. *And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem*, &c.] That is, as *Jarchi* interprets it, by ſupplying it thus, *and they commanded that they ſhould publiſh*, &c. *Ezra* and thoſe with him gave orders that heralds ſhould proclaim in all cities where the *Jews* dwelt that the feaſt of tabernacles would be kept, and they ſhould prepare for it; and which ſeems to be the true ſenſe, ſince it is not written in the law that ſuch a proclamation ſhould be made; but this was an order of their own, thereby to give notice of it, that all might be provided: *Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as* it is *written*; in *Lev.* xxiii. 40. where the three firſt of theſe ſeem to be called boughs of goodly trees; though the *Jews* [r] commonly underſtand them of pome-citrons, of which the *Syriac* verſion here interprets the myrtle-branches; and by them are meant the citron-branches, with the leaves and fruit, and which the *Jews* make abſolutely neceſſary to the keeping of the feaſt, and for beautiful ones will give a large price; ſome of them go every year to *Spain*, and buy as many as they can, and diſpoſe of them wherever *Jews* live [s]: and thoſe branches were to be fetched, not properly ſpeaking to make the booths of, which were made of boards and planks, but for the decoration of them; and it was not neceſſary, according to *Aben Ezra*, that ſome of each of theſe ſhould be gathered for that purpoſe, but of any ſort of them; for he interprets the words disjunctively olive-branches, or pine-branches, or myrtle-branches, &c. theſe, according to the common notion of the *Jews*, were tied up in little bundles, and carried in the hand, which they call *Lulabs*; and they obſerve [t], the thick branches were for them, which included the reſt; now theſe they were to fetch from the mount of *Olives*, and other mountains about *Jeruſalem*; near to which alſo there was a place called *Motza* [u], whither they went, and gathered the willows of the brook mentioned in *Lev.* xxiii. 39.

℣. 16. *So the people went forth, and brought them*, &c.] Went out of *Jeruſalem* to the mountains adjacent, and fetched in branches of the ſaid trees, one or another: *and made themſelves booths, every one upon the roof of his houſe*; which were flat, *Deut.* xxii. 8. and they might be made any where, ſo be it they were open to the air: *and in their courts, and in the courts of the houſe of God*; the common people, in the court-yards belonging to their houſes, and the prieſts and *Levites* in the courts of the temple, the yards or open places adjoining to them: *and in the ſtreet of the water-gate*; which led to that, and ſeems to have been a very large ſtreet, in which many booths might be built, ch. iii. 26. ſee ℣. 3. *and in the ſtreet of the gate of Ephraim*; which led to the gate through which the road lay to the tribe of *Ephraim*, ſee 2 *Kings* xiv. 13. none were erected without the walls of the city, for fear of the enemy.

℣. 17. *And all the congregation of them that were come again out of captivity, made booths*, &c.] Theſe came to *Jeruſalem*, and made them booths there; for there only was this feaſt kept, ſee *John* vii. 2. 10. *and ſat under the booths*; there they dwelt during the ſeven days of it, in commemoration of their anceſtors dwelling in booths in the wilderneſs, ſee *Lev* xxiii. 42, 43. *for ſince the days of Jeſhua the ſon of Nun unto that day, had not the children of Iſrael done ſo*; *Joſhua* obſerved it, when he had brought and ſettled the people of *Iſrael* in the land of *Canaan*; and it had been obſerved ſince, before this time, as appears from 1 *Kings* viii. 2. 65, 66. *Ezra* iii. 4. but not ſo, with ſuch exactneſs, with ſuch zeal and affection, with ſuch a regard to the law of God, as to read it every day of the feaſt, as in the next verſe, and with ſuch joy and gladneſs; wherefore there is no reaſon to ſuſpect a corruption in the text, as a learned man [w] does, who ſuppoſes that *Jeſhua* is put for *Joſiah*: *and there was very great gladneſs*; that they were reſtored unto and ſettled in their land, had the book of the law, and the knowledge of it, and were directed and enabled to obſerve it.

℣. 18. *Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God*, &c.] That is, *Ezra*; this was done by him every day during the feaſt, whereas, only the firſt and laſt days were the holy convocations on which it ſeems to have been read: *and they kept the feaſt ſeven days, and on the eighth day* was *a ſolemn aſſembly, according to the manner*; preſcribed in *Lev.* xxiii. 39.

CHAP. IX.

IN this chapter we have an account of a faſt kept by the *Jews*, which was obſerved, as by outward acts of humiliation, ſo by confeſſion of ſin, reading the law, and worſhipping the Lord, ℣. 1, 2, 3. and of a long prayer that the *Levites* made, in which they celebrate the divine perfections, take notice of various inſtances of the goodneſs of God to the people of *Iſrael*, acknowledge their manifold tranſgreſſions, obſerve the Lord's correction of them for them, in which they own he was righteous, ℣. 4—38.

℣. 1. *Now in the 24th day of this month*, &c.] The ſeventh month, the month *Tiſri* or *September*, two days after the feaſt of tabernacles was ended: *the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them*; which were all outward tokens of mourning and humiliation, ſee *Joel* i. 8. 14. 1 *Sam.* iv. 12. which they could not ſhow during the feſtival; but that being over, they return to it, ſee ch. viii. 9.

℣. 2. *And the ſeed of Iſrael ſeparated themſelves from all ſtrangers*, &c.] Such as were genuine *Iſraelites*, of the ſeed of *Abraham*, who had married wives of the *Gentiles*, ſtrangers to the commonwealth of *Iſrael*, either before the reformation by *Ezra*, not being then diſcovered, or had fallen into this evil ſince; but now, on the reading of the law, were

[r] T. Bab. Succah, fol. 35. 1. [s] Buxtorf. Synagog. Jud. c. 21. p. 454. [t] Succah, fol. 12. 1. [u] Miſn. Succah, c. 4. §. 5. [w] Delaney's Life of King David, vol. 1. p. 395. Marg.

were convinced of it, and ſo ſeparated themſelves from ſuch wives, which was a proof of the truth of their repentance: *and ſtood and confeſſed their ſins, and the iniquities of their fathers*; particularly their taking of ſtrange wives, which their fathers had alſo done, and ſet them a bad example, which they had followed; of ſtanding and confeſſing, ſee *Luke* xviii. 13.

℣. 3. *And they ſtood up in their place*, &c.] In the outward court of the temple, where men uſed to ſtand when they prayed and confeſſed their ſins: *and read in the book of the law of the Lord their God*; that they might the better know the mind and will of God, and do their duty: this they did one *4th part of the day*; the ſpace of three hours, from ſunriſing, or ſix o' clock in the morning, to the time of the morning-ſacrifice, which was about nine o' clock: *and* another *4th part they confeſſed*; the goodneſs of God to them, and the ſins they had been guilty of: *and worſhipped the Lord their God*; bowed down before him in prayer and ſupplication, and ſo ſpent three hours more, which reached to noon or 12 o' clock; and from thence to 3 o' clock, about the time of the evening-ſacrifice, and from thence to ſun-ſetting, or 6 o' clock, and ſo ſpent the whole day in the above exerciſes alternately.

℣. 4. *Then ſtood up upon the ſtairs of the Levites*, &c.] On an aſcent; an elevated place where the *Levites* uſed to ſtand when they ſung at the time of ſacrifice, and where they might be ſeen and heard by the people: *Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani*, and *Chenani*; who ſeem to be all *Levites*, ſee ch. viii. 7. *and cried with a loud voice unto the Lord their God*; praying with great fervency, and making bitter lamentation for the ſins of the people and their own.

℣. 5. *Then the Levites, Jeſhua*, &c.] Or, then the *Levites*, even *Jeſhua: and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah*, and *Pethahiah*; the ſame as before, with a little variation of their names, and perhaps ſome of them might have two names: and *ſaid*; to the men that ſtood and confeſſed their ſins, ℣. 2. *ſtand up*; for tho' they are before ſaid to ſtand, yet, through ſhame and confuſion of face, and awe of the Divine Majeſty, might be fallen on their faces to the ground: and *bleſs the Lord your God for ever and ever*; for all the great and good things he had done for them, notwithſtanding their ſins; and particularly for his pardoning grace and mercy they had reaſon to hope for: *and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe*; the glory of which name, nature, and perfections of his cannot be ſet forth by the higheſt praiſes of men, and the largeſt aſcriptions of bleſſing and honour to him.

℣. 6. *Thou*, even *thou art Lord alone*, &c.] Whoſe name alone is *Jehovah*, the one only true and living God: *thou haſt made heaven, the heaven of heavens with all their hoſt*; the airy and ſtarry heavens, and the ſun, moon, and ſtars in them, and the third heaven, the ſeat of God, angels, and ſaints: *the earth and all* things *that* are *therein*; men, beaſts, trees, metals, minerals, *&c. the ſeas and all that* is *therein*; fiſhes, ſea-plants, *&c.* ſee *Acts* iv. 24. *and thou preſerveſt them all*; they conſiſt in thee, and are upheld in their being by thee, *Heb.* i. 3. *Col.* i. 17. *Pſ.* xxxvi. 6. *and the hoſt of heaven worſhippeth thee*; not the ſun, moon, and ſtars, only in their way, *Pſ.* cxlviii. 2, 3. but the angels chiefly, *Heb.* i. 6.

℣. 7. *Thou* art *the Lord the God, who didſt chooſe Abram*, &c.] From among the *Chaldeans*, and out of his father's family: *and broughteſt him forth out of Ur of the Chaldees*; by calling him from thence, of which ſee *Gen.* xi. 28. 31. and xii. 1. to which may be added what *Amama* [x] on that place obſerves; that ſome think that the ſacred fire, which the *Chaldeans* worſhipped, was kept in this city, from whence it was called *Ur*, that being worſhipped by them and by the *Aſſyrians* under the name of *Ur* [y]: *and gaveſt him the name of Abraham*; which was changed when the covenant of circumciſion was given him, *Gen.* xvii. 5.

℣. 8. *And foundeſt his heart faithful before thee*, &c.] A true believer in his word and promiſes, *Gen.* xv. 6. and cloſely attached to the fear of him, and obſervance of his commands, as abundantly appeared in the trial of him, in offering up his ſon, *Gen.* xxii. 1, 2. 12. *and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give* it, I ſay, *to his ſeed*; not to him perſonally, but to his poſterity, at leaſt including and chiefly deſigning them; of which covenant ſee *Gen.* xv. 18—21. *and haſt performed thy words, for thou* art *righteous*; in all his ways and works, faithful to his promiſe, a covenant-keeping God, and who kept and fulfilled this covenant, aſſiſting *Joſhua* to conquer the land of *Canaan*, and put *Iſrael* into the poſſeſſion of it.

℣. 9. *And didſt ſee the affliction of our fathers in Egypt*, &c.] The hard bondage in which their lives were made bitter; and was not a mere ſpectator of it, but looked upon them in it with pity and compaſſion, and ſent them a deliverer, *Exod.* ii. 23. and iii. 7. *and heardeſt their cry by the Red ſea*; which was before them, and the rocks on both ſides of them, and the hoſt of *Pharaoh* behind, preſſing upon them, when he heard them, and wrought ſalvation for them, *Exod.* xiv. 10. 13.

℣. 10. *And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land*, &c.] By inflicting the ten plagues upon them: *for thou knoweſt that they dealt proudly againſt them*; behaved haughtily to them, and deſpiſed them, ſee *Exod.* xviii. 11. *ſo didſt thou get thee a name, as* it is *this day*; diſplayed his power on *Pharaoh*, and his goodneſs to *Iſrael*, the fame of which reached all over the world, and continued to that day, ſee *Exod.* ix. 16.

℣. 11. *And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on dry land*, &c.] That is, the *Iſraelites*, ſee *Exod.* xiv. 21. *and their perſecutors thou threweſt into the deeps*; with great eaſe, and with indignation, meaning the *Egyptians*, that purſued hotly after them, and were thrown into the ſea: *as a ſtone into the mighty waters*; where they ſunk and periſhed, ſee *Exod.* xv. 4. 10

℣. 12. *Moreover, thou leddeſt them in the day by a cloudy pillar*, &c.] The *Iſraelites*, to ſhelter them from the heat of the ſun in a dry and barren wilderneſs: *and in the night by a pillar of fire, to give them light in the way wherein they ſhould go*; thro' a trackleſs deſart, ſee *Exod.* xiii. 21, 22.

℣. 13. *Thou cameſt down alſo upon mount Sinai*, &c.] By ſome viſible tokens of his preſence, as a cloud, fire, ſmoke, *&c.* which muſt be underſtood conſiſtent with his omniſcience, ſee *Exod.* xix. 18. *and ſpakeſt with them from heaven*; the decalogue or ten commandments, *Exod.* xx. 1, *&c. and gaveſt them right judgments, and true laws, good ſtatutes*

[x] Anti-barbar. Biblic. l. 3. p. 652.

[y] Fortunati Schacch. Elæochriſm. Myrothec. l. 1. c. 9. col. 44.

ſtatutes and commandments; both judicial and ceremonial, which were of excellent uſe to them in their civil and eccleſiaſtical polity; theſe were not ſpoken to *Iſrael*, but given to *Moſes* on the mount, to be delivered to them.

℣. 14. *And madeſt known unto them thy holy ſabbath*, &c.] Which was not made known to others, and was peculiar to the *Jewiſh* nation, and a privilege granted to them, to have reſt corporal and ſpiritual, typical of the reſt in *Chriſt: and commandeaſt them preccpts, ſtatutes, and laws, by the hand of Moſes thy ſervant*; moral, ceremonial, and judicial, ſuch as other nations had not, *Deut.* iv. 8.

℣. 15. *And gaveſt them bread from heaven for their hunger*, &c.] To ſatisfy that, meaning the manna, *Exod.* xvi. 3, 4. *and broughteſt forth water for them out of the rock, for their thirſt*; to quench it; this was done both quickly after they came out of the land of *Egypt*, and a little before their entrance into the land of *Canaan*, ſee *Exod.* xvii. 6. *Numb.* xx. 8. 11. *and promiſedſt them that they ſhould go in to poſſeſs the land which thou hadſt ſworn to give them*; which oath was made to them and to their fathers alſo, ſee *Numb.* xiv. 30. *Deut.* i. 8.

℣. 16. *But they and our fathers dealt proudly*, &c.] Behaved in a haughty manner towards God, their kind benefactor: *and hardened their necks*; refuſed to take the yoke of his law, as refractory oxen, that withdraw their necks from the yoke: *and hearkened not to thy commandments*; to do them, though they promiſed they would, *Exod.* xxiv. 7.

℣. 17. *And refuſed to obey*, &c.] Though exhorted, admoniſhed, and threatened, ſuch was their obſtinacy: *neither were mindful of thy wonders that thou didſt among them*; in delivering them at the *Red Sea*, in raining manna about them, and giving them water out of the rock; *but hardened their necks*; ſee the preceding verſe: *and in their rebellion appointed a captain to return to their bondage*; they not only propoſed it, but determined upon it, which is reckoned the ſame as if they had done it, ſee *Numb.* xiv. 4. *but thou* art *a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs*; as he had proclaimed his name before *Moſes*, and as the whole of his conduct towards the people of *Iſrael* abundantly ſhewed, ſee *Exod.* xxxiv. 6, 7. *and forſookeſt them not*; when in the wilderneſs, where otherwiſe they muſt have periſhed, but ſtill fed and protected them, notwithſtanding their provocations.

℣. 18. *Yea, when they had made them a molten calf*, &c.] In imitation of the *Apis*, or ox of the *Egyptians: and ſaid, This* is *thy God that brought thee out of Egypt*; or the image of thy God, as the *Arabic* verſion, ſee *Exod.* xxxii. 4. *and had wrought great provocations*; of all which nothing was greater than idolatry.

℣. 19. *Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs*, &c.] Where no ſupply could be had, if he had caſt them off, ſee ℣. 17. *the pillar of the cloud departed not from them by day, to lead them in the way*; which if it had, they would have been ſcorched by the heat of the ſun: *neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go*; or otherwiſe they would have loſt their way, and not have known which way to have gone.

℣. 20. *Thou gaveſt alſo thy good ſpirit to inſtruct them*, &c.] In the knowledge of the laws delivered to them; the ſpirit of prophecy, according to *Ben Melech*, and which *Aben Ezra* interprets of the ſpirit put upon the 70 elders, *Numb.* xi. 17. 25. *and withheldeſt not thy manna from their mouth*; all the while they were in the wilderneſs, until they came to *Canaan*'s land; called the Lord's manna, becauſe prepared by him, and given by him to them; a part or portion and gift from the Lord, as *Ben Melech*, from whence it had its name, ſee *Exod.* xvi. 15. *and gaveſt them water for their thirſt*; which ſeems to have reſpect to the laſt rock ſtricken for them, after their many provocations in the wilderneſs, *Numb.* xx. 11.

℣. 21. *Yea, forty years didſt thou ſuſtain them in the wilderneſs*, ſo that *they lacked nothing*, &c.] As not for food, ſo neither for raiment, as follows: *their clothes waxed not old, and their feet ſwelled not*; of which ſee *Deut.* viii. 4.

℣. 22. *Moreover, thou gaveſt them kingdoms and nations*, &c.] The two kingdoms of *Sihon* and *Og*, and the ſeven nations of *Canaan: and didſt divide them into corners*; or *corner*; into every corner of the land of *Canaan*, ſo that they poſſeſſed the whole of it, a few cities excepted; *Jarchi* interprets it of one corner, that they might not be mixed with the people of the land, but be all together in one place; but *Aben Ezra* underſtands it of the *Canaanites*, of their being divided and ſcattered into corners, when they fled from the *Iſraelites*; but the former ſenſe ſeems beſt: *ſo they poſſeſſed the land of Sihon, and the land of the king of Heſhbon*; or *even*, or *namely*[z], *the land of the king of Heſhbon*; for *Sihon* was king of *Heſhbon*, and ſo the land the ſame: *and the land of Og king of Baſhan*; thoſe lands both lay on the other ſide *Jordan*, and were poſſeſſed by the tribes of *Reuben* and *Gad*, and the half-tribe of *Manaſſeh*.

℣. 23. *Their children alſo multipliedſt thou as the ſtars of heaven*, &c.] Fulfilling the promiſe made to *Abraham*, *Gen.* xv. 5. and xxii. 17. *Deut.* i. 10. their number when they came out of *Egypt*, and juſt before they entred into the land of *Canaan*, being upwards of 600,000 men, beſides women and children, *Exod.* xii. 37. *Numb.* xi. 21. and xxvi. 51. *and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs* it; the land of *Canaan*, promiſed to *Abraham*, *Iſaac*, and *Jacob*, and their ſeed, into which the Lord brought them by *Joſhua*; he was the inſtrument, but the thing was of God.

℣. 24. *So the children went in and poſſeſſed the land*, &c.] Not the fathers of the *Iſraelites* that came out of *Egypt*, they died in the wilderneſs, all excepting two, but their children, which ſeems to be the reaſon of this manner of expreſſion, ſee *Numb.* xiv. 30—33. *and thou ſubduedſt before them the inhabitants of the land, the Canaanites*; by means of *Joſhua*, the general of the armies of *Iſrael*; there is an elegant *paranomaſia* in the word for *ſubdue*, and the *Canaanites*, which cannot be expreſſed in our language: *and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would*; no leſs than 31 kings, ſee *Joſh.* xii. 9—24.

℣. 25. *And they took ſtrong cities*, &c.] Such as, in an hyperbolical way, are ſaid to be walled up to heaven, *Deut.* i. 28. *and a fat land*; of a good and fruitful ſoil, abounding with all good things, *Deut.* viii. 7, 8. *and poſſeſſed houſes full of all goods*; ready built and furniſhed for them, both with good proviſions and good furniture: *wells digged*; to ſupply them with water: *vineyards, and oliveyards, and fruit-trees in abundance*; which they planted not: *and they did eat, and were filled, and became*

[z] So Piſcator, Patrick, Rambachius.

became fat; in body, though in mind became wanton and wicked; they made their hearts fat, or ſtupid, as *Aben Ezra* interprets it, ſee *Deut.* xxxii. 15. *Iſ.* vi. 10. *and delighted themſelves in thy great goodneſs*; not in praiſing the Lord for it, and uſing it to his honour and glory, but indulged themſelves to luxury and intemperance; though it may be underſtood of a lawful pleaſure in the enjoyment of the great affluence they were brought into, which laſt agrees with what follows.

℣. 26. *Nevertheleſs, they were diſobedient, and rebelled againſt thee*, &c.] Notwithſtanding all theſe favours and mercies beſtowed upon them, which was great ingratitude: *and caſt thy law behind their backs*; as of no account, and unworthy of their regard; that which they ſhould have had continually before their eyes, as the rule and guide of their actions, they caſt behind them, not caring to look into it, and read it: *and ſlew thy prophets which teſtified againſt them, to turn them to thee*; the prophets that bore a teſtimony againſt their ſins, admoniſhed them of them, called heaven and earth to record againſt them ſhould they continue in them, and all to turn them from them by repentance to the Lord; thoſe they were ſo wroth with on this account as to ſlay them, ſee *Matt.* xxiii. 37. *Acts* vii. 52. *and they wrought great provocations*; ſerving *Baalim* and *Aſhtaroth*, and other gods of the nations, than which nothing was more provoking to the Lord.

℣. 27. *Therefore thou deliveredſt them into the hand of their enemies, who vexed them*, &c.] As the kings of *Meſopotamia*, *Moab*, *Canaan*, and others: *and in the time of their trouble, when they cried unto thee*; as they uſually did, *Judg.* iii. 9. 15. and iv. 3. and vi. 6, 7. *thou heardeſt* them *from heaven*; *and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hands of their enemies*; ſuch were the judges, *Othniel*, *Ehud*, *Barak*, *Gideon*, &c. and this was done for them, not on account of their merits, but the abundant unmerited mercy of the Lord towards them.

℣. 28. *But after they had reſt*, &c.] From their enemies, enjoyed their liberty, and were in proſperity: *they did evil again before thee*; relapſed into idolatry: *therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them*; as the *Philiſtines* had for the ſpace of forty years, *Judg.* xiii. 1. *yet when they returned and cried unto thee, thou heardeſt* them *from heaven, and many times didſt thou deliver them, according to thy mercies*; this was their caſe frequently in the times of the judges; they ſinned and fell into the hands of their enemies, then they repented, and cried to God for help, and he had compaſſion upon them, and ſaved them.

℣. 29. *And teſtifiedſt againſt them*, &c.] By ſending prophets to them, to admoniſh them of their ſins, and remind them of their duty: *that thou mighteſt bring them again unto thy law*; to regard it, and walk according to it: *yet they dealt proudly*; with an haughty air rejected the counſel of God: *and hearkened not unto thy commandments*; yielded not obedience to them: *but ſinned againſt thy judgments*; tranſgreſſed his laws, which were ſo juſt, righteous, reaſonable, and equitable: *which if a man do, he ſhall live in them*; or by them, in the land of *Canaan*, ſee *Lev.* xviii. 5. *and withdrew the ſhoulder, and hardened their neck, and would not hear*; like oxen, that wriggle and ſtruggle, and draw back, and will not admit the yoke upon them.

℣. 30. *Yet many years didſt thou forbear them*, &c.] Throughout the reigns of ſeveral kings, ſuch was God's long-ſuffering towards them: or, *thou didſt draw upon them*; that is, his mercy, as *Jarchi* interprets it; he drew it out of his heart, and prolonged it towards them: *and teſtifiedſt againſt them by thy ſpirit in thy prophets*; who reproved and admoniſhed them, as they were moved by the Holy Spirit of God in them, who ſpoke in his name, and what he ſuggeſted to them: *yet they would not give ear*; to what the prophets ſaid, and the ſpirit of God in them: *thereſore gaveſt thou them into the hand of the people of the lands*; people that were lords of many countries, as the *Aſſyrians* and *Chaldeans*.

℣. 31. *Nevertheleſs, for thy great mercies ſake*, &c.] For the diſplaying of that, and the glorifying of it, which is ſo large and exceeding abundant: *thou didſt not utterly conſume them, nor forſake them*; ſome were left in the land, and thoſe that were carried captive found favour in the eyes of thoſe that carried them away, and were ſuffered to live, and many of them now had returned to their own land: *for thou* art *a gracious and merciful God*; of which they had abundant proof and evidence.

℣. 32. *Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy*, &c.] The ſame titles *Nehemiah* gives to the Lord, ch. i. 5. and it may be reaſonably thought the whole prayer is his compoſure, which was delivered by him to the *Levites*: *let not all the trouble ſeem little before thee*; as if it was not enough; let it be judged ſufficient, and no more be added, but mercy ſhewn; *Aben Ezra* thinks the word *little* is not to be connected with *trouble*, but with the neareſt antecedent *mercy*, and ſo *Guſſetius*[z]; as if the ſenſe was, let not thy mercy be ſmall with thee, but let it be largely extended along with all the trouble, or at the time when trouble of every kind *comes upon us, on our kings, on our princes, and on out prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the times of the kings of Aſſyria unto this day*; but this ſenſe is not clear, and makes it have reſpect to times to come; whereas, it relates to time paſt, and to all the trouble and affliction they had met with from the *Aſſyrian* kings, from the time they invaded their land, and carried them captive, until this very time.

℣. 33. *Howbeit, thou* art *juſt in all that is brought upon us*, &c.] They own the juſtice of God, could not complain of any wrong done them; and had he ſhewn them no mercy at all, it was but what they deſerved: *for thou haſt done right, but we have done wickedly*; he had done according to the truth of his word of promiſe, he had faithfully kept it, but they had tranſgreſſed his righteous law.

℣. 34. *Neither have our kings, our princes, our prieſts, nor our fathers kept thy law*, &c.] All ranks of men, from the higheſt to the loweſt, had ſhewn no regard, nor yielded obedience to the holy law of God; *nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them*; moral and ceremonial, which were a teſtification of the will of God to them, and a teſtimony againſt them if they obſerved them not.

℣. 35. *For they have not ſerved thee in their kingdom*, &c.] When in it, whether of *Iſrael* or of *Judah*, and when in the moſt flouriſhing circumſtances: *and in thy great goodneſs that thou gaveſt them*; amidſt all the proſperity and affluence of good things they enjoyed, which was an obligation upon

[z] Ebr. Comment. p. 937.

upon them to ſerve the Lord: *and in the large and fat land which thou gaveſt before them*; the land of *Canaan*, a land flowing with milk, which lay open for them, their enemies being driven out before them, ſee ℣. 25. *neither turned they from their wicked works*; their idolatries more eſpecially.

℣. 36. *Behold, we* are *ſervants this day*, &c.] For though they had leave to return to their land, and rebuild their city and temple, yet they were ſtill in ſubjection to the kings of *Perſia*: *and* for *the land thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we* are *ſervants in it*; though the rightful owners and proprietors of it by the gift of God to their anceſtors, to hold it and enjoy the good of it, and yet were obliged to pay tribute for it to the kings of *Perſia*, all excepting prieſts and *Levites*; ſee *Ezr.* vi. 8. and vii. 20. 24.

℣. 37. *And it yieldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſins*, &c.] Though a very fruitful land, and brought forth much, yet not for them, but for foreign kings, that had the ſovereignty over them, and enacted much toll, tribute, and cuſtom from them, which greatly leſſened the profit of the earth to them: *alſo they have dominion over our bodies*; and could oblige them to work for them, and do any ſervice they ſhould command: *and over our cattle, at their pleaſure*; to carry burdens for them, or ride poſt with them: *and we* are *in great diſtreſs*; being ſervants and tributaries to a foreign power.

℣. 38. *And becauſe of all this*, &c.] Of all this diſtreſs, and that it might be removed, and be clear of it; or *in all this* diſtreſs and evil, as *Jarchi* and *Aben Ezra*, in the midſt of it all: *we make a ſure* covenant; or faithfully promiſe to obſerve the law of God, and particularly put away ſtrange wives, and not intermarry with the people of the land: *and write* it; that it may remain and be a teſtimony againſt them ſhould they break it, being their own hand-writing: *and our princes, Levites*, and *prieſts ſeal* unto it; as witneſſes of it, and thereby binding themſelves to obſerve the ſame things; their names that ſealed are given in the next chapter.

CHAP. X.

IN this chapter we have the names of the perſons that ſigned and ſealed the covenant mentioned in the laſt, ℣. 1—27. and the things they agreed unto and promiſed to perform; in general to obſerve the law of God, in particular not to marry with the people of the land, to keep the ſabbaths weekly and yearly, to pay annually the third part of the ſhekel for the ſervice of the temple, to bring into it the wood-offerings, firſt-fruits, firſt born, and tithes, ℣. 28—39.

℣. 1. *Now thoſe that ſealed* were, &c.] That ſealed the covenant, made ch. ix. 38. *Nehemiah the Tirſhatha, the ſon of Hachaliah*; the governor of the *Jews*: *and Zidkijah*; who ſeems alſo to have been a prince, ſince without, it could not be ſaid it was ſealed by their princes, ch ix. 38. though ſome think both theſe were prieſts, and then the princes muſt be ſuppoſed to be among the chief of the people, ℣. 14. from hence to the end of the 27th their names follow; the names of the prieſts, ℣. 2—8. who were in all 21; no mention is made either of *Eliaſhib* the high-prieſt, nor of *Ezra* the prieſt and ſcribe; ſome think the former had not behaved well in his office, and that the latter was either ſick, or returned to *Babylon*, or however hindered by ſome providence or another, ſince we hear of him both a little before and after, ch. viii. 2. 13. and xii. 36. then the names of the *Levites*, ℣. 9—13. in all 17, moſt of which we have met with in this book before; next follow the names of the chief of the people, ℣. 14—27. their number in all 44; and their names may be obſerved in the liſt of thoſe that came out of *Babylon* with *Zerubbabel*; the whole number of thoſe that ſealed, princes, prieſts, *Levites*, and chief of the people, were 84.

℣. 28. *And the reſt of the people*, &c.] That did not ſign and ſeal: *the prieſts, the Levites, the porters, the ſingers, the Nethinims*; the porters and ſingers were *Levites*; but thoſe ſo called were ſuch as waited upon the prieſts, as the *Nethinim* were perſons that waited on them: *and all they that had ſeparated themſelves from the people of the lands, unto the law of God*; proſelytes, who had renounced heatheniſm, and embraced the true religion, had received the law of God, and profeſſed to walk according to it: *their wives, their ſons, and their daughters, every one having knowledge, and having underſtanding*; of the nature of the covenant, and the things contained in it, of what was required of them, and of what they promiſed, of the nature of an oath they entered into, and of the ſin of perjury.

℣. 29. *They clave to their brethren, their nobles*, &c.] Who had ſigned and ſealed the covenant, they declared their approbation of it, attended to it, and ratified what they had done in their name: *and entred into a curſe, and into an oath, to walk in God's law, which was given by Moſes the ſervant of God*; they bound themſelves with an oath that they would keep the law of God, and added a curſe or imprecation on themſelves to it ſhould they break it; or, according to *Piſcator*, they went into the ſpace between the two pieces of the calf, which they cut aſunder for the confirmation of the covenant, and ſo they curſed themſelves if they ſhould break it, ſee *Jer.* xxxiv. 18. *and to obſerve and do all the commandments of the Lord our God, and his judgments and his ſtatutes*; all the laws, moral, ceremonial, and judicial; this they engaged to do in general; ſome particulars follow.

℣. 30. *And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons*, &c.] Intermarry with them as they had done, and were prone to do, and even did after this, ch. xiii. 23.

℣. 31. *And* if *the people of the land bring ware*, &c.] Any thing to be ſold, any ſort of goods, that being ſold might be taken away, as the word ſignifies: *or any victuals on the ſabbath-day, to ſell*; any thing to make food of; wheat or barley, as *Aben Ezra* interprets it; the ſame word is rendered *corn* in *Gen.* xlii. 1. ſee the note there; to ſell which was not lawful on the ſabbath-day, ſee *Amos* viii. 5. that *we would not buy it of them on the ſabbath, or on the holy day*; any feſtival, as the feaſt of the paſſover, pentecoſt, and tabernacles: *and* that *we would leave the 7th year*; the ground untilled in that year, the vines unpruned, and the fruits

fruits of the earth which ſprung of themſelves, for the poor to gather, *Lev.* xxv. 4—7. *and the exaction of every debt*; that they would not demand the payment of any debt on the 7th year, as the law required they ſhould not, *Deut.* xv. 2.

℣. 32. *Alſo we made ordinances for us*, &c.] Laws among themſelves, binding them to that which the laws of God did not: *to charge ourſelves yearly with the third part of a ſhekel, for the ſervice of the houſe of our God*; the particulars of which follow in the next verſe; for the defraying of which there uſed to be a treaſury in the temple; but now there was none, and therefore they took this method to aſſeſs themſelves; and being poor, inſtead of the half ſhekel, which in ſome caſes was required, they only charged themſelves with the third part of one; though *Aben Ezra* thinks this was ſuperadded to the half ſhekel, and was paid over and above that; according to *Brerewood* [a], it was of the value of ten-pence of our money; *Waſerus* [b] has given us the figure of one of theſe coins, with this inſcription, a *third* part of a ſhekel of *Iſrael*.

℣. 33. *For the ſhew-bread*, &c.] To defray the expences of the 12 loaves, which every week were ſet on the table of ſhew-bread, *Lev.* xxiv. 5—9. *and for the continual meat-offering, and for the continual burnt-offering*; for the daily ſacrifice morning and evening, which always had a meat-offering along with it, *Exod.* xxix. 38—42. *of the ſabbaths, and of the new moons*; on which were additional ſacrifices, *Numb* xxviii. 9—15. and *for the ſet feaſts*; of paſſover, pentecoſt, and tabernacles; in which alſo were offered other ſacrifices, beſides the daily one, *Numb.* xxviii. 16—31. and xxix. 1—39. *and for the holy things*; which were both by way of thankſgiving to God, and that they might feaſt and rejoice together: *and for the ſin-offerings, to make an atonement for Iſrael*; for the whole body of the people, and ſo were made at the public expence: *and* for *all the work of the houſe of our God*; whatever elſe was neceſſary, that is not mentioned.

℣. 34. *And we caſt the lots among the prieſts, the Levites, and the people*, &c.] The prieſts and *Levites* were in one lot, and the people in another, as *Aben Ezra*: *for the wood-offering*; for providing wood to burn upon the altar continually, concerning which *Maimonides* [c] thus writes; "what is the wood-offering? there was a time fixed for families to go out unto the foreſts, and bring in wood of diſpoſition (to be laid in order on the altar;) and the day when it came to the turn of a family to bring the wood, they offered up free-will-burnt-offerings, which were called a wood-offering; and it was to them as a good day, (or feſtival) and they were forbid to mourn, faſt, or do any work on it;" and he obſerves, that if a ſingle perſon brought wood of his own free-will, he was obliged to the ſame; and *Joſephus* [d] ſpeaks of a feaſt called Ξυλοφοριᾳ, when it was cuſtomary for all to bring wood to the altar, to keep alive the ſacred fire, that it might not go out, which, according to him, was on the 14th of the month *Lois*, or *Auguſt*; but this was not the buſineſs of all the people, lots were caſt, as here ſaid, who ſhould do it, and when: *to bring it into the houſe of our God*; the temple, where there was a place called the *wood-room*, into which the wood was brought after it had been wormed by the prieſts [e]: *after the houſes of our fathers*; or families on whom the lot fell to do it: ſome render it, *into the houſe of our fathers*, meaning the ſame as before; the temple ſo called, becauſe they built it, and worſhipped God in it; ſo *Jarchi* and *Aben Ezra*: *at times appointed, year by year*; as the lot directed; theſe, according to the *Jewiſh* doctors [f], were nine times in the year; on the firſt of *Niſan* (or *March*) the ſons of *Arach*, of the tribe of *Judah*, brought the wood; on the 20th of *Tammuz* (or *June*) the poſterity of *David*, of the tribe of *Judah*; on the 5th of *Ab* (or *July*) the children of *Paroſh*, of the tribe of *Judah*; on the 7th of the ſame month, the ſons of *Jonadab* the ſon of *Recab*; on the 10th of the ſame month, the poſterity of *Senaah*, of the tribe of *Benjamin*; on the 15th of the ſame month, the children of *Zattu*, and with them the prieſts and *Levites*, and all who were of an uncertain tribe, &c. on the 20th of the ſame month, the poſterity of *Pachath-Moab*, of the tribe of *Judah*; on the 20th of *Elul*, (or *Auguſt*) the children of *Adin*, of the tribe of *Judah*; on the 1ſt of *Tebeth* (or *December*) the poſterity of *Paroſh* again brought the wood: *to burn upon the altar of the Lord our God, as* it is *written in the law*; the wood ſhould be burnt upon it, and fire kept on it continually, *Lev.* vi. 12, 13. for this refers only to that, the wood-offering is no where ſpoken of in the law.

℣. 35. *And to bring the firſt-fruits of our ground*, &c.] Not that they caſt lots to do this, but they bound themſelves with an oath, according to the law, to do it; this is the firſt of all the fruits of the earth, *Exod.* xxiii. 19. though *Aben Ezra* reſtrains it to the ſheaf of the firſt-fruits, and to the two wave-loaves, *Lev.* xxiii. 10. 17. *and the firſt-fruits of all fruit of all trees*; which, as *Aben Ezra* obſerves, their wiſe men reſtrain to the ſeven kinds only, mentioned in *Deut.* viii. 8.

℣. 36. *Alſo the firſt-born of our ſons and of our cattle*, &c.] Such as were unclean, as *Aben Ezra* notes, as the aſs, &c. and are diſtinguiſhed from clean ones mentioned in the following clauſe; now both theſe, their ſons, and this ſort of cattle, were to be redeemed by a price paid to the prieſts: *as* it is *written in the law, Exod.* xiii. 2. 13. *Numb.* xviii. 15, 16. *and the firſtlings of our herds, and of our flocks*; clean cattle, which were to be offered, *Numb.* xviii. 17, 18. *to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God*; a price for the one ſort, and the other for ſacrifice.

℣. 37. *And* that *we ſhould bring the firſt-fruits of our dough*, &c.] According to the law in *Numb.* xv. 20, 21. *and our offerings*; their heave-offerings, *Numb.* xviii. 8. 11. *and the fruit of all manner of trees*; bore by them on the 4th year after their planting, *Lev.* xix. 23, 24. *of wine and oil*; to which *Aben Ezra* reſtrains the fruit of the trees, ſee *Numb.* xviii. 12. all theſe they were to bring *unto the prieſts, to the chambers of the houſe of our God*; there to be laid up for the uſe of it; and oil and wine were frequently uſed in ſacrifices: *and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes in all the cities of our tillage*; the tenth part of the produce of their agriculture every where throughout the land, ſee *Numb.* xviii. 21.

℣. 38. *And the prieſt the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes*, &c.] There was always to be a prieſt with the *Levites* at ſuch

[a] De pond. & pret. vet. num. c. 1. [b] De antiqu. num. Heb. l. 2. [c] Hilchot Cele Hamikdaſh, c. 6. § 9, 10. Vid. Maimon. & Bartenora in Miſn. Taanith, c. 4. §. 5. [d] De bello Jud. l. 2. c. 17. §. 6. [e] See Lightfoot's Proſpect of the temple, ch. 25. [f] Miſn. Taanith, c. 4. §. 5.

ſuch times, to take notice what quantity they received, that they might not be under any temptation, or lie under any ſuſpicion of defrauding the prieſts of their due, who were to have a part in the tithes, as follows: *and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers into the treaſure-houſe*; which were in the court of the prieſts for that purpoſe; for out of the tithes of the *Levites* there was another tithe or tenth part taken, and given to the prieſts, ſee *Numb.* xviii. 26—30.

℣. 39. *For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers*, &c.] In the temple: *where* are *the veſſels of the ſanctuary*; to put the ſaid things into, that they might be ready at hand when wanted, as they often were for the meat and drink-offerings: *and the prieſts that miniſter, and the porters, and the ſingers*; who dwelt there when in their miniſtrations, and were ſupported by the above tithes and gifts: *and we will not forſake the houſe of our God*; neither forſake the aſſembling themſelves there for worſhip, nor neglect to make the neceſſary proviſions for the ſervice of it, as they had too much done, but now reſolve for the future to behave better.

CHAP. XI.

THIS chapter treats of the inhabitants of *Jeruſalem*, thoſe of the tribes of *Judah* and *Benjamin*, who ſettled there by lot, or of their own accord, their names and numbers, ℣. 1—9. and of the prieſts and *Levites* who dwelt there, ℣. 10—19. and of the reſt of the people, prieſts, and *Levites* that dwelt in the other cities and villages of *Judah* and *Benjamin*, ℣. 20—36.

℣. 1. *And the rulers of the people dwelt at Jeruſalem*, &c.] Where it was proper they ſhould, being the metropolis of the nation, both for the performance of their offices, and to protect and defend it, as well as to ſet an example to the people, and encourage them to dwell there alſo: *the reſt of the people alſo caſt lots to bring one of ten, to dwell in Jeruſalem the holy city*; ſo called, becauſe of the temple and the worſhip of God in it; and ſo it is called by *Julian* the emperor [g]; and ſome [h] have thought that the *Cadytis* of *Herodotus* [i] is the ſame with *Jeruſalem*, which had its name from קדשה, *holy*, and is now called by the *Turks Cuds*, that is, *holy* [k]: now, though it was the chief city, and the place of public worſhip, yet the people were not forward of ſettling in it, partly becauſe of the rage of the enemy, which this city was the butt of, and partly becauſe it was more to their wordly advantage to dwell in the country, and where they could have better ſupplies; they conſulted their own eaſe, ſafety, and profit; wherefore this method was taken to oblige ſome to dwell in it, by taking one out of ten by lot, that there might be a ſufficient number to rebuild the houſes of it, repeople and defend it: *and nine parts* to dwell *in* other *cities*; to which they belonged, or where they pleaſed, any where in the land of *Iſrael*.

℣. 2. *And the people bleſſed all the men that willingly offered themſelves to dwell at Jeruſalem.*] Who were not taken by lot, but of their own accord ſettled at *Jeruſalem*; they praiſed them for it, and wiſhed them all happineſs and proſperity, ſince they denied themſelves of eaſe and profit for the ſake of the public good; and it is this which makes the difference between the liſt of the inhabitants of *Jeruſalem* in 1 *Chron.* ix. 2. *&c.* and this here, that takes in all that ſettled there, whether voluntarily or by lot; this only ſuch as were fixed by the lot, and of them only thoſe who were of greateſt note and eſteem, as *Jarchi* obſerves, and ſo it follows.

℣. 3. *Now theſe* are *the chief of the province that dwelt in Jeruſalem*, &c.] That is, of *Judea*, reduced to a province by the king of *Babylon*, and now a province of the *Perſian* monarchy: *but in the cities of Judah dwelt every one in his poſſeſſion in their cities*; in which they or their anceſtors had formerly dwelt: to wit, *Iſrael*; the people in general of the tribes of *Judah* and *Benjamin*, and ſuch of the other tribes that returned with them: *the prieſts, and the Levites, and the Nethinims, and the children of Solomon's ſervants*; of whom ſee *Ezra* ii. 55. 58.

℣. 4. *And at Jeruſalem dwelt* certain *of the children of Judah, and of the children of Benjamin*, &c.] It belonging partly to one tribe and partly to the other, and ſo inhabited by both, as it originally was, *Joſh.* xv. 63. and xviii. 28. *of the children of Judah*; *Athaiah*; called *Uthai*, 1 *Chron.* ix. 4. whoſe lineage is traced through *Uzziah, Zechariah, Amariah, Shephatiah, Mahalaleel, of the children of Perez*; a ſon of *Judah*, ſee 1 *Chron.* ix. 4.

℣. 5. *And Maaſeiah*, &c.] Who ſeems to be the ſame with *Aſaiah*, 1 *Chron.* ix. 5. and whoſe genealogy is carried up through *Baruch, Colhozeh, Hazaiah, Adaiah, Joiarib, Zechariah*, to *Shiloni*; perhaps the ſame with *Shelah*, another ſon of *Judah*, ſee 1 *Chron.* ix. 5.

℣. 6. *All the ſons of Perez that dwelt at Jeruſalem*, were 468 *valiant men*] And ſo well qualified to defend the city againſt its enemies.

℣. 7. *And theſe* are *the ſons of Benjamin*, &c.] That were of that tribe, and inhabited *Jeruſalem*, namely, that follow: *Sallu the ſon of Meſhullam*; who from him is traced up through *Joed, Pedaiah, Kolaiah, Maaſeiah, Ithiel*, to *Jeſaiah*.

℣. 8. *And after him*, &c.] That is, *Sallu*: were *Gabbai* and *Sallai*; in all 928; there were more of the tribe of *Benjamin* than of the tribe of *Judah*, they having perhaps a greater ſhare in the city, or were better diſpoſed to dwell in it.

℣. 9. *And Joel the ſon of Zichri* was *their overſeer*, &c.] Or chief governor of the city: *and Judah the ſon of Senuah*, was *ſecond over the city*; or the deputy-governor of it; ſo *Pitholaus* is called an under-governor in *Jeruſalem* by *Joſephus* [l].

℣. 10, 11. *Of the prieſts*, &c.] Who dwelt in *Jeruſalem*, of whom the ſame account is given in theſe two verſes as in 1 *Chron.* ix. 10, 11. only *Seraiah* here is called *Azariah* there.

℣. 12. *And their brethren that did the work of the houſe*, were 822, &c.] That offered the ſacrifices, burnt incenſe, ſet on the ſhew-bread, lighted the lamps, *&c. and Adaiah the ſon of Jeroham*; ſee 1 *Chron.* ix. 12. whoſe genealogy is traced here through

[g] Ep. 25. p. 154.
[h] Prideaux's Connection, par. 1. p. 56, 57.
[i] Euterpe, ſive, l. 2. c. 159. & Thalia, ſive, l. 3. c. 5.
[k] Sandy's Travels, l. 5. p. 121. Ed. 5.
[l] Antiqu. l. 14. c. 6. §. 1.

through *Pelaliah*, *Amzi*, *Zechariah*, *Paſhur*, to *Malchiah*.

℣. 13. *And his brethren, chief of the fathers*, 242, &c.] That is, the brethren or relations of *Adaiah: and Amaſhai*; called *Maaſeiah*, 1 *Chron.* ix. 12. whoſe lineage is traced here through *Azareel*, *Ahaſai*, *Meſhillemoth*, to *Immer*.

℣. 14. *And their brethren mighty men of valour*, 128, &c.] The brethren of *Adaiah* and *Amaſhai*, who were able men to do the work of their office as prieſts, and men of courage to fight the enemy, and defend the city upon occaſion: *and their overſeer* was *Zabdiel*, *the ſon of* one of *the great men*; or the ſon of *Hagedolim*, or *Gedolim* as ſome, who take it to be the proper name of a man.

℣. 15. *Alſo of the Levites*, &c.] Who dwelt in *Jeruſalem: Shemaiah the ſon of Haſhub*; traced from him through *Azrikam* and *Haſhabiah* to *Bunni*; theſe were of the ſons of *Merari*, the third ſon of *Levi*, ſee 1 *Chron.* xi. 14.

℣. 16. *And Shabbethai, and Jozabad of the chief of the Levites*, &c.] Along with *Shemaiah*; theſe had *the overſight of the outward buſineſs of the houſe of God*; who had the care of the repairs of the temple, and of getting in the wood for the altar, as *Jarchi*, and collecting the third part of the ſhekel, to purchaſe things with for the uſe of the temple.

℣. 17. *And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph*, &c.] *Zabdi* is called *Zichri* in 1 *Chron.* ix. 15. *was the principal to begin the thankſgiving in prayer*; he was the precentor, or led the ſong at the time of the daily ſacrifice, in which prayer was alſo made, as in many of the ſongs, hymns, and pſalms of *David: and Bakbukiah the ſecond among his brethren*; he was the next ſinger, or deputy to *Mattaniah*; perhaps the ſame that is called *Bakbaker*, 1 *Chron.* ix. 15. *and Abda the ſon of Shammua*; called *Obadiah* the ſon of *Shemaiah*, 1 *Chron.* ix. 16. *the ſon of Galal, the ſon of Jeduthun*; one of the three principal ſingers.

℣. 18. *All the Levites in the holy city*, were 284.] Who had their reſidence there, ſee ℣. 1.

℣. 19. *Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates*, were 172.] Of whom ſee 1 *Chron.* ix. 17. 18.

℣. 20. *And the reſidue of Iſrael, of the prieſts* and *the Levites*, &c.] All of them, beſides thoſe that dwelt at *Jeruſalem:* were *in all the cities of Judah, every one in his inheritance*; the *Iſraelites*, in the cities, houſes, and eſtates enjoyed by their anceſtors, and the prieſts and *Levites* in the cities given out of the ſeveral tribes.

℣. 21. *But the Nethinims dwelt in Ophel*, &c.] An high place or tower on the wall of *Jeruſalem*, ſee 2 *Chron.* xxvii. 3. *and Ziha, and Giſpa* were *over the Nethinims*; had the overſight of them, and took care that they did their work; they were ſuch themſelves, but the principal of them, ſee *Ezra* ii. 43.

℣. 22. *The overſeer alſo of the Levites at Jeruſalem* was *Uzzi, the ſon of Bani*, &c.] He was the ſuperviſor of them, that looked after them that they did their work in miniſtring to the prieſts, as they had occaſion for them; this man's genealogy is farther traced through *Haſhabiah* and *Mattaniah*, to *Micha*, the ſon of *Aſaph*, ℣. 17. *of the ſons of Aſaph, the ſingers* were *over the buſineſs of the houſe of God*; which, according to *Jarchi*, was to take care of the repairs of the temple and other things; but one would think rather that part of the ſervice of the houſe which lay in ſinging the ſongs of it is reſpected.

℣. 23. *For* it was *the king's commandment concerning them*, &c.] Either of king *David*, as ſome, ſee ch. xii. 24. or rather of the king of *Perſia: that a certain portion ſhould be for the ſingers, due for every day*; he ſettled a daily ſalary for them, to be paid out of his treaſury; having perhaps a peculiar reſpect for ſuch ſort of men, being a lover of muſic, by means of which they had a ſettled habitation in *Jeruſalem*.

℣. 24. *And Pethahiah the ſon of Meſhezabeel, of the children of Zerah, the ſon of Judah*, &c.] The twin-brother of *Pharez*, *Gen.* xxxviii. 30. was *at the king's hand in all matters concerning the people*; to ſpeak for them to the king, as *Jarchi*; when they had a favour to aſk of him, a petition to preſent to him, he delivered it for them, and by him the king returned the anſwer.

℣. 25. *And for the villages with their fields*, &c.] The cities and villages in the country, an account of the inhabitants of them next follows: ſome *of the children of Judah dwelt at Kirjath-arba, and* in *the villages thereof*; the ſame with *Hebron*, *Joſh.* xv. 54. *and at Dibon*; the ſame with *Dimonah*, *Joſh.* xv. 22. *and at Jekabzeel and* in *the villages thereof*; the ſame with *Kabzeel*, one of the uttermoſt cities of the tribe of *Judah* ſouthward, *Joſh.* xv. 21. of which city was *Benaiah*, one of *David*'s worthies, 2 *Sam.* xxiii. 20. from hence to the end of ℣. 30. mention is made of various cities and towns in the tribe of *Judah*, inhabited by the men of it, which are to be met with in *Joſh.* xv. excepting *Jeſhua* and *Mekonah*, ℣. 26. 28. of which we no where elſe read.

℣. 31. *The children alſo of Benjamin, from Geba*, dwelt *at Michmaſh*, &c.] *Geba* was a city on the ſouthern border of *Benjamin*. *Joſh.* xviii. 24. and *Michmaſh* on the northern, of which ſee 1 *Sam.* xiii. 2. in this and the four following verſes are the names of ſeveral cities in the tribe of *Benjamin*, inhabited by the men of that tribe, as *Aija*, the ſame with *Ai*, that lay on the eaſt of *Bethel*, here alſo mentioned, ſee *Joſh.* vii. 2. *Anathoth*, the birthplace of *Jeremiah* the prophet, *Jer.* i. 1. *Nob*, a city of the prieſts, 1 *Sam.* xxi. 1. and xxii. 19. *Ananiah* is no where elſe mentioned; *Hazor* is to be diſtinguiſhed from another of this name in the tribe of *Naphtali*, *Joſh.* xix. 36. *Ramah*, a place well known in *Benjamin*, *Joſh.* xviii. 25. *Gittaim*, of which ſee 2 *Sam.* iv. 3. *Hadid*, the ſame with *Adida*, which lay in a plain, 1 *Maccab.* xii. 38. *Zeboim*, a valley of this name, is read in 1 *Sam.* xiii. 18. *Neballat* we read of no where elſe; of *Lod* and *Ono*, ſee 1 *Chron.* viii. 12. and the valley of craftſmen, or *Choraſin*, 1 *Chron.* iv. 14.

℣. 36. *And of the Levites*, were *diviſions* in *Judah*, and *in Benjamin.*] They were ſcattered about, ſome here and ſome there, in both theſe tribes, for the better inſtruction of the people.

CHAP. XII.

THIS chapter gives an account of the chief of the prieſts and *Levites* in the days of *Zerubbabel*, *Jeſhua*, *Joiakim*, *Eliaſhib*, and *Nehemiah*, ℣. 1—26. of the dedication of the wall of *Jeruſalem*, and of the joy expreſſed on that occaſion, ℣. 27—43. and of the appointment of ſome perſons over the treaſuries for the prieſts, *Levites*, ſingers, and porters, ℣. 44—47.

℣. 1. *Now theſe* are *the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua*, &c.] Who went up from the captivity in *Babylon* to *Jeruſalem* with them; the one was the prince, the other the high-prieſt, the ſame with *Joſhua* the high-prieſt. *Zech.* iii. 1. the names of the prieſts are given in this and the ſix following verſes: *Seraiah*, *Jeremiah*, *Ezra*; not *Jeremiah* the prophet, who cannot be thought to live ſo long as through the captivity; but *Ezra* may be *Ezra* the prieſt and ſcribe, who might come up with *Zerubbabel* to *Jeruſalem*, and return to *Babylon* again, and from thence come again as he did, in the ſeventh year of *Artaxerxes*, *Ezra* vii. 1. 6, 7. tho' this by ſome [m] is not thought very probable.

℣. 2, 3, 4, 5, 6, 7. *Amariah*, *Malluch*, *Hattuſh*, &c.] Whoſe names are among the ſealers of the covenant, ch. x. 3, 4. *Malluch* is afterwards called *Melicu*, ℣. 14. *Shechaniah*, called *Shebaniah*, ℣. 14. and ſo in ch. x. 4. *Rehum*, who, by tranſpoſition of letters, is *Harim*, ℣. 15. and ſo in ch. x. 5. *Meremoth*, called *Meraioth*, ℣. 15. *Iddo*, *Ginnetho*, read *Ginnethon*, ℣. 16. ſo in ch. x. 6. *Abijah*; there was a courſe of a prieſt of this name, of which *Zechariah* the father of *John the Baptiſt* was, *Luke* i. 5. *Miamin*, *Maadiah*, *Bilgah*; the firſt two are called *Miniamin* and *Moadiah*, ℣. 17. *Shemaiah*, *Joiarib*, *Jedaiah*, *Sallu*; called *Sallai*, ℣. 20. *Amok*, *Hilkiah*, *Jedaiah*: *theſe* were *the chief of the prieſts, and of their brethren in the days of Jeſhua*; heads of courſes; or however, prieſts of the greateſt note in the times of *Jeſhua* the high-prieſt.

℣. 8. *Moreover the Levites*, &c.] Who lived in the ſame times: were *Jeſhua*, *Binnui*, *Kadmiel*, *Sherebiah*, *Judah*, and *Mattaniah*; moſt of theſe are made mention of in ch. viii. 7. and x. 9, 10. and xi. 15. 17. the laſt of them is ſaid to be *over the thankſgiving, he and his brethren*; he was the præcentor, or had the directing and conducting of the ſongs of the temple, particularly the thankſgiving-ſong at the daily ſacrifices; *Jarchi* takes the word here uſed to be the name of a muſical inſtrument.

℣. 9. *Alſo Bakbukiah and Unni*, &c.] Two other *Levites*; the firſt is mentioned in ch. xi. 17. *their brethren*, were *over againſt them in the watches*; the *Levites* were divided into 24 wards, and theſe were placed one againſt another, 1 *Chron.* xxiii. 6. and xxvi. 12.

℣. 10, 11, *And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada, and Joiada begat Jonathan, and Jonathan begat Jaddua.*] This is an account of the high-prieſts in ſucceſſion in the ſecond temple, the firſt ſix of them; and if *Jaddua*, the laſt-mentioned, is the ſame with *Jaddus*, as *Joſephus* [n] ſuppoſes, who went forth in his pontifical robes to meet *Alexander* the great returning from his conqueſts of *Tyre* and *Gaza*, from whom he obtained many favours, and whom he had into the temple, and ſhewed him the prophecy of *Daniel* concerning himſelf; this paragraph muſt be written by another hand, and not *Nehemiah*, ſince it can hardly be thought he ſhould live ſo long; and as to his times, this account of him, or the hiſtory of his own times, ſeems not to have gone through the prieſthood of *Eliaſhib*, the third of thoſe high-prieſts, ſee ch. xiii. 28. and to reach no farther than to the 32d of *Darius Hyſtaſpis*, ch. xiii. 6. this fragment therefore might be inſerted by ſome godly man under a divine direction in after-times, as we have ſeveral inſertions in the books of *Moſes* and *Joſhua* of the like kind; and particularly in 1 *Chron.* iii. 19. *&c.* where the genealogy of *Zerubbabel* is carried down beyond the times of the *Maccabees*, and ſo could not be placed there by *Ezra*.

℣. 12—21. *And in the days of Joiakim, were prieſts, the chief of the fathers*, &c.] This was the ſon and ſucceſſor of *Jeſhua*, or *Joſhua*, the firſt high-prieſt of the ſecond temple; the principal men of the prieſthood in his time were as follow, and who were the ſons, or however the deſcendants of the prieſts in the time of his father before-mentioned: theſe were *Meraiah*, *Hananiah*, *Meſhullam*, *Jehohanan*, *Jonathan*, *Joſeph*, *Adna*, *Helkai*, *Zechariah*, (the prophet of that name) *Meſhullam*, *Zichri*, *Piltai*, *Shammua*, *Jehonathan*, *Mattenai*, *Uzzi*, *Kallai*, *Eber*, *Haſhabiah*, *Nethaneel*; in all 20, whereas there are 22 named, as in his father's days, there being no ſons or deſcendants from two of them, namely, *Hattuſh* and *Miamin*.

℣. 22. *The Levites in the days of Eliaſhib*, &c.] The third prieſt of the ſecond temple: *Joiada*; he was the ſon of *Eliaſhib*, and the fourth high-prieſt: *and Johanan*; the ſame with *Jonathan*, ℣. 11. and whom *Joſephus* [o] alſo calls *Joannes: and Jaddua*; the ſame as in ℣. 10. in the days of each of theſe were *recorded chief of the fathers*; the principal men among the *Levites: alſo the prieſts, to the reign of Darius the Perſian*; thought to be *Darius Codomannus*, the laſt king of the *Perſian* monarchy, whom *Alexander* conquered; and if ſo, this verſe muſt be inſerted after the death of *Nehemiah*, and as the next verſe alſo ſeems to be; for theſe two verſes interrupt the natural order of the relation: an account is given of the prieſts in the times of *Joiakim*, ℣. 12—21. theſe verſes being inſerted, the account goes on, ℣. 24. *&c.* of the chief of the *Levites* in the times of *Joiakim* only.

℣. 23. *The ſons of Levi, the chief of the fathers*, were *written in the book of the chronicles*, &c.] Some think this refers to 1 *Chron.* ix. 14. *&c. until the days of Johanan the ſon of Eliaſhib*; from whence Dr. *Lightfoot* [p] concludes, that the *Chronicles* were written by *Ezra* in the times of this *Johanan*.

℣. 24. *And the chief of the Levites*, &c.] Here the thread of the hiſtory of *Nehemiah*, interrupted by the inſertion of the two preceding verſes, is carried from the prieſts to the *Levites* in the times of the

[m] Vid. Rainold. de lib. Apocryph. prælect. 153. p. 402. &c. §. 1.

[n] Antiqu. l. 11. c. 8. §. 5.

[o] Ibid. c. 7.

[p] Works, vol. 1. p. 146.

the third high-prieſt: *Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel*; theſe were ſingers, ſince it follows: *with their brethren over againſt them, to praiſe* and *to give thanks, according to the commandment of David the man of God, ward over againſt ward*; which office of theirs they performed by turns in courſes, as *David* under a divine direction ordered, ſee 1 *Chron.* xxiii. 5. 36.

℣. 25. *Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub*, were *porters*, &c.] At the gates of the temple, ſee 1 *Chron.* ix. 15, 16, 17. *keeping the ward, at the threſholds of the gates*; of the temple, where they ſtood and watched; or *at the collection of the gates*, meaning either where the people were gathered together, or where money gathered was laid up; and ſo ſome render it, *the treaſuries of the gates*; unleſs a place called *Aſuppim* ſhould be meant, 1 *Chron.* xxvi. 15. 17.

℣. 26. *Theſe* were *in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak*, &c.] Who was high-prieſt in *Babylon*, and whoſe grandſon was now high-prieſt in the time referred to: *and in the days of Nehemiah the governor*; the writer of this book: *and of Ezra the prieſt, the ſcribe*; who was cotemporary with him.

℣. 27. *And at the dedication of the wall of Jeruſalem*, &c.] In which many prieſts and *Levites* aſſiſted, and ſeems to be the reaſon of the above account of them; the dedication of the wall takes in the whole city, gates and houſes, ℣. 30. and if a new houſe was to be dedicated, much more a new city, and eſpecially the holy city, in which ſtood the temple of the Lord, ſee *Deut.* xx. 5. this dedication was made by prayer and ſongs of praiſe, as follow, and no doubt by ſacrifices, and was kept as a feſtival; and indeed, according to the *Jewiſh* writers [q], it was annually obſerved on the 7th of *Elul*, or *Auguſt*; it was on the 25th of that month that the wall was finiſhed, ch. vi. 15. but the gates were not ſet up, and all things for the dedication were not ready till *Elul*, or *Auguſt* following; and then all being finiſhed, they made and obſerved the 7th of that month as a feſtival: *they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs*; to aſſiſt in the ſolemnity of the day both with vocal and inſtrumental muſic, as follows: *both with thankſgiving, and with ſinging*; with ſongs of praiſe and thankfulneſs vocally, that they had been able, notwithſtanding all the malice of their enemies, to build the wall in ſo ſhort a time; or with a ſong, perhaps the 30th pſalm was ſung on this occaſion: with *cymbals, pſalteries, and with harps*; ſome playing on one, and ſome on another, which were the three principal inſtruments of muſic uſed by them, ſee 1 *Chron.* xv. 16.

℣. 28. *And the ſons of the ſingers gathered themſelves together*, &c.] Such of the *Levites* that were ſingers, and their ſons that were trained up as ſuch; *both out of the plain country round about Jeruſalem*; the plain of *Jordan* by *Jericho*, and the plain of *Saron* and *Lydda*: *and from the villages of Netophathi*; ſee 1 *Chron.* ix. 16. here they dwelt, when not in their courſes, to miniſter in the temple; but on this public occaſion were ſummoned together.

℣. 29. *Alſo from the houſe of Gilgal*, &c.] Which likewiſe was in a champain country in the plains of *Jericho*, *Deut.* xi. 30. *Joſh.* v. 9, 10. *and out of the fields of Geba*; which was a *Levitical* city in the tribe of *Benjamin*, *Joſh.* xxi. 17. *and Azmaveth*; the ſame with *Beth-azmaveth*, ch. vii. 28. where it follows *Anathoth* and *Netophah*, as it does in *Ezra* ii. 24. and was very probably in the tribe of *Benjamin*: *for the ſingers had builded them villages round about Jeruſalem*; that they might be near it, to do their duty when required; by which it appears that the ſaid places were near *Jeruſalem*.

℣. 30. *And the prieſts and the Levites purified themſelves*, &c.] By waſhing their bodies and their clothes, perhaps by ſprinkling the water of purification on them, ſee *Numb.* viii. 6, 7. 21. and xix. 9.

℣. 31. *Then I brought up the princes of Judah upon the wall*, &c.] Which was ſo broad as to walk upon it, and there was a proceſſion of the princes on it at its dedication, and here is deſcribed the manner of it; the princes of *Benjamin* muſt be included here: *and appointed two great* companies of them that gave *thanks*; he divided the people who were met together to praiſe God on this occaſion into two companies: whereof one *went on the right hand upon the wall*; that is, on the ſouthern part of it: *towards the dung-gate*; of which ſee ch. ii. 13. ſome *Jewiſh* writers, as *Jarchi* and *Ben Melech*, give a different ſenſe of שתי תודות, which we render *two companies*, and take them to be two euchariſtical loaves of leavened bread, with which a rite or ceremony was performed at the enlargement of a court or city; at the utmoſt boundary of which thoſe were carried, and one was eaten and the other burnt [r]; which rite is thus deſcribed by *Maimonides* [s], "How do they add to a city? the *Sanhedrim* make two euchariſtical ſacrifices, and they take the leavened bread in them, and the *Sanhedrim* go after the two euchariſtical ſacrifices, which follow one another, and they ſtand with harps, and pſalteries, and cymbals at every corner, and at every ſtone in *Jeruſalem*, and ſay, *I will extol thee, for thou haſt liſted up*, &c. (*Pſ.* xxx.) until they come to the end of the place they conſecrate, there they ſtand and eat the thankſgiving loaf, one of the two, and the other is burnt."

℣. 32. *And after them went Hoſhaiah, and half of the princes of Judah.*] The other half of them, with *Hoſhaiah* at the head of them.

℣. 33. *And Azariah, Ezra, and Meſhullam.*] Not *Ezra* the prieſt and the ſcribe, for he has another place aſſigned him in this proceſſion, ℣. 36. but this ſeems to be one of the princes.

℣. 34. *Judah and Benjamin*, &c.] Not the tribes, but the names of the two princes, as *Jarchi*: *and Shemaiah and Jeremiah*; who were two others.

℣. 35. *And* certain *of the prieſts ſons with trumpets*, &c.] To blow with on this occaſion; for theſe the prieſts ſounded: namely, *Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph*; not the *Levite*, but a prieſt of this name.

℣. 36. *And his brethren*, &c.] The brethren of *Zechariah*, the prieſt's ſon, and ſuch are thoſe that follow: *Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God*; which were invented by him, and ordered by him to be uſed in religious ſervice, under the divine direction: *and Ezra the ſcribe before them*; for he being a prieſt alſo, and a man of great eminence, was placed at the head of them in this proceſſion.

℣. 37. *And at the fountain gate which was over againſt*

[q] Megillath Thainith, c. 3. apud Selden. de Synedr. l. 3. c. 13. §. 12. [r] Miſn. Shebuot, c. 2. §. 2. & Maimon. & Bartenora in ib. [s] Hilchot, Beth-habechirah, c. 6. §. 12. Vid. Selden. de Synedr. l. 3. c. 13. §. 6.

againſt them, of which ſee ch. ii. 14. and which was to the ſouth of the dung-gate: *they went up*; that is, one of the two companies, that which took to the right on the wall, ℣. 31. with which theſe words are to be connected: *by the ſtairs of the city of David*; which went up to the city of *Zion*, built on an eminence: *at the going up of the wall, above the houſe of David*; where the wall was higher, and there was an aſcent to it: *even unto the water-gate eaſtward*; of which ſee ch. iii. 26. and viii. 16. turning from the ſouth to the eaſt, and ſo drew nigh the temple.

℣. 38. *And the other* company of them that gave *thanks, went over againſt* them, *&c.*] On the left hand, on the northern part of the wall: *and I after them*; *Nehemiah*, he brought up the rear of his company, as *Ezra* led the van of his: *and the half of the people upon the wall*; the chief of them, for all could not walk upon it: *from beyond the tower of the furnaces*; where they baked their bread, or their bricks, ſee ch. iii. 11. *even unto the broad wall*; where the wall was broader than common, for ſome reaſon or another, ſee ch. iii. 8.

℣. 39. *And from above the gate of Ephraim*, &c.] The gate which led to the tribe of *Ephraim*, where that tribe formerly dwelt, ſee ch. viii. 16. *and above the old gate*; of which mention is made, ch. iii. 6. *and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate*; of all which ſee ch. iii. 1, 2. *and they ſtood ſtill in the priſon-gate*; which was not a gate of the city, but of the court of the priſon, ch. iii. 25. which was near both the king's palace and the temple, ſee *Jer.* xx. 1, 2. and xxxii. 2.

℣. 40. *So ſtood the two* companies of them that gave *thanks in the houſe of God*, &c.] Having made their proceſſion on the wall in different ways, they met in the temple, that is, in the great court of it, for no other would hold them: *and I, and the half of the rulers with me*; *Nehemiah*, and the other half with *Hoſhaiah*, ℣. 32.

℣. 41. *And the prieſts*, &c.] They ſtood there alſo, whoſe names follow: *Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah*, and *Hananiah, with trumpets*; to ſound on this occaſion.

℣. 42. *And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer*, &c.] Theſe ſeem to be all prieſts that blew the trumpets: *and the ſingers ſang loud, with Jezrahiah* their *overſeer*; theſe were the *Levites*, that ſung the ſongs of praiſe vocally, and raiſed their voices very high, *Jezrahiah* being præcentor, who led the tune, as well as played on inſtruments.

℣. 43. *Alſo that day they offered great ſacrifices, and rejoiced*, &c.] Or many ſacrifices, as *Ben Melech* interprets it; and theſe perhaps of the larger ſort of cattle, oxen; and which, at leaſt many of them, being peace-offerings, the people feaſted on them, ſo that it was a feſtival-day: *for God had made them rejoice with great joy*; on account of the wall being ſet up all around, and ſo were in greater ſafety from their enemies: *the wives alſo and the children rejoiced*; while the prieſts blew the trumpets, and the ſingers ſung and played on their inſtruments, the women and children gave loud ſhouts for joy: *ſo that the joy of Jeruſalem was heard even afar off*; as at the laying of the foundation of the temple, *Ezra* iii. 13.

℣. 44. *And at that time were ſome appointed over the chamber for the treaſuries*, &c.] On the ſelf-ſame day the dedication was; whilſt the people were in a good diſpoſition, and a ſuitable frame for ſuch ſervice, certain perſons from among the prieſts were appointed to be overſeers of the chambers fixed upon for treaſuries, to lay up ſafe in them the following things, and take care of them, that they were put to the uſe for which they were deſigned: *for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the prieſts and Levites*; what by the law of God were aſſigned them for their maintenance, and which the people had lately bound themſelves to bring in, ch. x. 35—39. *for Judah rejoiced for the prieſts, and for the Levites that waited*; at the temple, and performed their ſervices there; they were ſo pleaſed with their miniſtrations that day, that they were determined to take care of them, and provide well for them, and that nothing ſhould be wanting to them, enjoined by the law of God, and that they might not be obliged to dwell in fields and villages for the ſake of their living, ℣. 28, 29. and ch. xiii. 10.

℣. 45. *And both the ſingers and the porters kept the ward of their God, and the ward of their purification*, &c.] The ſingers kept their turns in courſe in the temple, and were not wanting to officiate on all occaſions, beſides morning and evening-ſervices; and the porters they diligently kept the gates of the temple, that no impure perſon or thing in a ceremonial ſenſe entered: *according to the commandment of David and Solomon his ſon*; who made very good rules and orders relative to the better and more regular performance of ſervice by them; ſee 1 *Chron.* xxv. 1, &c. and xxvi. 1, &c. 2 *Chron.* viii. 14.

℣. 46. *For in the days of David and Aſaph of old there were chief of the ſingers*, &c.] Perſons appointed over the reſt to inſtruct them, and ſee that they did their work aright, as beſides *Aſaph*, *Haman*, and *Jeduthun*, and their ſons, 1 *Chron.* xxv. 2—8. *and ſongs of praiſe and thankſgiving unto God*; ſuch were made by them, ſome under divine inſpiration, which bear the names of *David* and *Aſaph*, as may be obſerved in the book of *Pſalms*.

℣. 47. *And all Iſrael in the days of Zerrubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters every day his portion*, &c.] Whilſt theſe two men governed they did their duty, and punctually paid the *Levites* their dues at the proper ſeaſon: *and they ſanctified* holy things *unto the Levites*; ſet them apart for their uſe, and brought them to them, their offerings, firſt-fruits, and tithes: *and the Levites ſanctified them unto the children of Aaron*; the *Levites* ſet apart the tenth part of the tithes, and delivered them to the prieſts, and ſo each had what belonged to them.

CHAP. XIII.

THIS chapter relates the reformation of various abuſes crept in among the *Jews* by *Nehemiah*, who removed the *Moabites* and *Ammonites*, mixed with them, ℣. 1, 2, 3. threw the houſhold-goods of *Tobiah* out of a chamber of the temple, and reſtored it to its former uſe, ℣. 4—9. took care that the *Levites* had their portion given them which had been kept from them, ℣. 10—14. prevented the

the prophanation of the ſabbath by ſelling goods on that day, ℣. 15—22. and put a ſtop to the marrying of ſtrange wives, which had prevailed again among them, ℣. 23—31.

℣. 1. *On that day*, &c] Not when the wall of the city was dedicated, nor quickly after; for it cannot be thought that people ſhould be ſo corrupted ſo ſoon as this chapter ſhews; but when *Nehemiah* had governed them twelve years, and had been at *Babylon*, and was returned again, as appears from ℣. 6. compared with ch. ii. 1, 6. and vii. 2. *they read in the book of Moſes in the audience of the people*; for from the time of the reading of the law by *Ezra*, ch. viii. it became a cuſtom to read the law publickly: *and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of the Lord*; that is, be admitted to marry with any of the people of *Iſrael*; ſee the note on *Deut.* xxiii. 3.

℣. 2. *Becauſe they met not the children of Iſrael with bread*, &c] The ſame reaſon is given, and what follows in this verſe is obſerved in *Deut.* xxiii. 4, 5. ſee the notes there.

℣. 3. *Now it came to paſs when they had heard the law*, &c.] Or the law concerning the *Ammonite* and the *Moabite*, and which included other nations alſo, and forbad marriage with them: *that they ſeparated from Iſrael all the mixed multitude*; all of theſe, and other nations, they had contracted affinity with.

℣. 4. *And before this*, &c.] Before the above law was read, and obſerved and acted upon: *Eliaſhib the prieſt*; whom ſome take to be a common prieſt; ſo biſhop *Uſher* [a]; but he ſeems rather to be the high-prieſt by comparing it with ℣. 28. *having the overſight of the chamber of the houſe of our God*; which has led ſome to the notion of his being a common prieſt; but chamber may be put for chambers, and thoſe for the whole houſe or temple, which the high-prieſt had the greateſt concern in, and overſight of: was *allied to Tobiah*; the ſervant and *Ammonite*, an inveterate enemy of the *Jews*, ch. ii. 10, 20. having married a daughter of *Shecaniah*, and his ſon a daughter of *Meſhullam*, who were both prieſts, and ſo as it ſeems related to *Eliaſhib*, ch. vi. 18.

℣. 5. *And he had prepared for him a great chamber*, &c.] In the temple, by throwing together ſeveral chambers, as *Piſcator* obſerves: *where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine and the oil, which was commanded to be given to the Levites, and to the ſingers, and the porters, and the offerings of the prieſts*; ſee ch. x. 37, 38, 39. and xii. 44.

℣. 6. *But in all this* time was *not I at Jeruſalem*, &c.] *Nehemiah*, who was abſent all the while theſe things were done by *Eliaſhib*, or otherwiſe they would not have been ſuffered: *for in the 32d year of Artaxerxes, king of Babylon, came I unto the king* from *Jeruſalem*; after he had governed there 12 years, to whom he came to give an account of affairs there; this was not *Xerxes*, as ſome [b] have thought, for he reigned but 21 years; but *Darius Hyſtaſpis*, who reigned 36 years, according to *Ptolemy*'s canon, and with which *Herodotus* [c] agrees; he is called king of *Babylon*, becauſe that, with the whole empire, was in the hands of the king of *Perſia*, as it had been from the times of *Cyrus*: *and after certain days obtained I leave of the king*; to return to *Jeruſalem* again; not after five years, as Dr. *Prideaux* [d] thinks; for it is not likely that *Nehemiah* would ſtay ſo long ere he aſked leave of the king to return to *Jeruſalem*, which was ſo much his care, and on whoſe proſperity his heart was ſo much ſet; rather at moſt it was but a full year he ſtaid ere he got leave to return, as *Vatablus* and *Piſcator* interpret it; in which ſenſe the phraſe of *certain days* is uſed in *Lev.* xxv. 29. and in other places quoted by the laſt-mentioned interpreter.

℣. 7. *And I came to Jeruſalem*, &c.] Through the king's leave, and with a commiſſion from him: *and underſtood of the evil that Eliaſhib did for Tobiah*; was informed of the mal-adminiſtration of his office: *in preparing him a chamber in the courts of the houſe of God*; whereby it was prophaned and polluted.

℣. 8. *And it grieved me ſore*, &c.] That ſuch a ſacred place ſhould be converted to common uſe, and to that of an heathen, and of an enemy to the *Jews* and their religion: *therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber*; as being chief magiſtrate, and acting by commiſſion under the king of *Perſia*, and to regulate every thing amiſs, according to the *Jewiſh* laws, as well as thoſe of the king, his power being, no doubt, as large as *Ezra*'s, ch. vii. 25, 26. by *houſhold-ſtuff* is meant what is moveable in the houſe, as chairs, tables, veſſels for dreſſing, eating, drinking, *&c.* there are various opinions about this with the antients [e].

℣. 9. *Then I commanded, and they cleanſed the chambers*, &c.] By which it appears there were more than one, or that ſeveral were thrown into one; which was done not only by waſhing them, but as this was a ceremonial uncleanneſs, contracted by the habitation of an heathen in them, their purification might be by the water of ſeparation, *Numb.* xix. 9. *and thither brought I again the veſſels of the houſe of God, with the meat-offering, and the frankincenſe*; replaced them where they were before.

℣. 10. *And I perceived that the portion of the Levites had not been given* them, *&c.*] The tithes, being removed to ſome other place might be converted to another uſe; or the people ſeeing what was done by *Eliaſhib* neglected to bring them in, as judging they would not be properly diſpoſed of; and beſides, the *Levites* had deſerted their ſtation upon this: *for the Levites and the ſingers that did the work were fled every one to his field*; to look after their country-farms, or to get their living by agriculture, ſince there was no care taken of them at *Jeruſalem*; ſee ch. xii. 28, 29.

℣. 11. *Then I contended with the rulers*, &c.] The eccleſiaſtical rulers, the prieſts that were appointed over thoſe chambers, ch. xii. 44. he expoſtulated with them warmly, and chode them ſeverely for their conduct: *and ſaid, why* is *the houſe of God forſaken?* no care being taken of the maintenance of the miniſters of it, contrary to the promiſe made ch. x. 37. *and I gathered them together*; the *Levites* and ſingers that were diſperſed in the countries round about: *and ſet them in their place*; in the temple, and in the courſe of their miniſtry there.

℣. 12.

[a] Annal. Vet. Teſt. p. 200. [b] Apud Ganz. Tzemach David, par. 2. fol 8. 2. [c] Polymnia, ſive, l. 7. c. 1.
[d] Connect. par. 1. p. 397. [e] Vid. Alex. ab Alex. Genial. Dier. l. 1. c. 19.

℣. 12. *Then brought all Judah the tithe of corn, and the new wine, and the oil, into the treaſuries.*] When they ſaw a reformation made, and things were going in their proper channel, and a right uſe would be made of their tithes, theſe given to proper perſons, who were now re-inſtated in their office.

℣. 13. *And I made treaſurers over the treaſuries,* &c.] New ones, ſince the others appointed were either dead or unfaithful to their truſt, ch. xvii. 44. *Shelemiah the prieſt, and Zadok the ſcribe*; who alſo was a prieſt, as *Ezra* was both prieſt and ſcribe; one that beſides his office as a prieſt was expert in the law, and capable of inſtructing others: *and of the Levites, Pedaiah, and next to them* was *Hanan the ſon of Zaccur, the ſon of Mattaniah, for they were counted faithful*; had a good report of all that knew them, for men of fidelity and uprightneſs, and ſo fit for ſuch a truſt: *and their office* was *to diſtribute unto their brethren*; to deliver to them their ſhare in the tithes, firſt-fruits, *&c.*

℣. 14. *Remember me, O my God, concerning this,* &c.] Not in a way of ſtrict juſtice, as if he thought he merited any thing at the hand of God for what he had done; but in a way of grace and mercy, that he would graciouſly accept thereof, as done for the honour of his name, and overlook all failings and infirmities therein, ſee ℣. 22. *and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof*; for the ſupport of the worſhip of God in the temple, and for the regulating of the wards and courſes in it, both prieſts and *Levites*, and for the maintenance of them; which being done from a right principle, love to God, and with a right view, the glory of his name, might be truly reckoned good works; and which he deſires might not be wiped or blotted out of the book of his remembrance, ſee *Hoſ.* vi. 10.

℣. 15. *In thoſe days ſaw I in Judah* ſome *treading wine-preſſes on the ſabbath,* &c.] Which was not a work of neceſſity, and ſo did not drive away the ſabbath, as the *Jews* expreſs themſelves, but might have been deferred to another day: *and bringing in ſheaves*; of wheat, it being the time of wheat-harveſt: *and lading aſſes*; with goods to be carried from place to place, and ſold on that day; this was contrary to the expreſs law, for the aſs was to reſt, *Deut.* v. 14. *as alſo wine, grapes, and figs*; it being the time of ingathering the fruits of the earth: *and all* manner of *burdens, which they brought into Jeruſalem on the ſabbath-day*; beſides thoſe borne on aſſes, others were carried on mens ſhoulders; this was contrary to the law of the ſabbath, which required that both men and beaſts ſhould have reſt: *and I teſtified* againſt them *in the day wherein they ſold victuals*; that is, the ſabbath-day; and if it was not lawful to ſell food, then not any thing elſe; ſo far from it, that according to the *Jewiſh* canons [f], ſuch that were in partnerſhip might not diſcourſe together of what they ſhould ſell or buy on the morrow, the day after the ſabbath; and ſo far from gathering and carrying grapes and figs, that a man might not go into his gardens and fields to ſee what were wanting, or how the fruits were: now *Nehemiah* admoniſhed the *Jews* of theſe evils they committed, and teſtified againſt them as breakers of the law, and called heaven and earth to teſtify againſt them ſhould they go on to violate it.

℣. 16. *There dwelt men of Tyre alſo therein, which brought fiſh,* &c.] From *Tyre* and *Zidon*, and the parts adjacent; theſe they brought from *Joppa*, and from thence to *Jeruſalem*, and had houſes or lodgings near the fiſh-gate or fiſh-market, where they ſold them: *and all manner of ware*; or merchandiſe, which being a trading city, they had from all nations: *and ſold on the ſabbath-day unto the children of Judah, and in Jeruſalem*; or even in *Jeruſalem*, the holy city, where ſtood the temple, and where the worſhip of God was kept, and where the magiſtrates lived, who ſhould have been terrors to evil-doers: indeed, the law of the ſabbath was not binding on theſe *Tyrians*, but then they tempted the *Jews* to break it, by bringing their ware to ſell.

℣. 17. *Then I contended with the nobles,* &c.] The rulers of the city, the civil magiſtrates, ſharply reproved them for their neglect of duty: *and ſaid unto them, what evil thing is this that ye do, and prophane the ſabbath-day?* by ſuffering ſervile works to be done in it, and things ſold on it.

℣. 18. *Did not your fathers thus,* &c.] Profane the ſabbath in like manner: *and did not our God bring all this evil upon us, and upon our city?* ſuffered them to be carried captive into a ſtrange land, and their city deſtroyed for their ſins, and for this of ſabbath-breaking among the reſt, ſee *Jer.* xvii. 21—27. *Ezek.* xx. 16, 21, 24. *yet ye bring more wrath upon Iſrael by prophaning the ſabbath*; additional judgments to thoſe that had been already upon them for the ſame evil with others.

℣. 19. *And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath,* &c.] Or *were ſhaded* [g]; that is, as *Jarchi* interprets it, when the ſhadows of the eve of the ſabbath were ſtretched out upon the gates; the ſabbath did not begin till ſun-ſetting, and the ſtars appeared; but before that, as the ſun was declining, the ſhadows through the houſes in *Jeruſalem*, and mountains about it, ſpread themſelves over the gates: and when it was duſkiſh, and as ſoon as it was ſo, *I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath*; until ſun-ſetting the next day: *and ſome of my ſervants ſet I at the gates*, that *there ſhould be no burden brought in on the ſabbath-day*; the porters being not to be truſted, being liable to be bribed and corrupted, which he knew his ſervants were not; and therefore, ſince it might be neceſſary on a few occaſions to open the gates to let ſome perſons in and out, and eſpecially ſuch who dwelt near, and came to worſhip, he placed his ſervants there to take care, that none were admitted that had any burdens upon them.

℣. 20. *For the merchants and ſellers of all kind of ware,* &c.] The *Tyrians* particularly, ℣. 16. *lodged without Jeruſalem once or twice*; one ſabbath-day or two, not being able to get into the city, ſuch ſtrict watch and care being taken to keep the gates ſhut; this they did, hoping the *Jews* would come out to them and buy their goods, tho' they were not admitted to bring them within the city.

℣. 21. *Then I teſtified againſt them.* &c.] Againſt their continuance there, and threatened them, and called

[f] Maimon. Hilchot Sabbat, c. 24. §. 1. 2.

[g] עלילו obumbratæ, Pagninus, Montanus; obumbrarentur, Junius & Tremellius, Piſcator, Rambachius; incidentibus umbris, Tigurine verſion.

called heaven and earth to witneſs what he would do to them, if they did not depart: *why lodge ye about the wall?* of the city, waiting an opportunity to get in, and tempting the *Jews* to come out and buy their ware: *if ye do ſo again, I will lay hands on you*; beat them, or ſlay them, at leaſt impriſon them: *from that time forth came they no* more *on the ſabbath*; finding there was no likelihood of getting into the city, and that they were liable to be taken up and puniſhed.

ẏ. 22. *And I commanded the Levites, that they ſhould cleanſe themſelves*, &c.] From all ceremonial uncleanneſs, that they might be fit in a ceremonial ſenſe to perform the duties of the office on the ſabbath-day: *and that they ſhould come and keep the gates, to ſanctify the ſabbath-day*; not the gates of the city, his ſervants were placed there, nor was this the work of the *Levites*, and much leſs did this require a particular purification to fit for it; but the gates of the temple, that no impure perſon might enter there; and on that day it required the greater diligence, becauſe of the number of people that came to worſhip: *remember me, O my God*, concerning *this alſo*; with reſpect to his care to have the ſabbath kept holy, as well as his concern for the honour of the houſe of God, and the maintenance of his miniſters, ẏ. 14. *and ſpare me according to the greatneſs of thy mercy*; he deſired to be dealt with, not according to any merits of his own, but according to the abundant mercy of God; that he would kindly and graciouſly vouchſafe to accept any good that he had done for his mercy-ſake, and forgive whatever was amiſs in him.

ẏ. 23. *In thoſe days alſo I ſaw Jews* that *married wives of Aſhdod, of Ammon, and of Moab.*] *Aſhdod* or *Azotus*, as it is called in *Acts* viii. 40. was one of the five cities of the *Philiſtines*; which, though none of the ſeven nations with whom marriage was forbid, yet it was very unfit and improper to marry with them, *Judg.* xiv. 3. This place was a mart of the *Arabians* [h], where they ſold their goods, to which the *Jews* might reſort, and thereby be enſnared into ſuch marriages; and which with the *Ammonites* and *Moabites* were unlawful, ẏ. 1.

ẏ. 24. *And their children ſpake half in the ſpeech of Aſhdod*, &c.] Which they learned of their mothers, ſo that it was a mixed language they ſpoke, partly *Jewiſh* and partly *Philiſtine*; but ſome refer this not to their ſpeech, but to the number of their children; that half of them, which *Jarchi* interprets, many of them, ſpoke in the language of *Aſhdod*, even as many as were moſt with their mothers, and chiefly brought up by them: *and could not ſpeak in the Jews language*; not at all, or ſo much as to be underſtood well, which inclines to the laſt ſenſe: *but according to the language of each people*; their mothers were of, whether of *Aſhdod*, or of *Ammon*, or of *Moab*.

ẏ. 25. *And I contended with them*, &c.] Argued with them, faithfully admoniſhed them, and ſharply reproved them: *and curſed them*; aſſuring them that the curſe of God would come upon them, unleſs they repented. *Aben Ezra* interprets it of excommunicating them, either with *Cherem* or *Niddui*, which were two ſorts of excommunication among the *Jews*; but it is a queſtion, whether as yet thoſe were uſed by them: *and ſmote certain of them*; ordered them to be beaten with rods or ſcourges, as tranſgreſſors of the law: *and plucked off their hair*; or ordered it to be plucked off by the executioner that ſmote them; which ſort of puniſhment, as it was painful, it was diſgraceful and ignominious, ſee *Iſ.* l. 6. *and made them ſwear by God*, ſaying, *ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for yourſelves*; not intermarry with them; this they had ſworn to before, ch. x. 29, 30.

ẏ. 26. *Did not Solomon king of Iſrael ſin by theſe things?* &c.] By marrying ſtrange wives, by whom he was drawn into idolatry, 1 *Kings* xi. 3, 4. *yet among many nations was there no king like him*; as not for grandeur and riches, ſo not for wiſdom, and yet was enſnared by his idolatrous wives: *who was beloved of God*; alluding to his name *Jedidiah*, which ſignifies beloved of the Lord, 2 *Sam.* xii. 24, 25. *and God made him king over all Iſrael*; which was a proof of his love to him, and ſo he was under the greater obligation to ſerve him, and him only, and yet his heart, through his wives, was turned after other gods: *even him did outlandiſh women cauſe to ſin*; and if ſo great and wiſe a man was inticed by them to idolatry, much more may you, and therefore it was very dangerous to marry with them.

ẏ. 27. *Shall we then hearken unto you to do all this great evil*, &c.] To ſuffer it to be done, and connive at it, and not puniſh for it: *to tranſgreſs againſt our God*; his law, his mind, and will: *in marrying ſtrange wives?* forbidden by him, *Deut.* vii. 1, 3. 1 *Kings* xi. 1, 2.

ẏ. 28. *And* one *of the ſons of Joiada, the ſon of Eliaſhib the high-prieſt*, &c.] A grandſon of the high-prieſt; for the high-prieſt here is *Eliaſhib*, according to our verſion, and not *Joiada* his ſon, according to Dr. *Prideaux* [i]; the perſon deſigned, *Joſephus* [k] makes to be *Manaſſeh*, the brother of *Jaddua* the high-prieſt: was *ſon-in-law to Sanballat the Horonite*; married a daughter of his, who was the avowed enemy of the *Jewiſh* nation; and for whom, according to the ſame writer, *Sanballat* obtained leave of *Alexander* to build a temple on mount *Gerizzim*; but this is to protract the age of *Nehemiah* and *Sanballat* to too great a length; beſides, *Eliaſhib* ſeems to have been now high-prieſt, and not even his ſon *Joiada*, and much leſs *Jaddua*, a grandſon of *Joiada*: *therefore I chaſed him from me*; drove him from his court, ſuffered him not to miniſter at the altar; baniſhed him from the city, as *Jarchi*, and even from the land of *Judea*.

ẏ. 29. *Remember them, O my God*, &c.] The prieſts, and puniſh them: *becauſe they have defiled the prieſthood*; by marrying ſtrange wives, and rendering themſelves unfit to officiate in it: *and the covenant of the prieſthood, and of the Levites*; made with *Levi*, *Aaron*, and *Phinehas*, ſee *Numb.* xxiv. 11—13. of the corruption of which, complaint is made, *Mal.* ii. 4—8.

ẏ. 30. *Thus cleanſed I them from all ſtrangers*, &c.] Both people and prieſts from ſtrange wives, obliging them to put them away, or flee their country: *and appointing the wards of the prieſts and the Levites, every one in his buſineſs*; to do the work of their office in their courſes and turns.

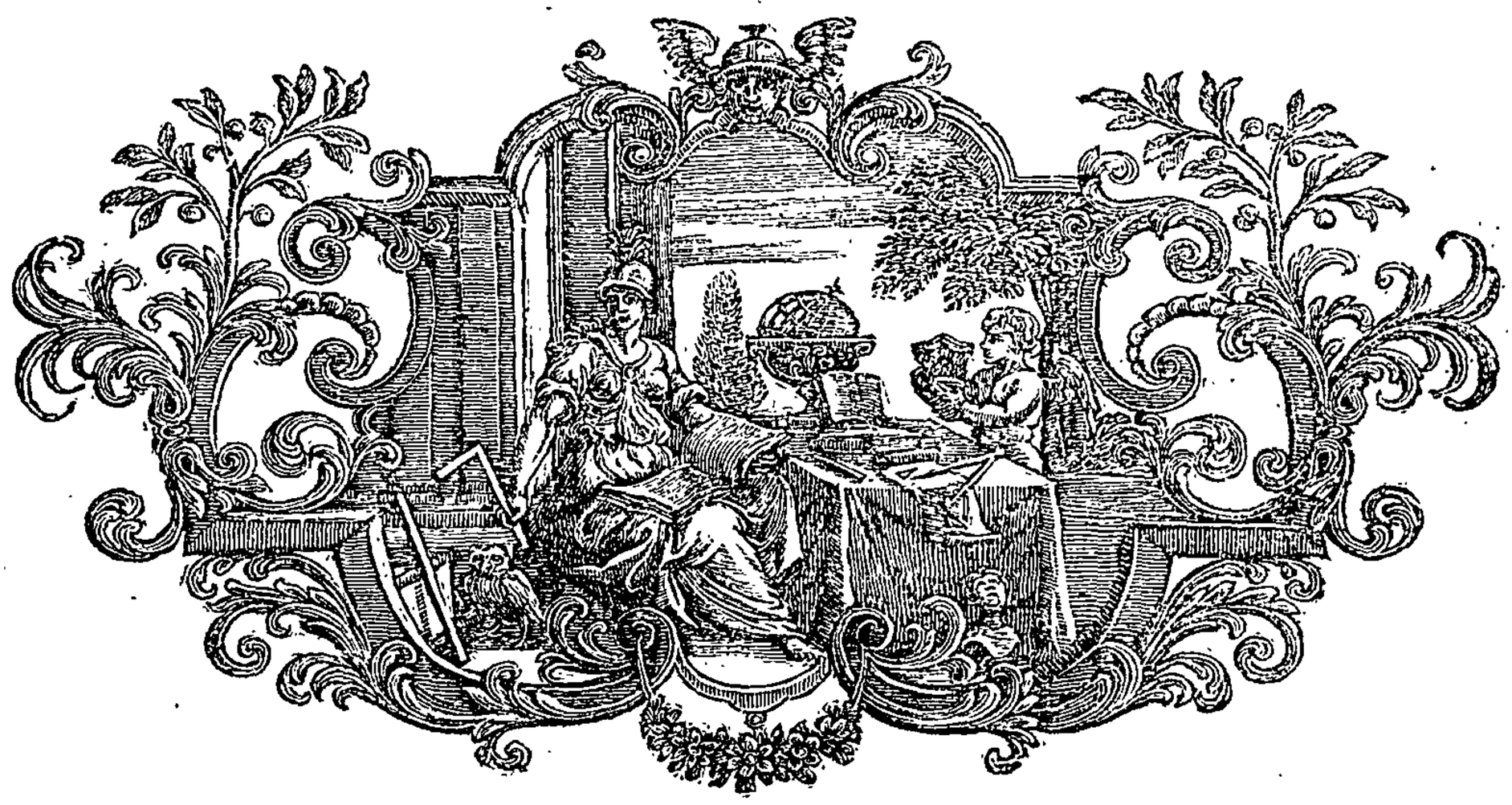
ẏ. 31. *And for the wood-offering, at times appointed*, &c.] Of which ſee ch. x. 39. *Levites* were ap-

[h] Mela de Situ Orbis, l. 1. c. 10. c. 8. §. 2, 4.

[i] Connect. par. 1. p. 412.

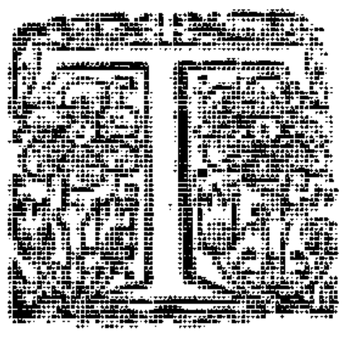
[k] Antiq. l. 11.

appointed to receive the wood that was brought at the times, and by the perſons fixed, and lay it up in its proper place, and carry it to the altar when wanted: *and for the firſt-fruits*; to receive and take care of them, and diſtribute them to the perſons to whom they belonged: *remember me, O my God, for good*; to bleſs him with all good things, temporal and ſpiritual, to keep him faithful, to make him uſeful in church and ſtate, and protect him from all his enemies: or rather this may reſpect what goes before, that as to the wood-offering and the firſt-fruits, that God would graciouſly remember him as to them, ſince the one was as neceſſary to the altar, as the other was to thoſe that miniſter at it.



The

The Book of ESTHER.



THIS book has its name from the perſon, who is the principal ſubject of it; it is by *Clemens* of *Alexandria* [a] called the book of *Mordecai* alſo; it is commonly called in the *Hebrew* copies, *Megillat Eſther*, the volume of *Eſther*; and ſometimes in the *Jewiſh* writings only *Megillah*, by way of eminency, *the volume*. It was written, according to the *Talmudiſts* [b], by the men of the great ſynagogue compoſed by *Ezra*; and ſome think it was written by *Ezra* himſelf [c]; but *Aben Ezra* is of opinion it was written by *Mordecai*, ſince he was concerned in, and had perfect knowledge of all things related in it; which is rejected by *Spinoſa* [d], who conceits that this, and the books of *Daniel*, *Ezra*, and *Nehemiah*, were written by one and the ſame hiſtorian long after the times of *Judas Maccabæus*: as to the canonical authority of it, it has been generally received by *Jews* and chriſtians; our wiſe men, ſays *Maimonides* [e], openly and plainly affirm of the book of *Eſther*, that it was dictated by the Holy Spirit; ſo *Aben Ezra* on ch. vi. 6. and he himſelf [f] affirms, that "all the books of the prophets, and all the *Hagiographa* (or holy writings) ſhall ceaſe in the days of the Meſſiah, except the volume of *Eſther*; and lo, that ſhall be as ſtable as the pentateuch, and as the conſtitutions of the oral law, which ſhall never ceaſe." Though the verſions of other books of ſcripture might not be read in the ſynagogues, verſions of this book might to thoſe who did not underſtand *Hebrew* [g]; and ſo *Luther* [h] ſays, the *Jews* more eſteem the book of *Eſther* than any of the prophets. Whence Mr. *Baxter* [i] had that notion, I can't deviſe, that the *Jews* uſed to caſt to the ground the book of *Eſther* before they read it, becauſe the name of God was not in it: nor is that any objection to its authenticity, ſince the hand and providence of God may be moſt clearly ſeen in it; in raiſing *Eſther* to ſuch grandeur, and that for the deliverance of the people of the *Jews*, and in counter-working and bringing to nought the plots of their enemies, and in ſaving them: nor that it is not quoted in the New Teſtament; it is ſufficient there is no diſagreement between them, yea an entire agreement, particularly in the account of the captivity of *Jeconiah*, which is expreſſed almoſt in the ſame words in ch. ii. 6. as in *Matt.* i. 11, 12. It ſtands in *Origen*'s catalogue [k] of the books of the Old Teſtament; nor is it any material objection that it appears not in the catalogue of *Melito* [l], ſince in that liſt is comprehended under *Ezra* not *Nehemiah* only, but *Eſther* alſo, which *Jerom* [m] mentions along with it. This book is not only of uſe to the *Jews*, as it ſhews the original and foundation of a feaſt of theirs, ſtill kept up by them, the feaſt of *Purim*, and makes for the glory of their nation, and therefore it is no wonder it ſhould be ſo highly eſteemed by them; but ſerves to ſhew the ſingular providence of God in taking care of his people in adverſity, in humbling the proud, and exalting the lowly, and ſaving thoſe that pray to him, and truſt in him; it furniſhes out various inſtructions in the conduct of the ſeveral perſons herein mentioned; it is a hiſtory but of ten or eleven years at moſt, from the third of *Ahaſuerus*, to the twelfth of his reign, ch. i. 3. and iii. 7.

CHAP. I.

THIS chapter relates, how that *Ahaſuerus*, a great king of *Perſia* made a feaſt, firſt for the grandees of his kingdom, and then for his people, as his queen did for the women, *v.* 1—9. who being ſent for by him, and ſhe refuſing to come, was, by the advice of one of his counſellors

[a] Stromat. l. 1. p. 329. l. 18. c. 36. Iſidor. [b] T. Bava Bathra, fol. 15. 1. Origin. l. 6. c. 2. [c] Auguſt. de Civ. Dei, [d] Tract. Theolog. Politic. c. 10. p. 189, &c. [e] Moreh Nevochim, par. 2. c. 45. [f] Hilchot Megillah, c. 2. §. 18. [g] Miſn. Megillah, c. 2. §. 1. T. Bab. Megillah, fol. 18. 1. [h] Menſal. Colloq. c. 31. p. 358. [i] The Saints everlaſting Reſt, part 4. c. 3. §. 1. [k] Apud Euſeb. Eccl. Hiſt. l. 6. c. 25. [l] Apud ib. l. 4. c. 26. [m] Ad Domnion. & Rogat. tom. 3. fol. 7. F.

lors divorced from him, and an order made and publiſhed throughout his dominions, that every man ſhould bear rule in his own houſe, ℣. 10—22.

℣. 1. *Now it came to paſs in the days of Ahaſuerus*, &c.] Who he was is not eaſy to ſay; almoſt all the kings of *Perſia* are ſo named by one or another writer. He cannot be the *Ahaſuerus* in *Dan.* ix. 1. he was *Aſtyages*, the father of *Cyaxares* or *Darius* the *Mede*; but this muſt be one who had his royal palace in *Shuſhan*, which was never the royal city of the *Medes*, but of the *Perſians* only; nor does he ſeem to be the *Ahaſuerus* in *Ezra* iv, 6. who is thought to be *Cambyſes*, the ſon and ſucceſſor of *Cyrus*; ſince, according to the canon of *Ptolemy*, he reigned but eight years, whereas this *Ahaſuerus* at leaſt reigned twelve, ch. iii. 7. though indeed ſome account for it by his reigning in his father's life-time; beſides, *Cambyſes* was always an enemy to the *Jews*, as this was not; and yet this way go many of the *Jewiſh* writers [n]; and ſo a very learned man, *Nicolaus Abram* [o]; according to biſhop *Uſher* [p], this was *Darius Hyſtaſpis*, who certainly was a friend to the *Jewiſh* nation; but he is rather the *Artaxerxes* of *Ezra* and *Nehemiah*; and ſo ſays the *Midraſh* [q]. Dr. *Prideaux* [r] thinks, *Ahaſuerus* was *Artaxerxes Longimanus*, which is the ſenſe of *Joſephus* [s], and who is thought by many to be the *Artaxerxes* in the foreſaid books. *Capellus* [t] is of opinion, that *Darius Ochus* is meant, to which biſhop *Patrick* inclines; but I rather think with *Vitringa* [u], and others [w], that *Xerxes* is the *Ahaſuerus* that was the huſband of *Eſther* here ſpoken of; ſo the *Arabic* writers [x]; and as he was the ſon and ſucceſſor of *Darius Hyſtaſpis*, if he is meant by *Artaxerxes* in the preceding books, the hiſtory of which is carried to the 32d year of his reign, *Neh.* xiii. 6. and who reigned but four years more; this book of *Eſther* ſtands in right order of time to carry on the hiſtory of the *Jewiſh* affairs in the *Perſian* monarchy; and Mr. *Broughton* [y] owns, that the name of *Xerxes* in *Greek*, agrees with *Achaſuerus* in *Hebrew*; and in ch. x. 1. his name is *Achaſhreſh*, which, with the *Greeks*, is *Axeres* or *Xerxes* [z]: *this* is *Ahaſuerus*, *which reigned from India even unto Ethiopia*; properly ſo called; the *Ethiopians* had been ſubdued by *Cambyſes* the ſon and ſucceſſor of *Cyrus* [a], and the *Indians* by *Darius Hyſtaſpis* the ſon of *Xerxes* [b]; and both, with other great nations, were retained in ſubjection to him [c]; and many of both, as well as of other nations, were with him in his expedition into *Greece* [d]: *over* 127 *provinces*; there were now ſeven provinces more under his juriſdiction, than were in the times of *Darius* the *Mede*, *Dan.* vi. 1.

℣. 2. *That in thoſe days, when the king Ahaſuerus ſat on the throne of his kingdom*, &c.] Not only was placed upon it, but ſettled in it; after *Xerxes* had ſubdued *Egypt*, in the ſecond year of his reign [e], and enjoyed great peace and tranquility: *which was in Shuſhan the palace*; that is, the throne of his kingdom was in *Shuſhan*, the royal city of the kings of *Perſia*; of which ſee the notes on *Neh.* i. 1. and *Dan.* viii. 2.

℣. 3. *In the third year of his reign, he made a feaſt unto all his princes, and his ſervants*, &c.] The nobles and officers in his court; on what account this was, cannot be ſaid with certainty, whether the firſt day of it was his birth-day, or the day of his coming to the throne, on which day *Xerxes* uſed to make a feaſt annually, as *Herodotus* relates [f]: *the power of Perſia and Media*; the mighty men therein, the potentates thereof; or the *army*, the principal officers of it: *the nobles and princes of the provinces* being *with him.* The firſt word *Aben Ezra* declares his ignorance of, whether it is *Hebrew* or *Perſic*; *Jarchi* interprets it governors; and the perſons intended by both ſeem to be the deputy-governors of the 127 provinces who were preſent at this feaſt. *Xerxes* having reduced *Egypt*, meditated a war with *Greece*, to which he was preſſed by *Mardonius*, a relation of his; upon which he ſummoned the chief men of his kingdom, to have their advice about it [g], which perhaps was taken at this time; for it was in the third year of his reign he reſolved upon the war, and began to make preparations for it; and it was uſual at banquets and feaſts, that the *Perſians* debated their moſt important affairs [h].

℣. 4. *When he ſhewed the riches of his glorious kingdom*, &c.] *Xerxes* was the fourth king of the *Perſian* monarchy, and was *far richer than all* that went before him, all their riches coming into his hands, *Dan.* xi. 2. and now that prophecy began to be fulfilled, that *by his ſtrength, through his riches, he ſhould ſtir up all againſt the realm of Grecia*; which he began to do in the third year of his reign, and for which theſe his nobles might be called together, as to have their advice, ſo to animate them to come in the more readily into the expedition, by ſhowing them the riches he was poſſeſſed of; for to none of the kings of *Perſia* does this largeneſs of riches better belong than to *Xerxes*: *and the honour of his excellent majeſty*; the grandeur he lived in, the pomp and ſplendor of his court; he was the moſt grand and magnificent of all the kings of the *Medes* and *Perſians* [i]: *and this he did many days*, even 180 *days*; to which ſeven more being added, as in the following verſe, it made 187, the ſpace of full ſix months; though ſome think the feaſt did not laſt ſo long, only ſeven days, and that the 180 days were ſpent in preparing for it; but the *Perſian* feaſts were very long, large, and ſumptuous. Dr. *Frye* [k] ſays, this cuſtom of keeping an annual feaſt 180 days: ſtill continues in *Perſia*. *Cheus* [l] a *Chineſe* emperor, uſed frequently to make a feaſt which laſted 120 days; tho' it can't be well thought that the ſame individual perſons here were feaſted ſo long, but when one company was ſufficiently treated, they removed and made way for another; and ſo it continued ſucceſſively ſuch a number of days, as here related, which was ſix months, or half a year; a year then in uſe conſiſting of 360 days, as was common with the *Jews*, and other nations, and ſo the *Perſians* [m].

℣. 5. *And when theſe days were ended*, &c.] The 180, in which the nobles, princes, and great men of the kingdom were feaſted: *the king made a feaſt unto*

[n] Targum & Jarchi in loc. Seder Olam Rabba, c. 29. Zuta, p. 108. [o] Pharus Vet. Teſt. l. 11. c. 12. p. 305. [p] Annal. Vet. Teſt. p. 160. ſo Broughton, Works, p. 38, 259, 581. [q] Midraſh Eſther, fol. 86. 2. [r] Connection, &c. par. 1. b. 4. p. 252, &c. [s] Antiq. l. 11. c. 6. §. 1. and ſo Suidas in voce Εσθηρ. [t] Chronolog. Sacr. p. 294. [u] Hypotypoſ. Hiſt. Sacr. p. 110. [w] Schichart. de feſto Purim. Rainold. Prælect. 144. p. 231. Alſted. Chronolog. p. 126, 181. [x] In Abulpharag. Hiſt. Dynaſt. p. 87. [y] Ut ſupra. [z] Vid. Hiller. Arcan. Keri & Ketib, p. 87. & Onomaſtic. Sacr. p. 639. [a] Herodot. Thalia, ſive, l. 3. c. 97. [b] Ib. Melpomena, ſive, l. 4. c. 44. [c] Ib. Polymnia, ſive, l. 7. c. 9. [d] Ib. c. 65, 69, 70. [e] Herodot. ib. c. 7. [f] Ib. Calliope, ſive, l. 9. c. 109. [g] Ib. l. 7. c. 8. [h] Ib. Clio, ſive, l. 1. c. 133. [i] Pauſan. Laconica, ſive, l. 3. p. 165. [k] Travels, p. 348. apud Patrick in loc. [l] In Martin. Sinic. Hiſt. l. 3. p. 78. [m] Prideaux's Connect. par. 1. p. 197.

unto

unto all the people that were preſent in Shuſhan the palace, both unto great and ſmall; of every age, rank, ſtate and condition of life; theſe were the common people, whether inhabitants of the city or country-people there on buſineſs, whether natives or foreigners; according to the *Targum*, there were *Iſraelites* there, but not *Mordecai* and his family; yea, it is ſaid in the *Midraſh* [n], that they were all *Jews*, and that their number was 18,500; but this is not probable; it is very likely there were ſome *Jews* among them, as there were many in the army of *Xerxes*, when he made his expedition into *Greece*, according to the poet *Choerilus* [o]; which is not to be wondered at, ſince there were ſo many of them in his dominions, and they men of valour and fidelity, and to whoſe nation he was ſo kind and favourable: and this feaſt was kept *ſeven days in the court of the garden of the king's palace*; which no doubt was very large, and ſufficient to hold ſuch a number as was aſſembled together on this occaſion, when there was not room enough for them in the palace. There is in hiſtory an account of a *Perſian* king that ſupped with 15,000 men, and in the ſupper ſpent 40 talents [p].

℣. 6. Where were *white, green and blue hangings*, &c.] Or curtains of fine linen, as the *Targum*, which were of theſe ſeveral colours; the firſt letter of the word for *white* is larger than uſual, to denote the exceeding whiteneſs of them. The next word is *carpas*, which *Ben Melech* obſerves is a dyed colour, ſaid to be green. *Pauſanias* [q] makes mention of *Carpaſian* linen, and which may be here meant; the laſt word uſed ſignifies blue, ſky coloured or hyacinth: *faſtened with cords of fine linen and purple, to ſilver rings, and pillars of marble*; theſe pillars are ſaid, in the *Targum*, to be of divers colours, red, green, and ſhining yellow and white, on which the ſilver rings were fixed, and into them were put linen ſtrings of purple colour, which faſtened the hangings to them, and ſo made an incloſure, within which the gueſts ſat at the feaſt: *the beds were of gold and ſilver*; the couches on which they ſat, or rather reclined at eating, as was the manner of the eaſtern nations; theſe, according to the *Targum*, were of lambs wool, the fineſt and the ſofteſt, and the poſts of them were of gold, and their feet of ſilver. Such luxury obtained among the *Romans* in after-times [r]: theſe were placed *in a pavement of red and blue, and white and black marble*; which according to ſome are the porphyrite, parian, alabaſter and marble of various colours; the marble of the *Perſians* is of four colours, white, black, red and black, and white and black [s]; but others take them to be precious ſtones, as *Jarchi* and *Aben Ezra*; the firſt is by the *Targum* interpreted cryſtal, by others the emerald, one of which *Theophraſtus* [t] ſpeaks of, as four cubits long, and three broad, which might be laid in a pavement; the third is, by *Bochart* [u], ſuppoſed to be the pearl; and in the *Talmud* [w], it it ſaid to be of ſuch a nature, that if placed in the middle of a dining-room, will give light in it as at noonday, which ſeems to be what is called *Lychnites*; to which *Lucian* [x] aſcribes a like property: nor need all this ſeem ſtrange, ſince great was the luxury of the eaſtern nations. *Philoſtratus* [y] ſpeaks of a temple in *India* paved with pearls, and which he ſays all the *Barbarians* uſe in their temples; particularly it is ſaid [z], that the roofs of the palaces of *Shuſhan* and *Ecbatana*, the palaces of the kings of *Perſia*, ſhone with gold and ſilver, ivory and amber; no wonder then that their pavements were of very valuable and precious ſtones: and from hence it appears, that the *Lithroſtrata*, the word here uſed by the *Septuagint*, or teſſerated pavements, were in uſe 400 years before the times of *Sylla*, where the beginning of them is placed by *Pliny* [a]; there was a *Lithoſtraton* in the ſecond temple at *Jeruſalem*, by us rendered the pavement, *John* xix. 13. perhaps the ſame with the room *Gazith*, ſo called from its being laid with hewn ſtone. *Ariſteas* [b], who lived in the times of *Ptolemy Philadelphus*, teſtifies, that the whole floor of the temple was a *Lithoſtraton*, or was paved with ſtone: it is moſt likely therefore that theſe had their original in the eaſtern country, and not in *Greece*, as *Pliny* [c] ſuppoſed.

℣. 7. *They gave them drink in veſſels of gold, the veſſels being divers one from another*, &c.] In the pattern and workmanſhip of them, though of the ſame metal, which diverſity made the feſtival the more grand; earthen cups, with the *Perſians*, were reckoned very mean; when a king would diſgrace a man, he obliged him to uſe earthen cups [d]. The *Targum* repreſents theſe veſſels to be the golden veſſels of the temple at *Jeruſalem*, *Nebuchadnezzar* carried away; which could not be, ſince they had been delivered by *Cyrus* to *Zerubbabel*, *Ezra* i. 7—10. *and royal wine in abundance, according to the ſtate of the king*; ſuch as the king was able to give, the beſt he had, and that in great plenty; the wine the kings of *Perſia* uſed to drink, as *Strabo* [e] relates, was *Chalybonian* wine, or wine of *Helbon*, as it is called, *Ezek.* xxvii. 18. ſee the note there; but by the wine of the kingdom, as it may be rendered, is meant wine of the country; the wine of *Schiras* is reckoned the beſt in *Perſia* [f].

℣. 8. *And the drinking was according to the law, none did compel*, &c.] According to the law *Ahaſuerus* gave to his officers next mentioned, which was not to oblige any man to drink more than he choſe; the *Targum* is, "according to the cuſtom of his body;" that is, as a man is able to bear it, ſo they drank: ſome [*] read it, *the drinking according to the law, let none exact*; or require it to be, according to the cuſtom then in uſe in *Perſia*; for they were degenerated from their former manners, and indulged to intemperance, as *Xenophon* [g] ſuggeſts: the law formerly was not to carry large veſſels into feaſts; but now, ſays he, they drink ſo much, that they themſelves muſt be carried out, becauſe they can't go upright: and ſo it became a law with the *Greeks*, at their feſtivals, that either a man muſt drink or go out [h]; ſo the maſter of a feaſt, at which *Empedocles* was, ordered either that he ſhould drink, or the wine be poured on his head [i]; but ſuch force or compulſion *Ahaſuerus* forbad; and thus with the *Chineſe* now, they force none to drink, but modeſtly invite them [k]: *for ſo the king had appointed to all the officers of his*

[n] Midraſh Eſther, fol. 94. 1. [o] Apud Joſeph. contr. Apion. l. 1. c. 22. [p] Cteſias & Dinon in Athenæi Deipnoſoph. l. 4. [q] Attica, ſive, l. 1. p. 48. [r] Plin. Nat. Hiſt. l. 33. c. 11. Sueton. vit. Cæſar. c. 49. [s] Univerſal Hiſtory, vol. 5. p. 87. [t] Apud Plin. l. 37. c. 5. [u] Hierozoic. par. 2. l. 5. c. 8. [w] T. Bab. Megillah, fol. 12. 1. [x] De Dea Syria. [y] Vit. Apollon. l. 2. c. 11. [z] Ariſtot. de Mundo, c. 6. Apuleius de Mundo. [a] Nat. Hiſt. l. 36. c. 25. [b] De 70 Interpret. p. 32. [c] Ut ſupra. [d] Cteſias in Athenæi Deipnoſoph. l. 11. [e] Geograph. l. 15. p. 505. [f] Univerſal Hiſtory, vol. 5. p. 85. [*] Vid. Druſium in loc. [g] Cyropædia, l. 8. c. 51. [h] Cicero. Tuſculan. Quæſt. l. 5. [i] Laert. in vit. ejus, l. 8. p. 608. [k] Semedo's Hiſtory of China, par. 1. c. 13.

his houſe, that they ſhould do according to every man's pleaſure; to let them have what wine they would, but not force them to drink more than was agreeable to them.

℣. 9. *Alſo Vaſhti the queen made a feaſt for the women*, &c.] For it was not cuſtomary with the *Perſians*, nor other eaſtern nations, to admit of women to their feſtivals [m], but they feaſted by themſelves. Who *Vaſhti* was, is not known with any certainty. Biſhop *Uſher*, who takes *Ahaſuerus* to be *Darius Hyſtaſpis*, thinks *Vaſhti* was *Atoſſa*, the daughter of *Cyrus*, whom he married. The *Targumiſt* ſays, ſhe was the daughter of *Evil-merodach*, the ſon of *Nebuchadnezzar*. Her name ſeems to be the ſame with *Veſta*, a deity worſhipped by the *Perſians*, as *Xenophon* [n], and ſignifies vehement fire, which was in great veneration with them; and therefore this queen is moſt likely to be of *Perſian* original: ſhe kept her feaſt *in the royal houſe which* belonged *to Ahaſuerus*; her gueſts not being ſo many, there was room enough in the king's palace for them, and where it was more decent for them to be, than in the open air in the garden, and expoſed to the ſight of men.

℣. 10. *On the ſeventh day*, &c.] Of the feaſt, the laſt day of it, which the *Rabbins*, as *Jarchi* obſerves, ſay was the ſabbath-day, and ſo the *Targum*: *when the heart of the king was merry with wine*; when he was intoxicated with it, and knew not well what he ſaid or did; and the diſcourſe at table ran upon the beauty of women, as the latter *Targum*; when the king aſſerted there were no women ſo beautiful as thoſe of *Babylon*, and as a proof of it, ordered his queen to be brought in: *he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains, that ſerved in the preſence of Ahaſuerus the king*; or eunuchs, as the word is ſometimes rendered; and ſuch perſons were made uſe of in the eaſtern countries to wait upon women, and ſo were proper to be ſent on the king's errand to the queen.

℣. 11. *To bring Vaſhti the queen before the king*, &c.] Not againſt her will, or by force; but they were ſent to let her know it was the king's pleaſure, that ſhe ſhould come to him immediately: *with the crown royal*; that is, upon her head, to make her look the more grand and majeſtic: *to ſhew the people and the princes her beauty*; *for ſhe* was *fair to look upon*; which was not wiſely done, neither was it comely nor ſafe.

℣. 12. *But the queen refuſed to come at the king's commandment by his chamberlains*, &c.] Even tho' he ſent by them again, as the *Targum*; and ſo ſays *Joſephus* [o]; which might not purely ariſe from pride in her, and contempt of him, but becauſe ſhe might conclude he was drunk, and knew not well what he did; and therefore had ſhe come at his command, when he was himſelf and ſober, he might blame her for coming, nay uſe her ill for it, and eſpecially if ſhe was to come naked, as ſay the *Jews* [p]; and beſides it was contrary to the law of the *Perſians*, as not only *Joſephus* [q], but *Plutarch* [r] obſerves, which ſuffered not women to be ſeen in public; and particularly did not allow their wives to be with them at feaſts, only their concubines and harlots, with whom they could behave with more indecency; as for their wives, they were kept out of ſight, at home [s]; and therefore *Vaſhti* might think it an indignity to be treated as an harlot or concubine: *therefore was the king very wroth, and his anger burned in him*; which was the more fierce, as he was inflamed with wine.

℣. 13. *Then the king ſaid to the wiſe men that knew the times*, &c.] Aſtrologers, as *Aben Ezra*, that knew the fit time for doing any thing; or that had knowledge of ancient times, hiſtorians, well read in hiſtory, and knew things that had happened ſimilar to this: *for ſo* was *the king's manner towards all that knew law and judgment*; it was cuſtomary with him in any caſe of difficulty to have the opinion and advice of thoſe that were expert in the law, and well underſtood right and wrong. Theſe are called by *Herodotus* [t], the king's judges.

℣. 14. *And the next unto him*, &c.] That ſat next to the king, and was the chief in dignity and authority under him, was *Carſhena*; and ſo every one in their rank and order, as next mentioned: *Shethar, Admatha, Tarſhiſh, Meres, Marſena*, and *Memucan*; who, according to the latter *Targum*, were of different countries; the 1ſt of *Africa*, the 2d of *India*, the third of *Idumea*, the 4th of *Egypt*, the 5th of *Reſen*, *Gen.* x. 12. which is framed out of *Marſena*, who is dropped, and the laſt of *Jeruſalem*, ſaid to be *Daniel*; though the former *Targum* makes him to be *Haman*: *the ſeven princes of Perſia and Media*; which cuſtom of having ſeven counſellors with the kings of *Perſia*, aroſe from the ſeven princes that ſlew *Smerdis* the pretender, and made *Darius Hyſtaſpis* king, the father of *Xerxes*: *which ſaw the king's face*; were intimate and familiar with him, often in his preſence; yea, might go into it when they pleaſed, without the ceremony of being introduced; which privilege the above perſons reſerved to themſelves, when they placed *Darius* on the throne, as *Herodotus* relates [u]: *and which ſat the firſt in the kingdom*; next to the king, and were aſſiſting to him in the adminiſtration of government, ſee *Ezra* vii. 14.

℣. 15. *What ſhall we do unto the queen Vaſhti, according to law*, &c.] The king deſired to know what law was provided in ſuch a caſe as her's, and what to be done according to it: *becauſe ſhe hath not performed the commandment of the king by the chamberlains?* as this was the crime, diſobedience to his commands, he would have thoſe who had knowledge of the law, conſider what puniſhment was to be inflicted on her for it, according to former laws, uſages and cuſtoms, or as reaſon and juſtice required; and it being a feſtival, and they heated with wine, was no objection to a conſultation on this head; for it was the manner of the *Perſians* at feſtivals, and when inflamed with wine, to conſult and determine about matters of the greateſt moment [w]; yea, reckoned their counſels and decrees firmer than when made when they were ſober [x]; ſo the ancient *Germans* [y].

℣. 16. *And Memucan anſwered before the king and the princes*, &c.] Who was the laſt, and perhaps the leaſt and the youngeſt of the counſellors; it being appointed by the king, according to the latter *Targum*, that when his counſellors ſat, the leaſt ſhould give their counſel firſt; juſt as puiſne judges, and the youngeſt peers with us, give their opinion in a caſe firſt: *Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and*

[m] Juſtin. e Trogo, l. 41. c. 3. [n] Cyropædia, l. 1. c. 23. [o] Antiq. l. 11. c. 6. §. 1. [p] Targum in loc. Midraſh Eſther, fol. 90. 1. [q] Antiq. l. 11. c. 6. §. 1. [r] In Themiſtocle. [s] Macrob. Saturnal. l. 7. c. 1. [t] Thalia, ſive, l. 3. c. 14, 31. ſo in Ælian. Var. Hiſt. l. 1. c. 34. [u] Ib. c. 84, 118. [w] Clio, ſive, l. 1. c. 133. [x] Strabo. Geograph. l. 15. p. 505. Alex. ab Alex. Genial. Dier. l. 4. c. 11. & l. 5. c. 21. [y] Tacitus de mor. German. c. 22.

and to all the people that are in all the provinces of the king Ahaſuerus; he means, by ſetting a bad example to their wives, as after explained; it is an exaggeration of her crime, and made with a deſign to incenſe the king the more againſt her.

℣. 17. *For* this *deed of the queen ſhall come abroad unto all women*, &c.] It will ſoon be ſpread all over the king's dominions, and reach the ears of the wives of all his ſubjects, and become their general talk every where: *ſo that they ſhall deſpiſe their huſbands in their eyes*; make light of their authority, refuſe ſubjection to them, ſlight their commands, and neglect to yield obedience to them, and ſo not give them the honour that is due unto them: *when it ſhall be reported, the king Ahaſuerus commanded Vaſhti the queen to be brought in before him, and ſhe came not*; was diſobedient to his commands, refuſed to go along with the chamberlains ſent by the king to fetch her.

℣. 18. Likewiſe *ſhall the ladies of Perſia and Media ſay this day unto the king's princes, which have heard of the deed of the queen*, &c.] From henceforward they'll give a like anſwer to their huſbands, when they lay their commands upon them, as *Vaſhti* has to the king; they'll tell them to their faces they'll not obey their orders: *thus* ſhall there ariſe *too much contempt and wrath*; there will be in wives a general contempt of their huſbands, which will cauſe diſcord and ſtrife, quarrels, wrath and anger; contempt on one part, wrath on the other, and contention between both.

℣. 19. *If it it pleaſe the king, let there go a royal commandment from him*, &c.] Not only a proclamation made, but a law enacted and publiſhed by royal authority: *and let it be written among the laws of the Perſians and Medes, that it be not altered*; for ſo it was, that when a law was made, and ſigned, and ſealed, and regiſtered among the laws of the kingdom, it remained unalterable, *Dan.* vi. 8, 15. this precaution *Memucan* took for his own ſafety; for had the king acted upon his advice, without paſſing it into a law in ſuch form, he might change his mind, and recal *Vaſhti*, who would not fail of venting her wrath upon the counſellor, and ſo he be in danger of loſing his life for it: *that Vaſhti come no before king Ahaſuerus*; but be entirely divorced, never to be received any more: *and let the king give her royal eſtate unto another that is better than ſhe*; or *to her companion* [z]; that was with her in the houſe of the women in the ſeraglio; one that was fairer, as the *Targum*, or of a better diſpoſition than her; let her be made queen, and enjoy all the honour, and dignity, and marks of royalty *Vaſhti* did; her throne, her crown, and royal apparel, as it is interpreted in an ancient *Jewiſh* writing [a].

℣. 20. *And when the king's decree which he ſhall make, ſhall be publiſhed throughout all his empire*, &c.] As it was proper it ſhould, ſince the report of the queen's deed would be made every where: *for it is great*; the empire conſiſting of 127 provinces, ℣. 1. *Aben Ezra* and *Abendana* interpret it, *though* it is great, yet the decree ſhould be publiſhed throughout; the latter obſerves, that this may reſpect the king's decree; and ſo the *Targum* is, "for his decree is great;" it reſpecting a matter of great importance, and relating to a great perſonage, and would have great effect on the minds of perſons, when it was obſerved, that one ſo great was treated in this manner: and therefore *all the wives ſhall give to their huſbands honour, both to great and ſmall*; ſpeaking reſpectfully to them, yielding a ready and chearful obedience to all their commands; which would be done to princes and peaſants, to high and low, to every rank of men.

℣. 21. *And the ſaying pleaſed the king and the princes*, &c.] The king, and the other ſix princes and counſellors approved of the propoſal, and unanimouſly agreed to it: *and the king did according to the word of Memucan*; paſſed a law according to his advice, and ſigned and ſealed it, and regiſtered it among the laws of the kingdom, not to be revoked.

℣. 22. *For he ſent letters unto all the king's provinces*, &c.] The 127 provinces, ℣. 1. which, according to the *Targum*, were written and ſealed with his own ſeal; which is very probable: *into every province according to the writing thereof, and to every people after their language*; that is, theſe letters were written in the language, and in the characters in which that language was written, uſed in each of the provinces to which theſe letters were ſent, that they might be eaſily read and underſtood by all: the ſum of which was, *that every man ſhould bear rule in his own houſe*; be prince, lord, and maſter there, and his commands obeyed, not only by his children and ſervants, but by his wife alſo: *and that it ſhould be publiſhed according to the language of every people*; but as this is expreſſed, or at leaſt implied in the firſt clauſe of this verſe, it ſhould rather be rendered, *and that he ſhould ſpeak according to the language of his people*; and ſo is the latter *Targum*; it ſeems as if a man, who had married a woman in another country, in complaiſance to her had neglected his own native tongue, and uſed hers in the family, by which means he loſt, or ſeemed to loſe his authority in it: now to guard againſt this, this part of the law was made; and, according to *Jarchi*, the huſband was to compel his wife to learn and ſpeak his language, if ſhe was a foreigner; to which agrees the firſt *Targum*, which paraphraſes the whole thus, "that a man rule over his wife, and oblige her to ſpeak according to the language of her huſband, and the ſpeech of his people;" and in after-times, *Bahram Gaur* forbid any other language, beſides the *Perſian*, to be uſed within his port, either in ſpeaking or writing [b].

CHAP. II.

BY the advice of the miniſters of king *Ahaſuerus*, fair virgins were ſought for throughout his dominions, and brought to his chamberlain, the keeper of the women, among whom was *Eſther*, a *Jewiſh* virgin, ℣. 1—8. who found favour with the chamberlain, and afterwards with the king, who made her queen inſtead of *Vaſhti*, and a feaſt on that account, ℣. 9—18. *Mordecai*, to whom *Eſther*

[z] לרעותה ſodali ejus, Montanus; ſociæ ejus, Tigurine verſion, Druſius, Rambachius. [a] Tikkune Zohar, correct. 21. fol. 59. 2. [b] Vid. Caſtel. Lexic. Perſic. col. 266.

Eſther was related, and according to whoſe advice ſhe acted, ſitting in the king's gate, diſcovered a conſpiracy againſt the king, which he now made known to *Eſther*, ℣. 19—23.

℣. 1. *After theſe things, when the wrath of king Ahaſuerus was appeaſed*, &c.] Which went off with his wine, and ſo was quickly after, a few days at moſt; unleſs this can be underſtood as after the expedition of *Xerxes* into *Greece*, from whence he returned to *Shuſhan*, in the 7th year of his reign; and if he is the *Ahaſuerus* here meant, he married *Eſther* that year, ℣. 16. and it ſeems certain, that after his expedition he gave himſelf up to his amours, and in his way at *Sardis* he fell in love with his brother's wife, and then with his daughter [b]: *he remembered Vaſhti*; her beauty, and was grieved, as *Jarchi* obſerves, that ſhe was removed from him; and ſo *Joſephus* ſays [c], that he paſſionately loved her, and could not bear parting with her, and therefore was grieved that he had brought himſelf into ſuch difficulties: the *Targumiſts* carry it farther, and ſay, that he was wroth with thoſe that adviſed him to it, and ordered them to be put to death, and that they were: *and what ſhe had done*; that it was a trivial thing, and not deſerving of ſuch a ſentence as he had paſſed upon her; that it was not done from contempt of him, but from modeſty, and a ſtrict regard to the laws of the *Perſians: and what was decreed againſt her*; that ſhe ſhould come no more before him, but be divorced from him; the thought of which gave him great great pain and uneaſineſs.

℣. 2. *Then ſaid the king's ſervants that miniſtered unto him*, &c.] Fearing that if *Vaſhti* ſhould be reſtored, vengeance would be taken on them; or however to remove the grief and melancholy of the king, they gave the following advice: *let there be fair young virgins ſought for the king*; that he might enjoy them, and chooſe one of them, the moſt agreeable to him, and put her in the room of *Vaſhti*.

℣. 3. *And let the king appoint officers in all the provinces of his kingdom*, &c.] Who beſt knew where beautiful virgins might be found in their reſpective provinces, in which they dwelt: *that they may gather together all the fair young virgins unto Shuſhan the palace*; the metropolis of the kingdom, where was the royal palace: *to the houſe of the women, unto the cuſtody of Hege the king's chamberlain, the keeper of the women*; in which houſe it ſeems were two apartments, one for the virgins before they were introduced to the king, the other for them when they were become his concubines, which had a keeper alſo; but this *Hege* ſeems to have been over the whole houſe, ℣. 14. it was not only uſual with the eaſtern people, as with the *Turks* now, for great perſonages to have keepers of their wives and concubines, but with the *Romans* alſo [d]: *and let their things for purification be given* them; ſuch as oil of myrrh, ſpices, *&c.* to remove all impurity and ill ſcent from them, and make them look ſmooth and beautiful.

℣. 4. *And let the maiden which pleaſeth the king be queen inſtead of Vaſhti*, &c.] Have the royal eſtate that was taken from *Vaſhti*, given to her, the crown royal ſet on her head, *&c. and the thing pleaſed the king, and he did ſo*; appointed officers in all his provinces to ſeek out the moſt beautiful virgins, and bring them to his palace; ſo with the *Chineſe* now, the king never marries with any of his kindred, though ever ſo remote; but there is ſought throughout his kingdom a damſel of 12 or 14 years, of perfect beauty, good natural parts, and well inclined to virtue; whence, for the moſt part, the queen is the daughter of ſome artiſan; and in their hiſtory [e], mention is made of one that was the daughter of a maſon.

℣. 5. *Now in Shuſhan the palace was a certain Jew*, &c.] Not one of the tribe of *Judah*, for he was afterwards called a *Benjaminite*; but was ſo called, becauſe he was of the kingdom of *Judah*, which conſiſted of both tribes. *Jarchi* ſays, all that were carried captive with the kings of *Judah* were called *Jews* among the nations, though of another tribe: *whoſe name* was *Mordecai, the ſon of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite*; who was among thoſe that came with *Zerubbabel* from *Babylon* to *Jeruſalem*, and returned to *Perſia* again, *Ezra* ii. 2. *Neh.* vii. 7. though ſome think this was another *Mordecai*; ſee the note on *Ezra* ii. 2. who deſcended not from *Kiſh*, the father of *Saul*, but a later and more obſcure perſon.

℣. 6. *Who had been carried away from Jeruſalem*, &c.] Which, according to ſome [f], is to be connected, not with *Mordecai*, but with *Kiſh*, his great grandfather; and indeed otherwiſe *Mordecai* muſt be now a very old man, and *Eſther* his couſin-german, they being brothers children, muſt be at an age, one would think, not to be reckoned among young virgins, and not be ſo amiable as ſhe is repreſented; and indeed, according to the former *Targum*, ſhe was 75 years of age, which is not credible; and yet this, and more ſhe muſt be, to be equal to *Mordecai*, if he was carried captive, as follows: *with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away*; which was eleven years before the deſtruction of *Jeruſalem*, for ſo long *Zedekiah* reigned after that captivity of *Jeconiah:* hence Sir *John Marſham* [g] makes this affair of *Eſther* to be within the time of the *Babyloniſh* captivity, and places *Ahaſuerus* her huſband between *Darius* the *Mede* and *Cyrus*, contrary to hiſtory and ſcripture, ſee *Dan.* vi. 28.

℣. 7. *And he brought up Hadaſſah (that is Eſther) his uncle's daughter*, &c.] Her *Hebrew* name was *Hadaſſah*, which ſignifies a myrtle, to which the *Iſraelites*, and good men among them, are ſometimes compared, *Zech.* i. 8. Her *Perſian* name was *Eſther*, which ſome derive from *Satar*, to hide, becauſe hidden in the houſe of *Mordecai*, ſo the former *Targum*, and by his advice concealed her kindred: or rather ſhe was ſo called by *Ahaſuerus*, when married to him, this word ſignifying in the *Perſian* language a *ſtar* [h]; and ſo the latter *Targum* ſays, ſhe was called by the name of the ſtar of *Venus*, which in *Greek* is ἀστήρ; though it is ſaid [i], that the myrtle, which is called *Hadaſſah* in *Hebrew*, is in the *Syriac* language *Eſta*; ſo *Aſa* in the *Talmud* [k] ſignifies a myrtle; and, according to *Hillerus* [l], *Eſther* ſignifies the black myrtle, which is reckoned the moſt excellent; and ſo *Ameſtris*, according to him, ſignifies the ſole myrtle, the incomparable one.

Xerxes

[b] Herodot. Calliope, ſive, l. 9. c. 107. [c] Antiq. l. 11. c. 6. §. 2. [d] Pone ſeram, cohibe, &c. Juvenal. Satyr. 6. ℣. 346, 347. [e] Semedo's Hiſtory of China, part 1. ch. 23. [f] Vid. Rainold. de lib. Apocryph. Prælect. 113, 117, 146. [g] Chronicon. ſec. 18. p. 609, 621. [h] Caſtell. Lex. Perſic. Latin. col. 329. Vid. Pfeiffer. difficil. Script. cent. 3. loc. 28. [i] Caphtor Uperah, fol. 60. 2. [k] T. Bab. Sanhedrin, fol. 44. 1. [l] Onomaſtic. Sacr. p. 621, 622.

Xerxes had a wife, whose name was *Ameſtris*, which *Scaliger* thinks is as if it was חמ אסתר, and the ſame with *Eſther*; but to this are objected, that her father's name was *Otanes*, and her cruelty in the mutilation of the wife of *Maſiſtis*, her huſband's brother, and burning alive 14 children of the beſt families of the *Perſians*, as a ſacrifice to the infernal gods; and beſides, *Xerxes* had a ſon by her marriageable, in the ſeventh year of this reign [m], the year of *Ahaſuerus*, in which he married *Eſther*: but it is obſerved by ſome, that theſe things are confounded with the deſtruction of *Haman*'s family, or told by the *Perſians* to obliterate the memory of *Eſther*, from whom they paſſed to the *Greek* hiſtorians: *for ſhe had neither father nor mother*; according to the former *Targum*, her father died and left her mother with child of her, and her mother died as ſoon as ſhe was delivered of her: *and the maid* was *fair and beautiful*; which was both the reaſon why ſhe was taken and brought into the king's houſe, and why *Mordecai* took ſo much care of her: *whom Mordecai, when her father and mother were dead, took for his own daughter*; loved her, and brought her up as if ſhe had been his daughter, and called her ſo, as the *Targum*. The *Rabbins*, as *Jarchi* and *Aben Ezra* obſerve, ſay, he took her in order to make her his wife; and ſo the *Septuagint* render it; though perhaps no more may be intended by that verſion, than that he brought her up to woman's eſtate. *Joſephus* [n] calls him her uncle; and ſo the *Vulgate Latin* verſion, his brother's daughter; but both are miſtaken.

℣. 8. *So it came to paſs, when the king's commandment and decree was heard*, &c.] In the ſeveral provinces of his kingdom: *and when many maidens were gathered unto Shuſhan the palace, to the cuſtody of Hegai*; *Joſephus* [o] ſays, there were gathered to the number of 400: *that Eſther was brought alſo unto the king's houſe, to the cuſtody of Hegai, the keeper of the women*; by force, as *Aben Ezra* and the former *Targum*, and ſo the word is ſometimes uſed.

℣. 9. *And the maiden pleaſed him*, &c.] Not the king, into whoſe preſence ſhe was not yet introduced, but the chamberlain; her beauty and her behaviour recommended her to him, and he concluded within himſelf that ſhe was the perſon that of all would be acceptable to the king: *and ſhe obtained kindneſs of him*; had favours ſhown others had not: *and he ſpeedily gave her her things for purification*; as oil, ſpices, *&c.* that ſhe might be the ſooner fitted to be had into the king's preſence: *with ſuch things as belonged to her*; food and drink from the king's table; the *Targum* interprets it gifts, as chains and royal apparel: *and ſeven maidens which were given her, out of the king's houſe*; to wait upon her the ſeven days of the week, as the ſame *Targum*: *and he preferred her and her maids unto the beſt* place *of the houſe of the women*; removed her and them to it, which was the moſt ſplendid, had large, airy, and pleaſant rooms.

℣. 10. *Eſther had not ſhewed her people nor her kindred*, &c.] What nation or family ſhe was of; it not being aſked, ſhe was under no obligation to declare it; and being born in *Shuſhan*, as very probable, ſhe was taken to be a *Perſian*: *for Mordecai had charged her, that ſhe ſhould not ſhew* it; leſt ſhe ſhould be deſpiſed and ill treated on that account; fearing if the king knew it, he would not marry her, as *Aben Ezra*; or rather, as the ſame writer thinks, that ſhe might keep the law of God privately, obſerve the ſabbath, *&c.*

℣. 11. *And Mordecai walked every day before the court of the womens houſe*, &c.] Being one of the court, and in an high poſt, as *Aben Ezra* thinks, he might walk there without being examined, and called to an account for it: *to know how Eſther did*; to enquire of her health and proſperity, or peace, the word here uſed ſignifies, even all ſorts of it: *and what ſhould become of her*; or was done to her, whether ſhe was well uſed, or as yet introduced to the king, how it fared with her, and what befel her.

℣. 12. *Now when every maid's turn was come to go in to king Ahaſuerus, after that ſhe had been* 12 *months, according to the manner of women*, &c.] That were prepared in the houſe of the women to be preſented to the king for his liking; for it ſeems that theſe virgins came in turns to him, according to the time they had been in the houſe; as did the wives of the kings of *Perſia*, as *Herodotus* relates [p]: *for ſo were the days of their purifications accompliſhed*; that is, in the ſpace of 12 months, which were thus divided: to wit, *ſix months with oil of myrrhe*; which *Ben Melech* interprets of muſk: *and ſix months with ſweet odours*; the former was uſed to make the ſkin ſmooth and ſoft, and theſe to remove all ill ſcents thro' ſweat, or any other cauſe: *and with* other *things for the purifying of women*; by bathing, rubbing, *&c.* and ſuch a ſpace of time was obſerved not only for the thorough purification of them, but partly was of ſtate and grandeur, and partly that it might be a clear caſe they were not with child by another, before they came to the king.

℣. 13. *Then thus came every virgin unto the king*, &c.] When her 12 months were up, and ſhe was purified in the manner before obſerved: *whatſoever ſhe deſired was given her, to go with her out of the houſe of the women unto the king's houſe*; whatever ſhe demanded the chamberlain was obliged to furniſh her with, or grant it to her, whether for ornament, as jewels, rich apparel, *&c.* or for attendance; whatever prince or peer ſhe required to accompany her to the king, was to be obtained for her, as the *Targum*; and every thing for mirth, all kinds of ſongs, or inſtruments of muſic, as *Jarchi*.

℣. 14. *In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women*, &c.] Or the other apartment of the houſe of the women, where were kept thoſe the king had made his concubines or ſecondary wives. *Aben Ezra* interprets it the ſecond time, and ſo the *Targum* by *again*: *to the cuſtody of Shaaſhgaz the king's chamberlain, which kept the concubines*; of which the kings of *Perſia* had a great number; *Darius*, whom *Alexander* conquered, had 360 [q]: *ſhe came in unto the king no more, except the king delighted in her, and that ſhe was called by name*; but remained ſhut up in the houſe, and might not lie with, nor be married to another man.

℣. 15. *Now when the turn of Eſther the daughter of Abihail*, &c.] For this was her father's name, and not *Aminadab*, as the *Septuagint* verſion: *the uncle of Mordecai, who had taken her for his daughter*; which makes it quite clear that *Mordecai* was not *Eſther*'s uncle, as *Joſephus*, but her own couſin: now

[m] Herodot. Calliope, ſive, l. 9. c. 107, 111. & Polymnia, ſive, l. 7. c. 61, 114. [n] Ut ſupra. [o] Ibid.
[p] Thalia, ſive, l. 3. c. 69. [q] Curt. Hiſt. l. 3. c. 3.

now when her turn *was come to go in unto the king*; which the virgins under purification took by turns, ℣. 14. *she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed*; what he ordered her to have, or to do, she submitted to, being in his hands, and so obeyed his orders; but more she asked not, either for ornament or attendance, being not at all solicitous whether the king liked her or not; for it was not of choice, but by constraint she went unto him; nor needed she any thing to recommend her, her virtue, modesty and beauty were sufficient: *and Esther obtained favour of all them that looked upon her*; when she came to court, the eyes of all were attracted to her; all admired her beauty, her innocent and modest look, and her graceful mien and deportment.

℣. 16. *So Esther was taken unto king Ahasuerus, into his house royal*, &c.] Did not return on the morrow to the house of the women, as those who only became the king's concubines did, ℣. 14. but she was taken to be his wife, and designed for his queen, and so was retained in his palace, and placed in an apartment suitable to the dignity she was about to be advanced unto: and this was done *in the tenth month, which is the month Tebeth*; and answers to part of *December* and part of *January*; not the 12th month *Adar*, as the *Septuagint* version, and so *Josephus* [q], contrary to the original text: either that law had not obtained among the *Persians*, or the king thought himself not bound by it, which forbid marriage at any other time than the beginning of the vernal equinox [r]: *in the 7th year of his reign*; and the divorce of *Vashti* being in the third year of his reign; it was four years before *Esther* was taken by him; who, if *Xerxes*, it may be accounted for by his preparation for, and engagement in a war with *Greece*, which took him up all this time; and from whence he returned in the seventh year of his reign, at the beginning of it, and married *Esther* at the close of it, see ℣. 1. as may be suggested.

℣. 17. *And the king loved Esther above all the women*, &c.] The virgins he made his concubines, as next explained; though *Jarchi* interprets it of married women, for such he supposes were gathered and brought to him, as well as virgins: *and she obtained grace and favour in his sight more than all the virgins*; who had been purified, and in their turns brought to him: *so that he set the royal crown upon her head, and made her queen instead of Vashti*; declared her queen, and gave her all the ensigns of royalty: so it was usual with the eastern kings, to put a crown or diadem on the heads of their wives at the time of marriage, and declare them queens [s].

℣. 18. *Then the king made a great feast unto all his princes and servants*, even *Esther's feast*, &c.] A feast to all his nobles, courtiers, and ministers of state, on account of his marriage with *Esther*; which, according to the *Greek* version, was held seven days; but, according to *Josephus*, it lasted a whole month [t]: *and he made a release to the provinces*; of taxes and tribute due to him, as was the custom of the kings of *Persia* when they came to the throne, as *Herodotus* [u] relates; so *Smerdis* the magus that mounted the throne after *Cambyses*, pretending to be his brother, released them for three years to come [w]; and *Grotius* says, kings used to do it at their marriage, but gives no instance of it: *and gave gifts*; according to the latter *Targum*, to the provinces, all of them, that he might be sure that the people of *Esther* shared his favours, who were as yet unknown; but rather these gifts were given to his nobles, or it may be to *Esther*; so the former *Targum*, "he gave to her a gift and portion:" *according to the state of the king*; his royal ability and munificence, and suitable to his grandeur; and it was usual with the *Persian* kings to give to their wives whole cities for one thing or another, as for necklaces, hairlaces, shoes, &c. [x] *Socrates* [y] speaks of a whole country in *Persia* called the *Queen's girdle*, and another her *Headdress*.

℣. 19. *And when the virgins were gathered together the second time*, &c.] Some think this second collection is, that which was made when *Esther* was taken and brought to the keeper of the women, called the second, in reference to a former collection of them, made when *Vashti* was taken and made queen; but as there is no proof of any such collection then made, rather the case was this, such was the lust of the king, though he had a queen he loved, and a multitude of concubines, yet a second collection of virgins was made for his gratification: *then Mordecai sat in the king's gate*; or court, being an officer in it, promoted by the interest of *Esther*, though not as yet known to be a relation of her's; so θυρὼξ in *Xenophon* [z] is used of the court of the king of *Persia*, as the *Ottoman* or *Turkish* court is now called the *Port*.

℣. 20. *Esther had not shewed her kindred nor her people, as Mordecai had charged her*, &c.] As not before, so neither since she was made queen, see ℣. 10. though, according to the *Targums*, she was urged to it by the king himself: *for Esther did the commandment of Mordecai, like as when she was brought up with him*; which shewed great humility in her, notwithstanding her advancement, great respect to him, and a sense of gratitude for the kindness he had shown; and this charge to her was still continued by *Mordecai*, partly that she might not fall into contempt, and partly to prevent hatred and envy to the *Jewish* nation, through her promotion; but chiefly so it was ordered in providence, the proper time being not yet come.

℣. 21. *In those days, while Mordecai sat in the king's gate*, &c.] Being, as before observed, an officer at court: *two of the king's chamberlains, Bigthan and Teresh, of those that kept the door*; of the inner court, as *Aben Ezra*, of the doors of his bed-chamber; perhaps they were the chief of his body-guards, as the *Septuagint* version; in aftertimes, such officers were about the chambers of great personages as their guards [a]: these *were wroth, and sought to lay hand on the king Ahasuerus*; to poison him, as *Jarchi* and both the *Targums*; however, to take away his life by some means or another. *Gorionides* [b] says, their design was, while the king was asleep, to cut off his head, and carry it to the king of *Greece*; there being at that time great wars between the kingdom of *Greece*, and the kingdom of *Persia*, which exactly agrees with the times of *Xerxes*, and with this part of his reign, about the seventh year of it; what was

[q] Ut supra. [r] Strabo. Geograph. l. 1. p. 504. [s] Vid. Paschalium de Coronis, l. 10. c. 8. p. 689. [t] Ut supra [u] Erato, sive, l. 6. c. 59. [w] Thalia, sive, l. 3. c. 67. [x] Herodot. Euterpe, sive, l. 2. c. 98. Cicero in Verrem, l. 3. orat. 8. [y] In Plat. Alcibiad. [z] Cyropædia, l. 8. c. 2, 5, 11, 40. [a] Vid. Pignorium de Servis, p. 408, &c. & Popma de Servis, p. 33. & Alstorph. de Lectis vet. c. 12. [b] Hist. Heb. l. 2. c. 1. p. 72.

was the occaſion of this wrath is not ſaid, it is thought to be either the divorce of *Vaſhti*, whoſe creatures they were, or the marriage of *Eſther*, and particularly the promotion of *Mordecai*, fearing they ſhould be turned out of their places; ſo the former *Targum*.

℣. 22. *And the thing was known to Mordecai*, &c.] But by what means does not appear; the *Jewiſh* writers ſay [c], theſe two men were *Tarſians*, and ſpoke in the *Tarſian* language, which they thought *Mordecai* did not underſtand; but he being ſkilled in languages over-heard them, and underſtood what they ſaid; but, according to *Joſephus* [d], it was diſcovered to him by *Barnabazus*, a ſervant of one of the chamberlains; the latter *Targum* ſays, it was ſhewed unto him by the Holy Ghoſt: *who told it unto Eſther, and Eſther certified the king* thereof *in Mordecai's name*; whoſe name ſhe mentioned, partly as a voucher of the truth of what ſhe reported, and partly to ingratiate *Mordecai* to the king, that he might be ſtill yet more promoted in due time.

℣. 23. *And when inquiſition was made of the matter, it was found out*, &c.] That theſe two men had entered into a conſpiracy to take away the king's life; full proof and evidence were given of it: *therefore they were both hanged on a tree*; *Joſephus* [e] ſays, they were crucified; but hanging was frequent among the *Perſians*, as *Grotius* obſerves, and better agrees with the word here uſed: *and it* was *written in the book of the Chronicles before the king*; in a diary kept by the king's order, in which memorable events were ſet down, and might be done in the preſence of the king, as well as the book lay open before him to read at any time; and this is obſerved to agree with the manner of *Xerxes*, who is reported [f] to ſit on a throne of gold to behold a ſea-fight between the *Grecians* and *Perſians*, and had ſeveral ſcribes by him to take down whatever was done in the fight.

CHAP. III.

THIS chapter gives an account of the promotion of *Haman*, and of the mortification of him by *Mordecai*, who refuſed to bow to him, upon which he vowed revenge on him, and on all his people the *Jews*, ℣. 1—6. for which purpoſe, through a falſe repreſentation of them, he obtained letters of the king, and ſent to the deputies of all the provinces to deſtroy them all on a certain day fixed, ℣. 7—15.

℣. 1. *After theſe things*, &c.] After the marriage of *Eſther*, and the diſcovery of the conſpiracy to take away the king's life; five years after, as *Aben Ezra* obſerves, at leaſt more than four years, for ſo it appears from ℣. 7. *did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite*; whom both the *Targums* make to deſcend from *Amalek*, and to be of the ſtock or family of *Agag*, the common name of the kings of *Amalek*; and ſo *Joſephus* [g]; but this is not clear and certain; in the apocryphal *Eſther*, he is ſaid to be a *Macedonian*; and *Sulpitius* the hiſtorian ſays [h], he was a *Perſian*, which is not improbable; and *Agag* might be the name of a family or city in *Perſia*, of which he was; and *Aben Ezra* obſerves, that ſome ſay he is the ſame with *Memucan*, ſee ch. i. 14. *and advanced him, and ſet his ſeat above all the princes that* were *with him*; erected a throne for him higher than the reſt, either of his own princes and nobles, or ſuch as were his captives, ſee 2 *Kings* xxv. 28. It was the cuſtom of the kings of *Perſia*, which it is probable was derived from *Cyrus*, to advance thoſe to the higheſt ſeats they thought beſt deſerved it: ſays he to his nobles, let there be ſeats with you as with me, and let the beſt be honoured before others;— and again, let all the beſt of thoſe preſent be honoured with ſeats above others [i].

℣. 2. *And the king's ſervants that* were *in the king's gate*, &c.] Or court, all his courtiers: for it can't be thought they were all porters, or ſuch only, that *bowed and reverenced Haman*; gave him divine honours as to a deity; for ſuch were given to the kings of *Perſia* [k], and might be given to their favourites, and ſeems to be the caſe; for though *Haman* might not erect a ſtatue of himſelf, or have images painted on his clothes, as the *Targum* and *Aben Ezra*, for the *Perſians* did not allow of ſtatues and images [l]; yet he might make himſelf a god, as *Jarchi*, and require divine worſhip, with leave of the king, which he had, yea an order for it: *for the king had ſo commanded concerning him*; which ſhows that it was not mere civil honour and reſpect, for that in courſe would have been given him as the king's favourite and prime miniſter by all his ſervants, without an expreſs order for it; this therefore muſt be ſomething uncommon and extraordinary: *but Mordecai bowed not, nor did* him *reverence*; which is a farther proof that it was not mere civil honour that was required and given; for that the *Jews* did not refuſe to give, and that in the moſt humble and proſtrate manner, and was admitted by them, 1 *Sam.* xxi. 8. 2 *Sam.* xiv. 4 and xviii. 28. 1 *Kings* i. 16. nor can it be thought that *Mordecai* would refuſe to give it from pride and ſullenneſs, and thereby riſque the king's diſpleaſure, the loſs of his office, and the ruin of his nation; but it was ſuch kind of reverence to a man, and worſhip of him, which was contrary to his conſcience, and the law of his God.

℣. 3. *Then the king's ſervants which* were *in the king's gate*, &c.] Obſerving the behaviour of *Mordecai* towards *Haman* from time to time: *ſaid unto Mordecai, why tranſgreſſeſt thou the king's commandment?* of giving reverence to *Haman*, which they knew he could not be ignorant of.

℣. 4. *Now it came to paſs, when they ſpake daily unto him*, &c.] Putting him in mind of his duty to obey the king's command, ſuggeſting to him the danger he expoſed himſelf to, preſſing him to give the reaſons of his conduct: *and he hearkened not unto them*; regarded not what they ſaid, and continued diſobedient to the king's order, and diſreſpectful

[c] T. Bab. Megillah, fol. 13. 2. Targum priùs & Jarchi in loc. [d] Antiq. l. 11. c. 6. §. 4. [e] Ibid. [f] Plutarch. in Themiſtocle. [g] Ut ſupra, §. 5. [h] Hiſt. Sacr. l. 2. p. 78. [i] Xenophon, Cyropædia, l. 8. c. 41. [k] Vid. Salden. Otia Theolog. l. 3. Exercitat. 1. ſec. 4, 5. [l] Laert. Procem. ad vit. Philoſoph. p. 5, 6.

reſpectful to *Haman: that they told Haman to ſee whether Mordecai his matters would ſtand*; they informed *Haman* that *Mordecai* refuſed to give him reverence as the king had ordered; this they did to try whether ſuch a conduct would be ſuffered and bore with; and whether *Mordecai* would perſevere in it when taken notice of: *for he had told them that he* was *a Jew*; which was all the reaſon he gave why he would not reverence *Haman*; and a reaſon ſufficient; becauſe, by a fundamental law of his religion, he was not to worſhip mere man, but God only: and this confirms what has been before obſerved; for this would have been no reaſon for refuſing civil reſpect and honour, but was a ſtrong one for denying religious worſhip and reverence; and no wonder that the *Jews* ſhould refuſe it, when even the *Grecians*, though heathens, refuſed to give the *Perſian* kings the divine honours they required [m]; yea, the *Athenians* put *Timagoras* to death for proſtrating himſelf in ſuch a manner to *Darius* [n]; for the *Perſian* kings were, as *Ariſtotle* ſays [o], called Lord and God, and ſaid to hear and ſee all things.

℣. 5. *And when Haman ſaw that Mordecai bowed not, nor did him reverence*, &c.] For after the information given him, he obſerved and watched him, to ſee whether he bowed and did him reverence or no: *then was Haman full of wrath*; exceedingly diſpleaſed and angry; it was ſuch a mortification to him he could not bear.

℣. 6. *And he thought ſcorn to lay hands on Mordecai alone*, &c.] That would not be a ſufficient gratification of his revenge; he was too low and mean a perſon only to reak his vengeance on; nothing ſhort of his whole nation would ſatisfy him: *for they had ſhewed him the people of Mordecai*; that they were the *Jews*; for *Mordecai* had told the king's ſervants that talked with him on the ſubject, that he was a *Jew*, and gave that as a reaſon why he could not and would not reverence *Haman*: *wherefore Haman ſought to deſtroy all the Jews that* were *throughout the whole kingdom of Ahaſuerus*, even the people of *Mordecai*; and that not merely to be revenged on *Mordecai*, but becauſe he plainly ſaw, that both by his example, and upon the ſame principle with him, they would all to a man refuſe to give him reverence; and therefore he was reſolved to root them out of the whole empire, that he might not be mortified by them.

℣. 7. *In the firſt month, that* is *the month Niſan*, &c.] Which was the 1ſt month of the ſacred year of the *Jews*, by divine appointment, *Exod.* xii. 2. and xiii. 4. there called *Abib*, and anſwers to part of *February* and part of *March*; from hence it is clear this book was written by a *Jew*, and very probably by *Mordecai*: *in the 12th year of king Ahaſuerus*; four years and near two months after his marriage of *Eſther*, ch. ii. 16. *they caſt pur, that* is, *the lot, before Haman*; being a *Perſian* word, it is explained in *Hebrew* a lot, the word ſignifying *ſteel* in the *Perſian* language; *Reland* [p] conjectures that this was that ſort of lot called *Sideromantia*: who caſt this lot is not ſaid; whether *Haman* himſelf, or one of his ſervants; perhaps a diviner; the latter *Targum* calls him *Shimſhai* the ſcribe: *from day to day, and from month to month*, to *the 12th* month, *that* is *the month Adar*; which anſwers to part of *January* and part of *February*; ſo that the lot was caſt for every month and every day of the month throughout the year, to find out which was the moſt lucky month, and which the moſt lucky day in that month to deſtroy the *Jews* in; and none could be found till they came to the laſt month, and the 13th day of that month, ℣. 13. the providence of God ſo over-ruling the lot, that there might be time enough for the *Jews*, through the mediation of *Eſther* to the king, to prevent their deſtruction; ſo in other nations the heathens had their lucky and unlucky days [q].

℣. 8. *And Haman ſaid unto king Ahaſuerus*, &c.] Or *had ſaid* [r], as ſome chuſe to render it; nor indeed is it likely, that *Haman* ſhould caſt lots to know when would be a proper time to deſtroy the *Jews*, until he he had got leave of the king to do it: *There is a certain people ſcattered abroad, and diſperſed among the people in all the provinces of thy kingdom*; for though many of the *Jews* returned to their own land on the proclamation of *Cyrus*, yet others remained, being well ſettled as to worldly things, and not having that zeal for God and his worſhip as became them, and not caring to be at the trouble and expence of ſuch a journey, and eſpecially thoſe of the 10 tribes; now *Haman*, through contempt of them, mentions them not by name, only deſcribes them as a ſcattered inſignificant people: *and their laws* are *different from all people*; concerning their diet and obſervation of days, and other things; ſo *Empedocles*, an heathen, obſerves [s] of the *Jews*, that they were a ſeparate people from all others in thoſe things, for he ſays, "They ſeparated not only from the *Romans*, but even from all men; for having found out an unmixed way of living, they have nothing common with men, neither table nor libations, nor prayers, nor ſacrifices, but are more ſeparate from us than the *Suſians* or *Bactrians*, or the more remote *Indians*:" *neither keep they the king's laws*; and no doubt he had a ſpecial reſpect to the non-obſervance of the king's command to give him reverence; and in like manner the *Jews* are repreſented by heathen writers, as by *Tacitus* [t], *Juvenal* [u], and others: *therefore it is not for the king's profit to ſuffer them*: that is, to dwell in his dominions; he got nothing by them, and they might be prejudicial to his ſubjects, and poiſon them with their notions; and ſince they were not obedient to the laws of the kingdom, it was not fit and equitable that they ſhould be continued in it.

℣. 9. *If it pleaſe the king, let it be written, that they may be deſtroyed*, &c.] That is, a law made, ſigned and ſealed, for their deſtruction, and letters written and ſent every where, ordering it to be put in execution: *and I will pay* 10,000 *talents of ſilver to the hands of thoſe who have the charge of the buſineſs, to bring* it *into the king's treaſury*; this he propoſed to prevent any objection that might be made from the loſs of tribute paid by this people to the king; and this was a very large ſum for him to pay out of his own eſtate, it being near four millions of our money; it is computed by *Brerewood* [x] at 3,750,000 pounds; for as to what is ſuggeſted by ſome, that he intended to repay himſelf out of the ſpoil of the *Jews*, it may he obſerved, that according to the king's letter, they that were employed

[m] Herodot. Polymnia, ſive l. 7. c. 136. Juſtin. e Trogo. l. 6. c. 2. Ælian. Var. Hiſt. l. 1. 21. [n] Plutarch. in Artaxerxe, Valer. Maxim. l. 6. c. 3. [o] De mundo, c. 6. [p] Antiqu. Heb. par. 4. c. 12. § 1. [q] Vid. Macrob. Saturnal. l. 1. c. 16. Alex. ab Alex. Genial Dier. l. 4. c. 20. [r] ויאמר dixerat enim, Junius & Tremellius, Piſcator, Druſius, ſo Patrick. [s] Apud Philoſtrat. vit. Apollon. l. 5. c. 11. [t] Hiſt. l. 5. c. 4. [u] Romanas autem ſoliti, &c. Satyr. 14. ℣. 99. [x] De pret. & ponder. vet. num. c. 5.

ployed in deſtroying the *Jews* were to have the ſpoil for a prey or booty to themſelves, ℣. 13. Now this ſum of money he propoſed not to put into the hands of them that ſhould ſlay the *Jews*, but into the hands of the king's receivers of the dues, that they might lay it up in the king's treaſury or exchequer.

℣. 10. *And the king took his ring from his hand, and gave it unto Haman, the ſon of Hammedatha the Agagite, the Jews enemy.*] As a token of his affection for him, and a mark of honour to him; with the *Perſians*[w] for a king to give a ring to any one, was a token and bond of the greateſt love and friendſhip imaginable; and it may be this was given to *Haman*, to ſeal with it the letters that were or ſhould be written, giving order for the deſtruction of the *Jews*. It ſeems as if as yet *Eſther* had not acquainted the king who her kindred and people were; or it can hardly be thought he would have ſo eaſily come into ſuch a ſcheme, or ſo highly favoured an enemy of her people.

℣. 11. *And the king ſaid unto Haman, the ſilver is given unto thee,* &c.] The 10,000 talents of ſilver *Haman* propoſed to pay into the treaſury, were returned to him, or the king out of his great munificence refuſed to take them: *the people alſo, to do with them as ſeemeth good unto thee*; that is, the people of the *Jews*; he gave him full power to do with them as he thought fit, and who breathing revenge upon them, would not ſpare them.

℣. 12. *Then were the king's ſcribes called, on the 13th day of the 1ſt month,* &c.] The month *Niſan*, ℣. 9. after *Haman* had leave and power from the king to deſtroy the *Jews*, and his ring given him in token of it; the king's ſcribes or ſecretaries of ſtate were called together on that day, to write the letters for that purpoſe: *and there was written according to all that Haman had commanded*; whatever he would have done; he had an unlimited power to do what he pleaſed, and he made uſe of it, and directed the ſcribes what they ſhould write: *unto the king's lieutenants, and to the governors that* were *over every province*; the deputy-governors of the 127 provinces, ch. i. 1. *and to the rulers of every people, of every province*; it ſeems there were different people in every province, which had their rulers; and theſe were ſent to: *according to the writing thereof, and to every people after their language*; and letters were written in the language and character of the language each people ſpoke, that they might be underſtood by them: *in the name of king Ahaſuerus was it written, and ſealed with the king's ring.* All this *Haman* took care to have done ſo early as the 13th of *Niſan*, though the execution was not to be until the 13th of *Adar*, eleven months after; partly that there might be time enough to ſend the letters every where, even to the moſt diſtant parts; and chiefly, leaſt *Ahaſuerus* ſhould change his mind, and be prevailed upon to revoke his grant; and it may be, either to keep the *Jews* in continual dread, or cauſe them to flee.

℣. 13. *And the letters were ſent by poſt into all the king's provinces,* &c.] Or by the runners[x]; by which it ſeems as if theſe letters were carried by running footmen, men ſwift of foot; or rather they were running horſes, on which men rode poſt with letters, and which the *Perſians* called *Angari*; a ſcheme invented by *Cyrus*, for the quick diſpatch of letters from place to place, by fixing horſes and men to ride them at a proper diſtance, to receive letters one from another, and who rode night and day[y], as our poſt-boys do now; and nothing could be ſwifter, or done with greater ſpeed; neither ſnow, nor rain, nor heat, nor night, could ſtop their courſe, we are told[z]: the purport of theſe letters was, *to deſtroy, to kill, and to cauſe to periſh, all Jews, both young and old, little children and women, in one day*, even *upon the 13th* day *of the 12th month, which* is *the month Adar*; ſee ℣. 7. The orders were to deſtroy, by any means whatſoever, all the *Jews*, of every age and ſex, all in one day, in all the provinces which are here named, that they might be cut off with one blow: *and* to take *the ſpoil of them for a prey*; to be their own booty; which was propoſed to engage them in this barbarous work, to encourage them in it to uſe the greater ſeverity and diſpatch.

℣. 14. *The copy of the writing, for a commandment to be given in every province, was publiſhed unto all people,* &c.] Not only letters were ſent to the governors, but a copy, or the ſum of the contents of them, was publiſhed by heralds, or ſtuck up as with us, in various places, that it might be publickly known by the common people every where: *that they ſhould be ready againſt that day*; and fall upon the people of the *Jews*, and ſlay them, and ſeize on their goods as a prey.

℣. 15. *The poſt went out, being haſtened by the king's command,* &c.] Both to ſet out and make as much diſpatch as poſſible: *and the decree was given in Shuſhan the palace*, by the king, and with the advice of his courtiers: *and the king and Haman ſat down to drink*; at a banquet which perhaps *Haman* had prepared, in gratitude to the king for what he had granted him, both being highly delighted with what had been done: *but the city Shuſhan was perplexed*; the court was agreed, but the city was divided, as the former *Targum* ſays, with the joy of ſtrange nations, and the weeping of the people of *Iſrael*, there being many *Jews* in the city; with whom no doubt there were many in connection, through affinity or friendſhip, or commerce, that were concerned for them; or however, were ſhocked at ſuch a barbarous ſcheme; and which they knew not where it would end, and how far they themſelves might be involved in it, when once a mob had ſuch a power granted to them.

CHAP. IV.

THIS chapter relates the mourning of *Mordecai*, and of the *Jews* in every province, on account of the edict to deſtroy them, ℣. 1—3. The information *Eſther* had of it, and what paſſed between her and *Mordecai*, through *Hatach*, a chamberlain, by whom he put her upon making a requeſt to the king in their favour, ℣. 4—8. to which ſhe at firſt objected, becauſe of a law in *Perſia* which forbids any to come to the king unleſs called, ℣. 9—12. but being preſſed to it by *Mordecai*, ſhe agreed, and ordered a general faſt among the *Jews*, ℣. 13—17.

℣. 1.

[w] Alex. ab Alex. Genial. Dier. l. 1. c. 26. & l. 2. c. 19. Tigurine verſion, Druſius, V. L. Junius & Tremellius, Piſcator. Urania, ſive, l. 8. c. 98.

[x] בירה ציים in manu curſorum, Montanus; ſo the

[y] Xenophon. Cyropædia, l. 8. c. 43. [z] Herodot.

℣. 1. *When Mordecai perceived all that was done*, &c.] By the king, at the inſtigation of *Haman*, againſt the *Jews*; which he came to the knowledge of, either by ſome of the courtiers or by common fame, or on the ſight of the edicts which were publiſhed in *Shuſhan*; though the *Jews* think it was made known to him in a ſupernatural way, either by *Elijah*, as the former *Targum*[x], or by the Holy Ghoſt, as the latter: *Mordecai rent his cloaths*, both behind and before, according to the ſame *Targum*; and this was a cuſtom uſed in mourning, not only with the *Jews*, but with the *Perſians* alſo, as *Herodotus*[y] relates: *and put on ſackcloth with aſhes*; upon his head, as the former *Targum*; which was uſual in mourning, even both; Job. ii. 8. 12. Dan. ix. 3. *and went out into the midſt of the city*; not *Elam* the province, as *Aben Ezra*, but the city *Shuſhan*: *and cried with a loud and bitter cry*; that all the *Jews* in the city might be alarmed by it, and enquire the reaſon of it, and be affected with it; and a clamorous mournful noiſe was uſed among the *Perſians*, as well as others, on ſad occaſions.[z]

℣. 2. *And came even before the king's gate*, &c.] Or court, that *Eſther* might if poſſible be made acquainted with this dreadful calamity coming upon her people: *for none* might *enter into the king's gate clothed with ſackcloth*; or appear in ſuch a dreſs at court, where nothing was admitted to damp the pleaſures of it.

℣. 3. *And in every province whitherſoever the king's commandment and his decree came*, &c.] For deſtroying the *Jews* on ſuch a day, in every place where they were to be found: there was *great mourning among the Jews, and weeping, and wailing*; which continued all day: *and many lay in ſackcloth and aſhes*; all night; made uſe of no other bed to lie on, nor clothes to cover them with.

℣. 4. *So Eſther's maids and her chamberlains came and told* it *her*, &c.] Her maids of honour and eunuchs that attended her, which they might tell her merely as a piece of news, there being ſomething ſhocking in it to tender minds; or perhaps nothing more than that *Mordecai* was in ſackcloth; and they might have obſerved by ſome incidents or another, that there was ſome connection between *Mordecai* and *Eſther*, and that ſhe had a peculiar reſpect for him: *then was the queen exceedingly grieved*; even tho' ſhe might not know the whole of the matter; but perceiving whatever it was it greatly affected *Mordecai*, with whom ſhe ſympathized: *and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him*; that ſo he might appear at court, and ſhe get better intelligence of the cauſe of all this: *but he received* it *not*; refuſing to be comforted, or appear chearful under ſuch melancholy circumſtances.

℣. 5. *Then called Eſther for Hatach*, one *of the king's chamberlains, whom he had appointed to attend upon her*, &c.] Which, according to the *Targum*, was *Daniel*[a]; but it is not likely that *Daniel* ſhould have lived to this time; however, this officer was not only entruſted with the care of the queen by the king, but ſhe had alſo an high opinion of him, and therefore employed him in this affair: *and gave a commandment to Mordecai, to know what it was, and why it* was; what was the reaſon of his appearing in ſackcloth, and why he did not receive the cloaths ſhe ſent him.

℣. 6. *So Hatach went forth to Mordecai, unto the ſtreet of the city*, &c.] Where he was, in a public manner, expreſſing his grief and ſorrow: *which* was *before the king's gate*; that led to the royal palace.

℣. 7. *And Mordecai told him of all that had happened unto him*, &c.] How that, for refuſing to reverence *Haman*, he was incenſed againſt him, and againſt all the *Jews* for his ſake; and had vowed revenge on them, and had formed a ſcheme for the ruin of them: *and of the ſum of money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them*; the 10,000 talents of ſilver he propoſed to pay into the king's exchequer in lieu of the *Jews* tribute; which *Mordecai* obſerves, to ſhew how bent he was upon the deſtruction of the *Jews*, and cared not what it coſt him to gain his point; and perhaps *Mordecai* as yet might not know that the king had remitted it.

℣. 8. *Alſo he gave him the copy of the writing of the decree that was given at Shuſhan to deſtroy them*, &c.] Which had now been publiſhed in the city; by which means *Mordecai* had had a ſight of it, and had tranſcribed it; ſee ch. iii. 14. *to ſhew* it *unto Eſther, and to declare* it *unto her*; what *Haman* intended againſt the people of the *Jews*; as the *Targum* adds: *and to charge her*; in his name; whoſe charges ſhe had always regarded, both before and ſince ſhe was queen; or in the name of God: *that ſhe ſhould go in unto the king to make ſupplication unto him, and to make requeſt before him for her people*; ſignifying there was a neceſſity of doing it ſpeedily, and of urging her requeſt with great earneſtneſs and importunity, ſince it was not the life of a ſingle perſon, but the lives of a body of people, and her own, that lay at ſtake.

℣. 9. *And Hatach came and told Eſther the words of Mordecai.*] Both the caſe of the *Jews*, and the cauſe of it, and what he would have her do at this critical juncture.

℣. 10. *Again Eſther ſpake unto Hatach*, &c.] For there was no other way of correſponding and converſing, but by an eunuch; the wives of kings being altogether under their watch and care: *and gave him commandment unto Mordecai*; to go unto him, and what he ſhould ſay to him from her, which is as follows:

℣. 11. *All the king's ſervants and the people of the king's provinces do know*, &c.] Not only the princes and courtiers, but all the king's ſubjects, the meaneſt of them; there is ſcarce a perſon throughout the whole empire, to whom the following law is not known; this is ſaid, to ſhew how notorious it was: *that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called*, there is *one law of his to put* him *to death*; according to the former *Targum*, *Haman* got this law to be made now, to prevent any application to the king about this affair; but then it would not have been ſo univerſally known as before declared; and it appears that there was ſuch a law among the *Medes*, made by *Dejoces*, that none ſhould go into the king's preſence, but all ſhould be done by meſſengers[b]; and this was altered among the *Perſians*, for the ſeven princes that ſlew *Smerdis* made an agreement, that whoever of them was choſen king, the reſt ſhould have the liberty of going unto him when they pleaſed, without a meſſenger to introduce them[c]; it ſeems by this account it was death to go into the inner parlour, where the king uſually was, without leave, or being called; this was made both for the king's ſafety, and for awe and reverence

[x] So Midraſh Eſther, fol. 94. 1. [y] Thalia, ſive, l. 3. c. ——. [z] Calliope ſive, l. 9. c. 24.
[a] So Midraſh Eſther, fol. 94. 3. & Jarchi in Dan. 4. 5. [b] Herodot. Clio, ſive, l. 1. c. 99. [c] Ib. Thalia, ſive Urania, ſive, l. 8. c. 99.
l. 3. c. 84.

reverence of his majesty, and to prevent any insinuations into him by ill designing persons: *except such to whom the king shall hold out the golden sceptre, that he may live*; which, whether he would or no, was very precarious; so that a person ran a great risque to go in uncalled: *but I have not been called to go in unto the king these thirty days*; which looked as if the king had not that fond affection for her he formerly had; and therefore there was greater danger in going in to him uncalled, and the less hope of success.

℣. 12. *And they told to Mordecai Esther's words.*] The messengers she sent to him.

℣. 13. *Then Mordecai commanded to answer Esther*, &c.] Gave in charge to the messengers what they should say to *Esther* from him, by way of reply: *Think not with thyself that thou shalt escape in the king's house, more than all the Jews*; signifying that her being queen, and in the king's palace, would be no protection to her; and she would be no safer there than the *Jews* elsewhere, since they had no greater enemies any where than in the king's court; and it was or would be known of what nation she was, and therefore must not expect to escape the fury of the enemy.

℣. 14. *For if thou altogether holdest thy peace at this time*, &c.] And will not speak to the king in favour of the *Jews*, because of the danger she would be exposed to in doing it: *then shall there enlargement and deliverance arise to the Jews from another place*; *Mordecai* seemed confident of it, that by some means or another the *Jews* would be delivered; if not through the intercession of *Esther*, yet from some other quarter, or by some other hand: *but thou and thy father's house shall be destroyed*; for such neglect of the people of God when in distress, want of pity to them, and not exerting herself as she might in their behalf; so that seeing she and her family must perish, it was better to perish in a good cause than in a bad one: *and who knoweth whether thou art come to the kingdom for such a time as this?* he intimates that he believed that the providence of God had raised her to that dignity, that she might be an instrument of saving his people in the time of their distress; and this he said to encourage her to make the experiment.

℣. 15. *Then Esther bade them return Mordecai* this answer,] which follows, and was sent by the messengers she sent the above to him.

℣. 16. *Go, gather together all the Jews that are present in Shushan*, &c.] To acquaint them with what follows; but not to continue in a body together, which might cause suspicion of an ill design in them; according to the latter *Targum*, 12,000 chosen priests were found in it; but that must be an exaggeration of their number; it can hardly be thought there were so many *Jews* in all there: *and fast ye for me*; that is, pray for her, that she might have courage to go in to the king, and meet with success; for prayer was the principal thing, fasting only an accessary to it, and as fitting for it, and expressive of affliction and humiliation of soul: *and neither eat nor drink three days, night nor day*; it was to be a continued fast unto the third day; as *Aben-ezra* interprets it, they were not to eat at evening, but fast two whole days, and two whole nights, until the third day came, on which *Esther* went in to the king, ch. v. 1. *I also and my maidens will fast likewise*; in the same manner, and as long; these maids of honour were either proselytes, perhaps of her making, or *Jewish* ladies, she being allowed by the king to choose whom she pleased: *and so will I go in unto the king, which is not according to the law*; or *afterwards*, or *and then*[d], when they, and she and her maids, had fasted and prayed so long, then she was determined in the strength of the Lord to go into the king's presence with her petition, though it was contrary to law: *and if I perish, I perish*; signifying, that she readily and cheerfully risqued her life for the good of her people; and if such was the pleasure of God, that she should lose it, she was content, and acquiesced in his will, leaving herself entirely in his hands, to dispose of her as he thought fit.

℣. 17. *So Mordecai went his way*, &c.] About the business he was directed to; the word used having sometimes the signification of passing over or transgressing, *Jarchi* interprets it of *Mordecai*'s transgressing the command, by fasting on a festival; the letter being written on the 13th of *Nisan*, ch. iii. 12. the next day was the passover, on which he supposes the fast began; and the three days were, the 14th, 15, and 16th of the month, and belonged to the feast of the passover and of unleavened bread; so the *Targum*: *and did according to all that Esther had commanded him*; got the *Jews* together, and kept a fast three days; according to the *Midrash*[e], they were the 13th, 14th, and 15th of *Nisan*.

CHAP. V.

THIS chapter gives an account of *Esther*'s going in to the king, and of his holding out the golden sceptre to her, on which she invited him and *Haman* to a banquet of wine that day, and to another the next day, ℣. 1.—8. which highly delighted *Haman*; and he went to his house and family with great joy, and yet chagrined at *Mordecai*'s not bowing to him; wherefore, at the advice of his wife and friends, he erected a gallows to hang him upon, proposing to get a grant for it from the king the next day; ℣. 9—14.

℣. 1. *Now it came to pass on the third day*, &c.] Of the fast; though the former *Targum* paraphrases it the third day of the passover, the 16th of *Nisan*, see the note on ch. iv. 17. though it is probable this was nearer the time fixed for the destruction of the *Jews*, see ch. viii. 9. yet the *Jews* have fixed the fast of *Esther* on that very day, the 13th of *Adar*[f]: *that Esther put on* her *royal* apparel; in order to go in to the king, and appear before him; which to do in a mournful habit, such as she had on when fasting, was not proper; for then she put off her crown royal, as is intimated in the additions to the book of *Esther*, ch. xix. 11. and as was usual for princes to do in times of mourning[g]; but now she

[d] ובכן & postea, Noldius, p. 198. No. 899. so the Targum, ℈ τοτε, Sept. & tunc V. L. Pagninus, Montanus; tum, Tigurine Version. [e] Midrash Esther, fol. 94. 4. [f] Vid. Reland. Antiqu. Heb. par. 4. c. 13. §. 5. [g] Vid. Paschalium de coronis, l. 10. c. 11. p. 699.

ſhe put it on, as both *Ben Gorion*[h] and the latter *Targum* affirm: *and ſtood in the inner court of the king's houſe, over againſt the king's houſe*; into which none might go but ſuch as were called; yet *Eſther* being queen, the keepers of the door could not forbid her, as *Aben Ezra* obſerves: *and the king ſat upon his royal throne, in the royal houſe, over againſt the gate of the houſe*; ſo that he could ſee whoever came in at it, into the inner court.

℣. 2. *And it was ſo when the king ſaw Eſther the queen ſtanding in the court*, that *ſhe obtained favour in his ſight*, &c.] Which no doubt was of God, who has the hearts of kings in his hand, and turns them as he pleaſes; the king had not called her for thirty days paſt, or more, which ſhewed coolneſs of affection to her, and now ſhe tranſgreſſed a law by coming uncalled for, which might have provoked his wrath; and for a leſſer matter than this was *Vaſhti* divorced; but yet his mind was inclined to her, and ſhe appeared very amiable and pleaſing to him: *and the king held out to Eſther the golden ſceptre that* was *in his hand*; as a token of his well pleaſedneſs in her, and acceptance of her; and that no harm ſhould come to her for tranſgreſſing the law: *So Eſther drew near, and touched the top of the ſceptre*; as acknowledging his kindneſs, and her thankfulneſs for it, as well as ſubjection and obedience to him.

℣. 3. *Then ſaid the king unto her, What wilt thou, queen Eſther?* &c.] He ſuppoſed ſhe had ſome buſineſs with him, ſome ſuit to make to him, by her coming in in this manner: *and what* is *thy requeſt?* ſignifying he was ready to grant it, be it what it would: *it ſhall be even given thee to the half of the kingdom*; as it was uſual with the *Perſian* kings to give their wives cities for certain purpoſes, ſee the note on ch. ii. 18. here *Ahaſuerus*, out of his great affection to *Eſther*, offers half of his dominions, his 127 provinces; meaning that he would grant her any thing, and every thing that was reaſonable, and even magnificent; it is an hyperbolical and courtly way of ſpeaking, and which has been uſed in after times, and in other countries; ſee *Mark*, vi. 23.

℣. 4. *And Eſther anſwered, If* it ſeem *good unto the king*, &c.] She humbly ſubmits it to his pleaſure, ſuggeſting it would be exceeding grateful to her, could it be granted: *let the king and Haman come this day unto the banquet that I have prepared for him*; for the king; and ſuppoſing it would be acceptable to him, and the rather engage him to come to it, ſhe invited his favourite; and chiefly, that ſhe might have an opportunity of accuſing him before the king to his face, and when alone.

℣. 5. *Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid*, &c.] That is, he ordered ſome of his ſervants to make haſte and acquaint *Haman* with the queen's invitation, and to preſs him to make haſte to comply with it: *ſo the king and Haman came to the banquet that Eſther had prepared*; which was wiſely done, to prepare for what ſhe had to ſay to the king, when chearful with wine, and when ſhe had her adverſary with him alone.

℣. 6. *And the king ſaid unto Eſther at the banquet of wine*, &c.] For ſuch it ſeems the banquet was ſhe prepared; it was not properly a meal, neither dinner nor ſupper, but a drinking-bout; or however, it was at that part of the banquet in which wine was drank, that the king accoſted *Eſther*, when he began to be chearful with it. The *Perſians* at their meals had two courſes; the firſt conſiſted of meats, &c. at which they drank water, the other of fruits, when they drank wine; *Ælianus*[i] ſays, the *Perſians*, after they are filled with food, indulge themſelves in drinking wine: *What* is *thy petition? and it ſhall be granted thee: and what is thy requeſt? even to the half of the kingdom it ſhall be performed*; by which it appears he retained the ſame affection for *Eſther*, and the ſame diſpoſition to ſhew her kindneſs. See ℣. 3.

℣. 7. *Then anſwered Eſther and ſaid, My petition and my requeſt* is;] What ſhe ſhould for the preſent make; the principal one ſhe had to aſk, for wiſe reaſons, ſhe ſtill deferred.

℣. 8 *If I have found favour in the ſight of the king*, &c.] Or, ſeeing ſhe had; for it was a clear caſe ſhe had, both by his holding out the golden ſceptre to her, and by accepting her invitation to her banquet: *and if it pleaſe the king to grant my petition, and to perform my requeſt*; as he had been ſo gracious as to promiſe in ſuch a large and liberal manner as before expreſſed: *let the king and Haman come to the banquet that I ſhall prepare for them*; the *Targum* ſays, in the evening; but from ℣. 12. it appears to be on the morrow; and which agrees with what follows: *and I will do to-morrow as the king hath ſaid*; make her petition and requeſt to him; which ſhe had deferred, partly in hope of ſtill increaſing his affection to her, and partly to prepare him to expect ſomething of moment and importance to be aſked of him. *Jarchi* reſtrains this to what he ſuppoſes the king had often importuned her to tell, namely, who were her people and her kindred.

℣. 9. *Then went Haman forth that day, joyful, and with a glad heart*, &c.] From court to his own houſe: *but when Haman ſaw Mordecai in the king's gate, that he ſtood not up, nor moved for him*; did not ſhew him the leaſt degree even of civil reſpect; which he refuſed to do, partly leſt it ſhould be interpreted an adoration of him, and partly becauſe it was well known to him he had formed a ſcheme for the deſtruction of him and all his people; and the rather he refuſed it to him, as *Eſther* was about to make interceſſion with the king to revoke his decree, of the ſucceſs of which he had no doubt; and therefore had nothing to fear from him, but treated him with the utmoſt contempt, as he deſerved: *he was full of wrath againſt Mordecai*; it was a ſad mortification to him, and a great allay of that joy and elation of mind on account of the favour he was in; not with the king only, but the queen alſo, as he imagined.

℣. 10. *Neverthelеſs Haman reſtrained himſelf*, &c.] From ſhewing any outward reſentment to *Mordecai*, from laying hands upon him or taking revenge on him, as being too much below him to avenge himſelf on a ſingle perſon, when the whole body of the people *Mordecai* belonged to would ſhortly feel the power of his hand for ſuch inſolent treatment of him: *and when he came home, he ſent and called for his friends, and Zereſh his wife*; who, the *Targum* ſays, was the daughter of *Tatnai*, the governor on the other ſide the river, *Ezra*, v. 3.

℣. 11. *And Haman told them of the glory of his riches*, &c.] Of the multitude of them; which he did partly in a way of oſtentation, and partly, if he could, to make his mind eaſy under the mortification he received from *Mordecai*; and it may be, chiefly

[h] Hiſt. Heb. Jud. l. 2. c. 4.

[i] Var. Hiſt. l. 12. c. 1.

chiefly to aggravate his rudeneſs and ill behaviour towards him, a man of ſo much wealth: *and the multitude of his children*; he had ten, as we learn from ch. ix. 10. but the former *Targum* enlarges them beyond credit, to the number of 208, beſides his ten ſons, and *Shimſhai* the ſcribe; ſuch were had in great eſteem with the *Perſians* who had many children; to ſuch the king uſed to ſend gifts annually[k]: *and all* the things *wherein the king had promoted him*; the high offices of honour and truſt he had put him into: *and how he had advanced him above the princes and ſervants of the king.* See ch. iii. 1.

℣. 12. *Haman ſaid moreover*, &c.] To all which he added, and what ſeemed to delight him moſt of all, or however was a new additional honour done him: *Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf*; which he judged was doing him ſingular honour; and, by the joint affection of the king and queen to him, he thought himſelf eſtabliſhed in his dignity and grandeur: *and to morrow am I invited unto her alſo with the king*; had been invited, not by a meſſenger, but by the queen herſelf, which was a double honour.

℣. 13. *Yet all this availeth me nothing*, &c.] Is not equal or ſufficient for me; it gives me no ſatisfaction and contentment: *ſo long as I ſee Mordecai the Jew ſitting at the king's gate*; not riſing up to bow unto him; this ſingle circumſtance ſpoiled all his joy and pleaſure.

℣. 14. *Then ſaid Zereſh his wife, and all his friends unto him*, &c.] His wife very probably firſt moved it, and all his friends preſent approved of it and united in it: *Let a gallows be made of 50 cubits high*; that the perſon hanged thereon might be ſeen at a diſtance, and ſo be a greater reproach to him, and a terror to others, to take care they were not guilty of the ſame offence: *Cartalo* was ordered by his father to be fixed to the higheſt croſs in the ſight of the city[l]; and it was uſual for croſſes to be erected very high[m], both for that purpoſe, and for greater infamy and diſgrace[n]: *and to-morrow ſpeak thou unto the king that Mordecai may be hanged thereon*; get a grant from him for it; of which they made no doubt, ſince *Haman* had ſuch an intereſt in him, and had already obtained an order to deſtroy all *Jews* in his dominions: *then go thou in merrily with the king unto the banquet*; eaſed of the burden of his mind, and honoured to be a gueſt with the royal pair: *and the thing pleaſed Haman, and he cauſed the gallows to be made*; but it was for himſelf, as it proved in the iſſue. See ch. vii. 10.

CHAP. VI.

AHASUERUS not being able to ſleep in the night, ordered the book of records to be brought and read to him, where a fact of *Mordecai*'s was regiſtred, and upon enquiry, it appeared that nothing had been done to him for it, ℣. 1, 2, 3. and *Haman* being in the outward court, was ordered in, with whom the king conſulted what ſhould be done to the man the king delighted to honour; to which *Haman* gave anſwer, and was bid to do as he ſaid, ℣. 4—10. which he did, but went home after it confounded and ſorrowful, and told his mournful caſe to his wife and friends, who plainly foreſaw his downfal, ℣. 11—14.

℣. 1. *On that night could not the king ſleep*, &c.] The night after he had been at *Eſther*'s banquet, which it might be thought would rather have cauſed ſleep; and therefore *Jarchi* calls it a miracle; and no doubt it was owing to the over-ruling providence of God, and not to anxious thoughts about his neglect of *Eſther* ſo long, nor what ſhould be her requeſt to him, nor jealouſy of any amorous intrigue with *Haman*, nor of any conſpiracy of theirs againſt his life: *and he commanded to bring the book of records of the chronicles*; the diaries or journal, in which memorable facts were recorded; this he did to divert himſelf, and paſs away time; though here alſo the providence of God was ſpecially concerned; for otherwiſe he might have ſent for any of his wives and concubines, or ſinging men and women, to have diverted him: *and they were read before the king*; until the morning, until it was time to riſe, as appears by what follows.

℣. 2. *And it was found written*, &c.] Upon reading, and in which there was alſo a peculiar hand of providence, directing to the reading of that part of them, in which the affair of *Mordecai* was regiſtered; and if what the latter *Targum* ſays is true, it was the more remarkable, that when *Shimſhai* the ſcribe, who was ordered to bring the book and read, and who, according to the former *Targum*, was *Haman*'s ſon, ſeeing what was recorded of *Mordecai*, turned over the leaves of the book, being unwilling to read it; but the leaves rolled back again, and he was obliged to read it: *that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus*; ſee ch. ii. 21. and it was uſual in ſuch diaries to record the names of perſons, who, by any actions, had deſerved well of the king, that they might be rewarded as there was an opportunity for it; and ſuch, in the *Perſian* language, were called *Oroſangæ*, as *Herodotus* relates [o].

℣. 3. *And the king ſaid, What honour and dignity hath been done to Mordecai for this?* &c.] He judged it an action worthy of regard, and what ought to be rewarded, as it was the ſaving of his life; but had forgot whether any royal favour had been ſhewn to the perſon for it: *then ſaid the king's ſervants that miniſtred unto him*; the lords of his bed-chamber then in waiting: *there is nothing done for him*; not on that account, nothing more than what he had; he had an office at court before, but was not advanced to any thing higher on this account.

℣. 4. *And the king ſaid, Who* is *in the court*, &c.] Being in haſte to confer ſome honour on *Mordecai* for what he had done: *now Haman was come into the outward court of the king's houſe*; tho' it was early in the morning, being eager to get to the ſpeech of the king before he was engaged in any buſineſs, to obtain a grant from him: *to hang Mordecai on the gallows that he had prepared for him*; of which he made no doubt of having, and therefore had prepared for it.

℣. 5. *And the king's ſervants ſaid unto him, Behold,*

[k] Herodot. Clio, ſive, l. 1. c. 136. Strabo. Geograph. l. 15. p. 504. [l] Juſtin. e Trogo, l. 18. c. 7. Vid. l. 22. c. 7.
[m] Vid. Lipſium de cruce, l. 3. c. 13. [n] Suetonius in Galba, c. 9. [o] Urania, ſive, l. 8. c. 85.

hold, Haman ſtandeth in the court, &c.] In the outward court; for into the inward court none might enter without being called, for which he was waiting: *and the king ſaid, Let him come in*; into his bed-chamber; and it was of God, no doubt, that *Haman* ſhould be on the ſpot at this very time, when the king was in the humour to do honour to *Mordecai*, and by him.

℣. 6. *So Haman came in*, &c.] But was prevented ſpeaking to the king about the buſineſs he came upon by the following ſpeech of the king: *What ſhall be done unto the man whom the king delighteth to honour?* he mentions not the name of any man, that he might the more freely, and unbiaſſedly, and diſintereſtedly give his advice; nor might the king know of any reſentment of *Haman* to *Mordecai*: (*Now Haman thought in his heart, To whom would the king delight to do honour more than to myſelf?*) who had been advanced above all the princes and nobles of the realm, and was now in ſuch high honour both with the king and queen, with whom he was to be at a banquet that day; and he might conclude, that by putting this queſtion to him, he could have in view none but himſelf: *Aben Ezra* obſerves, that ſome from hence gather, that this book was written by the ſpirit of prophecy, becauſe none could know the thoughts of the heart but God; but though he believes it to be written by the Holy Ghoſt, yet, as he obſerves, *Haman* might diſcloſe this thought of his heart to his friends afterwards.

℣. 7. *And Haman anſwered the king*, &c.] At once, being very prompt to ſuggeſt the honours he hoped to have done to himſelf: *for the man whom the king delighteth to honour*; let the following things be done.

℣. 8. *Let the royal apparel be brought which the king* uſeth *to wear*, &c.] Not a whole ſuit of clothes, but a ſingle garment; the purple robe, as both the *Targums*, ſuch as kings wore; that which *Cyrus* appeared in public in was half purple, and half white, and no other perſon beſides might wear ſuch an one [p]; it was a capital crime with the *Perſians* to wear any of the king's apparel; *Trebazus*, an intimate of *Artaxerxes*, having begged an old gown of him, it was granted, on condition that he would not wear it, it being contrary to the laws of *Perſia*; but he, regardleſs of the order, appeared in it at court; which affront to the king was ſo reſented by the *Perſians*, that they were for puniſhing him rigorouſly, according to the law, had not *Artaxerxes* declared, that he had ordered him to appear in that dreſs as his fool [q]; hence *Artabanus*, though uncle to *Xerxes*, was very unwilling to obey his orders, to put on his royal robes, ſit on his throne, and ſleep on his bed [r]; ſo that this was a daring propoſal in *Haman*, which he would never have ventured to have made, had it not been for the great confidence he had in the king's favour: *and the horſe that the king rideth upon*; the kings of *Perſia*, as *Herodotus* [s] relates, had horſes peculiar to them, and thoſe were *Niſæan* horſes, which were brought from *Armenia*, as *Strabo* ſays [t], and were remarkable for their beauty [u]; and if the ſame law obtained in *Perſia* as did in *Judea*, no man might ride on the king's horſe any more than ſit on his throne, or hold his ſceptre [w]; and perhaps this horſe here was not propoſed for the perſon to ride on, but to be led in ſtate before him; and though it is afterwards ſaid that *Mordecai* rode on horſeback, yet it might not be on the king's horſe, which might be only led; and what follows ſeems to confirm it: *and the crown royal which is ſet upon his head*; or, *let it be ſet*, &c. not on the head of the man, but on the head of the horſe; and ſo *Aben Ezra*; and which ſenſe is countenanced by the *Targum*, and by the *Syriac* verſion, and is approved of by *Vatablus* and *De Dieu*; and which the order of the words require, the horſe being the immediate antecedent; and no mention is made of the crown afterwards, as ſet on the head of *Mordecai*; nor would *Haman* have dared to adviſe to that, nor could it be granted; but this was what was wont to be done, to put the crown royal on the head of a horſe led in ſtate; and this we are aſſured was a cuſtom in *Perſia* [x], as it is with the *Ethiopians* to this day [y]; and ſo with the *Romans*, horſes drawing triumphal chariots were crowned [z]; which *Tertullian* calls [a] public horſes with their crowns.

℣. 9. *And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes*, &c.] The one, *that they may array the man* withal *whom the king delighteth to honour*; and the other to be led in ſtate before him: *and bring him on horſeback through the ſtreet of the city*; on another horſe, that all might ſee what honour was done him: *and proclaim before him*; as before *Joſeph*, when advanced next to *Pharaoh*, *Gen.* xli. 43. this was not to be done by an herald, but by a nobleman, to whom the apparel and horſe were to be delivered, and was done by *Haman*, ℣. 11. *Thus ſhall it be done to the man whom the king delighteth to honour*; theſe were the words ſaid in the proclamation, ſignifying this was the man the king delighted to honour, and this the manner in which he would have it done.

℣. 10. *Then the king ſaid to Haman, Make haſte*, &c.] And without delay go into the royal treaſury, or wardrobe, as the *Targum* adds: and *take the apparel*; the royal robe, the purple one, or one of the precious purple robes; and then, as the ſame *Targum*, go to the king's ſtable, and take thence the king's *horſe*, that ſtands in the chief place in the ſtable, whoſe name is *Shiphregaz*; but how the *Targumiſt* came by the name of it, I know not; however, it was not unuſual for kings to give a name to their favourite horſe, as *Alexander* the great did to his called *Bucephalus*, and even for all kings of *Perſia*, as *Darius Hyſtaſpis* [b]: *as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the king's gate*; the perſon he meant this honour for he deſcribes by name, by nation, and by office, that there might be no miſtake: *let nothing fail of all that thou haſt ſpoken*; the king objected not to any thing that had been propoſed, and inſiſted on it, that every thing be done punctually by *Haman* as he had adviſed, and from which he could not with honour recede; though nothing could be more mortifying to him to do, to a man he came to court to get a grant to hang on a gallows he had prepared.

℣. 11. *Then took Haman the apparel, and the horſe*, &c.] The one out of the wardrobe, the other out of the ſtable, and the crown alſo no doubt, though no mention is made of it, ſince the king

[p] Xenophon. Cyropædia, l. 8. c. 23. [q] Plutarch. in Artaxerxe. [r] Herodot. Polymnia, ſive, l. 7. c. 15, 16. [s] Clio, ſive, l. 1. c. 192. [t] Geograph. l. 11. p. 365. [u] Julian. Opera, par. 1. orat. 2. p. 94. [w] Miſn. Sanhedrin, c. 2. §. 5. [x] Briſſon. apud Caſtel. Lexic. col. 4008. [y] Alvarez Hiſt. Ethiop. c. 105. apud ib. col. 3869. [z] Paſchal. de coronis, l. 8. c. 5. p. 536. [a] De corona militis, c. 13. [b] Herodot. Thalia, ſive, l. 3. c. 88.

3

king made no objection to it, yea, commanded that nothing fail of what had been ſpoken; but this was included in the pomp and ſtate of the led horſe: *and brought him on horſeback through the ſtreet of the city*; the moſt grand and public part of it, thus arrayed, and in this ſtate: *and proclaimed before him, Thus ſhall it be done to the man whom the king delighteth to honour*; ſee the note on ℣. 9.

℣. 12. *And Mordecai came again to the king's gate*, &c.] To attend his poſt and office at court; which confirms what has been already hinted, that he was in ſome office in the court, which this phraſe is expreſſive of, and not a porter at the gate; for it is not probable he ſhould return to ſuch a ſtation, after ſo much honour had been done him; and much leſs that he returned to his ſackcloth and faſting, as *Jarchi* and the former *Targum*; ſince he might reaſonably conclude things were taking a turn in his favour, and that of his people; though as yet he knew not what ſucceſs *Eſther* had had, to wait for which he returned to court: *but Haman haſted to his houſe*; puſhed forward as faſt as he could: *mourning*; at his ſad diſappointment: *and having his head covered*; through grief and ſorrow, confuſion and ſhame; ſo *Demoſthenes*, being hiſſed, went home with his head covered [c], as confounded and aſhamed to be ſeen [d].

℣. 13. *And Haman told Zereſh his wife, and all his friends, every* thing *that had befallen him*, &c.] How he was prevented ſpeaking to the king on the errand he went; inſtead of which, he had the mortification of being obliged to do the honour to *Mordecai* which he thought would never have been given to any but himſelf, and ſo related the whole affair as above: *then ſaid his wiſe men*; before called his friends; perhaps they were magicians and ſooth-ſayers he kept in his houſe, to adviſe with about the proper methods and times of advancing himſelf, and deſtroying his enemies: *and Zereſh his wife unto him*; who joined with the wiſe men in giving her opinion, and who ſet up for a knowing woman, and of whom *Haman* thought highly: *if Mordecai* be *of the ſeed of the Jews*; as it was ſaid he was; and therefore *Haman* had vowed and plotted revenge on the people of the *Jews* for his ſake: *before whom thou haſt begun to fall*; as he did, by being obliged to execute the king's will in doing him ſo much honour: *thou ſhalt not prevail againſt him*; to get him hanged, or his people deſtroyed, though he had prepared a gallows for the one, and had got an edict for the other: *but ſhalt ſurely fall before him*; which might be concluded from his being ſet above him, who would not fail of uſing his power and intereſt to cruſh him, who had ſhewed himſelf to be ſuch an implacable enemy to him; or they might have ſome knowledge of the hiſtory of the *Jews*, and of what wonderful things God often did for them, in defeating the deſigns of their enemies, and in raiſing them up from a low to an high eſtate.

℣. 14. *And while they* were *yet talking with him*, &c.] About theſe things, and giving their opinion of the iſſue of them, upon the preſent appearance of them: *came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared*; the time appointed for it being very near, or quite up, and *Haman* being backward and dilatory, having no ſtomach to go to it, and perhaps fearing worſe things were coming upon him he ſhould hear of there.

CHAP. VII.

ESTHER, being ſolicited by the king to tell him her petition, aſks for her life and the lives of her people, who were ſold to be deſtroyed, ℣. 1—4. the king, amazed at her requeſt, enquires who was the perſon that dared to do ſo vile a thing; and was told by her, it was *Haman* there preſent, ℣. 5, 6. on which the king went out into the garden in wrath, and returning, found *Haman* on *Eſther*'s bed, which ſtill more incenſed him; and being told that *Haman* had prepared a gallows for *Mordecai*, the king ordered that he himſelf ſhould be hanged upon it, which was done accordingly, ℣. 7—10.

℣. 1. *So the king and Haman came to banquet with Eſther the queen.*] Or, *to drink with her* [e], that is, wine; for in the next verſe it is called a banquet of wine; ſo they did according to the invitation the queen had given them, ch. v. 8.

℣. 2. *And the king ſaid again to Eſther on the ſecond day, at the banquet of wine*, &c.] This was the third time he put the following queſtion to her, being very deſirous of knowing what ſhe had to aſk of him; and it was of God that this was kept upon his mind, and he was moved to ſolicit her petition, or otherwiſe it would not have been ſo eaſy for her to have introduced it: *What* is *thy petition, queen Eſther? and it ſhall be granted thee: and what is thy requeſt? and it ſhall be performed*, even *to the half of my kingdom*; ſee ch. v. 3. 6.

℣. 3. *Then Eſther the queen anſwered and ſaid*, &c.] Not rolling herſelf at the king's knees, as *Severus* [f] writes; but rather, as the former *Targum*, lifting up her eyes to heaven, and perhaps putting up a ſecret ejaculation for direction and ſucceſs: *if I have found favour in thy ſight, O king*; as ſhe certainly had heretofore, and even now: *and if it pleaſe the king, let my life be given me at my petition*; not riches, nor honour, nor any place, or poſt at court, or in any of the king's dominions for any friend of her's, was her petition; but for her own life, that that might not be taken away, which was included in the grant the king had made to *Haman*, though ignorantly, to ſlay all the *Jews*, ſhe being one of them: *and my people at my requeſt*; that is, the lives of her people alſo, that was her requeſt; her own life and her people's were all ſhe had to aſk.

℣. 4. *For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh*, &c.] She makes uſe of theſe ſeveral words, to expreſs the utter deſtruction of her and her people, without any exception; not only the more to impreſs the king's mind with it, but ſhe has reſpect to the preciſe words of the

[c] Plutarch in Demoſthene. [d] See more inſtances in Lively's Chronology of the Perſian monarchy, p. 18, 19.
[e] לשתות ut biberent, V. L. Tigurine verſion; ad bibendum, Pagninus, Montanus, Druſius, Vatablus. [f] Hiſt. Sacr. l. 2.

the decree, ch. iii. 13. as ſhe has alſo to the 10,000 talents of ſilver *Haman* offered to pay the king for the grant of it, when ſhe ſays, *we are ſold*, or delivered to be deſtroyed: *but if we had been ſold for bond-men, and bond-women, I had held my tongue*; ſhould never have aſked for deliverance from bondage, but have patiently ſubmitted to it, however unreaſonable, unjuſt, and afflictive it would have been; becauſe it might have been borne, and there might be hope of deliverance from it at one time or another; though it is ſaid, ſlaves with the *Perſians* were never made free [g]; but that being the caſe, would not have been ſo great a loſs to the king, who would have reaped ſome advantage by their ſervitude; whereas, by the death of them, he muſt ſuſtain a loſs which the enemy was not equal to, and which he could not compenſate with all his riches; which, according to *Ben Melech*, is the ſenſe of the next clauſe: *although the enemy could not countervail the king's damage*; or, *for the enemy cannot*, &c. the 10,000 talents offered by him, and all the riches that he has, are not an equivalent to the loſs the king would ſuſtain by the death of ſuch a multitude of people, from whom he received ſo large a tribute; but this the enemy regarded not; and ſo *Jarchi* interprets it, the enemy took no care of, or was concerned about the king's damage; but there is another ſenſe, which *Aben Ezra* mentions, and is followed by ſome learned men, who take the word for *enemy* to ſignify *diſtreſs*, *trouble*, and *anguiſh*, as in *Pſ.* iv. 1. and cxix. 143. and read the words, *for this diſtreſs would not be reckoned the king's damage* [h], or loſs; though it would have been a diſtreſs to the *Jews* to have been ſold for ſlaves, yet the loſs to the king would not be ſo great as their death, ſince he would receive benefit by their ſervice.

℣. 5. *Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen*, &c.] The words in the original text lie thus, *and the king Ahaſuerus ſaid, and he ſaid to Eſther the queen*; which doubling of the word does not ſignify, as *Jarchi* ſuggeſts, that before he ſpoke to her by a meſſenger, or middle perſon, but now he knew ſhe was of a royal family, he ſpoke to her himſelf; but it is expreſſive of the ruffle of his mind, and the wrath and fury he was in, that he ſaid it again and again, with a ſtern countenance and great vehemence of ſpeech: *who is he? and where is he?* who is the man? and where does he live? *that durſt preſume in his heart to do ſo*; that has boldneſs, impudence, and courage enough to perpetrate ſo vile an action: or *that has filled his heart* [i]; the devil no doubt filled his heart to do it, ſee *Acts* v. 3. but the king had either forgot the decree he had granted, and the countenance he had given him to execute it; or if he remembred it, he was now enraged that he ſhould be drawn in to ſuch an action by him; and perhaps till now was ignorant of *Eſther*'s deſcent, and knew not that ſhe would be involved in the decree.

℣. 6. *And Eſther ſaid, The adverſary and enemy is this wicked Haman*, &c.] Who was not only an enemy to her and her people, but an adverſary to the king, by adviſing and perſuading him to that which was to the loſs of his revenues, as well as of his reputation; alſo, ſhe pointed at him, and gave him his juſt character; her charge of wickedneſs upon him, as it was true, it was honourably made to his face before the king, of which, if he could, he had the opportunity of exculpating himſelf: *then Haman was afraid before the king and the queen*; gave viſible ſigns of his confuſion, conſternation, and trouble of mind, by the fall of his countenance, his pale looks, his trembling limbs, and quivering lips, being ſtruck dumb, and not able to ſpeak one word for himſelf.

℣. 7. *And the king ariſing from the banquet of wine in his wrath*, went *into the palace-garden*, &c.] Not being able to bear the ſight of *Haman*, who had done ſuch an injury both to himſelf and to the queen; as alſo that his wrath might ſubſide, and he become more compoſed and ſedate, and be able coolly to deliberate what was fitting to be done in the preſent caſe: *and Haman ſtood up to make requeſt for his life to Eſther the queen*; hoping that her tender heart might be wrought upon to ſhew mercy to him, and be prevailed on to intreat the king to ſpare his life; and this requeſt he made in the moſt ſubmiſſive manner: *for he ſaw that there was evil determined againſt him by the king*; he perceived it both by the king's countenance, by the rage he went out in, and by the threatning words which he very probably uttered as he went out.

℣. 8. *Then the king returned out of the palace-garden, into the place of the banquet of wine*, &c.] Being a little cooler, and more compoſed in his mind, ſee ch. i. 5. *and Haman was fallen upon the bed whereon Eſther* was; not the bed ſhe lay on to ſleep in the night; (for it cannot be thought that it was a bed-chamber in which the banquet was) but on the bed or couch on which ſhe ſat or reclined at the banquet, as was the cuſtom in the eaſtern countries; now, *by*, or *near* this, as the word may be rendered, *Haman* fell down, even at the feet of the queen, begging for mercy; and ſome think he might embrace her feet or knees, as was the cuſtom of the *Greeks* and *Romans* as they were ſupplicating [k]; and ſo it ſeems to have been with the *Jews*, ſee 2 *Kings* iv. 27. and being in this poſture, it might appear the more indecent, and give the king an opportunity to ſay as follows: *then ſaid the king, Will he force the queen alſo before me in the houſe?* that is, raviſh her; not that he really thought ſo; it was not a time nor place for ſuch an action; nor can it be thought that *Haman*, in ſuch terror and confuſion he was in, could be ſo diſpoſed; and beſides there were others preſent, as the next clauſe ſhews: but this he ſaid, putting the worſt conſtruction on his actions, and plainly declaring his opinion of him, that he thought him a man capable of committing the vileſt of crimes, and that his ſupplications were not to be regarded: *as the word went out of the king's mouth, they covered Haman's face*; the ſervants preſent, as a man unworthy to ſee the light; and they took what the king ſaid to amount to a ſentence of condemnation, and that it was his will he ſhould die; and they covered his face, as condemned malefactors uſed to be; which was a cuſtom among the *Greeks* and *Romans*, of which many inſtances may be given [l]; though *Aben Ezra* ſays, it was the cuſtom of the kings of *Perſia*, that their ſervants covered the face of him the king was angry with, that he might not ſee his face any more, which was well known in the *Perſian* writings.

℣. 9.

[g] Alex. ab. Alex. Genial. dier. l. 3. c. 20. [h] הצר adverſitas, Druſius, De Dieu; anguſtia, Cocc. Lexic. in rad. ישה. [i] אשר מלאו לבו qui replevit cor ſuum, Druſius; implevit, De Dieu. [k] Genibuſque ſuas, &c. Claudian. de raptu Proſerpin. l. 1. ℣. 50. & Barthius in ib. Vid. Homer. Iliad. 21. l. 75. Plin. l. 1. Ep. 18. [l] Caput obnubito, &c Ciceron. Orat. 18. pro Rabirio, Liv. Hiſt. l. 1. p. 15. Curt. Hiſt. l. 6. c. 11. Vid. Solerium de pileo, §. 2. p. 20. & Lipſii not. in lib. 1. c. 1. de cruce, p. 203, 204.

℣. 9. *And Harbonah, one of the chamberlains, ſaid before the king*, &c.] One of the ſeven chamberlains, ſee ch. i. 10. his name, with *Joſephus* [y], is *Sabouchadas: behold alſo the gallows* 50 *cubits high, which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman*; this man perhaps had ſeen it there, when he went with others to fetch *Haman* to the banquet, ch. vi. 14. the ſin of *Haman* is aggravated by preparing a gallows for a man before he was accuſed to the king, or condemned, or had a grant for his execution, and for a man that had well deſerved of the king for diſcovering a conſpiracy againſt him, and whom now the king had delighted to honour: *then the king ſaid, Hang him thereon*; immediately, being ready prepared; the king's word was enough, being a ſovereign and tyrannical prince.

℣. 10. *So they hanged Haman on the gallows that he had prepared for Mordecai*, &c.] Not within his houſe, ℣. 9. but more probably in his court-yard, in the ſight of his family and friends; or it may be, the gallows was taken from thence, and ſet up without the city, where he was hanged; for ſo 'tis ſaid in the additions of the book of *Eſther*, ch. xvi. 18. that he was hanged without the gates of *Shuſhan*, ſee *Pſ.* vii. 15, 16. *then was the king's wrath pacified*; having inflicted puniſhment on ſuch a wicked counſellor of his, and the contriver of ſuch miſchief.

CHAP. VIII.

THIS chapter relates the gifts *Ahaſuerus* gave to *Eſther* and *Mordecai*, ℣. 1, 2. the ſuit *Eſther* made to him to reverſe the letters for the deſtruction of the *Jews*, ℣. 3—6. which, though it could not be formally granted, was in effect done by letters ſent to the *Jews*, giving them power to riſe in their own defence, and ſlay their enemies, ℣. 7—14. the conſequence of which, and the advancement of *Mordecai*, were matter of great joy to the *Jews*, ℣. 15, 16, 17.

℣. 1. *On that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen*, &c.] That and all the goods in it, and eſtate belonging to it; which being confiſcated to the king, he gave to *Eſther*, who would have been the ſufferer had his ſcheme taken place; ſo the *Targum* adds, "and the men of his houſe, and all his treaſures, and all his riches:" *and Mordecai came before the king*; was introduced into his preſence, became one of his privy counſellors, one of thoſe that ſaw the king's face, and ſat firſt in the kingdom, ch. i. 14. *for Eſther had told what he* was *unto her*; what relation he ſtood in to her; her uncle, according to the *Vulgate Latin* verſion, and ſo *Aben Ezra* and *Joſephus*; but wrongly, for ſhe was his uncle's daughter; ſo that they were brother's children, or own couſins, ſee ch. ii. 7.

℣. 2. *And the king took off his ring which he had taken from Haman, and gave it unto Mordecai*, &c.] Which, with the *Perſians*, was a token of the ſtrongeſt affection and ſtricteſt friendſhip [z]; the *Targum* calls it his ſignatory ring, that with which he ſigned laws, edicts, letters, patents, *&c.* and ſo hereby made him keeper of the ſeals: *and Eſther ſet Mordecai over the houſe of Haman*; appointed him her ſteward of the eſtate of *Haman*, the king had given her.

℣. 3. *And Eſther ſpake yet again before the king*, &c.] Went into his preſence, without being called for as before, with a new petition: *and fell down at his feet, and beſought him with tears*; the more to work upon his affections, and move him to grant her requeſt; which ſhe might be the more encouraged to hope for, through the ſucceſs ſhe had already had: *to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews*; to revoke, aboliſh, and make void a miſchievous ſcheme *Haman* had deviſed againſt the *Jews*, to root out the whole nation of them in the *Perſian* empire.

℣. 4. *Then the king held out the golden ſcepter towards Eſther*, &c.] As a token that ſhe had not incurred his diſpleaſure by coming into his preſence without leave, and that ſhe was admitted to ſpeak and make her requeſt; ſee ch. v. 2, 3. *ſo Eſther aroſe and ſtood before the king*; ſhe roſe from the ground on which ſhe lay proſtrate, and ſtood upon her feet, in an humble manner to make her ſpeech, and preſent her petition to the king.

℣. 5. *And ſaid, if it pleaſe the king, and if I have found favour in his ſight, and the thing ſeem right before the king, and I be pleaſing in his eyes*, &c.] This heap of phraſes, which ſignify much the ſame thing, are uſed to work upon the king's affections, and to ſhew how ſubmiſſive ſhe was to his will: *let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha, the Agagite, which he wrote to deſtroy the Jews which are in all the king's provinces*; ſhe wiſely takes no notice of any concern the king had in them, but ſuggeſts as that ſhe looked upon them as forged by *Haman*, who put the king's name and ſeal to them, without his knowledge and conſent.

℣. 6. *For how can I endure to ſee the evil that ſhall come unto my people*, &c.] I can't bear it; it will break my heart; I ſhall die to ſee all my people maſſacred throughout the realm; the thought of it is ſhocking and ſhuddering, to ſee it intolerable: *or how can I endure to ſee the deſtruction of my kindred?* the ſame thing in different words, and ſomewhat more expreſs and explanative; ſhe explains the evil coming upon her people of the utter deſtruction of them, not barely an oppreſſion, but an extermination of them; and ſhe makes uſe of a word expreſſive of their relation to her, as more indearing, being her kindred; ſhe and they being as it were of the ſame family, and with whom ſhe could not but ſympathize in diſtreſs.

℣. 7. *Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew*, &c.] Who was preſent at the ſame time, either at the deſire of *Eſther*, or by virtue of his office, being now one of thoſe that ſaw the king's face, ℣. 1. *behold I have given Eſther the houſe of Haman*; ſee the note on ℣. 1. *and him they have hanged upon the gallows*; which he had prepared for *Mordecai*, ch. vii. 10. *becauſe he laid his hand upon the Jews*; intended to do ſo, and had prepared for it, and wrote letters ordering their deſtruction on ſuch a day; now as the king had ſhewn favour to *Eſther* and *Mordecai*, and

[y] Antiqu. l. 11. c. 6. §. 11.

[z] Alex. ab Alex. Genial. Dier. l. 1. c. 26. & l. 2. c. 19.

and had punished *Haman* for contriving mischief against them and the *Jews*, which was publickly known, the people would be fearful of doing any thing against them, lest they should incur the king's displeasure; and therefore might make themselves easy about this matter; but however to give them all the satisfaction he could, he directs them to do as follows.

℣. 8. *Write ye also for the Jews as it liketh you*, &c.] Whatever may be thought fit and proper for their safety and security: *in the king's name, and seal it with the king's ring*; as the former letters were: *for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse*; which is a reason both for the writing and sealing of the present letters in this manner, and why the former could not be reversed; nor does it appear that they were, but that in virtue of them the people had power to rise and kill the *Jews* on the day appointed if they durst, or were so disposed; and these impowered the *Jews* to rise in their own defence, and kill all that made any attempts upon them, for which they had the royal authority; and these letters coming after the other, though they did not formally reverse them, which might not be done, yet rendered them ineffectual.

℣. 9. *Then were the king's scribes called at that time*, &c.] As they were to write the former letter, ch. iii. 12. *in the 3d month, that is the month Sivan, on the 23d day thereof*; which answers to part of *May*, and part of *June*; this was two months and ten days after the writing of the former letters; so long the *Jews* had been in distress by reason of them, and was a just rebuke upon them for not returning to their own land when they might, as well as for other sins: *and it was written (according to all that Mordecai commanded) to the Jews*; *Mordecai* dictated to the scribes, and ordered what they should write; and which were sent to the *Jews* in the first place, partly to ease them of their present distress, and partly that they might prepare against that time for their defence, for which they had sufficient time, it being now more than nine months to it: *and to the lieutenants, and the deputies, and the rulers of the provinces, which are from India unto Ethiopia, 127 provinces*; the letters were directed to the same magistrates, in the several provinces as the former, giving orders to them, that notwithstanding them they were to suffer the *Jews* to defend themselves, and not punish them for what should be done by them in self-defence; see ch. i. 1. and ii. 12. *unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language*; some provinces spoke the *Persian* language, and used the character of it, others *Chaldee*, others *Syriac*, &c. and wrote in the usual characters, as the *Jews* did in *Hebrew*, and in the characters of that language; and now these letters were written in the language and character of the people of the several provinces they were sent to, that they might be easily read and understood.

℣. 10. *And he wrote in the king Ahasuerus his name, and sealed it with the king's ring*, &c.] Which gave the letters authority, and made them irreversible, and for this *Mordecai* had the king's order, ℣. 8. *and sent letters by posts*; by runners or couriers: *on horseback*; that rode on horses that were racers, that ran swiftly: *and riders on mules, camels, and young dromedaries*; which were all different creatures, and swift ones, according to our version, especially the latter; see *Jer.* ii. 23. which were a kind of camels, but swifter, and would go more than 100 miles a day [a]; and as *Diodorus Siculus* says [b], not less than 1500 furlongs: though it may be only one sort are meant, namely *mules*, for the next word *Abashteranim* in the *Persian* language signifies *mules* [c], and so *Aben Ezra* interprets it, and likewise *Kimchi* and *Ben Melech*; and the last words may be rendered *sons of mares*, so *David de Pomis*; that is, such mules as are gendered by he-asses and mares; and so the same writer observes, that the word in the *Arabic* language signifies *mares*; and such mules that come from them he says are stronger than those that come from she-asses; so that the whole may be rendered to this sense, *riders on mules*, (which in the *Persian* language are called *Abashteranim*), namely, such as are *sons of mares*; and which, according to *Aelianus* [d] and *Pliny* [e] are the swiftest; though the *Persians* had camels swifter than are common elsewhere, called *revatrie*, the *goer*, which trot as fast as an horse can gallop [f].

℣. 11. *Wherein the king granted the Jews which* were *in every city to gather themselves together*, &c.] In some part of the city they should chuse, and remain in a body, being sufficiently armed: *and to stand for their life*; to defend themselves, and fight for their life, should any attack them, or attempt to take it away; in such case they might act offensively, so as to *destroy, to slay, and to cause to perish all the power of the people and province that would assault them*; every army of them, or as many as should join in a body to attack them, any mighty or powerful mob; and not men only, but both *little ones and women, and to take the spoil of them for a prey*; the same words are used, and the same power is given them as were to their enemies, ch. iii. 13. not that they made use of it to the utmost extremity, it is certain they did not in one point, in taking the spoil, ch. ix. 10, 15, 16. and since they spared that, it is highly probable they spared women and children.

℣. 12. *Upon one day, in all the provinces of king Ahasuerus, namely, upon the 13th day of the 12th month, which is the month Adar*;] The day appointed and fixed in the former letters for the destruction of the *Jews*, ch. iii. 13.

℣. 13. *The copy of the writing for a commandment, to be given in every province was published to all people*, &c.] A copy of the letters sent to the governors of provinces; the sum and substance of them was published by an herald, or fixed in public places, that all might know the contents thereof; and take care not to assault the *Jews*, as it would be to their peril: *and that the Jews should be ready against that day to avenge themselves on their enemies*; *Abendana* thinks this is to be restrained to those that were of the seed of *Amalek*, who were their principal enemies; but no doubt it includes all that should rise up against them.

℣. 14. *So the posts that rode upon mules and camels went out*, &c.] Or on the mules, which in the *Persian* language were called *Abashteranim*; see ℣. 10. *being hastened and pressed on by the king's commandment*; who gave them a special order to make what haste they could, that the *Jews* might have time to prepare

[a] Isidor. Origin. l. 12. c. 1. Vid. Strabo. Geograph. l. 15. p. 498. [b] Bibliothec. l. 19. p. 683. [c] Castell. Dictionar. Persic. col. 29. Hottinger. Smegma Oriental. l. 1. c. 5. p. 75. [d] De Animal. l. 16. c. 9. [e] Nat. Hist. l. 8. c. 44. [f] Universal History, vol. 5. p. 88.

prepare for their defence, and their enemies be the more intimidated: *and the decree was given at Shushan the palace*; the king's counsellors agreeing to it, and perhaps signing it, as they did the former; see ch. iii. 15.

℣. 15. *And Mordecai went out from the presence of the king*, &c.] And walked or rode about in the city to shew himself to his friends: *in royal apparel of blue and white*; such as the *Persian* kings wore, and were not allowed to any other, as *Xenophon* writes[g]: *and with a great crown of gold*; a coronet, such as princes and nobles wear; the latter *Targum* calls it a great golden chain, and such the eastern kings used to give to their favourites; see *Dan.* v. 29. *and with a garment of fine linen, and purple*; this must be an inner garment, since it is distinct from the royal robe before mentioned; though as the word signifies a wrap, or roll, it may design a turbant, which was a roll of linen wrapped about the head; and such was the *Persian* diadem, according to *Curtius*[h], which was of a purple colour, mixed with white; and so the *Septuagint* version is, *and a diadem of fine linen, of a purple* colour; and if so, the crown of gold was not worn on his head, nor is it likely it should be allowed, but was carried before him, see the note on ch. vi. 8. *and the city of Shushan rejoiced and was glad*; not only the *Jews* in it, but the native inhabitants of it, that had any sense of humanity, expressed their joy at the sight of *Mordecai* thus arrayed; that so good a man was advanced at court, and so bad a man as *Haman* was displaced and put to death; see *Prov.* xxix. 2.

℣. 16. *And the Jews had light*, &c.] Prosperity, as opposed to the darkness of adversity in which they had been, see *Is.* viii. 22. and ix. 1. 2. or lightsomeness and chearfulness of spirit, as explained by the two next words: *and gladness and joy*; at the good news of their deliverance, so unexpected by them; thus light is explained by gladness, *Ps.* xcvii. 11. *and honour*; among men; from their neighbours, who before were held in contempt, as a people doomed to destruction.

℣. 17. *And in every province, and in every city, whithersoever the king's commandment and his decree came*, &c.] As they did to every province in the realm, and to every city in the province, where there were any *Jews*: *the Jews had joy and gladness, a feast and a good day*; they expressed their joy on this occasion by keeping a festival, which in their language is called a good day; and such an one is annually kept by them unto this day, on account of their deliverance; of which see ch. ix. 27, 28. *and many of the people of the land became Jews*; or were proselyted, as both the *Targums* and *Jarchi* interpret it; they embraced the *Jewish* religion, and submitted to the rites and ceremonies of it; were circumcised, as in the *Septuagint* version, and so were proselytes of righteousness; and indeed no other could they be, dwelling in their own land; many of them very probably were serious in it, observing the wonderful manner in which the *Jews* were delivered; wherein manifestly appeared to them the providence of God, the hand of the supreme being, and from hence concluded their God must be the true God, and they his favourite people, and their religion righteest; though others might only do it to gain the favour of *Esther* and *Mordecai*, who had now such great power and influence at court: *for the fear of the Jews fell upon them*; lest they should be slain by them, in virtue of this new edict.

CHAP. IX.

IN this chapter we have an account of the *Jews* gathering together on the day fixed for their destruction to defend themselves, which they did in all the provinces, and smote their enemies; ℣. 1—5. In *Shushan* the palace they slew the ten sons of *Haman* and 500 men on that day, ℣. 6—11. and at the request of the queen they were allowed the next day to hang up his sons, when they slew 300 men more, ℣. 12—15. in the provinces they slew 75,000, and those in one day only, and the following days they kept as a festival, but they in *Shushan* kept the two days following; ℣. 16—19. and which two days were established by *Esther* and *Mordecai* as festivals, to be observed as such in future ages, by the name of the days of *Purim*, ℣. 20—32.

℣. 1. *Now in the 12th month, that* is *the month Adar, on the 13th day of the same*, &c.] Of which see ch. iii. 13. *when the king's commandment and his decree drew near to be put in execution*; even both his commandments and decrees, the one impowering the enemies of the *Jews* on that day to destroy them, and the other impowering the *Jews* to act both defensively and offensively against their enemies: *in the day that the enemies of the Jews hoped to have power over them*; by virtue of the first decree of the king; and notwithstanding the second, they might hope to have it because of their superior numbers: *though it was turned to the contrary, that the Jews had rule over them that hated them*; it proved the reverse, partly through the second decree in favour of the *Jews*, and partly through the fear of them that fell upon their enemies; because the court was on their side, and the officers every where, and especially their God filled them with courage, and their enemies with terror.

℣. 2. *The Jews gathered themselves together in their cities, throughout all the provinces of king Ahasuerus*, &c.] Wherever they lived: *to lay hand on such as sought their hurt*; who not only threatned them what they would do on this day, but were risen up in arms in quest of them: *and no man could withstand them, for the fear of them fell upon all people*; when they understood that *Haman* was hanged, and *Mordecai* the *Jew* advanced, and that the queen herself was a *Jew*, and that the *Jews* had the royal grant to act both defensively and offensively; and no doubt but the panic was of God.

℣. 3. *And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, blessed the Jews*, &c.] Countenanced them and encouraged them, and gave them all assistance in their power;

[g] Cyro-pædia, l. 8. c. 23.

[h] Hist. l. 3. c. 3. & l. 6. c. 6. vid. Solerium de pileo, §. 9.

power; extolled them, as the word ſignifies, lifted them them up, and ſpoke well of them, or praiſed them, as the *Targum*: *becauſe the fear of Mordecai was upon them*; he being now chief miniſter, they might fear, if they took part with the enemies of the *Jews* againſt them, they might be turned out of their places.

℣. 4. *For Mordecai* was *great in the king's houſe*, &c.] Not only over *Eſther*'s affairs, but was one of the king's counſellors, and was the chief miniſter of ſtate: *and his fame went out throughout all the provinces*; what a favourite he was of the king, as well as a relation of the queen, and how wiſe and juſt his adminiſtrations were: *for this man Mordecai waxed greater and greater*; was more and more in the king's favour, and had offices of honour and truſt heaped upon him, and increaſed both in wealth and power.

℣. 5. *Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter, and deſtruction*, &c.] Some with ſwords, and others with clubs and ſtaves; as the *Targum*; and ſuch like ſlaughtering weapons of deſtruction: *and did what they would unto thoſe that hated them*; being then entirely at their will, and under their power.

℣. 6. *And in Shuſhan the palace the Jews ſlew and deſtroyed* 500 *men*.] Not in the royal palace; where it cannot be thought the *Jews* had ſo many enemies, or ſuch a bloody ſlaughter of them ſhould be made there; but in the city, where the palace was: and this may ſeem ſomewhat wonderful, that there ſhould ſo many riſe there againſt the *Jews*, ſo near the court, now altogether in the intereſt of the *Jews*; but theſe were men no doubt of *Haman*'s faction, and enraged at his diſgrace and death, and headed by his ten ſons, who took the advantage of the decree to avenge his death; the *Targum* ſays, theſe were princes of the houſe of *Amalek*.

℣. 7. 8. 9. 10. *And Parſhandatha, and Dalphon, and Aſpatha, and Poratha, and Adalia, and Aridatha, and Parmaſhta, and Ariſai, and Aridai, and Vajezatha, the ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they*, &c.] Along with the 500 men, at the head of which they were: *but on the ſpoil laid they not their hands*; though they were allowed by the edict to do it, ch. viii. 11. but this they did not, that it might appear that they did not take away their lives from a covetous deſire of their eſtates, but purely in ſelf-defence; and they might do this, the more to ingratiate themſelves to the king, to whom the goods and eſtates of theſe men would be confiſcated.

℣. 11. *On that day the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king*.] Either by order of the king, that he might know how many enemies the *Jews* had in the city, and how many of his ſubjects had been ſlain; or officiouſly by others, with an intention to irritate the king againſt the *Jews*.

℣. 12. *And the king ſaid unto Eſther the queen*, &c.] After the account had been brought in to him: *The Jews have ſlain and deſtroyed* 500 *men in Shuſhan the palace*; the *Targum* adds, of the ſeed of *Amalek*: *and the ten ſons of Haman*; which very probably were all he had; though the *Targum*, in ℣. 14, makes mention of 70 ſons that *Zereſh* his wife fled with: *what have they done in the reſt of the king's provinces?* that could not be ſaid; but it might be concluded, that if ſo many were ſlain in *Shuſhan*, the number muſt be great in all the provinces: *now what* is *thy petition? and it ſhall be granted thee: or what* is *thy requeſt further? and it ſhall be done*; if this was not ſufficient and ſatisfactory, whatever elſe ſhe ſhould aſk for ſhould be granted.

℣. 13. *Then ſaid Eſther, If it pleaſe the king*, &c.] For ſhe was all ſubmiſſion to his will: *let it be granted to the Jews which* are *in Shuſhan*; for no farther did ſhe deſire the grant to be extended: *to do to-morrow alſo according to this day's decree*; one *Targum* makes the requeſt only that they might keep the morrow as a feſtival, but the other more rightly, to do according to the decree of this day; which was, to ſlay as many of their enemies as roſe up againſt them; and whereas many might flee and hide themſelves, who were implacable enemies of the *Jews*, *Eſther* moves for a grant that the decree might be continued for the next day, that theſe might be found out and ſlain; in which ſhe fought the glory of divine juſtice, in their righteous deſtruction, and the peace of the people of God, and not private revenge, or to indulge malice: *and let Haman's ten ſons be hanged upon the gallows*; on which their father was; this was deferred, though they were already ſlain, for their greater reproach, and for a terror to others, not to injure the people of God; and it was uſual with the *Perſians* to hang perſons on a gallows, or fix them to a croſs, after they were dead; as *Polycrates* was by *Oroites*[i], and *Bagapates* by *Paryſatis*[k].

℣. 14. *And the king commanded it ſo to be done: and the decree was given at Shuſhan*, &c. That the *Jews* might have leave to ſeek out and ſlay the reſt of their enemies in *Shuſhan*, on the 14th day, in like manner as they had on the 13th: *and they hanged Haman's ten ſons*; on the ſame gallows very probably their father was hanged; the *Targum* gives us the diſtance between each perſon hanged thereon.

℣. 15. *For the Jews that* were *in Shuſhan, gathered themſelves together, on the fourteenth day alſo of the month Adar*, &c.] As they had on the 13th: *and ſlew* 300 *men at Shuſhan*; the *Targum* adds, of the family of *Amalek*; but there is no reaſon to confine it to them; it reſpects all ſuch as were the enemies of the *Jews*, and roſe up againſt them; ſo that the whole number ſlain in *Shuſhan* were 800 perſons, beſides the ſons of *Haman: but on the prey they laid not their hand*; ſee the note on ℣. 10.

℣. 16. *But the other Jews that* were *in the king's provinces, gathered themſelves together*, &c.] In a body, in their reſpective provinces and cities: *and ſtood for their lives*; defended themſelves againſt thoſe that attacked them: *and had reſt from their enemies*; that ſelf ſame day; all being deſtroyed by them, and none daring to appear againſt them: *and ſlew of their foes* 75,000 *men*; that is, in all the provinces put together: *but they laid not their hands on the prey*; ſee the note, ℣. 10.

℣. 17. *On the* 13*th day of the month Adar*, &c.] This belongs to the preceding verſe; and the meaning is, that on this day the *Jews* gathered together and ſlew ſo many thouſand of their enemies as before related: *and on the* 14*th day of the ſame, reſted they, and made it a feaſt of gladneſs*; rejoicing that they were delivered out of the hand of their enemies, who hoped and expected on that day to have made an utter end of them; according to the *Jewiſh*

[i] Herodot. Thalia, ſive, l. 3. c. 125.

[k] Cteſias in Perſicis, c. 58.

Jewiſh canons[l], mourning and faſting on this day were forbidden, but feaſting and gladneſs were to be multiplied.

℣. 18. *But the Jews that were at Shuſhan aſſembled together on the 13th day thereof, and on the 14th day thereof*, &c.] Of the month *Adar*; that is, they gathered together to defend themſelves, and deſtroy their enemies, on both theſe days, having the decree renewed for the 14th they had for the 13th: *and on the 15th day of the ſame they reſted, and made it a day of feaſting and gladneſs*; as the *Jews* in the provinces did on the 14th.

℣. 19. *Therefore the Jews of the villages, that dwelt in the unwalled towns, made the 14th day of the month Adar* a day of *gladneſs and feaſting*, &c.] *Jarchi* obſerves that thoſe in the villages, who are they that don't dwell in walled towns, obſerved the 14th, and they in towns ſurrounded with walls the 15th, as *Shuſhan*; and this circumvallation, he ſays, muſt be what was from the days of *Joſhua*; according to the *Jewiſh* canons, every place that was walled from the days of *Joſhua* the ſon of *Nun*, whether in the land of *Iſrael* or out of it, though not now walled, they read (*i. e.* the book of *Eſther*) on the 15th of *Adar*, and this is called a walled town; but a place which was not walled in the days of *Joſhua*, though now walled, they read in the 14th, and this is called a city; but the city *Shuſhan*, though it was not walled in the days of *Joſhua*, they read on the 15th, becauſe in it was done a miracle[m]; and each of theſe was kept as a day of public rejoicing for their great deliverance and freedom from their enemies: *and a good day*; as the *Jews* uſually call the ſeveral days of the paſſover, pentecoſt, and tabernacles: *and of ſending portions one to another*; expreſſive of mutual joy, and congratulating one another upon the happineſs they ſhared in; ſee *Rev.* xi. 10. and particularly this may reſpect ſending gifts to the poor, who had not that to rejoice and make merry with, others had; ſee *Neh.* viii. 10. though theſe ſeem to be diſtinct from them, ℣. 22.

℣. 20. *And Mordecai wrote theſe things*, &c.] The tranſactions of thoſe two days, and the cauſes of them, as well as the following letter; ſome conclude from hence, that he was the pen-man of the book; and ſo he might be, but it does not neceſſarily follow from hence: *and ſent letters unto all the Jews that* were *in all the provinces of the king Ahaſuerus*, both *nigh and far*; ſuch as were near the city *Shuſhan*, and thoſe that were at the greateſt diſtance from it; theſe were more eſpecially the things he wrote.

℣. 21. *To ſtabliſh* this *among them*, &c.] That it might be a ſettled thing, and annually obſerved in all future generations, what they had now done: *that they ſhould keep the 14th day of the month Adar, and the 15th day of the ſame, yearly*; as the former had been obſerved by the *Jews* in the provinces, and both by thoſe in *Shuſhan*, ℣. 17, 18, 19. as feſtivals in commemoration of their great deliverance; hence the 14th of *Adar* is called the day of *Mordecai*, being eſtabliſhed by him; 2 *Maccab.* xv. 37.

℣. 22. *As the days wherein the Jews reſted from their enemies*, &c.] Having ſlain all thoſe that roſe up againſt them, and aſſaulted them: *and the month which was turned unto them from ſorrow to joy, and from mourning unto a good day*; for in this month *Adar*, on the 13th day of it, they expected to have been all deſtroyed, which had occaſioned great ſorrow and mourning in them; but beyond their expectation, in the ſame month, and on the ſelf-ſame day of the month, they had deliverance and freedom from their enemies; which was matter of joy, and made this day a good day to them: *that they ſhould make them days of feaſting and joy*; keep both the 14th and 15th days of the month as feſtivals, eating and drinking, and making all tokens of joy and gladneſs, though not in the *Bacchanalian* way, in which they now obſerve them; for they ſay[n], a man is bound at the feaſt of Purim to exhilarate or inebriate himſelf until he does not know the difference between curſed be *Haman* and bleſſed be *Mordecai*: *and of ſending portions one to another*; and theſe now conſiſt of eatables and drinkables; and according to the *Jewiſh* canons[o], a man muſt ſend two gifts to his friend, at leaſt; and they that multiply them are moſt commendable; and thoſe are ſent by men to men, and by women to women, and not on the contrary: *and gifts to the poor*; alms money, as the *Targum*, to purchaſe food and drink with, nor may they uſe it to any other purpoſe; tho' ſome ſay they may do what they will with it[p]; and a man muſt not give leſs than two gifts to the poor; theſe are called the monies of Purim[q].

℣. 23. *And the Jews undertook to do as they had begun, and as Mordecai had written unto them.*] They engaged to keep theſe two days as feſtivals annually, as they had at this time done; not in a religious but in a civil way, not as parts of religious worſhip, and as additions to and innovations of the law, but by way of commemoration of a civil benefit which they had received; and yet we find in after times that this was ſcrupled by ſome as an innovation; for we are told[r] that there were 85 elders, and more than 30 of them prophets, who were diſtreſſed about this matter, fearing it was an innovation.

℣. 24. *Becauſe Haman the ſon of Hammeda tha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them*, &c.] Had formed a deſign to exterminate them from the whole *Perſian* empire in one day: *and had caſt Pur, (that* is, *the lot) to conſume them, and to deſtroy them*; had caſt lots to find out what would be the moſt lucky day in the year for him to do it on, and the moſt unlucky and unfortunate to the *Jews*; and, according to the lot, the 13th of *Adar* was pitched upon; this and the following verſe give the reaſons for obſerving the above two days as feſtivals.

℣. 25. *But when* Eſther *came before the king*, &c.] To requeſt of him her life, and the life of her people: *he commanded by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head*; that whereas his wicked ſcheme was to deſtroy all the *Jews*, the king, by his ſecond letter, gave orders that the *Jews* ſhould have liberty to defend themſelves, and deſtroy their enemies which roſe up againſt them; and the friends and party of *Haman* were entirely cut off: *and that he and his ſons ſhould be hanged on the gallows*; which he had prepared for *Mordecai*; not that they were ordered to be hanged together, nor were they; *Haman* was hanged before on the 23d day of the month, but his ſons not till the

[l] Lebuſh, c. 697. Schulchan Aruch, par. 1. c. 697. [m] Maimon. Hilchot Megillah, c. 1. §. 4. 5. T. Bab. Megillah, fol. 2. 2. [n] T. Bab. Megillah, fol. 7. 2. Lebuſh, par. 1. c. 695 §. 2. Schulchan Aruch, par. 1. c. 695. §. 2. [o] Lebuſh. & Schulchan. Ib. §. 4. [p] Ib. c. 694. §. 1. 2. [q] Ib. §. 2. 3. [r] T. Hieroſ. Megillah, fol. 70. 4.

the 14th day of the 12th month; see ch. vii. 10. and viii. 9. and ix. 13. 14.

℣. 26. *Wherefore they called these days Purim, after the name of Pur*, &c.] The lot; because of the lots cast by *Haman*; see ch. iii. 1. *Therefore for all the words of this letter*; in obedience to what *Mordecai* wrote in his letter to the *Jews*, and because of the things contained in it: *and* of that *which they had seen concerning this matter*; with their own eyes, in the several provinces where their enemies rose up to assault them, but were destroyed by them: *and what had come unto them*; by report; as the fall of *Haman*, and advancement of *Mordecai*, and the favours shewn to *Esther* and her people; all this belongs to the following verse, containing the reasons of the *Jews* appointment and engagement to observe the days of *Purim*.

℣. 27. *The Jews ordained, and took upon them, and upon their seed, and upon all such that joined themselves unto them*, &c.] Who became proselytes to their religion; that is, they appointed the above two days as festivals, and engaged for themselves, for their children, and all proselytes, to observe them as such; and one of their canons [s] runs thus, "all are obliged to read the *Megillah* (the book of *Esther*, which they always read on those days) priests, *Levites*, *Nethinim*, *Israelites*, men, women, and proselytes, and servants made free, and they train up little ones to read it:" *so as it should not fail*; of being observed, so as no man should transgress it, or pass it over: *that they should keep these two days*; the 14th and 15th of the month *Adar* or *February*: *according to their writing*; in this book, the book of *Esther*, which was to be read, as *Aben Ezra*; written in the *Hebrew* character, as the *Targum*; that is, in the *Assyrian* character, as *Jarchi*; the square character as they call it: *and according to their* appointed *time every year*; whether simple or intercalated, as *Aben Ezra* observes: in an intercalary year, the *Jews* have two *Adars*, and though they keep the feast of *Purim* on the 14h of the first *Adar*, yet not with so much mirth, and call it the lesser *Purim*; but in the 2d *Adar*, they observe it with all its ceremonies [t]; so in their canon, they don't keep *Purim*, but in *Adar* that is next to *Nisan* or *March*, that redemption might be near redemption; the redemption of *Mordecai*, near the redemption of *Moses* [u].

℣. 28. *And that these days* should be *remembered, and kept throughout every generation, every family, every province, and every city*, &c.] And accordingly these days are commemorated by them now, and by all their families, and all in their families capable of it; and these words, *every province*, and *every city*, are used, as *Aben Ezra* observes, lest a man should think he was not bound to keep this feast where there were no *Jews*; for let him be where he may, he is obliged to keep it: *and that these days of Purim should not fail among the Jews*; or the observance of them be neglected and cease: *nor the memorial of them perish from their seed*; neither the memorial of them, nor of the reason of keeping them; wherefore on those days they read the whole book of *Esther*, fairly written on a roll of parchment, and are careful that none omit the reading of it; rather, they say [w], the reading and learning the law should be omitted, and all commands and service, than the reading this volume, that so all might be acquainted with this wonderful deliverance, and keep it in mind.

℣. 29. *Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority*, &c.] Strongly pressing the observance of this festival; before, *Mordecai* only recommended it, but now the queen gave a sanction to it, and laid her obligation on the *Jews* to observe it; perhaps some of the *Jews* were backward to it, or neglected to observe it, and therefore *Esther* and *Mordecai* joined in a letter to them, to press them to it: the *Jewish* chronologer [x] says, this was written the year following; the former *Targum* is, they wrote this whole volume, and the strength of the miracle, or set the miraculous deliverance in the strongest light, with this view, *to confirm this second letter of Purim*; that it might have its weight and influence upon them, to engage them to keep it, as the latter *Targum* adds; that when it was an intercalary year, they might not read the *Megillah* (or book of *Esther*) in the first *Adar*, but in the second *Adar*.

℣. 30. *And he sent letters unto all the Jews*, &c.] That is, *Mordecai* did, signed in the queen's name, and his own: *to the 127 provinces of the kingdom of Ahasuerus*; among which was *Judea*, that was become a province, first of the *Chaldean*, now of the *Persian* empire, see *Ezra* v. 8. to whom also these letters were sent, directing and ordering the *Jews* there to observe these days, who were also concerned in the deliverance wrought: with *words of peace and truth*; exhorting them to live in peace with one another, and their neighbours, and to constancy in the true religion; or wishing them all peace and prosperity in the most loving and sincere manner.

℣. 31. *To confirm these days of Purim in their times* appointed, &c.] The 14th and 15th of *Adar*: *according as Mordecai the Jew, and Esther the queen had enjoined them*; in the letters written and signed by them both: *and as they had decreed for themselves, and for their seed*; see ℣. 27. *the matters of their fastings and their cry*; in commemoration of their deliverance from those distresses and calamities which occasioned fastings and prayers during the time of them; and to this sense is the former *Targum*; though it is certain the *Jews* observe the 13th day, the day before the two days, as a fast, and which they call the fast of *Esther* [y], and have prayers on the festival days peculiar to them; but the sense *Aben Ezra* gives seems best, that as the *Jews* had decreed to keep the fasts, mentioned in *Zech.* vii. 5. so they now decreed to rejoice in the days of *Purim*.

℣. 32. *And the decree of Esther confirmed these matters of Purim*, &c.] As a festival to be observed by the *Jews* in future generations: *and it was written in the book*; either in this book of *Esther*; or in the public acts and chronicles of the kings of *Persia*; or in a book by itself, now lost, as *Aben Ezra* thinks, as many others are, we read of in scripture, as the books of the *Chronicles* of the kings of *Israel* and *Judah*, &c.

[s] Lebush & Schulchan, ib. c. 689. §. 1. [t] Vid. Buxtorf. Synagog. Jud. c. 29. p. 563. [u] Lebush, par. 1. c. 697. §. 1. [w] Lebush & Schulchan, ib. c. 687. §. 2. [x] Seder Olam Rabba, c. 29. p. 87. [y] Lebush & Schulchan, ut supra, c. 686. §. 1.

CHAP.

CHAP. X.

THIS chapter is very ſhort, and juſt makes mention of a tribute *Ahaſuerus* laid on his realm, ℣. 1. refers to the *Perſian* chronicles, both for the greatneſs of him, and of *Mordecai*, and is cloſed with the character of the latter, ℣. 3.

℣. 1. *And the king Ahaſuerus laid a tribute on the land, and upon the iſles of the ſea.*] Which include all his dominions, both on the continent, and on the ſea, the *Ægæan* ſea; though *Aben Ezra* thinks it regards ſuch as were not under his government, but ſtood in fear of him, of whom he demanded tribute. If *Ahaſuerus* was *Xerxes*, perhaps his exchequer might be drained by his wars with the *Grecians*, which put him upon this; though ſome underſtand this of his renewing the taxes and tribute, which he remitted upon his marriage with *Eſther*, ch. ii. 18.

℣. 2. *And all the acts of his power, and of his might*, &c.] As *Xerxes* was a very mighty and powerful prince: *and the declaration of the greatneſs of Mordecai, whereunto the king advanced him*; the hiſtory of that, and which tended not a little to the greatneſs, dignity and proſperity of the king himſelf, and his whole kingdom: are *they not written in the book of the chronicles of the kings of Media and Perſia?* to which the reader is referred by the writer of this book, the which were in being in his times, but now loſt: had they been preſerved, they might have been of great uſe to lead into the hiſtory of the *Medes* and *Perſians*, which for want of them is very dark and intricate; the writer of this book having nothing farther to do with it, than as it related to the affairs of the *Jews*.

℣. 3. *For Mordecai the Jew* was *next unto Ahaſuerus*, &c.] The ſecond man in the kingdom, the principal of the counſellors, and prime miniſter of ſtate: *and great among the Jews*; highly reſpected by them, in great honour and eſteem with them, for which there was great reaſon: *and accepted of the multitude of his brethren*; or of many, of moſt, of the greateſt part of them; for let a man be ever ſo deſerving, there are ſome that will envy his greatneſs, cavil at every thing done by him, and ſpeak evil of him without any juſt reaſon: *ſeeking the wealth of his people*; their good, their welfare and happineſs, temporal and ſpiritual: *and ſpeaking peace to all his ſeed*; not only to his family, but to all the *Jews* who were of the ſame ſeed with him, the ſeed of *Abraham*; either ſpeaking to them in an humble and condeſcending manner, being very humane, affable, and courteous; or ſpeaking *for* them to the king, aſking of him for them what might conduce to their peace, proſperity and happineſs. No mention is made in this hiſtory of the death and burial, either of *Mordecai* or *Eſther*; but the author of *Cippi Hebraici* ſays [z], that *Mordecai* was buried in the city of *Shuſhan*, and that all the *Jews* in thoſe parts aſſemble at his grave on the day of *Purim*, and ſing ſongs, playing on tabrets and pipes, rejoicing that there was a miracle wrought; and the ſame writer ſays [a], they do the like at that time at the grave of *Eſther*, half a mile from *Tzephat*, read this book that bears her name, eat, drink and rejoice. *Benjamin* of *Tudela* ſays [b], they were both buried before a ſynagogue, at a place called *Hamdan*.

[z] P. 70. Ed. Hottinger. [a] Ib. p. 64. [b] Itinerar. p. 96.

J O B.

THIS book, in the *Hebrew* copies, generally goes by this name, from *Job*, who is however the ſubject, if not the writer of it. In the *Vulgate Latin* verſion it is called *the book of Job*; in the *Syriac* verſion, the writing of *Job*; and in the *Arabic*, the writing or book of *Job* the juſt. In ſome *Hebrew* bibles it ſtands between the book of *Proverbs* and the *Song of Solomon*; but, according to the *Talmudiſts* [a], it ſhould ſtand between the *Pſalms* of *David* and the *Proverbs* of *Solomon*. Some have made a queſtion of it, whether there ever was ſuch a man as *Job*, and ſuppoſe this book not to be a real hiſtory, or to contain matters of fact, but to be written under fictitious names, and to be parabolical, and that it is deſigned to ſet forth an example of patience in ſuffering affliction; and ſome of the *Jewiſh* writers [b] affirm, that *Job* never was in being, and that this book is a parable, apologue, or fable; and to this *Maimonides* [c] himſelf inclines; but this opinion is juſtly rejected by *Aben Ezra*, *Peritſol*, and others; for that there was ſuch a man, is as certain as that there were ſuch men as *Noah* and *Daniel*, with whom he is mentioned by the prophet *Ezekiel*, ch. xiv. 14. and the teſtimony of the apoſtle *James* is full to this purpoſe, who ſpeaks of him as a perſon well known, and not to be doubted of; of whom, and of whoſe patience, the *Jews* he writes to had heard much, *Jam.* v. 11. beſides, the names of the countries where he and his friends lived, the account given of his family, and of his ſubſtance, both before and after his afflictions, ſhew it to be a real hiſtory. Learned men are not agreed about the ſignification of his name; according to *Jerom* [d], it ſignifies a magician, taking it to be the ſame with אוב *ob*; and ſome *Jewiſh* writers [e] place him with *Balaam* and *Jethro*, as the counſellors of *Pharaoh* againſt the *Iſraelites*, for which he was afflicted: the ſame ancient father renders the word grieving and howling; others, as *Spanheim* [f], derive it from יאב, to *love* or *deſire*, and ſo it ſignifies deſire or delight, and is the ſame with *Deſiderius* or *Eraſmus*; hence *Job* is called by *Suidas* [g] τερποθήλος, exceeding deſirable; but *Hillerus* [h] deriving it from the ſame root, makes it to ſignify juſt the reverſe, *without deſire*, or not deſirable; and ſuppoſes it to be a compound of יאו *deſire*, and אי *not*; but the generality of writers derive it from איב, to be at enmity, and ſo it ſignifies one that is expoſed to the hatred and enmity of men, or one that is a hater and enemy of wicked men; or, as *Schmidt* interprets it, a man zealous for God, and ſhewing hatred to wickedneſs and wicked men on his account. Who *Job* was, it is not eaſy to ſay; not the ſame with *Jobab*, of the race of *Eſau*, as ſome, *Gen.* xxxvi. 33. *Ariſteas* [k] ſays, he was a ſon of *Eſau* himſelf by his wife *Beſſara*, and was firſt called *Jobam*; nor the ſame with *Job* a ſon of *Iſſachar*, *Gen.* xlvi. 13. nor was he a deſcendant of *Abraham* by *Keturah*; but rather ſprung from *Uz*, the firſt-born of *Nahor*, brother of *Abraham*, *Gen.* xxii. 21. who gave name to the country where *Job* lived, as *Buz* his brother did to that of which *Elihu* was, and as *Cheſed*, another brother of *Uz*, did to the *Chaſdim* or *Chaldæans*, who were both near to *Job*. It is alſo not agreed in what time *Job* lived; *Maimonides* [l] ſays, of their writers ſome place him in the times of the patriarchs, ſome in the times of *Moſes*, others in the times of *David*, and others ſay, that he was of the wiſe men of *Babylon*; and ſome add, that he was of them that came out of the captivity there, and had a ſchool at *Tiberias*, as ſay the *Talmudiſts* [m], who give very different accounts of him: ſome ſay he was in the times of the judges; others in the times of the queen of *Sheba*; and others in the times of *Ahaſuerus*; but the more general opinion is, and indeed the more probable, that he was born when the *Iſraelites* went down into *Egypt*, and that he was dead when they came from thence [n]: in ſhort, they place him almoſt in all the ages from *Abraham* to the *Babyloniſh* captivity, and after it; and even *Luther* [o] was of opinion, that he lived in the times of

[a] T. Bab. Bava Bathra, fol. 14. 2. [b] Ibid. fol. 15. 1. [c] Moreh Nevochim, par. 3. c. 22. [d] Proœm. in Job, Quæſt. Heb. in lib Paralipom. fol. 82. [e] T. Bab. Sotah, fol. 11. 1. & Sanhedrin, fol. 106. 1. [f] Hiſt. Job, p. 61. [g] In voce Ιωβ. [h] Onomaſtic. Sacr. p. 293, 852. [i] Comment. in Job, i. 1. p. 6. [k] Apud Euſeb. Præpar. Evangel. l. 9. c. 25. p. 430. [l] Ut ſupra. [m] T. Hieroſ. Sotah, fol. 20. 3. 4. T. Bab. Bava Bathra, fol. 15. 2. [n] T. Hieroſ. & Bab. Ib. Bereſhit Rabba, §. 57. fol. 50. 4. Seder Olam Rabba, c. 3. p. 8. Juchaſin, fol. 9. 2. Shalſhalet Habakala, fol. 7. 1. [o] Menſal. Colloq. c. 32. p. 361.

of *Solomon*, for which there is no more reaſon than for the reſt: it ſeems moſt probable that he lived before *Moſes* [p], at leaſt before the giving of the law to him, ſince no mention is made of it in this book, nor any reference to it; whereas there is to things more ancient, as the general deluge, the burning of *Sodom*, &c. the law concerning ſacrifices only to be offered by prieſts, was not as yet given; for *Job* offered ſacrifices as being the head of his family, and ſo did his three friends, ch. i. 5. and xlii. 8. The length of his life beſt agrees with the times before *Moſes*, for in his time the age of man was reduced to 70 years; whereas *Job* muſt live 200 years or more, ſince he lived 140 after his reſtoration: add to this, that this book ſeems to have been written before any idolatry was in the world, but the worſhip of the ſun and moon, ch. xxxi. 25, 26. and before there were any writings divinely inſpired, ſince there is no appeal to any in the whole controverſy between *Job* and his friends; but the appeal is made to men of years and wiſdom, and to traditions of former times, ch. v. 1. and viii. 8, 9, 10. and xv. 18. and xxi. 29. According to Dr. *Owen* [q], *Job* lived 350 years after the diſperſion at *Babel*, about A. M. 2100. It is alſo greatly controverted who was the writer of this book; ſome aſcribe the writing of it to *Iſaiah* the prophet; others to *Solomon*, as *Luther* [r]; others to one of the prophets who was an *Idumæan*; but moſt to *Moſes*, ſo the *Jews* [s] ſay, that he wrote his own book, the ſection of *Balaam* and *Job*. Some think that he wrote it when in *Midian*, for the comfort and encouragement of the *Hebrews* afflicted in *Egypt* at that time, and who might hope to be delivered out of their afflictions, as this good man was delivered out of his; and this, 'tis ſuppoſed, accounts for the uſe of many *Arabic* words in it; *Midian* being in *Arabia*, where *Moſes* having lived ſome years, had mixed their language with his own. Some are of opinion, that he met with this book when in thoſe parts, which he found either in the *Arabic* or *Syriac* language, and tranſlated it into *Hebrew* [t] for the uſe of the *Iſraelites*; and others think it was written by *Job*'s friends, and particularly by *Elihu*, which is concluded from ch. xxxii. 15, 16. but it is moſt probable that it was written by *Job* himſelf, or at leaſt compiled from his *Diary* or *Adverſaria* kept by him, or from thoſe of his friends, or from both, and that it was written in the language it is now in: but be it written by whom it may, there is no doubt to be made of the divine authority of it; as appears from the ſublimity of the ſtile, the ſubject-matter of it, its agreement with other parts of the ſacred writings, and particularly from a quotation of a paſſage out of ch. v. 13. by the apoſtle *Paul*, 1 *Cor.* iii. 19. ſee alſo ch. vi. 17. compared with *Heb.* xii. 5. The deſign of it is not only in general to aſſert and explain the doctrine of providence, as *Maimonides* obſerves; but in particular to ſhew, that though good men are afflicted, yet ſooner or later they are delivered out of their afflictions; and that it becomes them to bear them patiently, and not murmur at them; nor complain of God on account of them, whoſe ways and works are unſearchable, and who gives no account of his matters to men, but is ſovereign, wiſe, and juſt in all he does; and whatſoever is done by him iſſues in the good of his people, as well as in his own glory, as the event ſhews. This book may be conſidered either as an hiſtory of the life of *Job*, in which an account is given of him in his proſperity; of his afflictions, and how they came upon him; of a viſit paid him by his friends, and of the diſcourſes that paſt between him and them, and of his reſtoration to greater affluence than he enjoyed before: or as a drama or dialogue conſiſting of divers parts, and in which various ſpeakers are introduced, as God, Satan, *Job*, his wife and friends; or as a diſpute, in which *Job*'s three friends are the opponents, himſelf the reſpondent, *Elihu* the moderator, and God the umpire, who ſettled and determined the point in queſtion. It contains many uſeful things in it concerning the Divine Being, and the perfections of his nature, his wiſdom, power, juſtice, goodneſs and ſovereignty; concerning the works of creation and providence; concerning original ſin, and the corruption of mankind; concerning redemption by Chriſt, and good works to be done by men; and concerning the reſurrection of the dead, and eternal life. Some think *Job* was a type of Chriſt in his afflictions and ſufferings; in his patience under them, and deliverance out of them; in his exaltation to an high pitch of happineſs and proſperity; and in his interceſſion for his friends. He is in many things worthy of imitation, though in others to be blamed, and not followed; and on the whole, this book of his may be read with great pleaſure and profit.

CHAP. I.

IN this chapter *Job*, the ſubject of the whole book, is deſcribed by his native country, by his name, by his religious character, and by his family and his ſubſtance, ℣. 1 — 3. a particular relation is given of his children feaſting together, and of *Job*'s conduct during that time, ℣. 4, 5. of a diſcourſe which paſſed between God and ſatan concerning him, the iſſue of which was that ſatan obtained leave of God to afflict *Job* in his outward affairs, ℣. 6—12. then follows an account of his ſeveral loſſes, of his oxen, ſheep, camels, aſſes and ſervants by the *Sabeans*, *Chaldeans*, and fire from heaven, and of his ſons and daughters by the fall of the houſe in which they were, through a violent wind, ℣. 13—19. and the chapter is concluded with the agreeable behaviour of *Job* in the midſt of all this, ℣. 20—22.

℣. 1. *There was a man in the land of Uz, whoſe name was Job*, &c.] Of the ſignification of his name, ſee the argument of the book. The place where he dwelt had its name not from *Uz*, a deſcendant of *Shem*, *Gen.* x. 23. but from *Uz*, a ſon of *Nahor*, brother to *Abraham*, *Gen.* xxii. 21. unleſs it can be thought to be ſo called from *Uz*, of the children of *Seir*, in the land of *Edom*; ſince we read of the land of *Uz* along with *Edom*, or rather of *Edom* as in the land of *Uz*, or on the borders

[p] Origen. contr. Celſ. l. 6. p. 305. [q] Theologoumen. l. 3. c. 4. p. 188. [r] Ut ſupra, c. 31. p. 359. [s] T. Hieroſ. Sotah, fol. 20. 4. T. Bab. Bava Bathra, fol. 14. 2. & 15. 1. Jarchi in Job, 31. 35. [t] Vid. Origen. in Job, fol. 1. & Dickinſon. Phyſic. vet. & vera, c. 19. §. 27. p. 303.

ders of it, *Lam.* iv. 21. the *Targum* calls it the land of *Armenia*, but rather it is *Arabia*; and very probably it was one of the *Arabias Job* lived in, either *Petræa* or *Deserta*, probably the latter; of which *Uz* or *Ausitis*, as the *Septuagint* and *Vulgate Latin* version read it, was a part; the same with the *Æsitæ* of *Ptolemy*[u]; and it is said to be near the land of *Canaan*[w], for in *Arabia Felix* the *Sabeans* lived; and certain it is, that this country was near to the *Sabeans* and *Chaldeans*, and to the land of *Edom*, from whence *Eliphaz* the *Temanite* came: and as this very probably was a wicked and an idolatrous place, it was an instance of the distinguishing grace of God, to call *Job* by his grace in the land of *Uz*, as it was to call *Abraham* in *Ur* of the *Chaldeans*; and though it might be distressing and afflicting to the good man to live in such a country, as it was to *Lot* to live in *Sodom*; yet it was an honour to him, or rather, it was to the glory of the grace of God that he was religious here, and continued to be so, see *Rev.* ii. 13. and gives an early proof of what the apostle *Peter* observed, that *God is no respecter of persons, but in every nation, he that feareth God, and worketh righteousness, is accepted with him*; that is, through Christ, *Acts* x. 34, 35. *Job*, as he is described by his name and country, so by his sex, a *man*; and this not so much to distinguish his sex, nor to express the reality of his existence as a man, but to denote his greatness; he was a very considerable, and indeed an extraordinary man; he was a man not only of wealth and riches, but of great power and authority, so the mean and great man are distinguished in *Is.* ii. 9. see the account he gives of himself in ch. xxix. 7—10. by which it appears he was in great honour and esteem with men of all ranks and degrees, as well as he was a man of great grace, as follows: *and the man was perfect*; in the same sense as *Noah*, *Abraham*, and *Jacob* were; not with respect to sanctification, unless as considered in Christ, who is made sanctification to his people; or with regard to the truth, sincerity, and genuineness of it; or in a comparative sense, in comparison of what he once was, and others are; but not so as to be free from sin, neither from the being of it, which no man is clear of in this life, nor from the actings of it in thought, word, and deed, see ch. ix. 20. 30, 31. or so as to be perfect in grace; for though all grace is seminally implanted at once in regeneration, it opens and increases gradually; there is a perfection of parts, but not of degrees; there is the whole new man, but that is not arrived to the measure of the stature of the fulness of Christ; there are all and every grace, but not one perfect, not knowledge, nor faith, nor hope, nor love, nor patience, nor any other: but then as to justification, every good man is perfect; Christ has compleatly redeemed his people from all their sins; he has perfectly fulfilled the law in their room and stead; he has fully expiated all their transgressions, he has procured the full remission of them, and brought in a righteousness which justifies them from them all; so that they are free from the guilt of sin, and condemnation by it, and are in the sight of God unblameable, irreproveable, without fault, all fair and perfectly comely; and this was *Job*'s case: *and upright*; to whom was shewn the uprightness of Christ, or to whom the righteousness of Christ was revealed from faith to faith, and which was put upon him, and he walked in by faith, see ch. xxxiii. 23. moreover, *Job* was upright in heart, a right spirit was renewed in him; and though he was not of the nation of *Israel*, yet he was, in a spiritual sense, an *Israelite* indeed, in whom there was no guile, the truth of grace, and the root of the matter being in him, ch. xix. 28. and he was upright in his walk and conversation before God, and also before men; upright in all his dealings and concerns with them, in every relation he stood, in every office and character he bore: *and one that feared God*; not as the devils, who believe and tremble; nor as carnal men, when the judgments of God are in the earth, hide themselves in fear of him; nor as hypocrites, whose fear or devotion is only outward, and is taught by the precept of men; but as children affectionately reverence their parents: *Job* feared God with a filial and godly fear, which sprang from the grace of God, and was encouraged and increased by his goodness to him, and through a sense of it; it was attended with faith and confidence of interest in him, with an holy boldness and spiritual joy, and true humility; and comprehended the whole of religious worship, both public and private, internal and external: *and eschewed evil*; or *departed from it*[x], and that with hatred and loathing of it, and indignation at it, which the fear of God engages unto, *Prov.* viii. 13. and xvi. 6. he hated it, as every good man does, as being contrary to the nature and will of God, abominable in itself, and bad in its effects and consequences; and he departed from it, not only from the grosser acts of it, but abstained from all appearance of it, and studiously shunned and avoided every thing that led unto it; so far was he from indulging to a sinful course of life and conversation, which is inconsistent with the grace and fear of God.

v. 2. *And there were born unto him*, &c.] By his wife, in lawful wedlock, who was now living, and after mentioned: *seven sons, and three daughters*; next to his religious character, his graces, and spiritual blessings, and as the chief of his outward mercies and enjoyments, his children are mentioned; and which are indeed blessings from the Lord, and such as good men, and those that fear the Lord, are sometimes blessed with, see *Ps.* cxxvii. 3, 4, 5. and cxxviii. 3, 4. and to have a numerous offspring was always esteemed a very great favour and blessing, and as such was reckoned by *Job*; who, having so many sons, might hope to have his name perpetuated by them, as well as his substance shared among them; and having so many daughters, he might please himself with the thought of marrying them into families, which would strengthen his friendship and alliance with them; just the same number of sons and daughters had *Bacchæus*, the third king of *Corinth*[y].

v. 3. *His substance also was* 7000 *sheep*, &c.] For which he must have a large pasturage to feed them on, as well as these would produce much wool for cloathing, and flesh for food; this part of his substance or possessions is mentioned first, as being the largest, and most useful and profitable: *and* 3000 *camels*; creatures fit to carry burdens, and travel with, and were greatly valued on that account, especially in the deserts of *Arabia*, near to which *Job* lived; and that not only because they were strong for this purpose, but because they could endure much thirst and want of water for a long

[u] Geograph. l. 5. c. 19. [w] Shalshalet Hakabala, fol. 75. 2. [x] סר αποστηκομενος, Sept. recedens a malo, V. L. Montanus, Junius & Tremellius, &c. [y] Heraclides de Politiis ad calcem Ælian. var. hist. p. 439.

long time; see the note on *Lev.* xi. 4. it seems by this, that *Job* carried on a commerce, and traded in distant parts, whither he sent the produce of his lands and cattle, and trafficked with them: these camels might not only be he-, but she-camels also, according to the *Septuagint* version, which might be kept for breeding, and for their milk: *Aristotle* observes [z], some of the inhabitants of the *Upper Asia* used to have camels, to the number of 3000, the exact number here mentioned; and by the number of these creatures the *Arabians* estimated their riches and possessions [a]; and so sheep are by the *Greeks* called μηλα, as it is thought, from the *Arabic* word ملا, *mala*, to be rich [b]; the riches of other people, and of particular persons, as of *Geryon*, *Atlas*, and *Polyphemus*, are represented as chiefly consisting of their flocks, and also of their herds [c], as follows: *and* 500 *yoke of oxen*; to plow his land with, of which he must have a large quantity to employ such a number in, see 1 *Kings* xix. 19. *and* 500 *she-asses*; which must be chiefly for their milk; and no doubt but he had a considerable number of he-asses also, tho' not mentioned, which, as well as the others, were used to ride on, and also to plow with, in those countries; it may be rendred only asses as by some, and so may include both: *Aristæus*, *Philo*, and *Polyhistor* [d] give the same account of *Job*'s substance in the several articles as here: *and a very great houshold:* this must be understood of his servants only, since his children are before taken notice of; and the same phrase is rendered *great store of servants*, *Gen.* xxvi. 14. and in the margin, *husbandry* or tillage, large fields and farms; and the sense comes to much the same, whether it is taken the one way or the other; if great store of servants, he must have large farms and many fields to employ them in; and if a large husbandry, and much ground for tillage, he must have many servants to manure and cultivate them: now these several articles are mentioned, because, in those times and countries, as has been observed, the substance of men chiefly lay in them, and according to them they were reckoned more or less rich; not but that they had gold and silver also, as *Abraham* had, *Gen.* xiii. 1. and so had *Job*, ch. xxxi. 24. but these were the principal things: *so that this man was the greatest of all the men of the east*; that lived in *Arabia*, *Chaldea*, and other eastern countries; that is, he was a man of the greatest wealth and riches, and of the greatest power and authority, and was had in the greatest honour and esteem: now these temporal blessings are observed, to shew that grace and earthly riches are compatible, that they may, and sometimes do, meet in the same person; as also to point at the goodness of God, in bestowing such blessings on this good man, thereby fulfilling the promise made to godliness and godly men, which respects this life, and that which is to come; and they are mentioned chiefly for the sake of the loss of these things after related, whereby the greatness of his loss and of his afflictions would be the more easily perceived, and his patience in bearing them appear the more illustrious; for by how much the greater was his substance, by so much the greater were his losses and trials, and the more remarkable his patience under them.

℣. 4. *And his sons went and feasted in* their *houses every one his day*, &c.] It appears by this, that *Job*'s sons were grown up to men's estate, that they were from him, and were for themselves, and carried on a separate business on their own accounts, and had houses of their own, and perhaps were married; and being at some distance from each other, they met by appointment at certain times in their own houses, and had friendly and family entertainments in turn; for such were their feasts, not designed for intemperance, luxury, and wantonness, for then they would not have been encouraged, nor even connived at by *Job*; but to cherish love and affection, and maintain harmony and unity among themselves, which must be very pleasing to their parent; for a pleasant thing it is for any, and especially for parents, to behold brethren dwelling together in unity, *Ps.* cxxxiii. 1. besides, these feasts were kept, not in public houses, much less in houses of ill fame, but in their own houses, among themselves, at certain seasons, which they took in turn; and these were either at their time of sheep-shearing, which was a time of feasting, 1 *Sam.* xxv. 2. 36. or at the weaning of a child, *Gen.* xxi. 8. or rather on each of their birth-days, which in those early times were observed, especially those of persons of figure, *Gen.* xl. 20. and the rather, as *Job*'s birth-day is called *his* day as here, *Job* iii. 1. *and sent and called for their three sisters, to eat and to drink with them*; not to make a feast in their turn, but to partake of their entertainment; which, as is commonly observed, shewed humanity, kindness, tenderness, and affection in them to their sisters, to invite them to take part with them in their innocent and social recreations, and modesty in their sisters not to thrust themselves into their company, or go without an invitation; these very probably were with *Job*, and went to the feasts with his leave, being very likely unmarried, or otherwise their husbands would have been invited also.

℣. 5. *And it was so, when the days of* their *feasting were gone about*, &c.] When they had been at each others houses in turn; when the rotation was ended: something like this is practised by the *Chinese*, who have their co-fraternities, which they call *the brotherhood of the month*; this consists of thirty, according to the number of days therein, and in a circle they go every day to eat at one anothers house by turns; if one man has not convenience to receive the fraternity in his own house, he may provide it at another man's, and there are many public houses very well furnished for this purpose [e]: *Job*'s sons probably began at the elder brother's house, and so went on according to their age, and ended with the younger brother; so when they had gone through the circuit, as the word [f] signifies, and the revolution was over, and they had done feasting for that season, or that year, *that Job sent and sanctified them*; not that he did or could make them holy, by imparting grace, or infusing holiness into them; at most he could only pray for their sanctification, and give them rules, precepts, and

[z] Hist. Animal. l. 9 c. 50. [a] Leo African. descript. Africæ, l. 9. p. 745. [b] Hinckelman. præfat. ad Alkoran. [c] Vid. Homer. Odyss. 14. ℣. 100, &c. Virgil. Æneid. l. 7. ℣. 537. Justin e Trogo, l. 44. c. 4. Theocrit. Idyll. 11. ℣. 34. Ovid. Metamorph. l. 4. fab. 17. & l. 13. fab. 8. [d] Apud Euseb. Evangel. præpar. l. 9. c. 25. p. 430. [e] Semedo's History of China, par. 1. c. 13. [f] הקיפו cum circuissent, vel circulum fecissent, Vatablus; circulum absolverent, Bolducius.

and inſtructions about holineſs, and exhortations to it; but here it either ſignifies, that being at ſome diſtance from them, he ſent meſſengers or letters to them, to ſanctify and prepare themſelves for the ſacrifices he was about to offer for them; either by ſome rites and ceremonies, as by waſhing themſelves, and abſtinence from their wives, which were ſometimes uſed as preparatory to divine ſervice, *Gen.* xxxv. 2, 3. *Exod.* xix. 10, 11. 14, 15. or by faſting and prayer; or perhaps no more is intended by it, than an invitation of them to come and attend the ſolemn ſacrifice which he, as the head of the family, would offer for them; ſo, to ſanctify people, is ſometimes to invite, to call and gather them to holy ſervice, ſee *Joel* ii. 15, 16. and ſo the *Targum* renders it, "*Job* ſent and invited them:" *and roſe up early in the morning*; of the laſt of the days of feaſting; he took the firſt opportunity, and that as early as he could; which ſhews the eagerneſs of his ſpirit for the glory of God, and the good of his children, loſing no time for his devotion to God, and regard for his family; this being alſo the fitteſt time for religious worſhip and ſervice, ſee *Pſ.* v. 3. and was uſed for ſacrifice, *Exod.* xxix. 39. *and offered burnt-offerings* according *to the number of them all*; either of his ten children, or only his ſeven ſons, ſince they only are next mentioned, and were the maſters of the feaſt: this was before the law of the prieſthood was in being, which reſtrained the offering of ſacrifice to thoſe in the office of prieſts, when before, every head of a family had a right unto it; and this cuſtom of offering ſacrifice was before the law of *Moſes*, it was of divine inſtitution, and in uſe from the time of the fall of man, *Gen.* iii. 21. and iv. 3, 4. and viii. 20. and was by tradition handed down from one to another, and ſo *Job* had it; and which was typical of the ſacrifice of Chriſt, to be offered up in the fulneſs of time for the expiation of ſin; and *Job* no doubt, by faith in Chriſt, offered up thoſe burnt-offerings for his ſons, and one for each of them, thereby ſignifying, that every one ſtood in need of the whole ſacrifice of Chriſt for the atonement of ſin, as every ſinner does: *for Job ſaid, It may be that my ſons have ſinned*; not merely as in common, or daily ſins of infirmity; for *Job* ſo full well knew the corruption of human nature, that a day could not paſs without ſin in thought, word, or deed; but ſome more notorious or ſcandalous ſin; that in the midſt of their feaſting and mirth, they had uſed ſome filthy, or frothy, and unſavoury, and unbecoming language; had dropped ſome impure words or impious jeſts, or done ſome actions which would reflect diſhonour on God and true religion, and bring an odium on themſelves and families: now *Job* was not certain of this, he had had no inſtruction or intelligence of it; he only ſurmiſed and conjectured it might be ſo; he was fearful and jealous leſt it ſhould: this ſhews his care and concern, as for the glory of God, ſo for the ſpiritual welfare of his children, though they were grown up and gone from him, and is to be conſidered in favour of his ſons; for by this it is evident, they were not addicted to any ſin, or did not live a vicious courſe of life; but that they were religious and godly perſons; or otherwiſe *Job* would have had no doubt in his mind about their conduct and behaviour: the particular ſin he feared they might have been guilty of follows: *and curſed God in their hearts*; not in the groſſeſt ſenſe of the expreſſion, ſo as to deny the being of God, and wiſh there was none, and conceive blaſphemy in their hearts, and utter it with their lips; but whereas, to bleſs God, is to think and ſpeak well of him, and aſcribe that to him which is his due; ſo to curſe him, is to think and ſpeak irreverently of him, and not to attribute to him what belongs unto him; and thus *Job* might fear, that his ſons, amidſt their feaſting, might boaſt of their plenty, and of the increaſe of their ſubſtance, and attribute it to their own diligence and induſtry, and not to the providence of God, of which he feared they might ſpeak ſlightingly and unbecomingly, as perſons in ſuch circumſtances ſometimes do, ſee *Deut.* xxxii. 15. *Prov.* xxx. 9. Mr. *Broughton* renders it, *and little bleſſed God in their hearts*; not bleſſing him as they ſhould was interpretatively curſing him: the *Hebrew* word uſed, properly and primarily ſignifies to *bleſs* [g], and then the meaning is either, that his ſons had ſinned, but took no notice of it, nor were humbled for it, but bleſſed God, being proſperous and ſucceſsful, as if they had never ſinned at all, ſee *Zech.* xi. 1. *Sanctius* adds the negative particle *not*, as if the meaning was, that they ſinned, and did not bleſs God for their mercies as they ſhould, *Deut.* viii. 10. but this is too daring and venturous to make ſuch an addition; though this is favoured by the *Targum*, as in ſome copies, which paraphraſes it, "and have not prayed in the name of the Lord in their hearts:" and becauſe the word is uſed at parting, and taking a farewel of friends, *Cocceius* thinks it may be ſo uſed here, and the ſenſe to be, that they ſinned, and took their leave of God, and departed from him; but rather, as the word *Elohim* is uſed of ſtrange gods, of falſe deities, *Exod.* xviii. 11. *Job*'s fears might be, leſt his ſons ſhould have been guilty of any idolatrous action, at leaſt of bleſſing the gods of the *Gentiles* in their hearts, ſince feaſting ſometimes leads to idolatry, *Exod.* xxxii. 6. but the firſt ſenſe ſeems beſt, with which the *Septuagint* verſion agrees, "it may be my ſons in their mind have thought evil things againſt the Lord:" *thus did Job continually*; or *all thoſe days* [h]; that is, after every ſuch circuit and rotation of feaſting, or after every feaſt-day kept by them, he offered ſacrifices for them; or every year [i], as ſome interpret the phraſe, the feaſts, and ſo the ſacrifices, being annual; all this is obſerved, partly further to deſcribe the piety of *Job*, his affection for his family, and concern for their ſpiritual good, and the glory of God, and partly as a leading ſtep to an after event, ℣. 18, 19.

℣. 6. *Now there was a day, when the ſons of God came to preſent themſelves before the Lord*, &c.] This is generally underſtood of the angels, as in ch. xxxviii. 7. who may be thought to be ſo called, becauſe of their creation by the father of ſpirits, and their likeneſs to God in holineſs, knowledge, and wiſdom, and being affectionate and obedient to him; as alſo on account of the grace of election, and confirmation in Chriſt beſtowed upon them, as well as becauſe, in their embaſſies and meſſages to men, they repreſent God, and ſo may be called Gods, and children of the Moſt High, for a like reaſon the civil magiſtrates are, *Pſ.* lxxxii. 6. to which may be added, their conſtituting with the ſaints the family of God in heaven and earth: theſe, as they ſtand before God, and at his right hand and left, as the hoſt of heaven, in which poſture *Micaiah*

[g] ברכו אלהים benedixerint deo, V. L. Piſcator. [h] כל הימים cunctis diebus, Pagninus, Montanus; ſingulis diebus illis, Junius & Tremellius; omnibus diebus illis, Piſcator, Cocceius. [i] Singulis annis, Schmidt, Schultens; ſee 1 Sam. xx. 7.

Micaiah ſaw them in viſion, 1 *Kings* xxii. 19. ſo they may be ſaid to go forth from ſtanding before the Lord of all the earth into the ſeveral parts of all the world, to do the will and work of God aſſigned them, *Zech.* vi. 5—8. and then having done their work, return again, and preſent themſelves before the Lord, to give an account of what they have done, and to receive freſh orders from him, being ready to do his pleaſure in every thing he ſhall command them, which is what is here ſuppoſed; though ſome think theſe were only the company or band of angels which were ſet as a guard about *Job*, his perſon, family, and ſubſtance, who now appeared before the Lord, to give an account of him, his affairs, and circumſtances, as required of them: *and Satan came alſo among them*; which word ſignifies an *adverſary*, as in 1 *Kings* xi. 14. but does not deſign here a man-adverſary as there, or one that envied *Job*'s proſperity, as *Saadiah Gaon* thinks, but an evil ſpirit, the old ſerpent, the devil, as in *Rev.* xii. 9. who is an implacable and bitter enemy to men, eſpecially to Chriſt and his people; and ſo has this name from his hatred of them, and oppoſition to them: *Origen* [k] obſerves, that this word, tranſlated into the *Greek* language, is αντικειμενος, an *adverſary*; but R. *Levi* [l] derives it from שטן, to *decline* or *turn aſide*,; and ſo *Suidas* ſays [m], *Satan*, in the *Hebrew* language, is an apoſtate; and *Theodoret* [n] mentions both, that it ſignifies either an adverſary or an apoſtate; the firſt derivation is beſt: knowing the end of the above meeting, that it was with reſpect to *Job*, and therefore he came with an intent to contradict what they ſhould ſay of him, and to accuſe him before God; he came among them as one of them, tranſforming himſelf into an angel of light, as he ſometimes does; or he came, being ſent for, and obliged to come, to give an account of himſelf, and of what he had been doing in the world, in order to be reproved and puniſhed: but though the ſtream of interpreters run this way, I cannot ſay I am ſatisfied with it; for ſetting aſide the paſſages in this book in queſtion, angels are no where called *the ſons of God*; for beſides, this being denied of them in the ſenſe that Chriſt is, they are repreſented as ſervants, yea, as ſervants to the ſons of God, miniſtring ſpirits to the heirs of ſalvation; they call themſelves the fellow-ſervants of the ſaints, and of their brethren, but do not ſay that they are ſons of the ſame family, or fellow-heirs, or their brethren, *Heb.* i. 5. 14. *Rev.* xix. 10. and xxii. 9. moreover, they always ſtand in the preſence of God, and behold his face, be they where they will, *Matt.* xviii. 10. *Luke* i. 19. nor is there any particular day aſſigned them for the ſervice of God; for tho' they are under the moral law, ſo far as it is ſuitable to their nature, yet not under the ceremonial law, to which the obſervance of days belonged; and beſides, they have no reſt night nor day, but continually ſerve God, and glorify him, ſaying, Holy, holy, holy, Lord God Almighty: and if this preſentation of themſelves to God is ſuppoſed to be in heaven, as where elſe ſhould it be? it is not poſſible that *Satan* could come among them; he is fallen from heaven, being caſt down from thence, nor can he, nor ever will he be able to find a place any more there, ſee *Luke* x. 18. 2 *Pet.* ii. 4. *Rev.* xii. 8. 9. it ſeems better therefore to underſtand this of the people of God, of profeſſors of religion, who, earlier than the times of *Job*, were diſtinguiſhed from the men of the world by this character, *the ſons of God*, *Gen.* vi. 2. ſuch that were truly godly being ſo by adopting grace, and which was made manifeſt by their regeneration by the Spirit of God, and by their faith in Chriſt, and all were ſo by profeſſion: now theſe aſſembled themſelves together, to preſent themſelves, their bodies and ſouls before the Lord, which was but their reaſonable ſervice; as to pray unto him, and praiſe him, to offer ſacrifice, and perform every religious exerciſe enjoined in thoſe times; the apoſtle uſes the like phraſe of the ſaints ſocial worſhip, *Rom.* xii. 1. now for this there was a *day*; tho' I very much queſtion whether any ſabbath, or much leſs a ſeventh-day-ſabbath, was as yet inſtituted; but inaſmuch as men agreed together to call on the name of the Lord, or to worſhip him in a ſocial way, *Gen.* iv. 26. as it was neceſſary that a place ſhould be appointed to meet at, ſo a time fixed by conſent and agreement; even as now, the ſeventh-day-ſabbath being abrogated, Chriſtians agree to meet on the firſt day of the week, called the Lord's day, in imitation of the apoſtles of Chriſt; and on one of theſe days thus fixed and agreed on was the above meeting, at which *Satan* came among them, as he frequently does in the aſſembly of the ſaints, to do what miſchief he can; by ſnatching away the word from inattentive hearers, and by directing the eye to ſuch objects, and putting ſuch things into the mind, as divert from the ſervice of God; or by ſuggeſting to the ſaints themſelves, that what is attended to does not belong to them, with many other things of the like kind: the *Targum* interprets this day of the day of judgment, at the beginning of the year, and the ſons of God of angels, as do other *Jewiſh* writers.

℣. 7. *And the Lord ſaid unto Satan, Whence comeſt thou?* &c.] This queſtion is put, not as ignorant of the place from whence he came; for the omniſcient God knows all perſons and things, men and angels, and theſe good and bad, where they are, from whence they come; and what they do, ſee *Gen.* iii. 9. and iv. 9. but it is put either as being angry with him, and reſenting his coming among the ſons of God, and chiding him for it, as having no proper buſineſs there, like the queſtion in *Matt.* xxii. 12. or rather in order to lead on to another, and to bring out from him what he intended to have expreſſed by him, of what he had ſeen and taken notice of in the place from whence he came, and particularly concerning *Job*: how God and ſpirits converſe together we are not able to ſay; but no doubt there is a way in which God talks with ſpirits, even with evil ones, as well as good ones, and in which they ſpeak to him; and ſo this does not at all affect the reality of this narrative: *then Satan anſwered the Lord and ſaid, From going to and fro in the earth, and from walking up and down in it*; this he ſaid as ſwaggering and boaſting, as if he was indeed the God of the whole world, the prince and king of it, and had and exerciſed a ſovereign dominion over it, and as ſuch had been making a tour thro' it, and taking a ſurvey of it, ſee *Matt.* iv. 8. and as if he was at full liberty to go where he pleaſed, and was under no controul, when he was in chains of darkneſs, and could go no where, nor do any thing without divine permiſſion; could not touch *Job*, nor his ſubſtance, nor, as in the days of Chriſt, ſo much as enter into a herd of ſwine without leave: likewiſe this may denote the diſquietude and reſtleſsneſs of this evil ſpirit, who could not abide long in a place, but moving to and

[k] Contr. Celſ. l. 6. [l] In loc. [m] In voce Σατανας. [n] In 2 Reg. Quæſt. 37.

and fro, ſeeking reſt, but finding none, *Matt.* xii. 43. as alſo his diligence and indefatigableneſs in doing and ſeeking to do miſchief, going about like a roaring lion, ſeeking whom he may devour, taking all opportunities of doing injury, ſowing his tares while men are aſleep and off their guard, 1 *Pet.* v. 8. *Matt.* xiii. 25. and ſo the firſt word here uſed ſignifies a diligent ſearch, and is rendered by ſome, and particularly by Mr. *Broughton*, *from ſearching about the earth* °, *and from walking in it*; and ſo the *Targum*, "from going about in the earth, to ſearch the works of the children of men, and from walking in it;" and it points at the place of *Satan*'s abode, the earth, with the circumambient air, *Eph.* ii. 2. and the extent of his influence, which reaches not to heaven, and to the ſaints there, out of which he is caſt, and can never re-enter, but to the earth only, and men on it; and here no place is free from him; he and his angels are roving about every where, city and country; publick and private places, mens own houſes, or the houſe of God, are not exempt from them; and therefore all here need to watch and pray, leſt they enter into temptation, *Matt.* xxvi. 41. *Schultens* interprets the word of Satan going through the earth with great force and violence, whipping and ſcourging miſerable mortals.

℣. 8. *And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job*, &c.] Or, *Haſt thou put thine heart on my ſervant* [p]; not in a way of love and affection to him, to do him any good or ſervice, there being an original and implacable enmity in this old ſerpent to the ſeed of the woman; but rather, his heart was ſet upon him in a way of deſire to have him in his hands, to do him all the miſchief he could, as the deſire of his heart was toward *Peter*, *Luke* xxii. 31. but the ſenſe of the queſtion is, ſince thou ſayeſt thou haſt been walking up and down in the earth, haſt thou not taken notice of *Job*, and caſt an eye upon him, and wiſhed in thine heart to have him in thine hands to do him hurt? I know that thou haſt; haſt thou not contrived in thine heart how to attack him, tempt him, and draw him from my ſervice, and into ſins and ſnares, in order to reproach and accuſe him? thou haſt, but all in vain; and ſo it is a ſarcaſm upon Satan, as well as an expreſſion of indignation at him for ſuch an attempt upon him, and as anticipating his accuſation of *Job*; for it is as if he ſhould farther ſay, I know he is in thine eye, and upon thine heart, now thou art come with a full intent to accuſe and charge him; ſo *Jarchi*, "*leſt thou ſet thine heart*, &c. ſo as to have a good will to accuſe him;" he had, but the Lord prevents him, by giving a high character of him in theſe and the following words: here he calls him *my ſervant*; not a ſervant of men, living according to the luſts and will of men, and their cuſtoms and forms of worſhip, ſuperſtition, and idolatry; nor a ſervant of ſin and the luſts of the fleſh; nor of Satan, who boaſted of the whole earth being his; but the Lord's ſervant, not only by creation, but by ſpecial choice, by redemption, by efficacious grace, and the voluntary ſurrender of himſelf to the Lord under the influence of it; and by his chearful and conſtant obedience, he anſwered this character; and the Lord here claims his property in him, acknowledges him as his ſervant, calls him by name, and gives an high and honourable account of him: *that* there is *none like him in the earth*; or *in the land*; in the land of *Uz*, ſo *Obadiah Sephorno*; whatever there were in other countries, there were none in this, being in general idolaters; or in the land of the people of the heathen nations, as the *Targum*; or rather in the whole earth, where Satan had been walking: and, very probably, *Abraham*, *Iſaac*, and *Jacob*, were now dead; *Job* being, as it ſhould ſeem, between them and the times of *Moſes*; and though there might be many godly perſons then living, who were like to him in quality, being partakers of the ſame divine nature, having the ſame image of God upon them, and the ſame graces in them, and a ſimilar experience of divine things, yet not upon an equality with him; he exceeded them all in grace and holineſs; and particularly, none came up to him for his patience in ſuffering affliction, though this was often tried; as *Moſes* excelled others in meekneſs, and *Solomon* in wiſdom; *Job* was an eminent ſaint and ſervant of the Lord, a father in his family, a pillar in his houſe, like *Saul* among the people, taller in grace and the exerciſe of it; and this is a reaſon why he could not but be taken notice of by Satan, who has his eye more eſpecially on the moſt eminent ſaints, and envies them, and ſtrikes at them; and ſo the words are by ſome rendered, *for* there is *none like him* [q]; or rather, they may be rendered, *but* there is *none like him* [r]; and ſo are oppoſed to the accuſations and charges Satan was come with againſt him: *a perfect and an upright man, one that feareth God, and eſcheweth evil*? ſee the note on ℣. 1. here the character there given is confirmed by the Lord in the expreſs words of it.

℣. 9. *Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought?*] Satan does not deny any part of *Job*'s character, nor directly charge him with any one ſin; which ſhews what a holy man *Job* was, how exact in his life and converſation, that the devil could not alledge any one thing againſt him; nor does he deny that he feared the Lord; nay, he owns it, only ſuggeſts there was a private reaſon for it; and this he dares not affirm, only puts it by way of queſtion, giving an innuendo, which is a wretched way of ſlander many of his children have learned from him: he inſinuates that *Job*'s fear of God, and ſerving him, was not *for nought*, or *freely* [s], it was not out of love to him, or with any regard to his will, or his honour and glory, but from ſelfiſh principles, with mercenary views, and for worldly ends and purpoſes: indeed no man fears and ſerves the Lord for nought and in vain, he is well paid for it; and godlineſs has a great gain along with it, the Lord beſtoweth every thing, both in a temporal and ſpiritual way, on them that fear him; ſo that eventually, and in the iſſue, they are great gainers by it; and they may lawfully look to theſe things, in order to encourage them in the ſervice and worſhip of God, even as *Moſes* had reſpect to the recompence of reward; when they dont make theſe, but the will and glory of God, the ſole and chief cauſe and end thereof; but the intimation of Satan is, that *Job*'s fear was merely outward and hypocritical, not cordial, hearty, and diſintereſted, but was entirely for his own ſake, and for what he got by it; and this he ſaid, as if he knew better than God himſelf, the ſearcher of hearts, who had before given ſuch an honourable character of him. *Sephorno*

° So Rambam and Ben Melech. Pagninus, Montanus, Bolducius, Schmidt.

[p] השמת לבך על עבדי Nunquid poſuiſti cor tuum ſuper ſervum meum, Pagninus, Montanus, Junius & Tremellius, Piſcator, Schmidt, Schultens.

[q] כי nam, Piſcator.

[r] Atqui, Schmidt.

[s] חנם gratis,

phorno obſerves, that he ſuppoſes that his fear was not a fear of the greatneſs of God, a reverence of his divine Majeſty, but a fear of puniſhment; or what we call a ſervile fear, and not a filial one.

℣. 10. *Haſt not thou made an hedge about him*, &c.] A fence, a wall of protection all around him? he had; he encompaſſed him about with his love as with a ſhield, a hedge which could not be broken down by men or devils; he ſurrounded him with his almighty power, that none could hurt him; he guarded him by his Providence, he cauſed his angels to encamp about him; yea, he himſelf was a wall of fire around him; the *Targum* interprets it the word of God: ſo thick was the hedge, ſo ſtrong the fence, that Satan could not find the leaſt gap to get in at, to do him any injury to his body or mind, without the divine permiſſion; which he envied and was vexed at, and maliciouſly ſuggeſts that this was the motive of *Job*'s fear of the Lord; and indeed it was an obligation upon him to fear him, but not the ſole cauſe of it: *and about his houſe*; not the houſe in which he dwelt; though Satan could have gladly pulled down that about his ears, as well as that in which his children were; but it deſigns his family, who were alſo by Providence protected in their perſons and eſtates, and preſerved from the temptations of Satan, at leaſt from being overcome by them, and even at the times of their feaſting before mentioned; this fence was about his ſervants alſo, ſo that Satan could not come at and hurt any one that belonged to him, which was a great grief and vexation of mind to him: *and about all that he hath on every ſide*; his ſheep, his camels, his oxen, and his aſſes; for otherwiſe theſe would not have eſcaped the malice and fury of this evil ſpirit they afterwards felt; but as theſe were the gifts of the providence of God to *Job*, they were guarded by his power, that Satan could not hurt them without leave: *thou haſt bleſſed the work of his hands*; not only what he himſelf perſonally wrought with his own hands, but was done by his ſervants through his direction, and by his order; the culture of his fields, the feeding and keeping of his flocks and herds; all ſucceeded well; whatever he did, or was concerned in, proſpered: *and his ſubſtance is increaſed in the land*; or *broke out* [t]; like a breach of waters; ſee 2 *Sam.* v. 20; exceeded all bounds; his riches broke forth on the right hand and on the left, and flowed in, ſo that there were ſcarce any limits to be ſet to them; he abounded in them; his ſheep brought forth thouſands; his oxen, camels, and aſſes, ſtood well, and were ſtrong to labour; and his wealth poured in upon him in great plenty; all which was an eye-ſore to Satan, and therefore would inſinuate that this was the ſole ſpring and ſource of *Job*'s religion, devotion, and obedience.

℣. 11. *But put forth thine hand now*, &c.] Withdraw thine hand of providence, power, and protection, with which thou haſt covered and ſcreened him; and, inſtead of that, *ſend* [u] forth thine afflicting hand, not barely in a way of chaſtiſement and correction, but in wrath and vengeance, conſuming and deſtroying all he had; and this he deſires might be done *now*, immediately, without delay, whilſt *Job* was in the midſt of his proſperity; for Satan was in haſte to have miſchief done to him, being an object of his great hatred and enmity: ſome, inſtead of *now*, render it, *I pray thee* [w], as being an intreaty of Satan, and an importunate one, and which he was eagerly deſirous of obtaining; well-knowing that no hurt could be done to *Job* without leave from God, or his doing it himſelf: the *Vulgate Latin* verſion is, *put forth thine hand a little*, as if its being exerted but a little, or a ſmall touch of it, would be ſufficient to diſcover *Job*'s hypocriſy; but Satan doubtleſs knew *Job* better than this ſuggeſts, and that ſuch was his integrity, that a ſmall trial would not affect him; and beſides, he immediately adds: *and touch all that he hath*; which was not a ſlight touch, but an heavy one, reaching to all his family and ſubſtance, and to his perſon too, and the health of it at leaſt; as appears by the proviſo or ſaving clauſe put in by the Lord afterwards, when he gave leave to ſmite him: *and he will curſe thee to thy face*; or, *if he does not curſe thee to thy face* [x]; then let it be ſo and ſo with me, worſe than it now is; let me have my full damnation; for the words are an imprecation of the devil, wiſhing the worſt of evils to himſelf, if *Job*, in ſuch circumſtances, did not *curſe* God to his *face*; that is not only openly and publickly, but impudently; ſignifying that he would fly in his face, like a man paſſionate, furious, and enraged, and like thoſe wicked perſons, hungry and hardly beſtead, that would fret and curſe their king and their God, *Iſ.* viii. 21. or, like thoſe men who, under their pains and ſores, blaſphemed him that had power over them; *Rev.* xvi. 10. or like thoſe carnal profeſſors, whoſe words were ſtout againſt God, *Mal.* iii. 13. 19. in ſuch like paſſionate expreſſions Satan inſinuates *Job* would break out againſt God, murmuring at and complaining of his providence, arraigning his wiſdom, righteouſneſs, and holineſs, in his dealings with him: or, if *he does not bleſs thee to thy face* [y], as it may be rendered; that is, either he *will bid thee farewell* [z], and apoſtatize from thee, ſee the note on ℣. 5. as ſometimes nominal profeſſors do, when affliction and tribulation come upon them, they are offended, and drop their profeſſion, *Matt.* xiii. 21. or, as others, *if he hath not bleſſed thee to thy face*; [a] then let it be thus with me, that is, it will be then a clear caſe, that *Job* in times paſt had only bleſſed God to his face, or outwardly; he had only honoured him with his lips, but his heart was far from him, and his fear towards him, taught by the precept of men, as is the character of hypocrites, *Iſ.* xxix. 13. this Satan wickedly inſinuates; one of the *Targums* is, "if he does not provoke thee to the face of thy Word;" *Ben. Melech* interprets על פניך *by thy life*, and takes it to be the form of an oath.

℣. 12. *And the Lord ſaid unto Satan, behold all that he hath is in thy power*, &c.] This he ſaid not as angry and diſpleaſed with *Job*, or as entertaining any ill opinion of him through the ſuggeſtions of *Satan*, nor as gratifying that evil ſpirit; but in order to convince and confound him, and to try the grace of *Job*, that he might ſhine the brighter; and it may be obſerved, that the Lord alone had the ſovereign diſpoſe of all that *Job* had, and that *Satan* could have no power over him or his, but what was given him: *only upon himſelf put not forth thine*

[t] פרץ erupit, Montanus, Piſcator; eruperit, Junius & Tremellius; prorupit, Schultens. [u] שלח, mitte, Pagninus, Montanus, Junius & Tremellius, Schmidt. [w] נא quæſo, Junius & Tremellius, Piſcator, Bolducius. [x] אם לא ſi non, Schultens. [y] Niſi in faciem tuam benedicet tibi, Piſcator, Schmidt. [z] Si non in faciem tuam valere te juſſurus ſit, Schultens. [a] Si non ſuper facies tuas benedixerit tibi, Montanus.

thine hand; thus the Lord reſtrained *Satan*, who could do nothing without his leave, and limits and bounds the preſent affliction of his ſervant to his family and eſtate; reſerving his perſon and the health of it for another temptation and trial: *ſo Satan went forth from the preſence of the Lord*; the *Targum* adds, *with power*, authority, liberty of acting; not from his general preſence, which is every-where, from whence there is no going; nor from his gracious preſence, in which he had not been; and much leſs his glorious preſence in heaven, from whence he had been caſt long ago; but from the place where the ſons and people of God worſhipped, and where he granted his preſence to them, and from converſing with God there: as ſoon as *Satan* had got leave, he at once went forth to execute what he had permiſſion to do, glad at heart he had ſo far ſucceeded; and eager upon doing all the miſchief he could to a man that was the butt of his malice, and the object of his envy and hatred; the ſad effects and conſequences of which follow.

℣. 13. *And there was a day*, &c.] Which according to the *Targum* was the firſt day of the week, but this is not certain, nor material; nor can it be ſaid whether it was the day following that, *Satan* had leave to do what he would with *Job*'s ſubſtance, nor how long this was after that; for though *Satan* was no doubt eager upon it, and in haſte to do miſchief; yet beſides its requiring ſome time to get the *Sabeans* and *Chaldeans* to march out of their own country into *Job*'s, ſo he would contrive and fix upon the moſt proper time to anſwer his ends and purpoſes, which was *when his (Job's) ſons and daughters* were *eating, and drinking wine in their eldeſt brother's houſe*; it ſhould rather be rendered, *in the houſe of their brother, the firſt-born*; that is, of *Job*; for בכור relates not to brethren, but to parents, as *Guſſetius* obſerves [a]: this was either the beginning of a new turn, or rotation of their feaſting with each other, which might begin with the elder brother; or this was his birthday; ſee ℣. 4, 5. and this was the day *Satan* pitched upon to bring all the following calamities and diſtreſſes upon *Job*; partly that they might fall with the greater weight upon him, and more ſenſibly affect him, coming upon him whilſt his family was feaſting; and whilſt he was pleaſing himſelf with the thoughts of having brought up his children to men's and women's eſtate, and of the affluent circumſtances they were in; and of the unity, harmony, and love that ſubſiſted amongſt them, of which their preſent feaſting together was a proof; and partly that theſe afflictions might the more look like the judgments of God upon him, juſt as the men of the old world were eating and drinking when the flood came and deſtroyed them all, *Luke* xvii. 27. and for the ſame reaſons theſe were all brought upon him in one day, to cruſh him the more; and that it might be thought the hand of God was in it, in a way of wrath and vengeance, and ſo irritate him to curſe him to his face, which was what *Satan* aimed at; ſee *Iſ.* xlvii. 8, 9. *Rev.* xviii. 7, 8.

℣. 14. *And there came a meſſenger unto Job*, &c.] Not a meſſenger of *Satan*, as *Jarchi*, or one of his angels, or evil ſpirits; though this is a ſenſe which is embraced not only by ſome *Jewiſh Rabbins*, but by ſeveral of the antient *Chriſtian* writers, as *Sanctius* on the place obſerves; and ſuch they ſuppoſe the other meſſengers after mentioned were; but both this and they were ſervants of *Job*, who eſcaped the calamity that came upon the reſt of their fellow-ſervants: *and ſaid, the oxen were plowing*; the 500 yoke of oxen *Job* had ℣. 3. which were all out in the fields, and employed in plowing them; and to plow with ſuch was uſual in thoſe times and countries, as it now is in ſome places; ſee 1 *Kings* xix. 19. *and the aſſes feeding beſide them*; beſide the oxen, where they were plowing, in paſture-ground, adjoining to the arable land; and beſide the ſervants that were plowing with the oxen: *at their hands* [b]; as it may be literally rendered, juſt by them, under their eye and care; or *in their places* [c]; where they ſhould be, and where they uſed to feed [d]; theſe were the 500 aſſes male and female reckoned among *Job*'s ſubſtance, ℣. 3. which were brought hither to feed, and ſome for the ſervants to ride on; this plowed land being at ſome diſtance from *Job*'s houſe; and others to carry the ſeed that was to be ſown here: now the ſituation and employment of theſe creatures are particularly mentioned, to ſhew that they were in their proper places, and at their proper work; and that what befel them was not owing to the want of care of them, or to the indolence and negligence of the ſervants.

℣. 15. *And the Sabeans fell* upon them, &c.] Or, *Sheba fell* [e]; that is, as *Aben Ezra* and *Simeon Bar Tzemach* ſupply it, an hoſt of the *Sabeans*, or a company of them; theſe were not the deſcendants of that *Sheba*, that ſprung from *Ham*, *Gen.* x. 7. nor of him that came from *Shem*, ℣. 28. but from *Sheba*, the ſon of *Jokſhan*, a ſon of *Abraham* by *Keturah*, who with the reſt of her ſons were ſent into the eaſt-country, the country of *Job*; and theſe *Sabeans*, who deſcended from the ſame, were his near neighbours, *Gen.* xxv. 3, 6. they were the inhabitants of one of the *Arabia's*, it is generally ſaid *Arabia Felix*; but that is not likely, ſince it was a very plenriful country, the inhabitants of which had no need to rob and plunder others; and beſides was at a great diſtance from the place of *Job*'s habitation, and lay to the ſouth, and not the eaſt; though *Strabo* [f] indeed ſays, that the *Sabeans* inhabited *Arabia Felix*, and made excurſions into *Syria*, which agrees with theſe *Sabeans*; but rather *Arabia Deſerta*, as *Spanheim* [g] has abundantly proved, a barren place; hence we read of *Sabeans from the wilderneſs*, *Ezek.* xxiii. 42. the inhabitants of which lived upon the plunder of others; and theſe being naturally given to ſpoil and rapine, were fit perſons for *Satan* to work upon, as he does in the children of diſobedience; into whoſe hearts he put it to make ſuch a deſcent on *Job*'s fields, and carry off his cattle, as they did; they fell upon his oxen and aſſes at once and unawares, in a body, in an hoſtile and furious manner: *and took them away*; as a booty; they did not kill them, but drove them off the ground, and led them into their own country for their uſe and ſervice: *yea, they have ſlain the ſervants with the edge of the ſword*; who were plowing with the oxen, and looking after the aſſes, and who might make an oppoſition though in vain; this was an addition to *Job*'s affliction, that not only his cattle were carried

[a] Ebr. Comment. p. 127. [b] על ידיהם ad manus eorum, Mercerus. [c] Suis locis, Vatablus, Schmidt; ſo Jarchi, Aben Ezra, and Bar Tzemach. [d] More ſolito, Schultens. [e] ותפל שבא et delapſa eſt Seba, Montanus, Bolducius; et irruit Sheba, Schmidt, Cocceius. [f] Geograph. l. 16. p. 536. [g] Hiſtor. Jobi, c. 3. §. 12. p. 44, &c.

ried off, but his ſervants were ſlain, who were born in his houſe, or bought with his money: *and I only am eſcaped alone to tell thee*; this ſingle ſervant was preſerved, either by the ſpecial providence of God, in kindneſs to *Job*, that he might know of a certainty, and exactly, and what had befallen him, and how it came to paſs, which men are naturally deſirous of; or elſe as it is generally thought through the malice and cunning of ſatan, that the tidings might the ſooner be brought to him, and more readily be believed by him, and ſtrike him with the greater ſurprize, a ſervant of his own running with it, whom he knew, and could believe; and he appearing with the utmoſt concern of mind, and horror in his countenance.

℣. 16. *While he was yet ſpeaking, there came alſo another*, &c.] Another meſſenger, one of *Job*'s ſervants, from another part of his fields where his ſheep were grazing, and was one of thoſe that kept them; he came with another piece of bad news, even before the other had finiſhed his whole account; and the ſame is obſerved of all the other meſſengers that follow: ſo *Satan* ordered it, that all *Job*'s afflictions ſhould come upon him at once, and the news of them be brought him as thick and as faſt as they could, to ſurprize him the more into ſome raſh expreſſions againſt God; that he might have no intermiſſion, no breathing time; no time for prayer to God to ſupport him under the affliction, and ſanctify it unto him; no time for meditation upon, or recollection of paſt experiences of divine goodneſs, or of promiſes that might have been uſeful to him; but they came one upon the back of another, to hurry him into ſome indecent carriageand behaviour towards God, being conſidered by him as his judgments upon him: *and ſaid, the fire of God is fallen from heaven*; which the ſervant thought, or ſatan put it into his mind to ſay, that it came immediately from God, like that which deſtroyed *Nadab* and *Abihu* and the murmurers in the camp of *Iſrael*, *Lev.* x. 2. *Numb.* xi. 1. or as it is commonly thought, is ſo called, becauſe a moſt vehement one, as a vehement flame is called the the flame of the Lord, *Cant.* viii. 6. this being ſuch a fire as was never known, ſince the fire that came down from heaven and deſtroyed *Sodom* and *Gomorrah*, and the cities of the plain. I am inclined to think it was a prodigious flaſh or flaſhes of lightening; for as thunder is the voice of God, ſo lightening, which accompanies it, may be called the fire of God; and this agrees with the phraſeology of the paſſage; it comes from heaven, or the air, and falls upon the earth, and ſtrikes creatures and things in it; and which, as it is the effect of natural cauſes, ſatan might be permitted to join them together and effect it; and this was done, and the news of it expreſſed in ſuch language as to make *Job* believe, that God was againſt him, and become his enemy, and that the artillery of heaven was imployed to his hurt, and to the ruin of his ſubſtance: *and hath burnt up the ſheep, and the ſervants, and conſumed them*; as the fire or lightening which came down from heaven and conſumed the captains, and their fifties, in *Elijah*'s time, 2 *Kings* i. 10, 12. and ſuch like effects of lightening are often to be obſerved, both with reſpect to men and cattle; theſe were the 7000 ſheep *Job* was poſſeſſed of, ℣. 3. and which were all deſtroyed at once, with the ſervants that kept them, excepting one; creatures very increaſing, and very uſeful both for food and cloathing, and alſo uſed for ſacrifice; and it is thought that *ſatan*'s end in the deſtruction of theſe was, that *Job* might conclude from hence, that his ſacrifices were not acceptable to God, and therefore it was in vain to ſerve him; which he hoped by this means to bring him to expreſs in a paſſionate manner to God: *and I only am eſcaped alone to tell thee*; ſee the note on ℣. 15.

℣. 17. *While he* was *yet ſpeaking, there came alſo another*, &c.] Another meſſenger from another part of *Job*'s poſſeſſions where his camels were, and this before the laſt meſſenger had told his ſtory out: *and ſaid, the Chaldeans made out three bands, and fell upon the camels, and have carried them away*; theſe were the 3000 camels as in ℣. 3. and perhaps they were in three ſeparate companies and places, 1000 in each, and therefore the *Chaldeans* divided themſelves into three bands; or *appointed three heads* [f], as it may be rendered; there were three bodies of them under ſo many leaders and commanders, and this was done, that they might the more eaſily take them; and they *diffuſed* or *ſpread themſelves* [g], as the word ſignifies, upon or about the camels; they ſurrounded them on all ſides, or otherwiſe, theſe being ſwift creatures, would have run away from them: theſe *Chaldeans* or *Chaſdim* were the deſcendants of *Cheſed*, a ſon of *Nahor*, who was brother to *Abraham*, *Gen.* xxii. 20, 22. who ſettled in the eaſt-country, not far from *Job*: and this agrees with the character that *Xenophon* [h] gives of the *Chaldeans*, at leaſt of ſome of them in after-times; that they lived upon robbing and plundering others, having no knowledge of agriculture, but got their bread by force of arms; and ſuch as theſe *Satan* could eaſily inſtigate to come, and carry off *Job*'s camels: *yea, and ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee*; ſee the note on ℣. 15.

℣. 18. *While he was yet ſpeaking, there came another*, &c.] A ſervant of one of *Job*'s ſons, who was in waiting at the feaſt before mentioned, and here again repeated: *and ſaid, thy ſons and thy daughters* were *eating, and drinking wine in their eldeſt brother's houſe*; ſee the note on ℣. 13.

℣. 19. *And behold, there came a great wind from the wilderneſs*, &c.] Moſt probably from the wilderneſs of *Arabia*, winds from ſuch places being generally very ſtrong, *Jer.* iv. 11, 12. as this was, and is called a *great* one, a very ſtrong and bluſtering one; and being ſo, and becauſe of the effects of it, and being an uncommon and extraordinary one, as what follows ſhows, a *behold*, is prefixed to the account, exciting attention and wonder: *and ſmote the four corners of the houſe*; which ſhows it to be an unuſual wind, it blowing from all parts and on all ſides; and was either a whirlwind, which whirled about this houſe; or ſatan with his poſſe of devils with him, took the advantage of the ſweep of it, as it came by this houſe, and with all their force and ſtrength, might and main, whirled it about it; otherwiſe ſatan has no power to raiſe winds, and allay them at pleaſure; God only creates them, holds them in his fiſts, and brings them out of his treaſures; and this wind blowing from the deſert, the devil and his angels took the opportunity, and with ſuch violence whirled it about the houſe that it fell, as follows: *and it fell upon the young men, and they are dead*; not upon *Job*'s ſons only, but upon his daughters alſo, the

[f] שמו שלשה ראשים poſuerunt tria capita, Montanus, Bolducius, Schmidt; duces, Pagninus, Vatablus. [g] ויפשטו & diffuderunt ſe, Mercerus, Schmidt; effuderunt ſe, Cocceius. [h] Cyropædia, l. 3. c. 11.

the word uſed takes in both; and Mr. *Broughton* renders it, *and it fell upon the young folk:* this was the ſoreſt affliction of all, and which ſatan reſerved to the laſt, that if the others did not ſucceed to his wiſh, this might; and a very trying, grievous one it was, to loſe all his children at once in ſuch a manner, and at ſuch a time; his children, which were parts of himſelf, whom he had taken ſo much care of in their education, who had been as olive-plants about his table, and now brought up to mens and womens eſtates, comfortably ſettled in the world, and living in great peace and harmony among themſelves, and not one of them left to comfort him under his other afflictions; and theſe taken away not by any diſtemper of body, which would have prepared him for the ſtroke, but by a violent death; and which had the appearance of the hand and judgment, wrath and vengeance of God; and whilſt they were feaſting together in mirth and gaiety, however innocent, and not in a ſerious frame of ſpirit, or having any ſerious turn upon their minds for death and eternity, of which they had no thought; had they been in the houſe of God attending religious worſhip, or though in their own houſes, yet either in their cloſets praying, or elſe converſing about ſpiritual things with one another, it would have greatly taken off of the affliction; but to be ſnatched into eternity at once, and in this manner, muſt be cutting to *Job*; though there is no reaſon to think that this was for any ſin of theirs, or through any diſpleaſure of God to them, but was permitted purely on *Job*'s account, for the trial of his faith, patience, ſincerity and integrity; and here, as in the former inſtances, only one ſervant was ſpared to bring the ſad tidings: *and I only am eſcaped alone to tell thee*; ſo that all the ſervants in the houſe, excepting this, periſhed in the ruins of it, as well as *Job*'s ſons and daughters, ſee the note on ℣. 15. It is a notion of ſome *Jewiſh* writers, as *Simeon bar Tzemach* obſerves, that theſe ſeveral meſſengers as ſoon as they had delivered their meſſage died, and ſo all that *Job* had was delivered into the hands of ſatan, and nothing left; but this ſeems contrary to ch. xix. 16. It may be obſerved that *Ariſteas*, an heathen writer, as quoted by *Alexander Polyhiſtor* [i], another heathen writer, gives an account of theſe ſeveral calamities of *Job*, juſt in the ſame order in which they are here. It may be obſerved from all this, that no character ever ſo great and high can ſecure perſons from afflictions, even grievous ones; *Job* had an high and honourable character given and confirmed by God himſelf, yet ſo ſorely afflicted; and let men be the beloved of God, his choſen and precious, his covenant-people, the redeemed of the Lamb, righteous and godly perſons, the ſons and heirs of God, yet neither, and all of theſe, exempt them from afflictions; and thoſe that befal them are many, frequent and continued, and come from different quarters, from men good and bad, and from devils, and all by the permiſſion and according to the will of God. And this ſhews us the uncertainty of all outward enjoyments, gold, ſilver, cattle, houſes, lands, children, friends and relations, all periſhing, and ſometimes ſuddenly taken away: and it may be obſerved among all *Job*'s loſſes, he did not loſe any thing of a ſpiritual nature, not one ſpiritual bleſſing; though he loſt all his outward mercies, yet not the God of his mercies; not his covenant-intereſt in him, nor his ſhare in his love, favour and acceptance, which all ſtill continued; he did not loſe his intereſt in a living redeemer; his children were all dead, but his redeemer lived, and he knew it; he did not loſe the principle of grace in him, the root of the matter was ſtill with him; nor any one particular grace, not his faith and confidence in God, nor his hope of eternal life, nor his love and affection to God, and deſire after him; nor his patience and humility; nor his integrity, faithfulneſs and honeſty, which he retained and held faſt; nor any of his ſpiritual riches which are durable; he had riches in heaven, where thieves cannot break through and ſteal, a better and a more enduring ſubſtance there, an inheritance incorruptible, reſerved in the heavens: his conduct under all this follows.

℣. 20. *Then Job aroſe*, &c.] Either from table, being at dinner, as ſome think, in his own houſe; it being the time that his children were feaſting in their eldeſt brother's houſe; or from the buſineſs in which he was employed, which he left off on hearing this news; or from his ſeat, or chair of ſtate, in which he ſat; or rather the phraſe only ſignifies, that he at once, with ſtrength of body, and vigour of mind, which were not loſt, as often they are in ſuch caſes, went about the following things with great compoſure and ſedateneſs. It is indeed generally obſerved, that there is an emphaſis to be put on the word *then*, which may be as well rendered *and*, as if *Job* ſat and heard very ſedately, without any perturbation of mind, the loſs of his ſubſtance; but when tidings were brought him of the death of his children, *then* he aroſe as being greatly moved and diſtreſſed; but it ſhould be obſerved till now there was no ſtop or intermiſſion in the meſſengers, but before one had done ſpeaking, another came and began to tell his ſtory, and ſo there was no opportunity, as well as not the occaſion, of ariſing and doing what follows; and which he did, not through the violence of his paſſion, or exceſs of grief, but as common and ordinary things, which were uſed to be done in that country for the loſs of relations, and in token of mourning for them: *and rent his mantle*; or *cloak* [k], as Mr. *Broughton*; but whether this was an outward garment, as each of theſe ſeem to be, if the ſame with ours, or an interior one, as ſome think, it is not very material to know; both were rent by *Ezra* upon a mournful occaſion, *Ezra* ix. 3. and it was uſual to rend garments for deceaſed relations, or when they were thought to be ſo, ſee *Gen.* xxxvii. 29, 34. though ſome think that this was on the account of the blaſphemous thoughts the devil now ſuggeſted into his mind, being ſolicitous to gain his point, and work upon him to curſe God; upon which he rent his garment to ſhew his reſentment and indignation at the thought of it, as the *Jews* uſed to rend their garments at hearing of blaſphemy; but the firſt ſenſe is beſt: *and ſhaved his beard*; either he himſelf, or his ſervant by his orders; and which was done among the eaſtern nations as a ſign of mourning, ſee *Iſ.* xv. 2. *Jer.* xvi. 6. and xlviii. 37. and among the *Greeks*, as appears from *Homer* [l]; nor was this contrary to the law in *Deut.* xiv. 1. where another baldneſs, not of the head, but between the eyes, is forbidden for the dead; beſides, this was before that law was in being, and had it been, *Job* was not bound by it, being not of the *Iſraelitiſh* nation: ſome, as *Jarchi*, *Aben Ezra*, and other *Jewiſh* writers,

[i] Apud Euſeb. Præpar. Evangel. l. 9. c. 25. p. 431.

[k] את מעלו pallium ſuum, Pagninus, Montanus, Junius & Tremellius, Piſcator, Schultens; tunicam ſuam, Munſter, Cocceius, Schmidt, Jo. Henric. Michaelis.

[l] Κειρασθαι τε κομην, &c. Odyſſ. 4. ℣. 198. & Odyſſ. 24. ℣. 46.

ters, interpret this of his plucking or tearing off the hair of his head; but this neither agrees with the ſenſe of the word here uſed, which has the ſignification of ſhearing or mowing, rather than of tearing or plucking, nor with the firmneſs and compoſure of *Job*'s mind, who betrayed not any effeminacy or weakneſs; and though he ſhewed a natural affection for the loſs of his ſubſtance, and children, as a man, and did not affect a ſtoical apathy, and brutal inſenſibility, yet did not give any extraordinary vent to his paſſion: he behaved both like a man, and a religious man; he mourned for his dead, but not to exceſs; he ſorrowed not as thoſe without hope, and uſed the common tokens of it, and rites attending it; which ſhews that mourning for deceaſed relations, if done in moderation, is not unlawful, nor complying with the rites and cuſtoms of a country, in ſuch caſes, provided they are not ſinful in themſelves, nor contrary to the revealed and declared will of God: *and fell down upon the ground*; in veneration of God, of his holineſs and juſtice, and as ſenſible of his awful hand upon him, and as being humbled under it, and patiently ſubmitting to it; he did not ſtand up, and curſe God to his face, as Satan ſaid he would, but fell upon his face to the ground; he did not curſe his king and his God, and look upwards, ſee *Iſ.* viii. 21. but proſtrated himſelf to the earth in great humility before him; beſides, this may be conſidered as a prayer-geſture, ſince it follows: *and worſhipped*; that is, God, for who elſe ſhould he worſhip? he worſhipped him internally in the exerciſe of faith, hope, love, humility, patience, *&c.* and he worſhipped him externally by praiſing him, and praying to him, expreſſing himſelf as in the next verſe: afflictions, when ſanctified, humble good men, cauſe them to lie low in the duſt, and bring them near to God, to the throne of his grace, and inſtead of arraigning his providence, and finding fault with his dealings, they adore his majeſty, and celebrate his perfections.

℣. 21. *And ſaid, naked came I out of my mother's womb*, &c.] Either literally, where he was conceived and lay, and from whence he came into the world, though he afterwards wiſhes he never had, or had died as ſoon as he did, ch. iii. 10—12. and ſo it is expreſſive of his birth, and the circumſtance of it; or figuratively, his mother-earth, from whence the firſt man ſprang, and ſo all his poſterity with him, being as he of the earth, earthly, ſee *Eccl.* xii. 7. which ſenſe is mentioned by *Jarchi* and *Aben Ezra*; but the firſt ſenſe ſeems beſt: the nakedneſs referred to is not of the mind or ſoul, being deſtitute of righteouſneſs and holineſs, with which the following clauſe will by no means agree, but nakedneſs of body; and therefore as ſoon as a child is born, one of the firſt things done to it is to wrap it in cloaths provided for it, ſee *Ezek.* xvi. 4. *Luke* ii. 7. and alſo a being without the things of this life; the apoſtle's words are a proper comment on theſe, and explain them, and perhaps theſe are referred to by him, *we brought nothing into this world*, 1 *Tim.* vi. 7. this ſhews the neceſſity of the early care of providence over us, and what reaſon we have to be thankful for unknown mercies at the time of birth, and in the ſtate of infancy, *Pſ.* xxii. 9. and lxxi. 6. and what obligations children lie under to parents, and what benefits they receive from them at their firſt entrance into the world, and which they ſhould religiouſly requite when thro' old age they ſtand in need of their aſſiſtance, 1 *Tim.* v. 4. and this may alſo ſerve to abate the pride of man, who will have no reaſon to boaſt of his riches, nor of his fine cloaths, when he conſiders his original nakedneſs; and more eſpecially the uſe of it may be, and which ſeems to be the uſe *Job* made of it, to make the mind eaſy under the greateſt loſſes. *Job* conſidered he did not bring his ſubſtance, his ſervants, and his children into the world with him; and now they were taken from him, he was but as he was when he came into the world, and not at all the worſe; he knew how to be abaſed, and to abound, and in both was content: *and naked ſhall I return thither*; not into his mother's womb in a literal ſenſe, which was impoſſible, *John* iii. 4. but to the earth, and to the duſt of it, *Gen.* iii. 19. *Eccl.* xii. 7. pointing to it with his finger, on which he now lay; meaning that he ſhould go to the place appointed for him, the grave, the houſe of all living, ch. xxx. 23. and ſo the *Targum* here has it, "to the houſe of the grave," where he ſhould lie unſeen, as in his mother's womb, till the reſurrection-morn; which would be a kind of a regeneration of him, when he ſhould be delivered up from thence, and enjoy a ſtate of happineſs and glory: he ſhould deſcend into the grave as naked as he was born, reſpecting not ſo much the nakedneſs of his body, as being ſtripped of all worldly enjoyments, ſee *Eccl.* v. 15. and he ſays this in his preſent view of things; he thought once he ſhould have died in his neſt, ch. xxix. 18. in the midſt of all his proſperity, and left a large ſubſtance to his children; but now all was taken away, and for the preſent had no hope or expectation of a reſtoration, as afterwards was; but whereas he was now naked and bare of all, he expected he ſhould continue and die ſo: or this is ſaid with reſpect to the common caſe of men, who it is certain cannot carry any thing out of the world with them, either riches or honour, but muſt leave all behind them, 1 *Tim.* vi. 7. *Pſ.* xlix. 16, 17. which may ſerve to looſen the minds of men from worldly things, not to ſet their eyes and hearts upon them, nor to put their truſt and confidence in them; and good men may part with them, eſpecially at death, with pleaſure, ſince they will have no farther uſe of them, and will have a better, and a more enduring ſubſtance in their ſtead: *the Lord gave, and the Lord hath taken away*; all outward enjoyments, all the good things of this world are the Lord's, and at his diſpoſe; the earth, and the fulneſs of it; kingdoms, nations, countries, houſes and lands; the beaſts of the field, and cattle on a thouſand hills; the gold and ſilver, and all the riches of the earth: and theſe are the gifts of his providence to the ſons of men; nor have they any thing but in a way of giving and receiving; and even what they enjoy, thro' diligence and induſtry, is owing to the bleſſing of God; and who gives not in ſuch ſort as that he loſes his property in what is given; this he ſtill retains, theſe are talents which he puts into the hands of men to uſe for themſelves and others, and for which they are accountable to him; and they are but ſtewards, with whom he will hereafter reckon, and therefore has a right to take away when he pleaſes; and both *Job* aſcribes to God, not only the giving, but the taking away: he does not attribute his loſſes to ſecond cauſes, to the *Sabeans* and *Chaldeans*, to the fire from heaven, and the wind from the deſert, but to God, whoſe ſovereign will and over-ruling hand were in all; theſe were but the inſtruments of Satan, and he had no power but what was given from God; and therefore to the counſel of his will who ſuffered

it, *Job* refers it, and for that reaſon ſits down ſatisfied and quiet. This is all to be underſtood of temporal things only; for of ſpiritual things it cannot be ſaid, that God gives and takes away; ſuch gifts are without repentance, and are irreverſible, *Rom.* xi. 29. the *Targum* is, "the Word of the Lord hath given, and the Word of the Lord, and the houſe of his judgment hath taken away;" the *Septuagint* and *Vulgate Latin* verſions add, "as it pleaſed the Lord; ſo it is done:" *bleſſed be the name of the Lord*; for all his bleſſings and mercies; for all the gifts of nature and providence that had been beſtowed, which could not be claimed, and of which he knew himſelf unworthy; and for the continuance of them ſo long with him; goodneſs and mercy had followed him all the days of his life hitherto, and ſtill he had mercies to bleſs God for; his wife was ſtill with him, he had ſome ſervants left, his own life was ſpared; he continued as yet in health of body, and therefore could ſing of mercy as well as judgment; nor is there any ſtate on earth a man can be in, but there is ſomething to bleſs God for; wherefore the apoſtle's exhortation will always hold good; *in every thing give thanks*; 1 *Theſſ.* v. 18. beſides the *name*, the nature, the perfections of God are always the ſame, and therefore always to be celebrated, and bleſſing, honour and glory are to be aſcribed to him continually, in every ſtate and condition of life; wherefore the *Arabic* verſion adds, *from henceforth, and for ever*, which agrees with *Pſ.* lxxii. 19. and thus *Job*, inſtead of curſing God bleſſes him, and proves the devil to be a liar, as he was from the beginning; and ſhews his ſuperiority over him through the power of divine grace; this evil one could not touch him, he was overcome by him, and his deſigns defeated.

℣. 22. *In all this Job ſinned not*, &c.] Not that he was without ſin, he was conſcious to himſelf of it, and owns it, ch. ix. 20, 30, 31. but in all the above things he did or ſaid, he ſinned not; not in his rending his garments, in ſhaving his head, and laying himſelf proſtrate on the ground, which were done as common uſages in ſuch caſes, and not through exceſs of paſſion; nor in any thing that dropped from his lips, which were ill becoming the character he bore as a religious man; and though he might be guilty of ſome failings and imperfections, as the beſt of men are, even in doing the beſt of things, yet he ſinned not that ſin the devil ſaid he would, that is, curſe God to his face; there was nothing of this, nor like it, but the reverſe of it in all he ſaid and did: *nor charged God fooliſhly*; or *gave not folly to* him[m]; did not aſcribe it to him, did not arraign his wiſdom, nor charge him with folly; though there might be ſome things he could not account for, or ſee into the reaſons of them, he knew the Lord could; he conſidered that he was a God of knowledge, the only and all-wiſe God, and did all things after the counſel of his will, and to anſwer the beſt ends and purpoſes, and therefore he ſubmitted all to his wiſdom; nor did he himſelf ſpeak fooliſhly of him, arraigning his juſtice and holineſs, as if he had done wrong to him; he knew there was no unrighteouſneſs in God, nor in any of his ways and works, and that he had a right to do what he would with his own, to give and take it away at his pleaſure: he ſpoke nothing that was *unſavoury*[n], as the word ſignifies; nothing contrary to right reaſon and true religion; nothing unſuitable unto, or unbecoming him as a man, as a religious man, as in connection with God, a ſervant of his, and one that feared him. The *Arabic* verſion is, *nor blaſphemed God*; and the *Targum*, "neither did he ſet in order words of blaſphemy before God;" he did not curſe God, as Satan ſaid he would, neither in heart and thought, nor in words; this is a teſtimony of him given by the Lord himſelf, the ſearcher of hearts, and who only could give ſuch a teſtimony of him; and which, as *Cocceius* obſerves, is a proof of the divine authority of this book.

CHAP. II.

THIS chapter gives an account of a ſecond trial of *Job*'s conſtancy and integrity, the time and occaſion of it, ℣. 1—3. the motion made for it by Satan, which being granted, he ſmote him from head to foot with ſore boils, which he endured very patiently, ℣. 4—8. during which ſad affliction he is urged by his wife to give up his integrity, which he bravely reſiſted, ℣. 9, 10. and the chapter is concluded with an account of a viſit of three of *Job*'s friends, and of their conduct and behaviour towards him, ℣. 11—13.

℣. 1. *Again, there was a day, when the ſons of God came to preſent themſelves before the Lord*, &c.] When good men, profeſſors of religion, met together by agreement to worſhip the Lord; the *Targum* calls them companies of angels, interpreting the words of them, and of their ſtanding before the Lord, as moſt interpreters do; how long this time of their meeting was from the former, cannot be ſaid, probably but a few days, a week or fortnight at moſt; the *Targum* ſays, it was on the day of the great judgment, and which, as in ch. i. 6. was at the beginning of the year; ſo that according to this, and other *Jewiſh* writers, there was a whole year between this and the former meeting, and ſo between the firſt and ſecond trial of *Job*; but this is not likely, ſince Satan would never give him ſo much breathing time; nor can it be thought that *Job*'s friends ſhould ſtay ſo long before they paid him a viſit, which was not till after this day: *and ſatan came alſo among them to preſent himſelf before the Lord*; being either obliged to it upon a ſummons to appear before God, and give an account of what he had been doing on the earth, and eſpecially to *Job*; or rather he came willingly, ſeeking an opportunity to continue his charge againſt *Job*, and to accuſe him afreſh, and get his commiſſion enlarged to do him more miſchief, which he could not do without a freſh grant.

℣. 2. *And the Lord ſaid unto Satan, whence cameſt thou?* &c.] The ſame queſtion is put to him, and the ſame anſwer is returned by him as in ch. i. 7. ſee the notes there.

℣. 3. *And the Lord ſaid unto ſatan, haſt thou conſidered my ſervant Job, that* there is *none like him*, &c.] The ſame with this is alſo before put unto

[m] ולא נתן תפלה *και ουκ εδωκεν αφροσυνην*, Sept. nec attribuit inſulſitatem, Junius & Tremellius, Piſcator, Druſius. [n] תפלה inſulſum, Pagninus, Montanus, Vatablus, Bolducius.

unto *Satan*, and the ſame character given of *Job*, which is here continued and confirmed, with an addition to it; for *Job* was no loſer, but a gainer in his character by his afflictions and trials: *and ſtill he holdeth faſt his integrity.* The firſt man *Adam* was made upright, but by ſinning he loſt his integrity, and ſince the fall there is none in man naturally; it is only to be found in regenerate and renewed perſons, who have right ſpirits renewed in them; by which principle of grace wrought in them, they become upright in heart, and walk uprightly. The word uſed ſignifies *perfection* [o], which *Job* had not in himſelf, but in Chriſt; though it may denote the truth and ſincerity of his grace, and the uprightneſs of his walk, and the ſimplicity of his converſation, the biaſs of his mind, and the tenour of his conduct and behaviour towards God and men; this principle he retained, this frame and diſpoſition of ſoul continued with him, and he acted up to it in all things; he held faſt his faith and confidence in the Lord his God, and he profeſſed his cordial love and ſincere affection for God, and his filial fear and reverence of him; and this he did ſtill, notwithſtanding all the aſſaults and temptations of ſatan, and all the ſore afflictions and trials he met with; an inſtance this of perſevering grace, and of the truth of what *Job* after expreſſes, ch. xvii. 9. and this he did, even ſays the Lord to ſatan, *although thou movedſt me againſt him, to deſtroy him without cauſe*; not that Satan could work upon God as he does upon men, both good and bad, eſpecially the latter; nor could he ſo work upon him as to cauſe him to change his mind and will, who is unchangeable in his nature and purpoſes; but the ſenſe is, he made a motion to him, he propoſed it, requeſted and intreated, and did not barely propoſe it, but urged it with importunity, was very ſolicitous to have it done; and he prevailed and ſucceeded according to God's own determinate counſel and will, though only in part; for he moved him to *deſtroy him*, himſelf, his body, if not his ſoul; for this roaring lion ſeeks to devour men, even the ſheep and lambs of Chriſt's flock: or *to ſwallow him up* [p], as the word ſignifies; that he might be delivered to him, who would make but one morſel of him, ſwallow him up alive, as a lion, any creature, or any other beaſt of prey. Mr. *Broughton* renders it, *to undo him*; and we ſay of a man, when he has loſt his ſubſtance, that he is undone; and in this ſenſe *Job* was deſtroyed or undone, for he had loſt his all: and this motion was made *without cauſe*, there was no juſt reaſon for it; what ſatan ſuggeſted, and the calumny he caſt upon *Job*, was not ſupported by him, he could give no proof nor evidence of it; and it was in the iſſue and event *in vain*, as the word [q] may be rendered; for he did not appear, notwithſtanding all that was done to him, to be the man Satan ſaid he was, nor to do the things, or ſay the words, ſatan ſaid he would.

℣. 4. *And ſatan anſwered the Lord, and ſaid*, &c.] Satan would not as yet own that *Job* was the man the Lord had deſcribed; but ſtill would ſuggeſt, that he was a ſelfiſh and mercenary man, and that what had been done to him was not a ſufficient trial of his integrity; the thing had not been puſhed far and cloſe enough to diſcover him; he had loſt indeed his ſubſtance, and moſt of his ſervants, and all his children, but ſtill he had not only his own life, but his health and eaſe; and ſo long as he enjoyed theſe he would ſerve God, tho' only for the ſake of them: and therefore, ſays he, as it is uſually and proverbially ſaid, *ſkin for ſkin, yea, all that a man hath will he give for his life*; the *Targum* is, "member for member;" which the *Jewiſh* commentators, many of them, explain thus, that if a man's head or his eyes are in danger, he will lift up his hand or his arm, and expoſe that in order to ſave the other; but the word is generally uſed of the ſkin, and ſo it may in this ſenſe; and mean the ſkin of his hand, as a ſhield for the ſkin of his head or eye, as *Guſſetius* obſerves [r]: ſome underſtand it of the ſkins of others for his own ſkin, which he will part with, that he may keep that; nay he'll give all that he is poſſeſſed of for the preſervation of his life, ſo dear is that unto him; meaning either the ſkins of beaſts, in whom the principal ſubſtance of men conſiſted in thoſe times and countries, and whoſe ſkins ſlain for food, and in ſacrifice, might be of worth and value, and uſed in traffick; or, as others think, money cut out of leather made of ſkins, is meant, which a man would part with, even all ſuch money he had in the world, and even his *ſuppellex*, or all the goods of his houſe, for to ſave his life: or the ſenſe is, that *Job* would not only give the ſkin of his beaſts, even of all that he had, for his own ſkin, but the ſkins of his ſervants, nay, his of own children, provided he could but keep his own ſkin; and hereby Satan ſuggeſts, that *Job* did not regard the loſs of his cattle, nor of his ſervants, nor even of his children, ſo long as he had his own life and health; and thus repreſents him as a lover of himſelf, and as cruel and hard-hearted, and without natural affections to his children; the contrary to which is very manifeſt from ch. i. 5. or rather this deſigns his own ſkin, and may be rendered, *ſkin upon ſkin*, or *ſkin even unto ſkin*, or *ſkin within ſkin* [s]; for man has two ſkins, an inward and an outward one, called the *cutis* and *cuticula*, *derma* and *epidermis*; the latter is of a whitiſh colour, and is properly the covering of the ſkin, is very thin, and void of ſenſation [t], which may be raiſed up by a bliſter, and taken off without pain; but the other is reddiſh, and very ſenſible of pain, and cannot be taken off without putting a man to the moſt exquiſite miſery; and yet a man will part with both his ſkins, and if he had ever ſo many; or be willing to be put to the greateſt torment, rather than part with his life: and to this one point all the above ſenſes, and others given by interpreters, tend, namely, to obſerve how precious the life of man is to him; and if this was all that Satan meant, it is very true; but he ſeems to inſinuate ſomething more, and that is, that any man, and ſo *Job*, tho' reckoned a good man, would not only part with all the ſkins he had, and all the ſubſtance he was poſſeſſed of, to ſave his life, but he would part with his God, and his religion, and the profeſſion of it, for the ſake of it, which is falſe; for there is ſomething more valuable than life to good men; they reckon the loving-kindneſs of God better than life, and would ſooner loſe their lives than riſque the danger of loſing their intereſt in it; and are willing to part with their lives for the ſake of God, and true religion, for the ſake of Chriſt, and his goſpel, and for his cauſe and intereſt, as many have done.

℣. 5.

[o] תמתו τω τελειοῦν, Polychronius in Druſius; perfectionem ſuam, Pagninus, Montanus, Mercerus. [p] לבלעו ad deglutiendum eum, Montanus; ad illum abſorbendum, Schultens; ut abſorberem eum, Michaelis. [q] חנם διαφευσις. Sept. fruſtra, V. L. Junius & Tremellius. [r] Ebr. Comment. p. 582. [s] עור בעד עור cu im ſuper cute, Schultens [t] Vid. Bartholin. Anatomia Reform. l. 1. c. 1. & 2.

℣. 5. *But put forth thine hand now, and touch his bone and his fleſh*, &c.] That is, his body, which conſiſted of fleſh and bones; theſe are the conſtituent parts of the body, and which diſtinguiſh it from ſpirit, *Luke* xxiv. 39. this is the motion made by Satan for a ſecond trial of *Job*'s integrity; he moves that God would take off his hand of providence over him, which ſecured his health unto him, and ſtretch his hand of power upon him, and fill his fleſh with diſeaſes, and his bones with rottenneſs; or break them, and touch him to the quick, to the marrow, which gives exquiſite pain; or by his bone may be meant him himſelf [u]: *and he will curſe thee to thy face*; he will fly in thy face, arraign thy providence, and call in queſtion thy wiſdom, juſtice, truth, and faithfulneſs: or he'll *bleſs thee* [w], and take his farewel of thee [x], and have nothing more to do with thee or religion; if he does not do this, for ſomething is to be underſtood, the words being an imprecation, let me be in a worſe condition than I am at preſent; let me not have the liberty of ranging about in the earth, to do the miſchief I delight in; let me be bound, and caſt into the bottomleſs pit before my time, or be thrown into the lake burning with fire and brimſtone, where I know I muſt be for ever.

℣. 6. *And the Lord ſaid unto Satan, Behold, he* is *in thine hand*, &c.] Well may a *behold* be prefixed to this, it being matter of wonder and aſtoniſhment that a ſaint and ſervant of God ſhould be permitted to be in the hand of Satan; which yet muſt not be ſo underſtood; as if he was off of, and no more upon the heart of God; or as if he was out of the hands of God, and out of the hands of Chriſt; or as if he was become Satan's property, and a child of his; for neither of theſe can be true of a good man: nothing can ſeparate him from the love of God; not Satan and all his principalities and powers; nor can men or devils pluck them out of his hands, nor out of the hands of his ſon; nor can thoſe who are the children of God be any more the ſervants of ſin, or the vaſſals of Satan; or in other words, nor can any of them be a child of God one day, and a child of the devil the next, which is the divinity of ſome men: nor is the ſenſe of this paſſage, that Satan had leave to do with *Job* as he pleaſed, for then he would have utterly deſtroyed him; but the power granted him was a limited one, as follows: *but ſave his life*; or *ſoul* [y]; which ſome underſtand of his rational ſoul, that which remains after death, and which *Maimonides* [z] obſerves, Satan has no power over; and according to ſome, the meaning is, don't diſturb his mind to diſtraction, ſo as to deprive him of his ſenſes, and of the exerciſe of his rational powers, which through the influence of Satan men have ſometimes loſt; ſee *Mark* v. 4, 5. this is barred againſt in the permiſſion granted; for otherwiſe it would not have been a proper trial of *Job*'s integrity; for, ſhould he have been deprived of his reaſon, and uttered ever ſuch bad things, it would have been no proof of his inſincerity; as may be obſerved in good men in a delirium, they will utter bad words, and do or attempt to do bad things, which is not to be aſcribed to their want of grace, but to their want of reaſon: but rather *life* is meant; not *Job*'s ſpiritual life, for that was in no danger of being loſt; all the devils in hell can't deprive a truly good man of his ſpiritual life; grace in him is a well of living water, ſpringing up to eternal life; he can never die the ſecond death; his life is hid with Chriſt in God, and is bound up in the bundle of life with the Lord his God, who ſo is out of the reach of Satan; but corporal life, which the devil by permiſſion may take away, and is ſaid to have the power of death, which by leave he exerciſed over men, but here he is reſtrained from it: *Job*'s life muſt be ſpared, that it might fully appear he got the victory over Satan, and ſtood in his integrity; and that he might ſtill glorify God in a courſe of afflictions he was yet to endure, in the exerciſe of his faith, hope, love, patience, humility, ſubmiſſion, and reſignation of his will to God; and beſides, his appointed time was not come, he had many more days, months, and years, the number of which were with God, to live in the world, as he accordingly did.

℣. 7. *So went Satan forth from the preſence of the Lord*, &c.] With leave and licence, with power and authority, as the *Targum*; having got his commiſſion enlarged on a freſh grant, to do more miſchief to *Job*, he departed directly and immediately, being eager to put in execution what he had a permiſſion to do; ſee the note on ch. i. 12. *and ſmote Job with ſore boils, from the ſole of his foot unto his crown*; with hot and burning ulcers, ſuch as were inflicted on the *Egyptians* in the plague of the boils and blains, called the botch of *Egypt*, ſee *Exod.* ix. 10, 11. *Deut.* xxviii. 27. it is in the original text *with a bad boil*, or *the worſt* [a]; it was as it were but one boil; they ſtood ſo thick and cloſe together, that they were as one, reaching from head to foot, and ſpreading all over his body, ſo that there was no part free; he was full of ſores as *Lazarus*, and to him may be applied what is ſaid in a figurative ſenſe of the *Jews*, *Iſ.* i. 6. and this boil or boils were of the worſt ſort, and moſt hot and angry, and gave the moſt exquiſite pain, and what *Job* was *ſmitten* with at once; they did not riſe up in pimples and puſtules at the firſt, and gradually gathered and came to an head, but he was at once covered with burning ulcers at their height, and with running ſores; this was done by Satan, through divine permiſſion; who, when he has leave, can inflict diſeaſes on the bodies of men, as he did in the days of Chriſt on earth, ſee *Matt.* xvii. 15, 18. *Luke* xiii. 16. ſome *Jewiſh* writers, as *R. Simeon*, ſay, that the devil heated the air, and thereby cauſed an inflammation in *Job*'s blood, which broke out in boils; but then this would have affected others beſides him: many are the conjectures of learned men [b] about this diſeaſe of *Job*'s, ſome taking it to be the leproſy [c], others the ſcurvy, others an *eriſypelas*, &c. *Bolducius* reckons up no leſs than fourteen diſeaſes that are attributed to him, collected from his own words, ch. vii. 5. and xvi. 13, 15, 16. and xix. 20. and xxx. 16, 17, 18, 19. a late learned writer [d] thinks it was the ſmall-pox.

℣. 8. *And he took him a potſherd to ſcrape himſelf withal*, &c.] His mouth was ſhut, his lips were ſilent, not one murmuring and repining word came from him, amidſt all this anguiſh and miſery he muſt be in; much leſs any thing that looked like curſing

[u] So Guſſetius and Genevenſes, in ib. p. 630. [w] יברכך benedicet tibi, Piſcator, Cocceius, Schmidt. [x] Te valere jubebit, Schultens. [y] את נפשו animum ejus, Pagninus, Montanus, Coccеius, Schmidt, Schultens. [z] More Nevochim, par. 3. c. 22. p. 398. [a] בשחין רע ulcere malo, Pagninus, Montanus, Piſcator, Schmidt; maligno, Cocceius, Michaelis; peſſimo, Junius & Tremellius, Schultens. [b] Vid. Reiſkii Diſſert. de morbo Jobi, in Theſaur. Diſſert. Philolog. par. 1. p. 556. [c] Origen contr. Celſ. l. 6. p. 305. ſo Michaelis in Lowth. Prælect. de Sacr. poeſ. Heb. p. 182. 201, 202. [d] Delaney's life of king David, vol. 2. p. 147.

curſing God and blaſpheming him, as ſome are ſaid to do, becauſe of their pains and their ſores, *Rev.* xvi. 11. but *Job* bore his with the utmoſt patience; he took a piece of a broken pot, which perhaps lay in the aſhes among which he ſat, and ſcraped himſelf with it; either as ſome think to allay the itching, or rather to remove the purulent matter that ran from his boils; which he uſed inſtead of linnen rags to wipe them with, having no Chirurgeon to come near him, to mollify his ulcers with ointment, to ſupple them with oil, and lay healing plaſters upon them; there were none to do any of theſe things for him; his maids and his ſervants, and even his wife, ſtood at ſome diſtance from him; the ſmell of him might be ſo nauſeous, that it was intolerable, he was obliged to do what was done himſelf, which is here mentioned; though it ſeems ſomething ſtrange and unnatural, conſidering his caſe; *Schmidt* thinks that this ſcraping was done by him as a rite and ceremony uſed by mourners in thoſe times and countries, and which *Job* would not omit though his body was full of ſores: *and he ſat down among the aſhes*; which was often done in caſes of mourning and humiliation, ſee *Jonah* iii. 6. *Matt.* xi. 21. and which *Job* did to humble himſelf under the mighty hand of God upon him; whether theſe aſhes were without or within doors is not certain; ſome think they were without, and that he had no houſe to dwell in, nor bed to lie on, nor couch to ſit upon, and therefore was obliged to do as he did; but the contrary is evident from ch. vii. 13. and xix. 15. others ſay, that his diſeaſe being the leproſy, he was obliged to ſit alone and without; but it is not certain that that was his diſeaſe; and beſides, the law concerning lepers did not as yet exiſt; and had it, it would not have been binding on *Job*, who was not of the *Iſraelitiſh* nation: the vulgar notion that *Job* ſat upon a dunghil without the city, has no other foundation than the *Septuagint* verſion of this paſſage, which is a wrong one; for his ſitting in aſhes, there might be a reaſon in nature, and it might be choſen on account of his diſeaſe; for aſhes are a drier, and an abſterſive of ulcers, and *Galen*[f] ſays they are uſed in freſh wounds to ſtop the courſe of the blood.

℣. 9. *Then ſaid his wife unto him*, &c.] The *Jews*[g], who affect to know every thing, ſay, that *Job*'s wife was *Dinah*, the daughter of *Jacob*, as the *Targum*, but this is not very likely; however, we may obſerve that polygamy had not obtained in theſe early times; *Job* had but one wife, and very probably ſhe is the ſame that after all this bore him ten children more; ſince we never read of her death, nor of his having any other wife, and might be a good woman for any thing that appears to the contrary; and *Job* himſelf ſeems to intimate the ſame, though ſhe was in the dark about this providence, and under a ſore temptation on that account; and therefore ſays to her huſband, *Doſt thou ſtill retain thine integrity?* not as blaming him for inſiſting and leaning on his integrity, and juſtifying, and not humbling himſelf before God, when he ſhould rather confeſs his ſins and prepare for death; for this is contraty to the ſenſe of the phraſe uſed, ℣. 3. where *Job* is applauded by the Lord himſelf for holding faſt his integrity; nor will *Job*'s anſwer comport with this ſenſe of her words; nor did ſhe ſpeak as wondering that he ſhould ſtill retain it amongſt ſo many ſore temptations and afflictions; though indeed perſevering grace is a marvellous thing; but then he would never have blamed her for ſuch an expreſſion: nor ſaid ſhe this as upbraiding and reproaching him for his religion and continuance in it, and mocking at him, and deſpiſing him on that account, as *Michal* did *David*; but as ſuggeſting to him there was nothing in religion, and adviſing him to throw up the profeſſion of it; for he might eaſily ſee, by his own caſe and circumſtances, that God had no more regard to good men than to bad men, and therefore it was in vain to ſerve him; the temptation ſhe laboured under was the ſame with that good man's, *Aſaph*, *Pſ.* lxxiii 11—14. *curſe God, and die*; which is uſually interpreted, curſe God and then deſtroy thyſelf; or utter ſome ſuch blaſphemous words, as will either provoke him to deſtroy thee, or will make thee liable to be taken notice of by the civil magiſtrate and put to death for it; or do this in revenge for his hand upon thee, and then die; or, though thou dieſt; but theſe are all too harſh and wicked to be ſaid by one that had been trained up in a religious manner, and had been ſo many years the conſort of ſo holy and good a man: the words may be rendered, *bleſs God and die*[h]; and may be underſtood either ſarcaſtically, go on bleſſing God till thou dieſt; if thou haſt not had enough of it, take thy fill of it, and ſee what will be the iſſue of it; nothing but death; wilt thou ſtill continue *bleſſing God and dying?* ſo ſome[i] render the words referring to what he had ſaid in ch. i. 21. or elſe really and ſincerely, as adviſing him to humble himſelf before God, confeſs his ſins, and *pray*[k] unto him that he would take him out of this world, and free him from all his pains and ſorrow; or rather, the ſenſe is, *bleſs God*; take thy farewell of him[l]; bid adieu to him and all religion, and ſo die; for there is no good to be hoped for on the ſcore of that, here or hereafter; or at leaſt not in this life: and ſo it amounts to much the ſame as before; and this ſenſe is confirmed by *Job*'s anſwer, which follows.

℣. 10. *But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh*, &c.] The wicked and prophane women of that age; he does not ſay ſhe was one of them, but ſpake like them; which intimates that ſhe was a good woman, and had always been thought to be ſo; but now ſpake not like herſelf, and one of her profeſſion, but like carnal perſons: *Sanctius* thinks *Job* refers to the *Idumean* women, who, like other heathens, when their god, did not pleaſe them, or they could not obtain of them what they deſired, would reproach them, and caſt them away from them, throw them into the fire, or into the water, as the *Perſians* are ſaid to do; and ſo *Job*'s wife, becauſe of the preſent afflictive providence, was for caſting off God and all religion; in this ſhe ſpake and acted like thoſe wicked people after obſerved, ch. xxi. 14, 15. and like thoſe carnal profeſſors among the *Jews* in later times, *Mal.* iii. 14. this was talking fooliſhly, and *Job*'s wife ſpake after this fooliſh manner, which he reſented: *what?* this he ſaid as being angry with her, and having indignation at what ſhe ſaid; and therefore, in this quick, ſhort, and abrupt manner, reproves her for her folly: *ſhall we receive good*

[f] De ſimpl. med. ad Paternian. apud Scheuchzer. phyſic. ſacr. vol. 4. p. 661. [g] T. Hieroſ. Sotah, fol. 20. 3.
[h] ברך אלהים benedic Deo, Montanus, Piſcator, Schmidt, Michaelis. [i] Benedicendo & moriendo, Junius & Tremellius, Cocceius, Broughton. [k] Supplica Deo, Tigurine verſion; ſo ſome in Munſter. [l] Valere jubeas numen & morere, Schultens; valedic Deo, ſo ſome in Mercer.

good at the hand of God, and ſhall we not receive evil? as all good things temporal and ſpiritual, the bleſſings of providence; and all natural, though not moral evil things, even all afflictions which ſeem, or are thought to be evil, come from the mouth of God, and are according to his purpoſe, counſel, and will; ſo they are all diſpenſed by the hand of God, and ſhould be kindly, chearfully, readily, and willingly received, the one as well as the other; ſee *Lam.* iii. 38. *Jam.* i. 17. *Amos*, iii. 6. *Job* ſuggeſts that he and his wife had received many good things from the Lord, many temporal good things, as appears from ch. i. 2, 3. they had their beings in him, and from him; they had been preſerved in them by him; they had had an habitation to dwell in, and ſtill had; God had given them food and raiment, wherewith it became them to be content; they had had a comfortable family of children until this time, and much health of body, *Job* till now, and his wife ſtill, for ought appears; of their former happy circumſtances, ſee ch. xxix. and beſides theſe outward mercies, they had received God as their covenant-God, their portion, ſhield, and exceeding great reward; they had received Chriſt as their living redeemer; they had received the Spirit, and his grace, the root of the matter was in them; they had received juſtifying, pardoning, and adopting grace, and a right unto, and meetneſs for eternal life, which all good men receive of God; and therefore ſuch muſt expect to receive evil things, or to partake of afflictions, ſince God has appointed theſe for them, and has told them of them, that they ſhall befall them; and beſide they are for their profit and advantage; and the conſideration of the good things that have been received, and are now enjoyed, as well as what they have reaſon to believe they ſhall enjoy in heaven to all eternity, ſhould make them ready and willing to bear evil things quietly and patiently; ſee *Heb.* xi. 26. *Luke* xvi. 26. ſo *Achilles* in *Homer*,[m] repreſents *Jove* as having two veſſels full of gifts, one of good things, the other of evil, and ſometimes he takes and gives the one, and ſometimes the other: *in all this did not Job ſin with his lips*; not in what he ſaid to his wife, it was all right and good; nor under the whole of his affliction hitherto, he had not uttered one impatient, murmuring, and repining word at the hand of God; the tongue, though an unruly member, and under ſuch providences apt to ſpeak unadviſedly, was bridled and reſtrained by *Job* from uttering any thing indecent and unbecoming: the *Targum*, and many of the *Jewiſh* writers obſerve, that he ſinned in his heart, but not with his lips; but this is not to be concluded from what is here ſaid; though it is poſſible there might be ſome riſings of corruptions in his heart, which, by the grace of God that prevailed in him, were kept under and reſtrained from breaking out.

℣. 11. *Now when Job's three friends heard of all this evil that was come upon him*, &c.] Of the loſs of his ſubſtance, ſervants, and children, and of his own health; the news of which ſoon ſpread in the adjacent countries, *Job* being a perſon of great note, and his calamity ſo very extraordinary and uncommon: who theſe three friends were is after obſerved; they living at ſome diſtance from him, held a correſpondence with him, and he with them, being good men; and now act the friendly part in paying him a viſit under ſuch circumſtances: *Prov.* xvii. 17. *they came every one from his own place*; from the country, city, town, or habitations where they lived; whether they walked or rode is not ſaid, their names are as follow: *Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite*; the firſt of theſe, *Eliphaz*, was either from *Teman*, a city in *Edom*, on the borders of *Arabia Deſerta*, as the *Targum*; or a deſcendant of *Teman*, a grandſon of *Eſau*; not *Eliphaz* the ſon of *Eſau*, *Gen.* xxxvi. 11. as the *Targum* on that place ſays; for he was the father of *Teman*, from whom this *Eliphaz* ſprang: the ſecond, *Bildad*, was a deſcendant from *Shuah*, a ſon of *Abraham*, by *Keturah*, *Gen.* xxv. 2. whoſe poſterity with geographers are called *Sauchites*, *Sauchæans*, *Sacceans*, and ſettled in *Arabia Deſerta*, from whence *Bildad* came: the third, *Zophar* the *Naamathite*, who he was, and why ſo called, is not certain; there is nothing but conjectures concerning him; it is moſt probable that he lived in *Arabia Deſerta*, or on the borders of it, near to *Job*'s country and that of his other two friends[n]; there was a *Naamath* in the land of *Uz*, which was *Job*'s country according to *Fretelius*[o]: the *Septuagint* verſion calls *Eliphaz* the king of the *Temanites*, and *Bildad* the *tyrannus*, or governor of the *Sauchæans*, and *Zophar* king of the *Minæans*[p]: *for they had made an appointment together*; upon hearing of *Job*'s trouble, they got together, and fixed upon a time and place to meet together and proceed on in their journey to *Job*'s houſe: *to come to mourn with him, and to comfort him*; the firſt word ſignifies to *move to him*[q], not as *Sephorno* explains it, to go with him from place to place, that he might not lay hands on himſelf; but rather, as the *Latin* interpreter of the *Targum*, to move their heads at him; as perſons to ſhew their concern for, and ſympathy with the afflicted, ſhake their heads at them: the meaning is, that they came to condole his misfortunes, and to ſpeak a word of comfort to him under them; and no doubt but they came with a real and ſincere intent to do this, though they proved miſerable comforters of him; ch. xvi. 2.

℣. 12. *And when they lift up their eyes afar off*, &c.] Either when at ſome diſtance from *Job*'s houſe, and he being without in the open air, as ſome think; or as they entered his houſe, he being at the farther part of the room, or in another farther on, which they could ſee into: *and knew him not*; at firſt ſight; until they came nearer to him, his garments being rent, and his head ſhaved, and his body covered all over with boils; ſo that he was ſo deformed and diſfigured that they could not know him at firſt, and could ſcarcely believe him to be the ſame perſon: *they lifted up their voice and wept*; they wept and cried aloud, being greatly affected with the ſight of him, and their hearts ſympathizing with him under his afflictions, being his cordial friends, and of that diſpoſition, to weep with thoſe that weep: *and they rent every one his mantle*; or *cloak*; in token of mourning, as *Job* had done before, ch. i. 20. ſee the note thereon: *and ſprinkled duſt upon their heads, towards heaven*; that is, they took up handfulls of duſt from off the ground, and threw it up in the air over their heads, which fell upon them and covered them; which was another rite or ceremony uſed by mourners, as *Jarchi* obſerves, and ſhewed the vehemence of their affections and paſſions, and the confuſion they were in at ſeeing their friend in ſuch a miſerable condition; ſee *Joſh.* vii. 6. *Ezek.* xxvii. 30. *Lam.* ii. 10.

℣. 13.

[m] Iliad 24. ℣. 527—530. [n] Vid. Spanhem. Hiſt. Jobi, c. 11. §. 3. &c. [o] Apud Adrichom. Theatrum. T. S. p. 91. [p] So Ariſteas, Philo and Polyhiſtor. apud Euſeb. Præpar. Evangel. l. 9. c. 25. p. 431. [q] לנוד לו verbum נוד migrare, & ſeſe movere ſignificat, Mercerus, ſo Ben Melech.

℣. 13. *So they ſat down with him upon the ground ſeven days and ſeven nights*, &c.] Which was the uſual time of mourning, *Gen.* l. 10. 1 *Sam.* xxxi. 13. *Ezek.* iii. 15. not that they were in this poſture all this time, without ſleeping, eating, or drinking, and other neceſſaries of life; but they came and ſat with him every day and night for ſeven days and nights running, and ſat the far greater part of them with him, conforming themſelves to him, and ſympathizing with him: *and none ſpake a word unto him*; concerning his affliction and the cauſe of it, and what they thought about it; partly through the loſs they were at concerning it, heſitating in their minds, and having ſome ſuſpicion of evil in *Job*; and partly through the grief of their own hearts, and the vehemence of their paſſions, but chiefly becauſe of the caſe and circumſtances *Job* was in, as follows: *for they ſaw that* his *grief was very great*; and they knew not well what comfort to adminiſter, and were fearful leſt they ſhould add grief to grief; or they ſaw that his *grief increaſed exceedingly*[q]; his boils, during theſe ſeven days, grew ſorer and ſorer, and his pain became more intolerable, that there was no ſpeaking to him until he was a little at eaſe, and more compoſed and capable of attending to what might be ſaid; they waited a proper opportunity, and which they quickly had, by what *Job* ſaid in the following chapter: this account is given of his three friends in this place, becauſe the greater part of the book that follows is taken up in giving an account of a diſpute which paſſed between him and them, occaſioned by what he delivered in the next chapter.

CHAP. III.

IN this chapter we have an account of *Job*'s curſing the day of his birth, and the night of his conception; ℣. 1—3. firſt the day, to which he wiſhes the moſt extreme darkneſs, ℣. 4, 5. then the night, to which he wiſhes the ſame, and that it might be deſtitute of all joy, and be curſed by others as well as by himſelf, ℣. 6—9. the reaſons follow, becauſe it did not prevent his coming into the world, and becauſe he died not on it, ℣. 10—12. which would, as he judged, have been an happineſs to him; and this he illuſtrates by the ſtill and quiet ſtate of the dead, the company they are with, and their freedom from all trouble, oppreſſion, and bondage, ℣. 13—19. but however, ſince it was otherwiſe with him, he deſires his life might not be prolonged, and expoſtulates about the continuance of it, ℣. 20—23. and this by reaſon of his preſent troubles, which were many and great, and came upon him as he feared they would, and which had made him uneaſy in his proſperity, ℣. 24—26.

℣. 1. *After this opened Job his mouth*, &c.] In order to ſpeak, and began to ſpeak of his troubles and afflictions, and the ſenſe he had of them; for though this phraſe may ſometimes ſignify to ſpeak aloud, clearly, and diſtinctly, and with great freedom and boldneſs, yet here it ſeems to deſign no more than beginning to ſpeak, or breaking ſilence after it had been long kept: he ſpake after his firſt trial and bleſſed the name of the Lord, and upon his ſecond, and reproved his wife for her fooliſh ſpeaking; but upon the viſit of his three friends, and during the ſpace of ſeven days, a profound ſilence was kept by him and them; and when he perceived that they choſe not to ſpeak to him, and perhaps his diſtemper alſo decreaſed, and his pain ſomewhat abated, he broke out into the following expreſſions: *and curſed his day*; he did not curſe his God, as Satan ſaid he would, and his wife adviſed him to: nor did he curſe his fellow-creatures, or his friends, as wicked men in paſſion are apt to do, nor did he curſe himſelf, as prophane perſons often do, when any evil befals them; but he curſed his day; not the day on which his troubles came upon him, for there were more than one, and they were ſtill continued, but the day of his birth, as appears from ℣. 3. and ſo the *Syriac* and *Arabic* verſions add here, *in which he was born*; and what is meant by curſing it, may be learnt from his own words in the following verſes, the ſubſtance of which is, that he wiſhed either it had never been, or he had never been born; but ſince that was impoſſible, that it might be forgotten, and never obſerved or had in eſteem, but be buried in oblivion and obſcurity, and be branded with a black mark, as an unhappy day for ever: the word[s] ſignifies, he made light of it, and ſpoke ſlightly and contemptibly of it; he diſeſteemed it, yea deteſted it, and could not bear to think of it, and deſired that it might be diſreſpected by God and men; ſo that there is no need of ſuch queſtions, whether it is in the power of man to curſe? and whether it is lawful to curſe the creature? and whether a day is capable of a curſe? the frame of mind in which *Job* was when he uttered theſe words is differently repreſented; ſome of the *Jewiſh* writers will have it, that he denied the providence of God, and thought that all things depended upon the ſtars or planets which rule on the day a man is born, and therefore curſed his ſtars; whereas nothing is more evident than that *Job* aſcribes all that befel him to the purpoſe and providence of God, ch. xxiii. 14. ſome ſay he was in the utmoſt deſpair, and had no hope of eternal life and ſalvation, but the contrary to this is clear from ch. xiii. 15, 16, 18. and xix. 25, 26, 27. and many think he had loſt all patience, for which he was ſo famous; but if he had, he would not have been ſo highly ſpoken of as he is in *Jam.* v. 11. it is true indeed there may be a mixture of weakneſs with reſpect to the exerciſe of that grace at this time, and which may appear in ſome after expreſſions of his; yet were it not for theſe and the like, as we could not have ſuch an idea of his ſorrows and afflictions, and of that quick ſenſe and perception he had of them, ſo neither of his exceeding great patience in enduring them as he did; and beſides what impatience he was guilty of, was not only graciouſly forgiven, but he thro' the grace of God was enabled to conquer; and patience had its perfect work in him, and he perſevered therein to the end; though after all he is not to be excuſed of weakneſs and infirmity, ſince he is blamed not only by *Elihu*, but by the Lord himſelf; yea *Job* himſelf owned his ſin and folly, and repented of it, ch. xl. 4, 5. and xlii. 6.

℣. 2.

[q] כי גדל הכאב מאד quod creverat dolor valde, Pagninus, Montanus; ſo Mercerus, Schultens, Michaelis, and the Targum. [s] Opponitur verbum קלל verbo כבד; ſignificat ſe pronunciaſſe diem inglorium, Codurcus.

℣. 2. *And Job ſpake, and ſaid*, &c.] Or *anſwered and ſaid* [t], though not a word was ſpoken to him by his friends; he anſwered to his own calamity, and to their ſilence, as *Schmidt* obſerves; and this word is ſometimes uſed when nothing goes before, to which the anſwer is, as many *Jewiſh* writers obſerve, as in *Exod.* xxxii. 27. *Deut.* xxvi. 5. and xxvii. 14. *Jarchi* interprets it, *he cried*, and ſo ſome others [u] render it: from henceforwards to ch. xlii. 6. this book is written in a poetical ſtile, in *Hebrew* metre as is thought, which at preſent is pretty much unknown, even to the *Jews* themſelves; ſome have been of opinion, that the following diſcourſes between *Job* and his friends were not originally delivered in metre, but were put into this form by the penman, or writer of the book; but of this we cannot be certain; in the *Targum* in the king of *Spain*'s bible it is, *and Job ſung and ſaid.*

℣. 3. *Let the day periſh wherein I was born*, &c.] Here begins *Job*'s form of curſing his day, and which explains what is meant by it; and it may be underſtood either of the identical day of his birth, and then the ſenſe is, that he wiſhed that had never been, or in other words, that he had never been born; and though theſe were impoſſible, and *Job* knew it, and therefore ſuch wiſhes may ſeem to be in vain, yet *Job* had a deſign herein, which was to ſhew the greatneſs of his afflictions, and the ſenſe he had of them: or elſe of his birth-day, as it returned year after year; and then his meaning is, let it not be kept and obſerved with any ſolemnity, with feaſting and other expreſſions of joy, as the birth-days of great perſonages eſpecially were, and his own very probably had been, ſince his children's were, ch. i. 4. but now he deſires it might not be ſo for the future, but be entirely diſregarded; he would have it periſh out of his own memory, and out of the memory of others, and even be ſtruck out of the calendar, and not be reckoned with the days of the month and year, ℣. 6. both may be intended, both the very day on which he was born, and the yearly return of it: *and the night* in which *it was ſaid, There is a man-child conceived*; that is, let that night periſh alſo; he wiſhes it had not been, or he had not been conceived, or for the future be never mentioned, but eternally forgotten: *Job* goes back to his conception, as being the ſpring of his ſorrows; for this he knew as well as *David*, that he was ſhapen in iniquity, and conceived in ſin, ſee ch. xiv. 4. but rather, ſince the particular night or time of conception is not ordinarily, eaſily, and exactly known by women themſelves, and much leſs by men; and more eſpecially it could not be told what ſex it was, whether male or female that was conceived, and the tidings of it could not be brought by any; it ſeems better with *Aben Ezra* to render the word [w], *there is a man-child brought forth*, which uſed to be an occaſion of joy, *John* xvi. 21. and ſo the word is uſed to bear or bring forth, 1 *Chron.* iv. 17. ſee *Jer.* xx. 15. and according to him, it was a doubt whether *Job* was born in the day or in the night; but be it which it will, if he was born in the day, he deſires it might periſh, and if in the night, he wiſhes the ſame to that; though the words may be rendered in a beautiful and elegant manner nearer the original, *and the night* which *ſaid, a man-child is conceived* [x]; repreſenting, by a proſopopœia, the night as a perſon conſcious of the conception, as an eye-witneſs of it, and exulting at it, as *Schultens* obſerves.

℣. 4. *Let that day be darkneſs*, &c.] Not only dark, but darkneſs itſelf, extremely dark; and which is to be underſtood not figuratively of the darkneſs of affliction and calamity; this *Job* would not wiſh for, either for himſelf, who had enough of that, or for others; but literally of groſs natural darkneſs, that was horrible and dreadful, as ſome [y] render it: this was the reverſe of what God ſaid at the creation, *Let there be light*, and there was, and he called it day; but *Job* wiſhes his day might be darkneſs, as the night; either that it had been always dark, and never become day, or in its return be remarkably dark and gloomy: *let not God regard it from above*; that is, either God who is above, and on high, the High and Holy One, the Moſt High God, and who is higher than the higheſt, and ſo this is a deſcriptive character of him; or elſe this reſpects the place where he is, the higheſt heaven, where is his throne, and from whence he looks and takes notice of the ſons of men, and of all things done below: and this wiſh muſt be underſtood conſiſtent with his omniſcience, who ſees and knows all perſons and things, even what are done in the dark, and in the darkeſt days; for the darkneſs and the light are alike to him; and as conſiſtent with his providence, which is continually exerciſed about perſons and things on earth without any intermiſſion, even on every day in the year; and was it to ceaſe one day, hour, or moment, all would be diſſolved, and be thrown into the utmoſt confuſion and diſorder: but *Job* means the ſmiles of his providence, which he wiſhes might be reſtrained on this day; that he would not cauſe his ſun in the heavens to ſhine out upon it, nor ſend down gentle and refreſhing ſhowers of rain on it; in which ſenſe he is ſaid to care for and regard the land of *Canaan*, *Deut.* xi. 11, 12. where the ſame word is uſed as here; or the ſenſe is, let it be ſo expunged from the days of the year, that when it is ſought for, and if even it ſhould be by God himſelf, let it not be found; or let him not *ſeek* [z] after it, to do any good upon it: *neither let the light ſhine upon it*; the light of the ſun, or the morning-light, as the *Targum*, much leſs the light at noon-day; even not the diurnal light, as *Schmidt* interprets it, in any part of the day: light is God's creature, and very delightful and deſireable; the beſt things, and the moſt comfortable enjoyments, whether temporal, ſpiritual, or eternal, are expreſſed by it; and on the other hand, a ſtate of darkneſs is the moſt uncomfortable, and therefore the worſt and moſt diſmal things and ſtates are ſignified by it.

℣. 5. *Let darkneſs and the ſhadow of death ſtain it*, &c.] Let there be ſuch darkneſs on it as on perſons when dying, or in the ſtate of the dead; hence the ſoreſt afflictions, and the ſtate of man in unregeneracy are compared unto it, *Pſ.* xxiii. 4. *Iſ.* ix. 2. let there be nothing but foul weather, dirt, and darkneſs in it, which may make it very uncomfortable and undeſireable; ſome render the word, *let darkneſs and* the *ſhadow of death redeem it* [a], *challenge* and claim it as their own, and let light have no ſhare or property in it: *let a cloud dwell upon it*; as on mount *Sinai* when the law was given

[t] ויען et reſpondit, Pagninus, Montanus, Schmidt, Schultens, Michaelis. [u] Clamavitque, Mercerus; nam proloquens, Junius & Tremellius, Piſcator. [w] הרה גבר in lucem editus eſt vir, Mercerus; creatus, progenitus, Druſius, ſo the Targum; conceptus & natus eſt vir, vel mas, Michaelis; ſo Ben Melech. [x] יהלילה אמור & nox quæ dixit, Mercerus, Guſſetius, Schultens. [y] חשך horrens Caligo, Schultens. [z] אל ידרשהו ne requirat, Montanus, &c. [a] יגאלהו vindicaſſent, Junius & Tremellius; vendicent, Cocceius; vindicent, Schultens.

given; a thick dark cloud, even an aſſemblage of clouds, ſo thick and cloſe together, that they ſeem but one cloud, which cover the whole heavens, and obſcure them, and hinder the light of the ſun from ſhining on the earth; and this is wiſhed to abide not for an hour or two, but to continue all the day: *let the blackneſs of the day terrify it*; let it be frightful to itſelf; or rather, let the blackneſs be ſuch, or the darkneſs of it ſuch groſs darkneſs, like that as was felt by the *Egyptians*; that the inhabitants of the earth may be terrified with it, as *Moſes* and the *Iſraelites* were at mount *Sinai*, at the blackneſs, tempeſt, thunders, and lightnings there ſeen and heard: as ſome underſtand this of black vapours exhaled by the ſun, with which the heavens might be filled, ſo others of ſultry weather and ſcorching heat, which is intolerable: others render the words, *let them terrify it as the bitterneſſes of the day* [a]; either with bitter curſings on it, or through bitter calamities in it; or, *as thoſe* who have *a bitter* [b] *day*, as in the margin of our bibles, and in others.

℣. 6. As for *that night*, &c.] The night of conception; *Job* imprecated evils on the day he was born, now on the night he was conceived in, the returns of it: *let darkneſs ſeize upon it*; let it not only be deprived of the light of the moon and ſtars, but let an horrible darkneſs ſeize upon it, that it may be an uncommon and a terrible one: *let it not be joined unto the days of the year*; the ſolar year, and make one of them; or, *let it not be one among them* [c], let it come into no account, and when it is ſought for, let it not appear, but be found wanting; or *let it not joy* or *rejoice among the days of the year* [d], as *Jarchi*, *Aben Ezra*, and others interpret it, or be a joyful one, or any thing joyful done or enjoyed in it: *let it not come into the number of the months*; meaning not the intercalated months, as *Sephorno*, nor the feaſts of the new moon, as others; but let it not ſerve to make up a month, which conſiſts of ſo many days and nights, according to the courſe of the moon; the ſenſe both of this and the former clauſe is, let it be ſtruck out of the calendar.

℣. 7. *Lo, let that night be ſolitary*, &c.] Let there be no company for journeys, or doing any buſineſs; no meetings of friends, neighbours, or relations on it, for refreſhment, pleaſure, and recreation, after the buſineſs of the day is over, as is frequently done; let there be no aſſociations of this kind, or any other: in the night it was uſual to have feaſts on various accounts, and eſpecially on account of marriage; but now let there be none, let there be as profound a ſilence as if all creatures, men and beaſts, were dead, and removed from off the face of the earth, and nothing to be heard and ſeen on it: or, *let it be barren* or *deſolate* [e], ſo R. *Simeon bar Tzemach* interprets it, and refers to *Iſ.* xlix. 21. that is, let no children be born in it, and ſo no occaſion for any joy on that account, as follows; let it be as barren as a flint [f]: *let no joyful voice come therein*; which ſome even carry to the nocturnal ſinging of ſaints in private or in public aſſemblies, and to the ſongs of angels, thoſe morning-ſtars in heaven; but it ſeems rather to deſign natural or civil joy, or ſinging on civil accounts; as on account of marriage, and particularly on account of the birth of a child, and eſpecially his own birth, and even any expreſſions of joy on any account; and that there might not be ſo much as the crowing of a cock heard, as the *Targum* has it.

℣. 8. *Let them curſe it that curſe the day*, &c.] Their own day, either their birth-day, or any day on which evil befals them; and now ſuch as are uſed to this, *Job* would have them, whilſt they were curſing their own day, to throw ſome curſes upon his; or that curſe the day-light in general, as adulterers and murderers, who are ſaid to rebel againſt the light, ſee ch. xxiv. 13. 17. and as ſome *Ethiopians*, who lived near *Arabia*, and ſo known to *Job*, who ſuppoſed there was no God, and uſed to curſe the ſun when it roſe and ſet, as various writers relate [g], called by others [h] *Atlantes*; or it may deſign ſuch perſons who were hired at funerals, to mourn for the dead, and who, in their doleful ditties and dirges, uſed to curſe the day on which the perſon was born whom they lamented; or it may be rather the day on which he died; hence it follows: *who are ready to raiſe up their mourning*; who were expert at the buſineſs, and who could raiſe up a howl, as the *Iriſh* now do, or make a lamentation for the dead when they pleaſed; ſuch were the mourning women in *Jer.* ix. 17, 18. and thoſe that were ſkilful of lamentation, *Amos* v. 16. ſome render the words, *who are ready to raiſe up Leviathan* [i], and interpret it either of the whale, which, when raiſed up by the fiſhermen, they are in danger of their veſſels being overſet, and their lives loſt, and then they curſe the day that ever they entered into ſuch ſervice, and expoſed themſelves to ſuch danger; or of fiſh in general, and of fiſhermen curſing and ſwearing when they are unſucceſsful: ſome underſtand this of aſtrologers, magicians, and inchanters, raiſing ſpirits, and particularly the devil, who they think is meant by *Leviathan*; but it ſeems beſt with a little alteration from *Guſſetius*, and *Schultens* after him, to render the words thus, "let the curſers of the day fix a name upon it; let thoſe that are ready *to any thing*, *call it*, the raiſer up of *Leviathan*;" that is, let ſuch who either of themſelves are uſed to curſe days, or are employed by others to do it, brand this night with ſome mark of infamy; let them aſcribe all dreadful calamities and diſmal things unto it, as the ſource and ſpring of them; which may be ſignified by *Leviathan*, that being a creature moſt formidable and terrible, of which an account is given in the latter part of this book; but many *Jewiſh* writers [k] render it *mourning*, as we do.

℣. 9. *Let the ſtars of the twilight thereof be dark*, &c.] Either of the morning or evening-twilight; both may be meant, rather the latter, becauſe of the following clauſe; the ſenſe is, let not theſe appear to adorn the heavens, and to relieve

[a] כמרירי יום tanquam amaritudines diei, Schmidt, Michaelis; velut amarulenta diei, Schultens; ſo the Targum. [b] Velut amari diei, Mercerus; tanquam amari dici, Montanus. [c] אל יחד non ſit una inter dies, Pagninus; ne adunatur in diebus, Montanus. [d] Ne fuiſſet gaviſa, Junius & Tremellius; ne gaudeat, Vatablus, Beza, Mercerus, Piſcator, Druſius, Broughton, Cocceius, Schmidt, Schultens, Michaelis. [e] גלמוד orba, Syr. deſolata, Ar. vaſta, Schmidt. [f] Sterilis, Schultens; effœtus, apud Arab. in ib. See Hottinger. Smegma Orientale, l. 1. c. 7. p. 136. [g] Diodor. Sic. l. 3. p. 148. Strabo, Geograph. l. 17. p. 565. [h] Herodot. Melpomene, ſive, l. 4. c. 184. Mela de ſitu orbis, l. 1. c. 8. Solin. Polyhiſtor, c 44. Plin. Nat. Hiſt. l. 5. c. 8. [i] ליותן Leviathanem, Schmidt, Michaelis. Mr. Broughton renders the words, "who hunt Leviathan. [k] Vid. Aben Ezram & Gerſom in loc. R. Sol. Urbin. Ohel Moed, fol. 1. 1. Aruch in voce לויתן. So the word is uſed, T. Hieroſ. Moed Katon, fol. 80. 4.

lieve the darkneſs of the night, and make it more pleaſant and delightful, as well as to be uſeful to travellers and ſailors: *let it look for light, but* have *none*; that is, either for the light of the moon and ſtars, to ſhine in the night till day-break, or for the light of the ſun at the time when it ariſes; but let it have neither; let the whole time, from ſun-ſetting to ſun-riſing, from one twilight to another, be one continued groſs and horrible darkneſs; here, by a ſtrong and beautiful figure, looking is aſcribed to the night: *neither let it ſee the dawning of the day*; or, *let it not ſee the eye-lids of the morning* [l], or what we call *peep of day*; here, in very elegant language, the dawn of morning-light is expreſſed, which is like the opening of an eye and its lids, quick and vibrating, when light is let in and perceived; or this may be interpreted of the ſun, the eye of the morning and of light, and of its rays, which when firſt darted, are like the opening of the eye-lids.

℣. 10. *Becauſe it ſhut not up the doors of my* mother's *womb*, &c.] Or *of my belly* [m], or *womb*; which *Aben Ezra* interprets of the navel, by which the infant receives its food and nouriſhment before it is born, and which, if cloſed, he muſt have died in embryo; but rather it is to be underſtood of his mother's womb, called his, becauſe he was conceived and bore in it, and was brought forth from it; and the ſenſe is, that he complains of the night, either that it did not cloſe his mother's womb, and hinder the conception of him, as *Gerſom*, *Sephorno*, *Bar Tzemach*, and others, and is the uſual ſenſe of the phraſe of cloſing the womb, and which is commonly aſcribed to God, *Gen.* xx. 17, 18. 1 *Sam.* i. 5, 6. which *Job* here attributes to the night, purpoſely avoiding to make mention of the name of God, that he might not ſeem to complain of him, or directly point at him; or elſe the blame laid on that night is, that it did not ſo ſhut up the doors of his mother's womb, that he might not have come out from thence into the world, wiſhing that had been his grave, and his mother always big with him, as *Jarchi*, and which ſenſe is favoured by *Jer.* xx. 17. a wiſh cruel to his mother, as well as unnatural to himſelf: *nor hid ſorrow from mine eyes*; which it would have done, had it done that which is complained of it did not; had it, he could not have perceived it experimentally, endured the ſorrows and afflictions he did from the *Chaldeans* and *Sabeans*, from *Satan*, his wife, and friends; and had never known the trouble of loſs of ſubſtance, children, and health, and felt thoſe pains of body and anguiſh of mind he did; theſe are the reaſons of his curſing the day of his birth, and the night of his conception.

℣. 11. *Why died I not from the womb?* &c.] That is, as ſoon as he came out of it; or rather, as ſoon as he was in it, or from the time that he was in it; or however, whilſt he was in it, that ſo he might not have come alive out of it; which ſenſe ſeems beſt to agree both with what goes before and follows after; for ſince his conception in the womb was not hindered, he wiſhes he had died in it; and ſo ſome verſions render it to this ſenſe [n]: why *did I* not *give up the ghoſt when I came out of the belly?* ſince he died not in the womb, which was deſireable to him, he wiſhes that the moment he came out of it he had expired, and is diſpleaſed becauſe it was not ſo, ſee *Jer.* xx. 17. *Hoſ.* ix. 11. thus what is the ſpecial favour of providence to be taken out of the womb alive, and preſerved, he wiſhes not to have enjoyed, ſee *Pſ* xxii. 9.

℣. 12. *Why did the knees prevent me*, &c.] Not of the mother, as *Jarchi*, but of the midwife, who received him into her lap, and nouriſhed and cheriſhed him, waſhed him with water, ſalted, and ſwaddled him; or it may be of his father, with whom it was uſual to take the child on his knees as ſoon as born, ſee *Gen.* l. 23. which cuſtom obtained among the *Greeks* and *Romans* [o]; hence the goddeſs *Levana* [p] had her name, cauſing the father in this way to own his child; his concern is, that he did not fall to the ground as he came out of his mother's womb, and with that fall die; and that he was prevented from falling by the officious knees of the midwife; that he was not ſuffered to fall, and be left there, without having any of the uſual things done to him for the comfort and preſervation of life, which was ſometimes the caſe, *Ezek.* xvi. 4. *or why the breaſts that I ſhould ſuck?* ſince a miſcarrying womb was not given, and death did not ſeize him immediately upon birth, but all proper care was taken to prevent it, he aſks, why was there milk in the breaſts of his mother or nurſe to ſuckle and nouriſh him? why were there not dry breaſts, ſuch as would afford no milk, that ſo he might have been ſtarved? thus he wiſhes the kindeſt things in nature and providence had been withheld from him.

℣. 13. *For now ſhould I have lien ſtill, and been quiet*, &c.] Signifying, that if the above had been his caſe, if he had died as ſoon as born, or quickly after, then he would have been laid in the grave, where he would have lain as ſtill as on a bed; for ſuch is the grave to dead bodies, as a bed is to thoſe that lie down and ſleep upon it; a place of eaſe and quiet, where there is freedom from all care and thought, from all trouble, anxiety, and diſtreſs; nay, more ſo than on a bed, where there is often toſſing to and fro, and great diſquietude, but none to the body in the grave, that is ſtill and ſilent, where there is no uneaſineſs nor diſturbance, ſee ch. xvii. 13. *Iſ.* lvii. 2. *I ſhould have ſlept*; ſoundly and quietly, which perſons do not always upon their beds; ſometimes they cannot ſleep at all, and when they do, they are frequently diſtreſſed with uneaſy thoughts, frightful dreams, and terrifying viſions, ch. iv. 13, 14. and vii. 14. but death is a ſound ſleep until the reſurrection-morn, which *Job* had knowledge of, and faith in, and ſo conſidered the ſtate of the dead in this light; death is often in ſcripture expreſſed by ſleeping, *Dan.* xii. 2. *John* xi. 11. 1 *Cor.* xv. 18. 20. 51. which refers not to the ſoul, which in a ſeparate ſtate is active and vigorous, and always employed; but to the body, which, as in ſleep, ſo in death, is deprived of the ſenſes, and the exerciſe of them; on which account there is a great likeneſs between ſleep and death, and out of which a man awakes briſk and chearful, as the ſaints will at the time of their reſurrection, which will be like an awaking out of ſleep: *then had I been at reſt*; from all toil and labour, from all diſeaſes and pains of body, from all troubles of whatſoever kind, and particularly from thoſe he now laboured under, ſee the note on ℣. 17.

℣. 14.

[l] עפעפי שחר palpebras auroræ, Montanus, Mercerus, &c. [m] בטני ventris mei, Mercerus, Piſcator, Schmidt, Schultens, Michaelis; uteri mei, Pagninus, Montanus, Junius & Tremellius, Cocceius. [n] מרחם εν κοιλια, Sept. in vulva, V. L. aut, in utero, Beza, Mercerus, Cocceius, Junius, Michaelis; ſo R. Abraham Peritzol, and Simeon bar Tzemach. [o] Homer. Iliad. 9. Vid. Barthii animadv. ad Claudian. in nupt. Honor, ℣. 341. [p] Kipping. Antiq. Roman. l. 1. c. 1. §. 10.

℣. 14. *With the kings and counſellors of the earth*, &c.] From whom he might deſcend, he being a perſon of great diſtinction and figure; and ſo, had he died, he would have been buried in the ſepulchres of his anceſtors, and have lain in great pomp and ſtate: or rather, this he ſays, to obſerve that death ſpares none, that neither the power of kings, who have long hands, nor the wiſdom of counſellors, who have long heads; can ſecure them from death; and that after death they are upon a level with others; and even he ſuggeſts, that children that die as ſoon as born, and have made no figure in the world, are equal to them: *which built deſolate places for themſelves*; either that rebuilt houſes and cities that had lain in ruins, or built ſuch in deſolate places, where there had been none before, or formed colonies in places before uninhabited; and all this to get a name, and to perpetuate it to poſterity: or rather ſepulchral monuments are meant, ſuch as the lofty pyramids of the *Egyptians*, and ſuperb mauſoleums of others; which, if not built in deſolate places, yet are ſo themſelves, being only the habitations of the dead, and ſo they are called the deſolations of old, *Ezek.* xxvi. 20. and this is the ſenſe of many interpreters [q]; if any man deſires, ſays *Vanſleb* [r], a proſpect and deſcription of ſuch antient burying-places, let him think on a boundleſs champain, even, and covered with ſand, where neither trees, nor graſs, nor houſes, nor any ſuch thing is to be ſeen.

℣. 15. *Or with princes that had gold*, &c.] A large abundance of it whilſt they lived, but now being dead, were no longer in the poſſeſſion of it, but on a level with thoſe that had none; nor could their gold, whilſt they had it, preſerve them from death, and now, being dead, it was no longer theirs, nor of any uſe unto them; theſe princes, by this deſcription of them, ſeem to be ſuch who had not the dominion over any particular place or country, but their riches lay in gold and ſilver, as follows: *who filled their houſes with ſilver*; had an abundance of it, either in their coffers, which they hoarded up, or in the furniture of their houſes, which were much of it of ſilver; they had large quantities of ſilver-plate, as well as of money; but theſe were of no profit in the hour of death, nor could they carry them with them; but in the grave, where they were, thoſe were equal to them, of whom it might have been ſaid, ſilver and gold they had none.

℣. 16. *Or as an hidden untimely birth*, &c.] Or *hid, as one born out of time*, as Mr. *Broughton* reads it; the *Septuagint* uſe the ſame word as the apoſtle does, when he ſays the like of himſelf, 1 *Cor.* xv. 8. the word has the ſignification of *falling* [s], and deſigns an abortive, which is like to fruit that falls from the tree before it is ripe; and this may be ſaid to be *hidden*, either in the belly, as the *Targum*, or however from the ſight of man, it being not come to any proper ſhape, and much leſs perfection; now *Job* ſuggeſts, that if he had not lain with kings, counſellors, and princes, yet at leaſt he ſhould have been as an abortion, and that would have been as well to him: then *I had not been*; or ſhould have been nothing, not reckoned any thing; ſhould not have been numbered among beings, but accounted as a non-entity, and ſhould have had no ſubſiſtence or ſtanding in the world at all: *as infants* which *never ſaw light*; and if not like an untimely birth, which is not come to any perfection, yet ſhould have been like infants, which, though their mothers have gone their full time with them, and they have all their limbs in perfection and proportion, yet are dead, or ſtill-born, their eyes have never been opened to ſee any light; meaning not the light of the law, as the *Targum*, but the light of the ſun, or the light of the world, ſee *Eccl.* vi. 3, 4, 5. infants uſed to be buried in the wells or caves of the mummies [t].

℣. 17. *There the wicked ceaſe* from *troubling*, &c.] At death, and in the grave; ſuch who have been like the troubled ſea, that cannot reſt, have always been either deviſing or doing miſchief whilſt living, in the grave can do neither; there is no work nor device there; ſuch who are never eaſy, and cannot ſleep unleſs they do miſchief, when dead have no power to do any, and are quite ſtill and inactive; ſuch who have been troublers of good men, as prophane perſons by their ungodly lives, falſe teachers by their pernicious doctrines and blaſphemies, cruel perſecutors by their hard ſpeeches, bitter calumnies and reproaches, and ſevere uſage; thoſe, when they die themſelves, ceaſe from giving farther trouble, or when the righteous die, they can diſturb them no more; yea, a good man at death is not only no more troubled by wicked men, but no more by his own wicked heart, nor any more by that wicked one Satan; there and then all theſe ceaſe from giving him any farther moleſtation: *and there the weary be at reſt*; wicked men, either who here tire and weary themſelves with committing ſin, to which they are ſlaves and drudges, and eſpecially with perſecuting and troubling the ſaints, ſhall reſt from ſuch acts of ſin and wickedneſs, of which they will be no more capable; or elſe good men, who are weary of ſin, and long to be rid of it, to whom it is a burden, and under which they groan, and are weary of the troubles and afflictions they meet with in the world; and what with one thing and another are weary of their lives, and deſire to depart and be with Chriſt; theſe at death and in the grave are at reſt, their bodies from toil and labour, and from all painful diſorders and preſſing afflictions, and from all the oppreſſions and vexations of wicked and ungodly men; their ſouls reſt in the arms of *Jeſus*, from ſin and all conſciouſneſs of it, from the temptations of Satan, from all doubts and fears, and every ſpiritual enemy, by whom they can be no more annoyed: ſome render the words, *there reſt the labours of ſtrength* [u]; ſuch toils are over that break the ſtrength of men; or *the labours of violence* [w], which are impoſed upon them through violence, by cruel and imperious men; but at death and in the grave will ceaſe and be no more, even labour of all ſorts; ſee *Rev.* xiv. 13.

℣. 18. There *the priſoners reſt together*, &c.] *Are at eaſe*, as Mr. *Broughton* renders the words; ſuch who whilſt they lived were in priſon for debt, or were condemned to the gallies, to lead a miſerable life; or ſuch who ſuffered bonds and impriſonment for the ſake of religion, at death their chains are knocked off, and they are as much at liberty, and enjoy as much eaſe, as the dead that never were priſoners; and not only reſt together with thoſe who were their fellow-priſoners, but with thoſe who never were in priſon, yea with thoſe who caſt them into it; for there the priſoners and thoſe that impriſoned them are upon a level, enjoying equal eaſe and

[q] Pineda, Bolducius, Patrick, Caryll, Schultens, and others.
[r] Relation of a voyage to Egypt, p. 91.
[s] Vanſleb, ut ſupra, p. 90.
כנפל
sicut abortivus qui ex utero excidit, aut in terram cadit, Michaelis.
יגיעי כח
labores roboris, Michaelis.
[w] Labores violentiæ, Schmidt.

and liberty: *they hear not the voice of the oppreſſor*; or *exactor* [x]; neither of their creditors that demanded their debt of them, and threatened them with a priſon, or that detained them in it; nor of the jail-keeper that gave them hard words as well as ſtripes; nor of cruel taſk maſters, who kept them to hard ſervice in priſon, and threatened them ſeverely if they did not perform it, like the taſk-maſters in *Egypt*, *Exod.* v. 11, 13. but in the grave, the bluſtering, terrifying voice of ſuch, is not heard.

℣. 19. *The ſmall and great are there*, &c.] Both as to age, and with reſpect to bulk and ſtrength of body, and alſo to eſtate and dignity; children and men, or thoſe of low and high ſtature, or in a mean or more exalted ſtate of life, as to riches and honour, theſe all come to the grave without any difference, and lie there without any diſtinction [y]: *little and great are there all one*; as Mr. *Broughton* renders the words, ſee *Rev.* xx. 12. *the ſervant is free from his maſter*; death diſſolves all relations among men, and takes away the power that one has legally over another, as the huſband over the wife, who at death is looſed from the law and power of her huſband, *Rom.* vii. 2. and ſo parents over their children, and maſters over their ſervants; there the maſter and the ſervant are together, without any ſuperiority of the one to the other: the conſideration of all the above things made death and the ſtate of the dead in the grave appear to *Job* much more preferable than life in his preſent circumſtances; and therefore, ſince it had not ſeized on him ſooner, and as ſoon as he before had wiſhed it had, he deſires it might not be long ere it came upon him, as in the following verſes.

℣. 20. *Wherefore is light given to him that is in miſery*, &c.] That labours under various calamities and afflictions, as *Job did*, being ſtript of his ſubſtance, deprived of his children, and now in great pain of body and diſtreſs of mind; who, ſince he died not ſo ſoon as he wiſhed he had, expoſtulates why his life is protracted; for that is what he means by light, as appears from the following clauſe, even the light of the living, or the light of the world; which, though ſweet and pleaſant to behold to a man in health, yet not to one in pain of body and anguiſh of mind, as he was, who choſe rather to be in the dark and ſilent grave; this he repreſents as a gift, as indeed life is, and the gift of God: the words may be rendered, *wherefore does he give light* [z]; that is God, as ſome [a] ſupply it, who is undoubtedly meant, though not mentioned through reverence of him, and that he might not ſeem to quarrel with him; the principle of life is from him, and the continuance and protraction of it, and all the means and mercies by which it is ſupported; and *Job* aſks the reaſons, which he ſeems to be at a loſs for, why it ſhould be continued to a perſon in ſuch uncomfortable circumſtances as he was in; though theſe, with reſpect to a good man as he was, are plain and obvious; ſuch are continued in the world under afflictions, both for their own good, and for the glory of God, that their graces may be tried, their ſins purged away or prevented, and they made more partakers of divine holineſs; and be weaned from this world, and fitted for another, and not be condemned with the world of the ungodly: *and life unto the bitter in ſoul*; whoſe lives are embittered to them by afflictions, comparable to the waters of *Marah*, and to wormwood and gall, which occaſion bitterneſs of ſpirit in them, and bitter complaints from them; ſee ch. xiii. 26. and xxiii. 16. and xxvii. 2.

℣. 21. *Which long for death, but it* cometh *not*, &c.] Who earneſtly deſire, wiſtly look out, wiſh for, and expect it, and with open mouth gape for it, as a hungry man for his food, or as the fiſh for the bait, or the fiſhermen for the fiſh, as ſome obſerve the word may ſignify; but it comes not to their wiſh and expectation, or ſo ſoon as they would have it; the reaſon is, becauſe the fixed time for it is not come, otherwiſe it will certainly come at God's appointed time, and often in an hour not thought of: death is not deſireable in itſelf, being a diſſolution of nature, or as it is the ſanction of the law, or the wages of ſin, or a penal evil; and though it is and may be lawfully deſired by good men, that they may be free from ſin, and be in a better capacity to ſerve the Lord, and that they may be for ever with him; yet ſuch deſires ſhould be expreſſed with ſubmiſſion to the divine will, and the appointed time ſhould be patiently waited for, and ſhould not be deſired merely to be rid of preſent afflictions and troubles, which was the caſe of *Job*, and of thoſe he here deſcribes; ſee *Rev.* ix. 6. *and dig for it more than for hid treaſures*; which are naturally hid in the earth, as gold and ſilver ore, with other metals and precious ſtones; or which are of choice concealed there from the plunder of others; the former ſeems rather to be meant, and in digging for which great pains, diligence, and induſtry are uſed, ſee *Prov.* ii. 4, 5. and is expreſſive of the very great importunity and ſtrong deſire of men in diſtreſſed circumſtances after death, ſeeking diligently, and preſſing importunately for it; the ſin of ſuicide not being known, or very rare, in that early time, or however was ſhunned and abhorred even by thoſe that were moſt weary of their lives: ſome render it, *who dig for it out of hid treaſures* [b]; out of the bowels of the earth, and the loweſt parts of it, could they but find it there; but the *Targum*, *Jarchi*, and others, underſtand it comparatively, as we do.

℣. 22. *Which rejoice exceedingly*, &c.] Or, *which joy till they do ſkip again*, as Mr. *Brougton* renders it, and to the ſame purport, others [d]; are ſo elated as to ſkip and dance for joy: and *are glad when they can find the grave*; which is to be underſtood either of thoſe who dig in the earth for hid treaſure, ſuch as is laid there by men; when they ſtrike and hit upon a grave where they expect to find a booty; it being uſual in former times to put much riches into the ſepulchres of great perſonages, as *Sanctius* on the place obſerves; ſo *Hyrcanus* opening the ſepulchre of *David*, found in it 3000 talents of ſilver, as *Joſephus* [e] relates: or rather, this is ſaid of the miſerable and bitter in ſoul, who long for death, and ſeek after it; who, when they perceive any ſymptoms of its near approach, are exceedingly pleaſed, and rejoice at it; as when they obſerve the decays of nature, or any diſorder and diſeaſe upon them which threaten with death; for this cannot be meant of the dead carrying to the grave, who are inſenſible of it, and of their being put into it.

℣. 23. Why is light given *to a man whoſe way is hid*, &c.] Some of the *Jewiſh* writers connect this

[x] נגש exactoris, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c. [y] Grandia cum parvis Orcus metit. Horat. Ep. l. 2. ep. 2. ℣. 178.——Miſta ſenum ac juvenum denſantur funera. Horat. Carmin. l. 1. ode 28. [z] למה יתן quare dat, Cocceius, Schmidt, Schultens, Michaelis. [a] So Junius & Tremellius, Piſcator. Vid. Schultens. in loc. [b] מטמונים e Theſauris, Cocceius, ex imis terræ latebris, Mercerus; ex locis abſconditis, Schmidt [d] השמחים אלי גיל qui lætantur ad choream uſque, Schultens, quaſi ad tripudium, Michaelis. [e] Antiqu. l. 13. c. 8. §. 4. Ed. Hudſon.

this with the preceding verſe, thus; *who rejoice and are glad when they find a grave for a man*, &c. but it ſhould be obſerved that ſuch are ſaid to rejoice at finding a grave, not for others, but for themſelves; the words ſtand in better connection with ℣. 20, from whence the ſupplement is taken in our verſion and others; and ſo it is a continuation or repetition of the expoſtulation, why light and life, or the light of the living, ſhould be given to perſons as before deſcribed, and here more largely; and *Job* himſelf is principally deſigned, as is generally thought, whoſe way, according to him, was hid from the Lord, neglected and not cared for by him, but overlooked and ſlighted, and no regard had to the injuries done him, as the church alſo complains, *Iſ.* xl. 27. or from whom the way of the Lord was hid; his way in the preſent afflictive diſpenſations of providence, the cauſes and reaſons of which he could not underſtand; not being conſcious of any notorious ſin committed, indulged, and continued in, that ſhould bring theſe troubles on him: or the good and right way was hid from him in which he ſhould walk; he was at a loſs to know which was that way, ſince by his afflictions he was ready to conclude that the way he had been walking in was not the right, and all his religion was in vain; and according to this ſenſe he laboured under the ſame temptation as *Aſaph* did, *Pſ.* lxxiii. 13, 14. or his way of eſcape out of his preſent troubles was unknown to him; he ſaw no way open for him, but ſhut up on every ſide: or there was no way for others to come to him, at leaſt they cared not for it; he who had uſed to have a large levee, ſome to have his counſel and advice, and to be inſtructed by him, others to aſk relief of him, and many of the higheſt rank and figure to viſit, careſs, and compliment him; but now all had forſaken him, his brethren and acquaintance, and his kinsfolk and familiar friends kept at a diſtance from him, as if they knew not the way to him: *and whom God hath hedged in?* not with the hedge of his power, providence, and protection, as before; but with thorns and afflictions, and in ſuch manner as he could not get out, or extricate himſelf; all avenues and ways of eſcape being blocked up, ſee *Lam.* iii. 7, 9. *Hoſ.* ii. 6. though after all, the words may be conſidered as a conceſſion, and as deſcriptive of a man the reverſe of himſelf, and be ſupplied thus; *indeed light may be given to a man*; a mighty man, as the word [e] ſignifies, a man ſtrong, hale, and robuſt; *whoſe way is hid, or covered* [f]; who is hid in the ſecret of God's preſence, and in the pavilion of his power; who dwells in his ſecret place, and under the ſhadow of the Almighty, *Pſ.* xxxi. 20. and xci. 1. who is under the ſhelter of his providence, preſerved from diſeaſes of body, and protected from the plunder and depredations of enemies, and enjoys great affluence and proſperity, as his three friends about him did, and whom he may point at: *and whom God hath hedged in*; as he had formerly ſet a hedge about him in his providence, though now he had plucked it up; ſee ch. i. 10.

℣. 24. *For my ſighing cometh before I eat*, &c.] Or, *before my bread*, or *food* [g]; before he ſat down to eat, or had taſted of his food, there were nothing but ſighing and ſobbing, ſo that he had no appetite for his food, and could take no delight in it; and whilſt he was eating his tears mingled with it, ſo that theſe were his meat and his drink continually, and he was fed with the bread and water of affliction; and therefore what were light and life to ſuch a perſon, who could not have the pleaſure of one comfortable meal? *and my roarings are poured out like the waters*; he not only wept privately and in ſecret, and cried more publickly both to God and in the preſence of men, but ſuch was the force and weight of his affliction, that he even roared out, and that like a lion; and his afflictions, which were the cauſe of theſe roarings, are compared to waters and the pouring of them out; for the noiſe theſe water-ſpouts made, and for the great abundance of them, and for their quick and frequent returns, and long continuance, one wave and billow rolling upon another.

℣. 25. *For the thing which I greatly feared is come upon me*, &c.] Some refer this to his fears about his children, leſt they ſhould ſin and offend God, and bring down his judgments on them, and now what he feared was come to paſs, ch. i. 5. others take in all his ſorrows and troubles; which, thro' the changeableneſs of the world, and the uncertainty of all things in it, and the various providences of God, he feared would come upon him at one time or another; and this he mentions to juſtify his expoſtulation, why light and life ſhould be continued to ſuch a man, who, by reaſon of his fear and anxiety of mind, never had any pleaſure in his greateſt proſperity, deſtruction from the Almighty being a terror to him; ch. xxxi. 23. but I think it is not reaſonable to ſuppoſe that a man of *Job*'s faith in God, and truſt in him, ſhould indulge ſuch fears to ſuch a degree; nor indeed that he could ever entertain ſuch a thought in him, nor even ſurmiſe that ſuch ſhocking calamities and diſtreſſes ſhould come upon him as did: but this is to be underſtood not of his former life, in proſperity, but of the beginning of his afflictions; when he heard of the loſs of one part of his ſubſtance, he was immediately poſſeſſed with a fear of loſing another; and when he heard of that, he feared the loſs of a third, and even of all; then of his children, and next of his health: *and that which I was afraid of is come unto me*; which deſigns the ſame, in other words, or a new affliction; and particularly, the ill opinion his friends had of him: he feared that through theſe uncommon afflictions he ſhould be reckoned an ungodly man, an hypocrite; and as he feared, ſo it was; this he perceived by the ſilence of his friends, they not ſpeaking one word of comfort to him; and by their looks at him, and the whole of their behaviour to him.

℣. 26. *I was not in ſafety*, &c.] This cannot refer to the time of his proſperity; for he certainly then was in ſafety, God having ſet an hedge about him, ſo that none of his enemies, nor even Satan himſelf, could come at him to hurt him: *neither had I reſt, neither was I quiet*; which alſo was not true of him before his afflictions, for he did then enjoy great peace, reſt, and quietneſs; he lay in his neſt at eaſe, and in great tranquillity; and thought and ſaid he ſhould die in ſuch a ſtate, ſee ch. xxix. 18. *&c.* nor is the ſenſe of theſe expreſſions, that he did not take up his reſt and ſatisfaction in outward things, and put his truſt and confidence in his riches, and yet trouble came upon him; but this relates to the time of the beginning of his troubles

[e] לגבר emphatice ponitur ſæpe, ut notetur præpollentia, Coccei. Lexic. in rad, גבר. [f] נסתרה tecta, Cocceius; velo ſepta eſt, Schultens. [g] לפני לחמי ante cibum meum, Junius & Tremellius, Piſcator; ante panem meum, Cocceius, Schmidt, Michaelis.

troubles and afflictions, from which time he was not in ſafety, nor had any reſt and peace; there was no intermiſſion of his ſorrows; but as ſoon as one affliction was over, another came: *yet trouble came*; ſtill one after another, there was no end of them; or, as Mr. *Broughton* renders it, *and now cometh a vexation*; a freſh one, a ſuſpicion of hypocriſy; and upon this turns the whole controverſy, managed and carried on between him and his friends in the following part of this book.

CHAP. IV.

JOB's ſore afflictions, and his behaviour under them, laid the foundation of a diſpute between him and his three friends, which begins in this chapter, and is carried on to the end of the 31ſt; when *Elihu* ſtarts up as a moderator between them, and the controverſy is at laſt decided by God himſelf. *Eliphaz* firſt enters the liſt with *Job*, ℣. 1. introduces what he had to ſay in a preface, with ſome ſhew of tenderneſs, friendſhip, and reſpect; ℣. 2. obſerves his former conduct in his proſperity, by inſtructing many, ſtrengthening weak hands and feeble knees, and ſupporting ſtumbling and falling ones, ℣. 3, 4. with what view all this is obſerved may be eaſily ſeen, ſince he immediately takes notice of his preſent behaviour, ſo different from the former, ℣. 5. and inſults his profeſſion of faith and hope in God, and fear of him, ℣. 6. and ſuggeſts that he was a bad man, and an hypocrite; and which he grounds upon this ſuppoſition, that no good man was ever deſtroyed by the Lord; for the truth of which he appeals to *Job* himſelf, ℣. 7. and confirms it by his own experience and obſervation, ℣. 8—11. and ſtrengthens it by a viſion he had in the night, in which the holineſs and juſtice of God, and the mean and low condition of men are declared, ℣. 12—21. and therefore it was wrong in *Job* to inſinuate any injuſtice in God or in his providence, and a piece of weakneſs and folly to contend with him.

℣. 1. *Then Eliphaz the Temanite anſwered and ſaid,*] When *Job* had done curſing his day, and had finiſhed his doleful ditty on that ſubject, then *Eliphaz* took the opportunity of ſpeaking, not being able to bear any longer with *Job* and his behaviour under his afflictions: *Eliphaz* was one of *Job*'s three friends that came to viſit him, ch. ii. 11. very probably he might be the ſenior man, or a man of the greateſt authority and power; a moſt reſpectable perſon, had in great eſteem and reverence among men, and by theſe his friends, and therefore takes upon him to ſpeak firſt; or it may be it was agreed among themſelves that he ſhould begin the diſpute with *Job*; and we find, that in the cloſe of this controverſy the Lord ſpeaks to him by name, and to him only, ch. xlii. 7. he *anſwered*; not that *Job* directed his diſcourſe to him, but he took occaſion, from *Job*'s afflictions and his paſſionate expreſſions, to ſay what he did; and he *ſaid* not any thing by way of condolence or conſolation, not pitying *Job*'s caſe, nor comforting him in his afflicted circumſtances, as they required both; but reproaching him as a wicked and hypocritical man, not acting like himſelf formerly, or according to his profeſſion and principles, but juſt the reverſe: this was a new trial to *Job*, and ſome think the ſoreſt of all; it was as a ſword in his bones, which was very cutting to him; as oil caſt into a fiery furnace in which he now was, which increaſed the force and fury of it; and as vinegar to an opened and bleeding wound, which makes it ſmart the more.

℣. 2. If *we aſſay to commune with thee, wilt thou be grieved?* &c.] *Eliphaz* ſpeaks in the name of himſelf and his two friends, who had doubtleſs conſulted together, and compared their ſentiments of *Job*; which appearing to be the ſame, they formed a plan and ſcheme in which they ſhould attack him, and the part which each ſhould take, and the order in which they ſhould proceed: theſe words are ſaid, either as ſeemingly doubting whether they ſhould ſpeak or be ſilent; for they may be rendered, *ſhall we try*, or attempt, to drop or ſpeak a *word to thee*; to enter into a converſation with thee? or, *ſhall we take up a diſcourſe*, and carry it on with thee, *who art grieved* already? or art *weary* and heavy laden, and bore down with the burden of affliction, with ſorrows and troubles; or art *impatient* [h] under them; we fear, ſhould we, that thou wilt be more grieved and burdened, and become more impatient; and therefore know not well what to do: or elſe, as ſuppoſing and taking it for granted that he would be grieved and burdened, and made more reſtleſs and uneaſy, impatient and outrageous, yet they had determined to enter into a debate with him; for ſo the words are by ſome rendered, *ſhould we ſpeak a word unto thee*; or, *againſt thee* [i]; even ſhould the leaſt word be ſpoken againſt thee, *thou wilt be weary* [k], or burdened, or grieved, or take it ill: we know thou wilt; yet, nevertheleſs, we muſt not, we cannot, we will not forbear ſpeaking: or elſe interrogatively, as our verſion and others, *wilt thou be grieved?* we deſire thou wouldſt not, nor take it ill from us, but all in good part; we mean no hurt, we deſign no ill, but thy good, and beg thou wilt hear us patiently: this ſhews how great a man *Job* had been, and in what reverence and reſpect he was had, that his friends beſpeak him after this manner in his low eſtate; however, this was artifice in them, to introduce the diſcourſe, and bring on the debate after this ſort: *but who can withhold himſelf from ſpeaking?* be it as it will; *Eliphaz* ſuggeſts, though *Job* was already and greatly burdened, and would be more ſo, and break out into greater impatience, yet there was a neceſſity of ſpeaking, it could not be forborn; no man could refrain himſelf from ſpeaking, nor ought in ſuch a caſe, when the providence of God was reflected upon, and he was blaſphemed and evil ſpoken of, and charged with injuſtice, as was ſuppoſed; in ſuch circumſtances, no good, no faithful man, could or ought to keep ſilence; indeed, when the glory of God, the honour of the Redeemer, and the good of ſouls require it, and a man's own reputation with reſpect to his faithfulneſs lies at ſtake, ſilence ſhould not be kept, let the conſequence be as it may; but how far this was the caſe, may be conſidered.

℣. 3. *Behold, thou haſt inſtructed many,* &c.] This

[h] הנסה דבר אליך תלאה num ſuſcipiemus verbum ad te, qui impatiens es? Schmidt; qui jam dum laſſatus, Michaelis.
[i] Contra te, Piſcator. [k] Forſitan moleſte accipies, *V. L.* fatiſces, Schultens.

This is introduced with a *behold*, either as a note of admiration, that ſuch a man, who had inſtructed others, ſhould act the part he now does; or as a note of attention to *Job* himſelf, and all others that ſhould hear and read this, to obſerve it, and well conſider it, and make the proper uſe of it; or, as a note of aſſeveration, affirming it to be true and certain, notorious and unqueſtionable, as no doubt it was: *Job* was the inſtructor, a great man, and yet condeſcended to teach and inſtruct men in the beſt things, as did alſo *Abraham*, *David*, *Solomon*, and others; and a good man, and ſo fit to teach good things, as every good man is, and who, according to his ability, the gift and meaſure of grace received, ſhould inſtruct others; and a man of great gifts he was, both in things natural, civil, and religious; one that could ſpeak well, and to the purpoſe, and ſo was apt and able to teach; and ſuch ſhould not diſuſe and hide their talents: the perſons he inſtructed were not only his own family, his children and ſervants, as *Abraham* before him did; but others who attended him, and waited for his counſel and advice, his words and doctrine, as for the rain, and latter rain, and which dropped and diſtilled as ſuch, ſee ch. xxix. 15, 21, 22, 23. and theſe were *many*; his many ignorant neighbours about him, or many profeſſors of religion, as there might be, and it ſeems there were in this idolatrous country; and many afflicted ones among theſe, which is uſually the caſe: *Job* had many ſcholars in his ſchool, of different ſorts, that attended on him; and theſe he inſtructed in the knowledge of the true God, his nature, perfections, and works; and of the living Redeemer, his perſon, office, grace, and righteouſneſs; and of themſelves, the impurity of their nature through original ſin, he was acquainted with; their impotency and inability to purge themſelves, to atone for ſin, and to juſtify and make themſelves acceptable to God; as well as he inſtructed them in the worſhip of God, and the manner of it, their duty to him and to one another, and to all their fellow-creatures: ſome render it, *thou haſt corrected*, or *reproved many*[l]; he had taught the afflicted to be patient under their afflictions, and had reproved them for their impatience; and the deſign of *Eliphaz* is to upbraid him with it, as in *Rom.* ii. 21. thou that didſt correct others for their unbecoming behaviour under afflictions, art thy ſelf guilty of the ſame; turpe eſt doctori, cum culpa redarguit ipſum: *and thou haſt ſtrengthened the weak hands*; either ſuch as hung down through want of food, by giving it to them, both corporal and ſpiritual, which ſtrengthens mens hearts, and ſo their hands; or through ſluggiſhneſs, by exhorting and ſtirring them up to be active and diligent; or through fear of enemies, eſpecially ſpiritual ones, as ſin, Satan, and the world; by reaſon of whoſe numbers and ſtrength good men are apt to be diſpirited, and ready to caſt away their ſpiritual armour, particularly the ſhield of faith and confidence in God, as faint-hearted ſoldiers in war, to which the alluſion is: and theſe were ſtrengthened by telling them that all their enemies were conquered, and they were more than conquerors over them; that the victory was certain, and their warfare accompliſhed, or would quickly be: or elſe, whoſe hands were weak through a ſenſe of ſin and danger, and being in expectation of the wrath and vengeance of God; and who were ſtrengthened by obſerving to them that there was a Saviour appointed and expected, a living Redeemer, who would ſtand upon the earth in the latter day, and ſave them from their ſins, and from wrath to come; ſee *Iſ.* xxxv. 3, 4. or rather, ſuch whoſe hearts and hands were weak through ſore and heavy afflictions, whom *Job* ſtrengthened by ſhewing them that their afflictions were of God; not by chance, but by appointment, and according to the ſovereign will of God; that they were for their good, either temporal, ſpiritual, or eternal; and that they would not continue always, but have an end; and therefore ſhould be patiently bore, ſee *Heb.* xii. 11, 12.

℣. 4. *Thy words have upholden him that was falling*, &c.] Or *ſtumbling*[m]; that was ſtumbling at the providence of God in ſuffering good men to be afflicted, and wicked men to proſper; which has been the ſtumbling-block of God's people in all ages; ſee *Pſ.* lxxiii. 2, 3. or that was ſtumbling and falling off from the true religion by reaſon of the revilings and reproaches of men, and their perſecutions for it; which is ſometimes the caſe, not only of nominal profeſſors, *Matt.* xiii. 21. but of true believers, though they don't ſo ſtumble and fall as to periſh: or elſe being under afflictions themſelves, were ready to ſink under them, their ſtrength being ſmall; now *Job* was helped to ſpeak ſuch words of comfort and advice to perſons in any and every of theſe circumſtances, as to ſupport them and preſerve them from falling, and to enable them to keep their place and ſtation among the people of God. The *Targum* interprets it of ſuch as were falling into ſin; the words of good men to ſtumbling and falling profeſſors, whether into ſin, or into affliction by it, are often very ſeaſonable, and very uſeful, when attended with the power and ſpirit of God: *and thou haſt ſtrengthened the feeble knees*; that were tottering and trembling, and bending, and not able to bear up under the weight of ſin, which lay as an heavy burden, too heavy to bear; or of afflictions very grievous and intolerable; to ſuch perſons *Job* had often ſpoken words that had been uſeful to alleviate their troubles, and ſupport them under them. It may be obſerved, that the caſes and circumſtances of good men in early times were much the ſame as they are now; that there is no temptation or affliction that befals the ſaints, but what has been common; and that *Job* was a man of great gifts, grace, and experience, and had the tongue of the learned, to ſpeak a word in ſeaſon to every weary ſoul, in whatſoever condition they were: and all this ſo very laudable in him, is not obſerved to his commendation, but to his reproach; to ſhew that he was not a man of real virtue, that he contradicted himſelf, and did not act according to his profeſſion and principles, and the doctrines he taught others, and was an hypocrite at heart; though no ſuch concluſion follows, ſuppoſing he had not acted up altogether to his principles and former conduct; for it is a difficult thing for any good man to act entirely according to them, or to behave the ſame in proſperity as in adverſity; or to take that advice themſelves in affliction, and follow it, they have given to others, and yet not be chargeable with hypocriſy. It would have been much better in *Eliphaz* and his friends to have made another uſe of *Job*'s former conduct and behaviour, namely, to have imitated it, and endeavoured to have comforted, ſtrengthened, and upheld him in

[l] יסרת, corripuiſti, Mercerus, Michaelis; caſtigaſti, Codurcus, Druſius, Schmidt, Schultens, Cocceius; impingentem, Druſius, Schmidt, Schultens, Michaelis. [m] כושל offendentem,

in his preſent diſtreſſed circumſtances; inſtead of that he inſults him as follows.

℣. 5. *But now it is come upon thee, and thou fainteſt*, &c.] The affliction and evil that he feared ch. iii. 25 or rather the ſame trials and afflictions were come upon him as had been on thoſe whom he had inſtructed and reproved, and whoſe hands and hearts he had ſtrengthened and comforted; and yet now thou thyſelf *fainteſt*, or *art weary* [z], or art bore down and ſinkeſt under the burden, and beareſt it very impatiently [a], quite contrary to the advice given to others; and therefore it was concluded he could not be a virtuous, honeſt, and upright man at heart, only in ſhew and appearance. *Bolducius* renders the words, *God cometh unto thee*, or *thy God cometh*; very wrongly, though the ſenſe may be the ſame; God cometh and viſits thee by laying his afflicting hand upon thee: *it toucheth thee, and thou art troubled*; ſuggeſting that it was but a touch, a ſlight one, a light affliction; thereby leſſening *Job*'s calamity and diſtreſs, or making little and light of it, and aggravating his impatience under it, that for ſuch a trial as this he ſhould be ſo exceſſively troubled, his paſſions ſhould be ſo violently moved, and he be thrown into ſo much diſorder and confuſion, and be impatient beyond meaſure; no bounds being ſet to his grief, and the expreſſions of it; yea, even to be in the utmoſt conſternation and amazement, as the word [b] ſignifies.

℣. 6. Is *not* this *thy fear*, &c.] The fear of God, that which is of him, comes from him, is a grace of his implanted in the hearts of his people at converſion, and is increaſed and encouraged, and drawn forth into freſh exerciſe through the grace and goodneſs of God diſplayed; for a ſlaviſh fear, or a fear of puniſhment, of wrath and damnation, is not the true grace of fear, which may be in unregenerate men, and even in the devils; but this lies in a reverential affection for God on account of his goodneſs, and in a carefulneſs not to offend him on that account; in an hatred of ſin, and a departure from it; in an attendance on the worſhip of God, and is ſometimes put for the whole of it; and is accompanied with faith in God, joy in the Holy Ghoſt, humility of ſoul, and holineſs of heart and life: now *Job* profeſſed to have this fear of God in his heart, and was thought to have it; this was his general character, ch. i. 1. but in his preſent caſe and circumſtances, *Eliphaz* aſks what was become of it, where it was now, and in what it appeared? and jeers him about it, as if he ſhould ſay, does it lie in this, in fainting and ſinking under afflictions, in being troubled and terrified, and thrown into a conſternation by them, and in breaking out into ſuch raſh expreſſions of God and his providence? is it come to this at laſt, or rather to nothing at all? for he ſuggeſts either that *Job* never had the true grace of fear in him, contrary to the character given of him, and confirmed by God himſelf, ch. i. 1, 8. and ii. 3. or that he had caſt it off, and it was gone from him, and left, ch. xv. 4. which can never be, where it once is, it being the great ſecurity againſt a final and total apoſtacy from God, *Jer.* xxxii. 40. or that what he had was merely hypocritical, like that which is taught by the precept of men, was only in appearance, and not in reality, as his conduct now ſhowed; for had he had the true fear of God before his eyes, and on his heart, he could never have curſed the day of his birth, nor arraigned the providence of God, and charged him with injuſtice, as he ſuppoſed he did; whereby his fear, his piety, his religion he had profeſſed, appeared to be juſt nothing at all [c]: it follows, *thy confidence*; that is, in God; for *Job* profeſſed none in any other, in any creature or creature-enjoyment, ch. xxxi. 24. this when right is a ſtrong act of faith and truſt in the Lord, a thorough perſuaſion and full aſſurance of intereſt in him as a covenant-God, and in his love and favour, and in *Chriſt* as the living Redeemer, and of the truth of the work of grace upon the heart, and of the certainty of the performance of it; alſo a holy boldneſs in prayer to God, and a firm and aſſured belief of being heard and anſwered; as well as an open and courageous profeſſion of him before men, without any fear of them; for all this *Job* had been famous, and now he is aſked where it all was? and what was become of it? how it appeared now? and intimates he never had any, or had caſt it away, and that it was come to nothing; as was concluded from the raſh expreſſions of his lips, and from the ſinkings of his ſpirit under his preſent afflictions; but *Job*'s truſt and confidence in God and in *Chriſt* ſtill continued; ſee ch. xiii. 15. and xix. 25. *thy hope*; which alſo is a grace wrought in the heart, in regeneration; is of things unſeen and future, yet to be enjoyed either here or hereafter; and that which is right has *Chriſt* for its object, ground, and foundation, and is of ſingular uſe to keep up the ſpirits of men under afflictive providences: and *Eliphaz* obſerving *Job* to be very impatient under them, enquires about his hope; and intimates that what he had profeſſed to have was the hope of the hypocrite, and not real, and was now come to nothing; hope that is true, though it may become low, it cannot be loſt; nor was *Job*'s, eſpecially with reſpect to ſpiritual and eternal things; ſee ch. xiv. 7, 14. and xix. 25, 26, 27. *and the uprightneſs of thy ways?* before God and men, walking uprightly in the ways of God, according to the revelation of his will made unto him, and acting the juſt and upright part in all his dealings with men; and for which he was celebrated, and is a part of the character before given of him, ch. i. 1, 8. and ii. 3. but it is inſinuated by *Eliphaz*, that there was nothing in it; it was only in ſhew, in appearance, it was not from the heart; or it would not be thus with him as it was, nor would he behave in the manner he now did: ſome read the words as in the margin, and in ſome copies of our bible, *is not thy fear thy confidence? and the uprightneſs of thy ways thy hope?* and with ſome little variation Mr. *Broughton*; *is not thy religion thy hope, and thy right ways thy confidence?* that is, didſt thou not hope and expect, and even wert thou not confident of it, that becauſe of thy fear of God, and of the uprightneſs of thy ways before men, that thou ſhouldſt not only be increaſed in thy worldly ſubſtance, but be preſerved and protected in the enjoyment of it? and were not theſe the reaſons which induced thee to be religious, and make ſuch a ſhew of it? ſuggeſting, that he was only religious from mercenary views, and ſelfiſh principles, and ſo tacitly charges him with what the devil himſelf did, ch. i. 9. and this way go many *Jewiſh* and *Chriſtian* interpreters [d]: ſome render the words much in the ſame way, but

[z] Defatigaris, Cocceius. [a] תלא ægre tuliſti, Pagninus, Montanus, Mercerus; impatienter fers, Schmidt, Michaelis, Piſcator. [b] תבהל conſternaris, Mercerus, Cocceius, Schmidt, Michaelis, Schultens. [c] הלא יראתך adeone nihil pietas tua? Schultens. [d] Montanus, Mercerus, Piſcator, ſome in Vatablus; ſo Ben Gerſom and Bar Tzemach.

but to a better ſenſe, and more in favour of *Job*, and by way of inſtruction and comfort to him: *ſhould not thy fear be thy confidence, and thy hope, and the uprightneſs of thy ways* [a]? ſhouldſt thou not take encouragement from thy fear of God, and the uprightneſs of thine heart and ways, to expect deliverance and ſalvation, and not faint and ſink as thou doſt? or is not this the cauſe of all thine impatience, thy fear of God, truſt and hope in him, and thine integrity? concluding thou ſhouldſt have been dealt with after another manner for the ſake of theſe things, and therefore art ready to think thou art hardly dealt with by God, having deſerved better treatment; thus making *Job* to think highly of himſelf, and to entertain wrong notions of God; ſo *Schmidt*; but the firſt ſenſe I have given of the words, ſeems beſt.

℣. 7. *Remember, I pray thee, who ever periſhed being innocent? &c.*] Here *Eliphaz* appeals to *Job* himſelf, and deſires him to recollect if ever any one inſtance had fallen under his obſervation, in the whole courſe of his life; or it had ever been told him by credible perſons, that an *innocent* man, by whom he means not one entirely free from ſin original or actual, for he knew there was no ſuch perſons in the world, ſince the fall of *Adam*, but a truly good and gracious man, who was not guilty of any notorious and capital crime, or did not live a vicious courſe of life; if he ever knew or heard of any ſuch perſons that *periſhed*; which cannot be underſtood of eternal ruin and deſtruction, which would be at once granted, that ſuch as theſe deſcribed can never periſh in ſuch a ſenſe, but have everlaſting life; nor of a corporal death, which is ſometimes the ſenſe of periſhing, ſince it is notorious that innocent and righteous perſons ſo periſh or die, ſee *Eccl.* vii. 15. *Iſ.* lvii. 1. and could it be meant of a violent death, an anſwer might have been returned; and *Eliphaz* perhaps was not acquainted with it himſelf, that that innocent and righteous perſon *Abel* thus periſhed by the hands of his brother: but this is rather to be underſtood of periſhing by afflictions, ſore and heavy ones, not ordinary but extraordinary ones; and which are, or look like the judgments of God on men, whereby they loſe their all, their ſubſtance, their ſervants, their children, as well as their own health, which was *Job*'s caſe; and therefore if no parallel inſtance of an innocent perſon ever being in the like caſe, it is inſinuated that *Job* could not be an innocent man: *or where were the righteous cut off?* ſuch as are truly righteous in the ſight of God, as well as before men, who have the gift of righteouſneſs beſtowed on them, and live ſoberly, righteouſly and godly; in what age or country was it ever known that ſuch perſons, in their family and ſubſtance, were cut off by the hand and providence of God, and abandoned and forſaken by him, and reduced to ſuch circumſtances, that there could be no hope of their ever being in proſperous ones again? and *Job* now being in ſuch a forlorn and miſerable caſe and condition, it is ſuggeſted, that he could not be a righteous man: but admitting that no ſuch inſtance could be produced, *Eliphaz* was too haſty and premature in his concluſion; ſeeing, as it after appeared, *Job* was not ſo cut off, abandoned and forſaken by God, as not to riſe any more; for his latter end was greater than his beginning: and beſides, innocent and righteous perſons are often involved in the ſame calamities as wicked men are, and their afflictions are the ſame; only with this difference, to the one they are the proper puniſhment of ſin, to the other they are fatherly chaſtiſements and trials of their grace, and iſſue in their good; the *Targum* explains it of ſuch perſons, as *Abraham*, *Iſaac*, and *Jacob*, none ſuch as they periſhing, or being cut off.

℣. 8. *Even as I have ſeen*, &c.] Here he goes about to prove by his own experience, the deſtruction of wicked men; and would intimate, that *Job* was ſuch an one, becauſe of the ruin he was fallen into: *they that plow iniquity, and ſow wickedneſs, reap the ſame*; figurative expreſſions, denoting that ſuch who deviſe iniquity in their hearts, form and plan ſchemes of it in their minds, ſignified by *plowing iniquity*, and who were ſtudious and diligent to put into practice what they deviſed; who took a great deal of pains to commit ſin, and were conſtant at it, expreſſed by *ſowing wickedneſs*; theſe ſooner or later eat the fruit of their doings, are puniſhed in proportion to their crimes, even in this life, as well as hereafter, ſee *Hoſ.* viii. 7. and x. 13. *Gal.* vi. 7, 8. though a *Jewiſh* commentator [b] obſerves, that the thought of ſin is deſigned by the firſt phraſe; the endeavour to bring it into action by the ſecond; and the finiſhing of the work, or the actual commiſſion of the evil, by the third; the puniſhment thereof being what is expreſſed in the next verſe; the *Targum* applies this to the generation of the flood.

℣. 9. *By the blaſt of God they periſh*, &c.] They and their works, the plowers, ſowers and reapers of iniquity; the alluſion is to the blaſting of corn by eaſt-wind, or by mildew, *&c.* having uſed the figures of plowing and ſowing before; and which is as ſoon and as eaſily done as corn, or any thing elſe, is blaſted in the above manner; and denotes the ſudden and eaſy deſtruction of wicked men by the power of God, ſtirred up by his wrath and indignation, becauſe of their ſins; who when he blows a blaſt on their perſons, ſubſtance and families, they periſh at once: *and by the breath of his noſtrils are they conſumed*; meaning his wrath and anger, which is like a ſtream of brimſtone, and kindles a fire on the wicked, which are as fuel to it, and are ſoon conſumed by it; the alluſion is to breath in a man's noſtrils, and the heat of his wrath and fury diſcovered thereby: ſome think this refers to *Job*'s children being deſtroyed by the wind, ſee *Iſ.* xi. 4.

℣. 10. *The roaring of the lion, and the voice of the fierce lion*, &c.] Which *Aben Ezra* interprets of God himſelf, who is compared to a lion; who not only by his voice terrifies, but in his wrath tears the wicked in pieces, and deſtroys them, and ſo is a continuation of the preceding account; and others, as R. *Moſes* and R. *Jonah*, whom he mentions, take this to be a continuation of the means and methods by which God deſtroys wicked men ſometimes, namely, by beaſts of prey; this being one of his ſore judgments he threatens men with, and inflicts upon men, ſee *Lev.* xxvi. 22. *Ezek.* xiv. 21. and in this they are followed by ſome chriſtian interpreters, who render the words *at* or *by the roaring of the lion, and by the voice of the fierce lion, by the teeth of the young lions* [c], they the

[a] So ſome in Michaelis. Junius & Tremellius, Piſcator; ſo ſome in R. Simeon Bar Tzemach.

[b] R. Simeon Bar Tzemach.

[c] Rugitu leonis & voce ferocis leonis, &c.

the wicked *are broken*, ground to pieces, and utterly deſtroyed; but it is better with *Jarchi*, *Ben Gerſom*, and others, to underſtand it of kings and princes, of the mighty ones of the earth, tyrannical and oppreſſive rulers and governors; comparable to lions of different ages, becauſe of their grandeur and greatneſs, their power and might, their cruelty and oppreſſion in their ſeveral different capacities; ſignifying, that theſe do not eſcape the righteous judgments of God: the *Targum* interprets the roaring of the lion of *Eſau*, and the voice of the fierce lion of *Edom*; and another *Jewiſh* writer [d] of *Nimrod*, the firſt tyrant and oppreſſor, the mighty hunter before the Lord; but theſe are too particular; wicked men in power and authority in general are here, and in the following clauſes, intended, ſee *Jer.* iv. 7. and l. 17. *Nahum* ii. 11, 12, 13. 1 *Tim.* iv. 17. and the ſenſe is, that ſuch plowers and ſowers of iniquity as are like to fierce and roaring lions, are eaſily and quickly deſtroyed by the Lord: *and the teeth of the young lions are broken*; the power of ſuch mighty ones to do miſchief is taken away from them, and they and their families are brought to ruin; the teeth of lions are very ſtrong in both jaws; they have 14 teeth, four inciſors or cutters, four canine or dog teeth, ſix molares or grinders.

℣. 11. *The old lion periſheth for lack of prey*, &c.] Or rather *the ſtout* and *ſtrong lion* [c], that is moſt able to take the prey, and moſt ſkilful at it, yet ſuch ſhall periſh for want of it; not ſo much for want of finding it, or of power to ſeize it, as of keeping it when got, it being taken away from him; ſignifying, that God oftentimes in his providence takes away from cruel oppreſſors, what they have got by oppreſſion, and ſo they are brought into ſtarving and famiſhing circumſtances. The *Septuagint* renders the word by *myrmecoleon*, or the *ant-lion*, which *Iſidore* [f] thus deſcribes, "it is a little animal, very troubleſome to ants, which hides itſelf in the duſt, and kills the ants as they carry their corn; hence it is called both a lion and an ant, becauſe to other animals it is as an ant, and to the ants as a lion," and therefore can't be the lion here ſpoken of; though *Strabo* [g] and *Ælianus* [h] ſpeak of lions in *Arabia* and *Babylon* called ants, which ſeem to be a ſpecies of lions, and being in thoſe countries, might be known to *Eliphaz*. *Megaſthenes* [i] ſpeaks of ants in *India* as big as foxes, of great ſwiftneſs, and get their living by hunting: *and the ſtout lion's whelps are ſcattered abroad*; or *the whelps of the lioneſs* [k], theſe are ſcattered from the lion and lioneſs, and from one another, to ſeek for food, but in vain; the *Targum* applies this to *Iſhmael*, and his poſterity; *Jarchi*, and others, to the builders of *Babel*, ſaid to be ſcattered, *Gen.* xi. 8. rather reference may be had to the giants, the men of the old world, who filled the earth with violence, which was the cauſe of the flood being brought upon the world of the ungodly. Some think that *Eliphaz* has a regard to *Job* in all this, and that by the *fierce lion* he deſigns and deſcribes *Job* as an oppreſſor and tyrant, and by the *lioneſs*, his wife, and by the *young lions*, and *lion's whelps*, his children; and indeed, tho' he may not directly deſign him, yet he may obliquely point at him, and ſuggeſt, that he was like to the men he had in view, and compares to theſe creatures, and therefore his calamities righteouſly came upon him.

℣. 12. *Now a thing was ſecretly brought to me*, &c.] From reaſon and experience, *Eliphaz* proceeds to a viſion and revelation he had from God, ſhewing the purity and holineſs of God, and the frailty, weakneſs, folly and ſinfulneſs of men, by which it appears that men cannot be juſt in the ſight of God, and therefore it muſt be wrong in *Job* to inſiſt upon his innocence and integrity. Some indeed have thought, that this was a mere fiction of *Eliphaz*, and not a real viſion; yea, ſome have gone ſo far as to pronounce it a diabolical one, but without any juſt foundation; for there is nothing in the manner or matter of it, but what is agreeable to a divine viſion or to a revelation from God; beſides, tho' *Eliphaz* was a miſtaken man in the caſe of *Job*, yet was a good man, as may be concluded from the acceptance of a ſacrifice for him by the Lord, which was offered for him by *Job*, according to the order of God, and therefore could never be guilty of ſuch an impoſture; nor does *Job* ever charge him with any falſhood in this matter, who doubtleſs would have been able to have traverſed and expoſed him; add to all this, that in his diſcourſe annexed to and continued along with this account, ſtands a paſſage, which the Apoſtle has quoted as of divine inſpiration, 1 *Cor.* iii. 19. from ch. v. 13. When *Eliphaz* had this viſion, whether within the ſeven days of his viſit to *Job*, or before, ſome time ago, which he might call to mind on this occaſion, and judging it appoſite to the preſent caſe, thought fit to relate it, is not certain, nor very material to know: it is introduced after this manner, a *thing* or *word*, a word of prophecy, a word from the Lord, a revelation of his mind and will, which was hidden and ſecret, and what before he was not ſo well acquainted with; this was *brought* unto him by the Spirit of God, or by a meſſenger from the Lord, ſent on this occaſion, and for this purpoſe; and the manner in which it was brought was *ſecretly* or *by ſtealth*, as Mr. *Broughton* and others [l] render it; it was *ſtolen* unto him, or *ſecretly* brought, as the *Targum*, and we, and others [m]; it was in a private way or manner; or *ſuddenly*, as ſome others [n], at unawares, when it was not expected by him: it may have reſpect to the ſtill and ſilent manner in which it was revealed to him, *there was ſilence, and he heard a voice*, a ſtill one, a ſecret whiſper; or to the almoſt inviſible perſon that revealed it, whoſe image he ſaw, but could not diſcern his form and likeneſs; or it may be to the diſtinguiſhing favour he enjoyed, in having this revelation particularly made to him, and not to others; he heard this word, as it were, behind the curtain, or vail, as the *Jews* [o] ſay, explaining this paſſage: *mine ear received a little of it*; this revelation was made, not by an impulſe upon his ſpirits, but vocally, a voice was heard, as after declared, and *Eliphaz* was attentive to it; he liſtened to what was ſaid, and catched at it, and took it in with much delight and pleaſure, tho' but a ſmall part of it, as his capacity was able to retain it; or it was but a ſmall part of the will of God, an hint of his only, as ſome interpret it [p]. *Schultens* has ſhewn, from the uſe of a word near this in the *Arabic* language, that it ſignifies *a ſtring of*

8

[d] R. Obadiah Sephorno. [c] לויש leo major, Pagninus, Montanus, Mercerus, Schmidt; leo ſtrenuus & fortis, Michaelis; robuſtior leo, Schultens. [f] Origin. l. 12. c. 3. [g] Geograph. l. 16. p. 533. [h] De Animal. l. 7. c. 47. & l. 17. c. 42. [i] Apud Strabo, l. 15. p. 485. [k] בני לביא filii leænæ, Bochart. Schultens. [l] יגנב furtive, V. L. Montanus, Cocceius, Druſius; furtivum verbum venit, Schultens. [m] Clanculum, Junius & Tremellius, Piſcator; clam, Beza. [n] Subito, Schmidt, Michaelis. [o] T. Bab. Sanhedrin, fol. 89. 2. [p] In David de Pomis, Lexic. fol. 217 3.

of pearls; and ſo may deſign a ſett of evangelic truths, comparable to gold, ſilver, and precious ſtones, and which are indeed more deſirable than them, and preferable to them; what they are, will be obſerved hereafter.

℣. 13. *In thoughts from the viſions of the night*, &c.] Whilſt *Eliphaz* was thinking of, and meditating upon divine things, or whilſt he was revolving in his mind ſome night-viſions he had, before this was made unto him, ſee *Dan.* ii. 29. in meditation the Lord is often pleaſed to make known more of his mind and will to his people; and this is one way in which he was wont to do it in former times, in a viſion either in the day, as ſometimes, or in the night, as at others, and as here, ſee *Numb.* xii. 6. *when deep ſleep falleth on men*; on ſorrowful men, as Mr. *Broughton* renders it; ſuch who have been laborious all the day, and getting their bread with ſorrow and trouble, and are weary; who as ſoon as they lie down fall aſleep, and ſleep falls on them, and to ſuch it is ſweet, as the wiſe men ſays, *Eccl.* v. 12. now it was at ſuch a time when men ordinarily and commonly are aſleep, that this viſion was had.

℣. 14. *Fear came upon me, and trembling*, &c.] Not only a dread of mind, but trembling of body; which was often the caſe even with good men, whenever there was any unuſual appearance of God unto them by a voice, or by any repreſentation, or by an angel; as with *Abraham* in the viſion of the pieces, and with *Moſes* on mount *Sinai*, and with *Daniel* in ſome of his viſions, and with *Zechariah*, when an angel appeared and brought him the tidings of a ſon to be born to him; which ariſes from the frailty and weakneſs of human nature, a conſciouſneſs of guilt, a ſenſe of the awful majeſty of God, and an uneaſy apprehenſion of what may be the conſequences of it: *which made all my bones to ſhake*; not only there was inward fear and outward tremor of body, but to ſuch a degree, that not one joint in him was ſtill; all the members of his body ſhook, and every bone was as if it was looſed, which are the more firm and ſolid parts, as is common in any conſiderable tremor.

℣. 15. *Then a ſpirit paſſed before my face*, &c.] Which ſome interpret of a *wind*[q], a bluſtering wind, that blew ſtrong in his face; and ſo the *Targum* renders it, a ſtormy wind, ſuch an one as *Elijah* perceived when the Lord ſpoke to him, tho' he was not in that, 1 *Kings* xix. 11. or ſuch a whirlwind, out of which the Lord ſpake to *Job*, ch. xxxviii. 1. or rather as *Jarchi*, an angel, an immaterial ſpirit, one of *Jehovah*'s miniſtring ſpirits, clothed in an human form, and which paſſed and repaſſed before *Eliphaz*, that he might take notice of it: *the hair of my fleſh ſtood up*; erect, through ſurprize and dread; which is ſometimes the caſe, when any thing aſtoniſhing and terrible is beheld; the blood at ſuch times making its way to the heart, for the preſervation of that leaves the external members of the body cold, and the ſkin of the fleſh, in which the hair is, being contracted by the impetuous influx of the nervous fluid, cauſes the hair to ſtand upright, particularly the hair of the head, like the prickles of hedge-hogs[r]; which has been uſual at the ſight of an apparition[s].

℣. 16. *It ſtood ſtill*, &c.] That is, the ſpirit, or the angel in a viſible form; it was before going to and fro, but now it ſtood ſtill right againſt *Eliphaz*, as if it had ſomething to ſay to him, and ſo preparing him to attend to it; which he might do the better, it ſtanding before him whilſt ſpeaking to him, that he might have the opportunity of taking more notice of it: *but* notwithſtanding this advantageous poſition of it, *I could not diſcern the form thereof*; what it was, whether human or any other: *an image* was *before mine eyes*; he ſaw ſomething, ſome appearance and likeneſs, but could not tell what it was; perhaps the fear and ſurprize he was in hindered him from taking in any diſtinct idea of it, or that particular notice of it, ſo as to be able to form in his own mind any ſuitable notion of it, or to deſcribe it to others: there was *ſilence* both in the ſpirit or image, which ſtanding ſtill, made no ruſhing noiſe, and in *Eliphaz* himſelf, who kept in his breath, and liſtened with all the attention he could to it; or a ſmall low voice, as *Ben Melech* interprets it: ſo it follows, *and I heard a voice*; a diſtinct articulate voice or ſound of words, very audibly delivered by the ſpirit, or image that ſtood before him: *ſaying*; as follows.

℣. 17. *Shall mortal man be more juſt than God?* &c.] Poor weak, frail, dying man, and ſo ſinful, as his mortality ſhews, which is the effect of ſin; how ſhould ſuch a man be more righteous than God? who is ſo originally and eſſentially of himſelf, completely, perfectly, yea, infinitely righteous in his nature, and in his works, both of providence and grace; in chaſtizing his people, puniſhing the wicked, and beſtowing favours upon his friends, even in their election, redemption, juſtification, pardon, and eternal happineſs: yea, not only prophane wicked ſinners can make no pretenſions to any thing of this kind, but even the beſt of men, none being without ſin, no not man in his beſt eſtate; for the righteouſneſs he had then was of God, and therefore he could not be more juſt than he that made him upright. This comparative ſenſe, which our verſion leads to, is more generally received; but it ſeems not to be the ſenſe of the paſſage, ſince this is a truth clear from reaſon, and needed no viſion or revelation to diſcover it; nor can it be thought that God would ſend an angelic ſpirit in ſuch an awful and pompous manner, to declare that which every one knew, and no man would contradict; even the moſt ſelf-righteous and ſelf-ſufficient man would never be ſo daring and inſolent, as to ſay he was more righteous than God; but the words ſhould be rather rendered, *ſhall mortal man be juſtified by God, or be juſt from God?* or *with* him, or *before* him[t], in his ſight, by any righteouſneſs in him, or done by him? ſhall he enter into his preſence, ſtand at his bar, and be examined there, and go away from thence in the ſight, and account of God, as a righteous perſon of himſelf? no, he cannot; now this is a doctrine oppoſed to carnal reaſoning, and the common ſentiments of men, a doctrine of divine revelation, a precious truth: this is the *ſtring of pearls Eliphaz* received, ſee ℣. 12. that mortal man is of himſelf an unrighteous creature; that he can't be juſtified by his own righteouſneſs in the ſight of God; and that he muſt look and ſeek out for a better righteouſneſs than his own, to juſtify him before God; and this agrees with *Eliphaz*'s interpretation of the viſion, ch. xv. 14. with the ſentiments of his friend *Bildad*,

[q] רוח ventus, Vatablus, Cocceius, Schmidt, Broughton.

[r] Obſtupui, ſteteruntque comæ.——Virgil. Æneid. l. 2. ℣. 774. & l. 3. ℣. 48. arrectæque horrore comæ. Æneid. 4. ℣. 286. & l. 12. ℣. 888.

[s] Vid. Scheuchzer. Phyſic. Sacr. p. 665.

[t] האנוש מאלוה יצדק an mortalis a Deo juſtificabitur? Codurcus, Bolducius, Deodatus, Guſſetius, Ebr. Comment. p. 709. Num mortalis a numine juſtus erit? Schultens; ſo Mr. Broughton, can the ſorrowful man be holden juſt before the puiſſant?

dad, who ſeems to have ſome reſpect to it, ch. xxv. 4. and alſo of *Job* himſelf, ch. ix. 2. and in like manner are we to underſtand the following clauſe: *ſhall a man be more pure than his maker?* even the greateſt and beſt of men, ſince what purity was in *Adam*, in a ſtate of innocence, was from God; and what good men have in a ſtate of grace, is from the grace of God and blood of Chriſt, without which no man is pure at all, and therefore can't be purer than him from whom they have it: or rather *be pure from*, or *with*, or *before his maker* [u], or be ſo accounted by him; every man is impure by his firſt birth, and in his nature-ſtate, and therefore can't ſtand before a pure and holy God, who is of purer eyes than to behold iniquity; or go away from his preſence, and be reckoned by him a pure and holy creature of himſelf; nor can any thing that he can do in a moral or ceremonial manner, cleanſe him from his impurity; and therefore it is neceſſary he ſhould apply to the grace of God, and blood of Chriſt, for his purification.

℣. 18. *Behold, he put no truſt in his ſervants*, &c.] Some think the divine oracle or revelation ends in the preceding verſe, and that here *Eliphaz* makes ſome uſe and improvement of it, and addreſſes *Job*, and argues with him upon it, with a view to his caſe and circumſtances; but rather the account of what the oracle ſaid, or was delivered by revelation, is continued to the end of the chapter, there being nothing unworthy of God, either in the matter or manner of it: and here *Eliphaz* himſelf is addreſſed, and this addreſs uſhered in with a *behold*, as a note of admiration, aſſeveration and attention; it being ſomewhat wonderful and of importance, ſure and certain, and which deſerved to be liſtened to, that God, the maker of men and angels, did not, and does not, *put* any *truſt* or confidence *in his ſervants*; meaning not the prophets in particular, as the *Targum*, though they are in an eminent ſenſe the ſervants of God; nor righteous men in general, as *Jarchi* and others, who tho' heretofore ſervants of ſin, yet thro' grace become ſervants of righteouſneſs, and of God; but as men who dwelt in houſes of clay, are oppoſed to them, and diſtinguiſhed from them in the next verſe, they muſt be underſtood of angels, as the following clauſe explains it; who always ſtand before God, miniſtring unto him, ready to do his will, and to do it in the moſt perfect manner creatures are capable of; they go forth at his command into the ſeveral parts of the world, and execute his orders; they worſhip him, and celebrate his perfections, aſcribing honour and glory, wiſdom, power and bleſſing to him; and this they do chearfully, conſtantly and inceſſantly. Now though God has intruſted theſe ſervants of his with many meſſages of importance, both under the Old and New Teſtament-diſpenſation; yet he has not truſted them with the ſalvation of men, to which they are not equal, but has put it into the hands of his Son; nor indeed did he truſt them with the ſecret of it, ſo as to make them his counſellors about it; no, Chriſt only was the wonderful counſellor in this affair, the counſel of peace, or that reſpecting the peace and reconciliation of men was only between him and his Father; God was only in and with Chriſt, and not angels reconciling men, or drawing the plan of their reconciliation; and when this ſecret, being concluded on and ſettled, was revealed to angels, it is thought by ſome to be the reaſon of ſo many of them apoſtatizing from God; they chuſing rather to have nothing to do with him, than to be under the Son of God in human nature: but beſides this, there are many other things God has not truſted the angels with, as his purpoſes and decrees within himſelf, and the knowledge of the times and ſeaſons of the accompliſhment of them, particularly the day and hour of judgment; tho' the ſenſe here rather ſeems to be this, that God does not, and did not truſt them with themſelves; he knew their natural weakneſs, frailty, mutability, how liable they were to ſin and fall from him, and therefore he choſe them in Chriſt, put them into his hands, and made him head over them, and ſo confirmed and eſtabliſhed them in him; and as it may be rendered, *did not put ſtability* or *firmneſs* [w] in them, ſo as to ſtand of themſelves; or *perfection* in them, as ſome render it [x], which cannot be in a creature, as it is in God: *and his angels he charged with folly*; that is comparatively, with reſpect to himſelf, in compariſon of whom all creatures are fooliſh, be they ever ſo wiſe; for he is all-wiſe, and only wiſe; angels are very knowing and intelligent in things natural and evangelical, but their knowledge is but imperfect, particularly in the latter; as appears by their being deſirous of looking into thoſe things which reſpect the ſalvation of men, and by learning of the church the manifold wiſdom of God, 1 *Pet.* i. 12. *Eph.* iii. 10. or by *folly* is meant vanity, weakneſs, and imperfection [y], a liableneſs to fall, which God obſerved in them; and which are in every creature in its beſt eſtate, and were in *Adam* in his ſtate of innocence, and ſo in the angels that fell not, eſpecially previous to their confirmation by Chriſt, ſee *Pſ.* xxxix. 5. and ſo the ſenſe is the ſame with the preceding clauſe: ſome render it by repeating the negative from that, *and he putteth not glorying* or *boaſting in his angels* [z]; he makes no account of their duties and ſervices, ſo as to glory in them; it is an humbling himſelf to regard them; or he puts nothing in them that they can boaſt of, ſince they have nothing of themſelves, all from him, and therefore cannot glory as though they had received it not. Others obſerve, that the word has the ſignification of light, and differently render the paſſage; ſome, *though he putteth light in his angels* [a], makes them angels of light, comparable to morning-ſtars, yet he puts no truſt in them; and what they have is from him, and therefore not to be compared with him, nor can they glory in themſelves; or, *he putteth not light*, or *not clear light into* them [b]; that which is perfect, and free from all manner of darkneſs; ſuch only is in himſelf the Father of lights, with whom it dwells in perfection, and there is no ſhadow of turning in him: ſome would have this underſtood of the evil angels, whom God charged with folly; but this is too low a term, a phraſe not ſtrong enough to expreſs their ſin and wickedneſs, who are not chargeable only with imprudence, but with rebellion and treaſon againſt God; nor does this ſenſe agree with parallel places, ch. xv. 14, 15, 16. and xxv. 4, 5. and beſides, the beauty of

[u] כמעיריהו יטהר גבר an quiſquam vir a factore ſuo mundus habebitur? Codurcus; an a conditore ſuo purus erit vir? Schultens; ſo Mr. Broughton, can the human wight be clear before him that was his maker? [w] לא יאמין non poſuit ſtabilitatem, Mercerus, Vatablus; firmitatem, Junius & Tremellius. [x] So Mr. Broughton. [y] תהלה Vanitatem, Codurcus; omiſſionem, lapſationemve, Schultens. [z] Gloriationem, Montanus. [a] Sic Beza & Belg. nov. verſ. [b] Lumen, Pagninus, Mercerus; lucem, Junius & Tremellius; ſo R. Levi, Ben Gerſom, Sephorno, and others; lucem exactiſſimam, Vatablus; clear light, Broughton.

3

of the compariſon of them with men would be loſt, and the ſtrength of the argument with reſpect to them would be ſadly weakened, which we have in the following verſe.

℣. 19. *How much leſs* on *them that dwell in houſes of clay*, &c.] Meaning men, but not as dwelling in houſes, in a proper ſenſe, made of clay dried by the ſun, as were common in the eaſtern countries; nor in mean cottages, as diſtinguiſhed from cedar, and cieled houſes, in which great perſonages dwelt, for this reſpects men in common; nor as being in the houſes of the grave, as the *Targum*, *Jarchi*, and others, which are no other than duſt, dirt, and clay; for this regards not the dead but the living; but the bodies of men are meant, in which their ſouls dwell; which ſhews the ſuper-excellency of the ſoul to the body, and its independency upon it, being capable of exiſting without it, as it does in the ſeparate ſtate before the reſurrection; ſo bodies are called tabernacles, and earthen veſſels, and earthly houſes, 2 *Pet* i. 13, 14. 2 *Cor.* iv. 7. and v. 1. and bodies of clay, ch. xiii. 12. ſo the body is by *Epictetus* [c] called clay elegantly wrought; and another heathen writer [d] calls it clay ſteeped in, or macerated and mixed with blood: being of clay denotes the original of bodies, the duſt of the earth; and the frailty of them, like brittle clay, and the pollution of them, all the members thereof being defiled with ſin, and ſo-called vile bodies, and will remain ſuch till changed by Chriſt, *Phil.* iii. 21. now the argument ſtands thus, if God put no truſt in angels, then much leſs in poor, frail, mortal, ſinful men; he has no dependance on their ſervices, whoſe weakneſs, unprofitableneſs, and unfaithfulneſs he well knows; he puts no truſt in their purpoſes, and reſolutions, and vows, which often come to nothing; nor does he truſt his own people with their ſalvation and juſtification, or put theſe things upon the foot of their works, but truſts them and the ſalvation and juſtification of them with his Son, and puts them upon the foot of his own grace and mercy: and if he charges the holy angels with folly, then *much more*, (for ſo it may be alſo rendered) will he charge mortal ſinful men with it, who are born like the wild aſs's colt, and are fooliſh as well as diſobedient, even his choſen ones, eſpecially before converſion; or thus, if ſo ſtands the caſe of angels, then much leſs can man be juſt before him, and pure in his ſight: the weakneſs, frailty, and pollution of the bodies of men are further enlarged on in ſome following clauſes: *whoſe foundation is in the duſt*; meaning not the lower parts of the body, as the feet, which ſupport and bear it up; rather the ſoul, which is the baſis of it, referring to its corruption and depravity by ſin; though it ſeems chiefly to reſpect the original of the body, which is the duſt of the earth, of which it conſiſts, and to which it will return again, this being but a poor foundation to ſtand upon, *Gen.* ii. 7. and iii. 17. *Eccl.* xii. 7. for the ſenſe is, whoſe foundation is duſt, mere duſt, the particle ב being redundant, or rather an *Arabiſm*: which *are cruſhed before the moth?* that is, which bodies of men, or houſes of clay founded in the duſt; or, *they cruſh them*; or *which* or *whom* they *cruſh* [e]; either God, Father, Son, and Spirit, as ſome; or the angels, as others; or diſtreſſes, calamities, and afflictions, which ſenſe ſeems beſt, by which they are cruſhed *before the moth* or *worm* [f]; that is, before they die, and come to be the repaſt of worms, ch. xix. 26. or before a moth is deſtroyed, as ſoon, or ſooner [g] than it is; ſo a man may be cruſhed to death, or his life taken from him, as ſoon as a moth's; either by the immediate hand of God, as *Ananias* and *Sapphira*, or by the ſword of man, as *Amaſa* by *Joab*; or rather, *like a moth* [h], as eaſily and as quickly as a moth is cruſhed between a man's fingers, or by his foot: ſome, as *Saadiah Gaon*, and others render it, *before Arcturus* [i], a conſtellation in the heavens, ch. ix. 9. and take the phraſe to be the ſame as that, *before the ſun*, *Pſ.* lxxii. 17. and to denote the perpetuity and duration of their being cruſhed, which would be as long as the ſun or *Arcturus* continued, that is, for ever; but either of the above ſenſes is beſt, eſpecially the laſt of them.

℣. 20. *They are deſtroyed from morning to evening*, &c.] That is, thoſe that dwell in houſes of clay before deſcribed; the meaning is, that they are always expoſed to death, and liable to it every day they live; not only ſuch who are perſecuted for the ſake of religion, but all men in common, for of ſuch are both the text and context; who have always the ſeeds of mortality and death in them, that is continually working in them; and every day, even from morning to evening, are innumerable inſtances of the power of death over men; and not only ſome there are, whoſe ſun riſes in the morning and ſets at evening, who are like graſs in the morning, gay and green, and by evening cut down and withered, live but a day, and ſome not that; but even it is true of all men comparatively ſpeaking, they begin to die the day they begin to live; ſo that the wiſe man takes no notice of any intermediate time between a time to be born and a time to die, *Eccl.* iii. 2. ſo frail and ſhort is the life of man; his days are but as an hand's breadth, *Pſ.* xxxix. 5. *they periſh for ever*; which is not to be underſtood of the ſecond or eternal death which ſome die; for this is not the caſe of all; thoſe that believe in Chriſt ſhall not periſh for ever, but have everlaſting life; but this reſpects not only the long continuance of men under the power of death until the reſurrection, which is not contradicted by this expreſſion; but it ſignifies that the dead never return to this mortal life again, at leaſt the inſtances are very rare; their families, friends, and houſes, that knew them, know them no more; they return no more to their worldly buſineſs or enjoyments, ſee ch. vii. 9, 10. and x. 21. *without any regarding* it; their death; neither they themſelves nor others expecting it ſo ſoon, and uſing no means to prevent it, and which, if made uſe of, would not have availed, their appointed time being come; or *without putting* [k], either without putting light into them, as *Sephorno*, which can only be true of ſome; or without putting the hand, either their own or another's, to deſtroy them, being done by the hand of God, by a diſtemper of his ſending, or by one providence or another;

[c] Arrian. Epictet. l. 1. c. 1. [d] Theodor. Gadareus, apud Sueton. vit. Tiber. c. 57. [e] יכאום conterent eos, Montanus, Mercerus, Michaelis, Schultens; ſub. trinitas perſonarum, Schmidt; angeli, Mercerus; ſo Sephorno and R. Simeon bar Tzemach; calamitates, Vatablus; ſo ſome, in Bar Tzemach. [f] לפני עש coram verme, Cocceius; ſo the Targum and Bar Tzemach. [g] Antequam tinea, Junius & Tremellius; citius quam tinea, Piſcator. [h] Σητος τροπον, Sept. inſtar tineæ, Noldius, Schmidt; ſo Aben Ezra and Broughton. [i] Donec fuerit Arcturus, Pagninus, Vatablus; ſo ſome in Aben Ezra, Ben Melech. [k] מבלי משים propter non ponentem, Montanus; ſub. manum, Codurcus: cor, R. Levi, Jarchi, Mercerus, Piſcator, Michaelis.

another; or without putting the heart to it, which comes to the ſenſe of our verſion; though death is ſo frequent every day, yet it is not taken notice of; men do not lay it to heart, ſo as to conſider of their latter end, and repent of their ſins, and reform from them, that they may not be their ruin; and this is and would be the caſe of all men, were it not for the grace of God.

℣. 21. *Doth not their excellency* which is *in them, go away?* &c.] Either the ſoul which is in them, and is the moſt excellent part of them; this, tho' it dies not, yet it goes away and departs from the body at death; and ſo do all the powers and faculties of it, the thoughts, the affections, the mind and memory, yea, all the endowments of the mind, wiſdom, learning, knowledge of languages, arts, and ſciences, all fail at death, 1 *Cor.* xiii. 8. *Pſ.* cxlvi. 8. and ſo likewiſe all that is excellent in the body, the ſtrength and beauty of it depart, its ſtrength is weakened in the way, and its comelineſs turned into corruption: or, as it may be rendered, *which is with them* [l]; and ſo may likewiſe denote all outward enjoyments, as wealth and riches, glory and honour, which a man cannot carry with him, do not deſcend into the grave with him, but then go away: a learned man [m] renders the words, *is not their excellency removed* which was *in them?* and thinks it refers to the corruption of nature, the loſs of original righteouſneſs, and of the image of God in man, which formerly was his excellency in his ſtate of innocence, but now, through ſin and the fall, is removed from him; and this, indeed, is the cauſe, the ſource and ſpring of his frailty, mortality, and death; hence it follows: *they die even without wiſdom*; that dies with them, or whatſoever of that they have goes away from them at death; wiſe men die as well as fools, yea, they die as fools do, and multitudes without true wiſdom, not being wiſe enough to conſider their latter end; they die without the wiſdom which ſome are made to know, in the hidden part, without the fear of God, which is real wiſdom, or without the knowledge of Chriſt, and of God in Chriſt, which is the beginning, earneſt, and pledge of life eternal. Now then ſince man is ſuch a frail, mortal, fooliſh and ſinful creature, how can he be juſt before God, or pure in the ſight of his Maker? which is the thing deſigned to be proved and illuſtrated by all this; and here ends the divine oracle, or the revelation made to *Eliphaz*, when he had the viſion before related.

CHAP. V.

IN this chapter *Eliphaz* goes on to prove, and farther confirm and eſtabliſh what he had before aſſerted, that not good men, but wicked men only are afflicted of God, at leaſt greatly, ſo as to have their ſubſtance wholly deſtroyed and periſh, which was *Job*'s caſe; and this partly from the caſe, ſtate, and ſentiments of all the ſaints, ℣. 1, 2. and from his own obſervation and experience, ℣. 3, 4, 5. and then he proceeds to give ſome advice; and ſeeing afflictions do not come by chance, but are of God, it is right in ſuch circumſtances for a man to ſeek to the Lord for pardon and ſalvation, and commit his cauſe unto him, ℣. 6, 7, 8. who does many great things in a providential way to the good of man in general, and to the diſappointment of wicked crafty men, and to the ſerving of the poor in particular, ℣. 9—16. ſo that it is beſt patiently to bear the afflicting hand of God, and it is an happineſs to be corrected by him, ſince he delivers ſuch out of all their troubles, and preſerves them from many evils, and beſtows many good things on them; which would be *Job*'s caſe particularly, if he behaved according to the advice given, and which is left with him to conſider of, ℣. 17—27.

℣. 1. *Call now, if there be any that will anſwer thee*, &c.] That is, call upon God, which, if ſeriouſly, and not ironically ſpoken, was good advice; God is to be called upon, and eſpecially in times of trouble; and invocation is to be made in faith, in ſincerity, and with fervency, and to be accompanied with confeſſion of ſin, and repentance for it; and ſooner or later God hears and anſwers thoſe that call upon him; but *Eliphaz* ſuggeſts, that if *Job* did call upon him, it would be in vain, he would not hear him, he going upon the ſame maxim that the *Jews* did in Chriſt's time, *God heareth not ſinners*, *John* ix. 31. or call upon him to give him an oracle from heaven, to favour him with a viſion and revelation, and ſee if he could get any thing that would confront and confute what he had delivered as coming that way; which, if it could be done by him, would appear to be a falſhood and an impoſture, ſince one revelation from God is not contradicted by another: or elſe the ſenſe is, *call* over the catalogue and liſt of good men that have been from the beginning of the world, and ſee if there be any that *anſwers to thee* [n], whoſe caſe, character, and behaviour correſpond with thee; if ever any of them was afflicted as thou art, or ever behaved with ſo much indecency. impatience, murmuring, and blaſphemy againſt God as thou haſt done; that ever opened his mouth. and curſed the day of his birth, and reflected upon the providence and juſtice of God as thou haſt, as if thou wert unrighteouſly dealt with: or rather, *call now*, and ſummon all creatures together, angels and men, and get any one of them to be thy patron, to defend thy cauſe, and plead for thee, to give a reply to what has been ſaid, from reaſon, experience, and revelation: and ſhouldſt thou obtain this, which is not likely, *lo, there is one that can anſwer thee* [o], as ſome render the words, meaning either God or himſelf; thus *Eliphaz* inſults *Job*, and triumphs over him, as being entirely baffled and conquered by him, by what he had related as an oracle and revelation from heaven: *and to which of the ſaints wilt thou turn?* or *look*, or *have reſpect* [p], that will be of any ſervice to thee? meaning either the divine perſons in the Godhead, ſometimes called Holy Ones, as in *Joſh.* xxiv. 19. *Prov.* ix. 10. and xxx. 3. *Hoſ.* xi. 12. the Holy Father, the Holy Son, and the Holy Spirit, who may and ſhould be turned and looked unto; God the Father, as the God of providence and grace for all good things; Jeſus Chriſt his Son, as the Redeemer and Saviour for righteouſneſs,

[l] בם cum ipſis, Piſcator; ſo ſome in Mercerus and Druſius, and Mr. Broughton, Beza. [m] Schmidt; quæ fuerat, [n] היש עונך ſi eſt correſpondens tibi, Bolducius. [o] Ecce eſt qui reſpondeat tibi, Schultens. [p] תפנה ὀφῃ, Sept. obtueberis, Montanus; reſpicies, Vatablus, Cocceius, Schmidt, Michaelis.

neſs and eternal life; the Bleſſed Spirit, as a ſanctifier to carry on and finiſh the work of grace; but it is ſuggeſted, it would be in vain for *Job* to turn and look to any of theſe, ſince he would be rejected by them as a wicked man, nor would any of them plead his cauſe: or elſe the holy angels, as the *Septuagint* expreſs it, and who are called ſaints and holy ones, *Deut.* xxxiii. 2. *Dan.* viii. 13. *Zech.* xiv. 5. and it is aſked, which of thoſe he could turn or look to, and could expect relief and protection from? ſignifying, that none of theſe would vouchſafe to converſe with him, nor take him under their care, nor undertake to plead his cauſe: or rather holy men, ſuch as are ſanctified or ſet apart by God the Father, to whom Chriſt is made ſanctification, and in whoſe hearts the Holy Spirit has wrought principles of grace and holineſs, and who live holy lives and converſations; and it is inſinuated, that ſhould he turn and look to theſe, he would find none of them like him, nor in the ſame circumſtances, nor of the ſame ſentiments, or that would take his part and plead for him; but that all to a man would appear of the ſame mind with *Eliphaz*, that none but wicked men were afflicted by God as he was, and that he was ſuch an one, and that for the reaſon following: the papiſts very abſurdly produce this paſſage in favour of praying to departed ſaints, when not dead but living ones are meant, and even turning to them is diſcouraged; and beſides, this would contradict another tenet of the papiſts, that the Old Teſtament-ſaints, until the coming of Chriſt were in a ſort of purgatory called *Limbus patrum*, and therefore uncapable of helping ſaints on earth that ſhould apply unto them.

℣. 2. *For wrath killeth the fooliſh man*, &c.] Not one that is an ideot, and deſtitute of common ſenſe, and has no underſtanding in things natural and civil; but a wicked man, who has no knowledge of things divine and ſpiritual, and ſo fooliſh; which is the character of every natural man, and of God's people before converſion; and even of ſome profeſſors, who are fooliſh virgins, and carry the lamp of a religious profeſſion without the oil of grace; and ſuch an one *Eliphaz* took *Job* to be, whom ſooner or later the wrath of the Lord, as the *Targum* interprets it, which is revealed from heaven, and comes down upon the children of diſobedience, would conſume like devouring fire: or this may be underſtood of the wrath and paſſion of ſuch men themſelves, which ſometimes riſes in them to ſuch an height, as that they die in a fit of it; or do thoſe things which bring them to death, either by the hand of God, or by the civil magiſtrate: *and envy ſlayeth the ſilly one*; one that is ſimple and void of underſtanding, and is eaſily perſuaded and drawn into ſin, either by his own heart, or by evil men, or by the temptations of Satan; and in whoſe heart envy at the proſperity of others dwells, and which inſenſibly preys upon him, eats up his own ſpirits, and is rottenneſs to his bones, and crumbles them into duſt, *Prov.* xiv. 30. or the word may be rendered *jealouſy*, or *zeal* [q], as it ſometimes is, and may ſignify the jealouſy of the Lord, zeal for his own glory, which he ſometimes ſtirs up as a man of war, and which ſmoaks againſt wicked men, and conſumes them as fire, ſee *Iſ.* xlii. 13. *Pſ.* lxxix. 5. *Deut.* xxix. 20. *Eliphaz* by all this would repreſent and inſinuate, that *Job* was ſuch a man, hot, paſſionate, and angry with God and his providence, and envious at the proſperity of others, particularly his friends; and ſo was a fooliſh and ſilly man, in whoſe breaſt wrath and envy reſted, and would be his ruin and deſtruction, as he was already under ſlaying and killing providences.

℣. 3. *I have ſeen the fooliſh taking root*; &c.] Such fooliſh wicked men as before deſcribed; thoſe *Eliphaz* had obſerved to proſper in the world, and increaſe in riches, and even to have attained to a ſeeming ſtability and firmneſs, as if they would ever continue in ſuch happy circumſtances, ſee *Jer.* xii. 2. *Pſ.* xxxvii. 35, 36. by this he would obviate an objection, that here might be raiſed, and made againſt the aſſertion he was proving, that wicked men are afflicted and puniſhed of God for their ſins; whereas it is notorious, that they are not in trouble as other men, but in very proſperous and flouriſhing circumſtances; this he grants is their caſe for a while, as he had obſerved, but in a ſhort time they paſs away, they and their ſubſtance diſappear, and are no more ſeen, as follows: *but ſuddenly I curſed his habitation*; not that he wiſhed ill to him, or imprecated evils upon him; for curſing and bitterneſs only fit the mouths of wicked men, and not good men, among whom *Eliphaz* muſt be allowed to be; but he immediately thought within himſelf, as ſoon as he ſaw the flouriſhing ſtate of the wicked, that the curſe of the Lord was in their houſes, as in *Prov.* iii. 33. that they and all they had were under a curſe, and that God had given them what they had with a curſe, and had curſed all their bleſſings; which makes the difference between a good man and a wicked man; the one has what he has, his cottage and his ſmall ſubſtance with a bleſſing; the other his pleaſant habitation, as the word [r] here uſed ſignifies, his ſtately palace, rich furniture, and large eſtates with a curſe; or he prognoſticated, he foreſaw, and could foretell, and that without pretending to an extraordinary ſpirit of prophecy, that in a ſhort time the curſe of God would light upon him, and upon his houſe, ſee *Zech.* v. 3, 4.

℣. 4. *His children are far from ſafety*; &c.] From outward ſafety, from evils and dangers, to which they are liable and expoſed, not only from men, who hate them for their fathers ſake, who have been oppreſſors of them, or from God, who viſits the iniquity of the fathers upon the children; and from ſpiritual and eternal ſafety or *ſalvation*, or from ſalvation in the world to come, as the *Targum*, they treading in their fathers ſteps, and imitating their actions: *and they are cruſhed in the gate*; or openly, publickly, as *Aben Ezra* and others; or in the courts of judicature whither they are brought by thoſe their parents had oppreſſed, and where they are caſt and have no favour ſhown them; or literally by the falling of the gate upon them; and perhaps ſome reference is had to *Job*'s children being cruſhed in the gate or door of the houſe, through which they endeavoured to get when it fell upon them and deſtroyed them; the *Targum* is, "and are cruſhed in the gates of hell, in the day of the great judgment:" *neither* is there *any to deliver* them; neither God nor man, they having no intereſt in either, or favour with, partly on account of their fathers ill-behaviour, and partly on account of their own; and ſad is the caſe of men when it is ſuch, ſee *Pſ.* l. 21.

℣. 5. *Whoſe harveſt the hungry eateth up*; &c.] This

[q] קנאה zelus, Vatablus, Junius & Tremellius, Piſcator, Schmidt, Michaelis, Schultens. [r] נוהו pulchritudini ejus, V. L. commodam manſionem ejus, Cocceius; amœnam, Schultens.

This is to be underſtood of the fooliſh rich man before deſcribed, as taking root and flouriſhing; though he ſows, and reaps and gathers in his harveſt, and fancies he has goods laid up for many years, to be enjoyed by him, yet he is taken away by death, and another eats what he has gathered; either his hungry heirs, that he has kept bare, and without the proper neceſſaries of life; or the poor whom he has oppreſſed, who, driven by hunger, ſeize upon his harveſt, and eat it up, whether he be alive or dead: *Sephorno* interprets this of the wicked man himſelf, who ſhould eat up his own harveſt, and not have enough to ſatisfy him, the curſe of God being upon his land; and another learned interpreter [s] thinks the ſenſe is, that ſuch ſhould be the curſe of God on the fields of wicked men, that they ſhould produce no more than what was uſually left to the poor, and therefore ſhould have no need to gather it: *and taketh it even out of the thorns*; that is, either the hungry man takes the harveſt out of the thorns, among which it grows, ſee *Matt.* xiii. 7. or which he had gotten *through the thorns*, as Mr. *Broughton* renders it; that is, the owner, through many difficulties; and hunger will break through many to get at it; or though his harveſt being got in, is incloſed with a thorn hedge, the hungry man gets through it, and takes it out from it, ſurrounded by it; the above-mentioned *Jewiſh* writer underſtands this alſo of the wicked man, who takes his own harveſt out from among the thorns, ſo that there is nothing left for the poor and his friends, as it is meet there ſhould: the word [t] for *thorns* has alſo the ſignification of armour, particularly of ſhields; hence the *Targum* is, "and armed men with warlike arms ſhall take it away;" to which agrees the *Vulgate Latin* verſion, "and the armed men ſhall take it away;" that is, ſoldiers ſhould forage, ſpoil, and deſtroy it: *and the robber ſwalloweth up their ſubſtance*; the houſe-robber, who breaks in and devours all at once, and makes a clear riddance of it; ſome render it *the hairy man* [u], either that neglects his hair, as beggars, or ſuch that live in deſart places, as robbers, that they may appear the more terrible; or that take care of it, and nouriſh it, and tie it up in locks, and behind their heads, as *Bar Tzemach* and *Ben Melech* obſerve they do in *Turkey*; others tranſlate it *the thirſty* [w], and ſo it anſwers to the hungry in the preceding clauſe, and deſigns ſuch who thirſt, and gape after, and covet the ſubſtance of others, and greedily catch at it, and ſwallow it up at once, at one draught, as a thirſty man does a large quantity of liquor, ſee *Prov.* i. 12, 13. this may have ſome reſpect to the *Sabæans* and *Chaldeans*, that ſwallowed up *Job*'s ſubſtance, and took away his cattle from him at once, and were no other than bands of robbers; and the uſe of the word for a thief or a robber, as we take it, is confirmed by a learned man [x], who derives it from the *Arabic* word صمم, which ſignifies to ſmite with a club or ſtone.

℣. 6. *Although affliction cometh not forth of the duſt*, &c.] Or rather, *for* or *indeed* [y], this being a reaſon ſhewing that wicked men are juſtly afflicted and puniſhed; ſeeing their afflictions come not from the creatures, though they may be inſtruments, but from God for the ſins of men: the word for *affliction* alſo ſignifies iniquity or ſin, the cauſe of affliction, as well as affliction the fruit of ſin; and ſo does the word in the following clauſe; and *Aben Ezra* underſtands both, not of natural but moral evil, and ſo do others [z]; both ſenſes may be taken in: ſin does not come from God, the Maker of the duſt of the earth, he is not the author of ſin, nor does this ſpring out of the duſt which he has made; good things, as *Schmidt* obſerves, come out of the earth for the uſe of man as well as beaſts, bread, and wine, and oil, and all the neceſſaries of life; the precious things produced by the influence of the ſun and moon, the precious things of the everlaſting hills, and of the earth, and the fulneſs of it; indeed, the earth was curſed for the ſin of men, but this is taken off; and however it is not owing to the ſoil, or to the air and climate in which a man lives that he is *ſinful*; for though there may be national vices, or ſome ſins peculiar to, or more predominant in one nation than in another, yet this is not to be attributed to ſuch cauſes; for all ſin is from a man's ſelf, and proceeds out of his own evil heart, which is deſperately wicked and evil continually, and from whence all the impure ſtreams of ſin flow, ſee *Matt.* xv. 19. and ſo afflictions are not to be aſcribed to ſecond cauſes, ſuch as the things before-mentioned, or *Job*'s loſſes by the *Sabeans* and *Chaldeans*; nor did he place them to that account, but to the hand of God; nor to chance and fortune, or to be reckoned fortuitous events, as if they were chance-productions, ſpontaneous things that ſpring up of themſelves, and not under the direction of an all-wiſe providence; but they are to be conſidered as of God, and as of his appointment, and directed by his ſovereign will and pleaſure, and over-ruled for his glory; who has fixed what they ſhall be, of what kind and ſort, what the meaſure of them, to what pitch they ſhall riſe, and how long they ſhall laſt: *neither doth trouble ſpring out of the ground*; the ſame thing as before in different words, neither ſin the cauſe of trouble, the effect of ſin; ſin may very fitly be expreſſed by a word [a], which ſignifies trouble, becauſe it is both troubleſome, weariſome, and offenſive to God, and brings trouble to the bodies and ſouls of men here and hereafter. Here *Eliphaz* begins to lower the tone of his voice, and to ſpeak to *Job* in a ſeemingly more kind and friendly manner, obſerving to him the ſpring of afflictions, and giving him advice how to behave under them.

℣. 7. *Yet man is born unto trouble*, &c.] Or *but* [b], after the negative follows the poſitive part of the aſſertion; before we have what is denied as the cauſe of affliction, here what it is affirmed to be, or what it is to be aſcribed unto, even to the appointment of God for ſin: to be born to it, is to be appointed to it, as all men are appointed to death, and to every thing previous and that leads on to it; and it ſignifies that affliction or trouble ſprings from the birth-ſin of man, from original ſin, the ſin of the firſt parent, and of his nature; as all ſins ariſe from hence, and are ſtreams from this fountain of pollution, ſo all diſorders and diſeaſes of body, all diſtreſſes and anguiſh of mind, and

[s] Schmidt. [t] מצנים de lanceis, Bolducius. צנה eſt & clypeus, umbo, Codurcus. [u] צמים comatus, Cocceius, Schmidt; horridus, Junius & Tremellius. [w] Sitientes, V. L. ſitibundi, Montanus, Bolducius; ſo Simeon bar Tzemach. [x] Hinckelman. præfat. ad Alcoran. p. 28, 29. [y] כי quia, Pagninus, Montanus; etenim, Beza, Mercerus; nam, Piſcator, Cocceius, Schmidt, Michaelis, Schultens; ſo Broughton; ſane, Bolducius. [z] און iniquitas, Pagninus, Montanus, Munſter, Bolducius, Schmidt, Michaelis; improbitas, Codurcus. [a] עמל perverſitas, Pagninus; improbitas, Schultens. [b] כי ſed, Junius & Tremellius, Piſcator, Cocceius, Schmidt; ſo Broughton.

and death in every ſenſe, corporal, ſpiritual, and eternal; and theſe are the lot and portion, the eſtate and inheritance of the ſons of men by nature, what they are born unto, and are full of, ſee ch. xiv. 1. the ſame word is here uſed as in the preceding verſe, and ſignifies labour, miſchief, the miſchief of ſin, improbity, wickedneſs, moral evil; and man may be ſaid to be born to ſin, inaſmuch as he is conceived, ſhapen, and born in it; and as he is born at once into a ſinful ſtate, and ſins as ſoon as born, goes aſtray from the womb, is a tranſgreſſor from thence, and the imagination of his heart evil from his infancy and youth upwards, he becomes a ſlave to ſin, and is a home-born one; not that he is laid under a neceſſity of force to ſin, or his will compelled to it; for he ſins moſt freely, is a voluntary ſlave to it; he ſerves divers luſts as pleaſures, and gives up himſelf to work all iniquity with greedineſs; but there is ſuch a connexion between his birth, the circumſtances of it, and ſin, that ſin is the certain conſequence of it, and immediately, naturally, and neceſſarily follows upon it; that is, by a neceſſity of conſequence, though not of coaction or force; it is as natural for man to ſin, as it is for a thirſty man to covet and drink water; or, as for an *Ethiopian* to be born black, and a leopard with ſpots; or, as it follows, *as the ſparks fly upward*; which they do naturally and neceſſarily when coals are blown, and which are here called *the ſons of coals* [c]; and to theſe, troubles and afflictions, the fruits and effects of ſin, may be aptly compared; not only for the neceſſity of them, it is if needs be they are, but for the nature of them, being fiery and troubleſome, hence called fiery trials, and ſignified by fires and flames of fire, 1 *Pet.* iv. 12. *Iſ.* xxiv. 15. and xliii. 2. and alſo for the number of them, being many, and very grievous: ſome interpret this of flying fowls, of young vultures, as the *Septuagint*; of young eagles, as others; *Aben Ezra* makes mention of this ſenſe, as if it was, as a fowl is born to flie, ſo man is born to labour; to labour in the law, according to the *Targum*; or to labour for his bread; or rather, to labour and ſorrow; that is, to affliction and trouble: a learned man [d] thinks the phraſe, according to the uſe of it in the *Arabic* language, deſigns the more rapid caſt of a dart, of the vibration of it, which is very quick.

℣. 8. *I would ſeek unto God*, &c.] Or *truly* [e], *certainly*, *doubtleſs*, *I do ſeek unto God*, verily I do ſo; for ſo the words are introduced in the original text, and expreſs what *Eliphaz* had done when under afflictions himſelf; for he was not without them, though he had not them to ſuch a degree as *Job* had; and when he was under them, this was the courſe he took; he ſought unto God by prayer to ſupport him under them, to ſanctify them to him, and to deliver him out of them; and this he propoſes for *Job*'s imitation, and ſuggeſts, that if he was in his caſe, this would be the firſt ſtep he ſhould take; and good advice this is, nothing more proper for a man, eſpecially a ſaint, than when afflicted of God, to ſeek unto him, to ſeek his face and his favour, to intreat his gracious preſence, and the diſcoveries of his love, that he may ſee that it is not in wrath, but in love, he afflicts him; to ſubmit unto him, humble himſelf before him, acknowledge his ſins, and implore his pardoning grace and mercy; to intreat him to help him in this time of need, to exerciſe the graces of faith and patience, and every other; to deſire counſel and advice how to behave under the preſent trial, and to be made acquainted with the reaſons, ends, and uſes of the diſpenſation, as well as to beg for ſtrength to bear up under it, and in his own time to grant deliverance from it: *and unto God would I commit my cauſe*; or *direct my word or ſpeech* [f] to him; that is, in prayer, as *Sephorno* adds; I would, as if he ſhould ſay, make known my caſe to him, tell him the whole of it, and pour out my ſoul before him; and then I would leave it with him, and not wrangle, quarrel, and contend with him, but ſay, here am I, let him do what ſeemeth good unto him: ſome render the words, *truly* or *indeed I ſhall diſcourſe concerning God, and order my ſpeech about deity* [g]; I ſhall no longer inſiſt on this ſubject, but drop it, and hereafter treat of God, his nature, being, and perfections, and particularly his works; though theſe are rather obſerved in the following verſes, as ſo many arguments to engage *Job* to ſeek the Lord, and leave his caſe and cauſe to him.

℣. 9. *Which doeth great things*, &c.] The things of creation are great things, the making of the heavens and the earth, and all therein, by the word of the Almighty, out of nothing, and which is a diſplay of great power, wiſdom, and goodneſs; the things of providence are great things, which God is always doing; as the upholding all things in being by the word of his power, governing the whole univerſe, ordering all things in it, ſupplying and feeding all creatures, men and beaſts; and eſpecially the things of grace are great things, the covenant of grace, and its bleſſings, redemption by Jeſus Chriſt, the work of grace upon the heart, the quickening and enlightening dead and dark ſinners, taking away their hearts of ſtone and giving them hearts of fleſh, and conſtantly ſupplying them with his grace for the finiſhing of it; the conſideration of all which is a great encouragement to ſeek the Lord in time of need, as well as of what follows concerning them: *and unſearchable*; the things of nature; many of them are ſuch as puzzle the greateſt philoſophers, who are not able, with all their ſagacity and penetration, to find out the cauſes and reaſons of them; and in providence the way of God is often in the deep, and is not to be tracked and followed; and the diſpenſations of his grace to the ſons of men are ſo ſovereign and diſtinguiſhing, that it made the apoſtle ſay, ſpeaking of them, *O the depth*, &c. *Rom.* xi. 33. and there are ſome things not to be enquired into, nor can they be ſearched out; ſecret things belong to God, as his purpoſes relating to the eternal ſtate of particular perſons, and the times and ſeaſons of various future events, as the day of judgment, &c. *marvellous things*; in nature, as the formation of man and all creatures; in providence, and it may be, reſpect may be had to the wonders done in *Egypt*, and the marvellous things in the field of *Zoan*, the plagues

[c] בני רשף filii prunæ, Montanus, Vatablus, Piſcator, Cocceius, Bolducius, Schmidt. [d] Hinckelman. præfat. ad Alcoran. p. 29. So Schultens renders it, tela coruſca. [e] אולם profecto, Junius & Tremellius; enimvero, Piſcator, Cocceius, Schultens; certe, Mercerus, Vatablus, Beza; verum, enimvero, Schmidt, Michaelis; ſo Broughton. [f] אשים דברתי ponam eloquium meum, V. L. Pagninus, Montanus; deponerem verba mea, i. e. dirigerem, Vatablus; dirigerem ſermonem meum, Beza, Michaelis; diſpoſe my talk unto God, Broughton. [g] Enucleatius diſſeram de Deo, & de Numine inſtruam ſermocinationem meam, Schultens.

plagues of *Egypt*, and the deliverance of *Iſrael*, and their paſſage through the *Red Sea*; which were things done much about this time, or before it, as ſome think, and of which *Eliphaz* might have heard, and were freſh in his memory; and wonderful things are done in grace, as the effects of marvelous loving kindneſs: and thoſe *without number*; the works of God are manifold, and not to be counted; the ſtars of heaven, the fowls of the air, the beaſts of the field, and cattle on a thouſand hills, the fiſhes of the ſea, ſmall and great, ſee *Pſ.* civ. 25. to which may be added, thoſe animalcules, of which 1,000,000,000 do not exceed the bigneſs of a ſmall grain of ſand, as they may be ſeen thro' a microſcope [h]; the various things done every day in providence, the ſpecial bleſſings of goodneſs, and the kind thoughts of the heart of God, which if one attempt to reckon up, they are more than can be numbered, *Pſ.* xl. 5.

✡. 10. *Who giveth rain upon the earth*, &c.] Not upon the land of *Iſrael* only, as the *Targum* and *Jarchi*, ſee *Deut.* xi. 11. but upon the whole earth; this is particularly mentioned as being of God, and which none of the vanities of the *Gentiles* can give; and it is a free gift of his, which tarries not for the deſert of men, and is beſtowed on the godly and ungodly; and is a great bleſſing of goodneſs, which enriches the earth, makes it fruitful, and through it, it produces plenty of good things for man and beaſt: *and ſendeth water upon the fields*; or *out-places* [i]; places without cities, and towns, ſuch as gardens, fields, and deſarts, where ſhowers of rain are ſent of God to water them, many of which are not under the care of man, but are under the providence of God; the *Targum* and *Jarchi* interpret this of *Gentile* lands, as diſtinct from the land of *Iſrael*, to whom God *gives* rain, and to the other *ſends* it; ſome render it, *upon the ſtreets* [k], that is, upon perſons that lie in the ſtreets, and have no houſes to dwell in, and to whom rain in hot and dry countries was welcome.

✡. 11. *To ſet up on high thoſe that be low*, &c.] Not the low plants, which, through rain, are made to run up on high, though there is a truth in that; but huſbandmen and gardeners, and ſuch-like perſons, in low circumſtances, who, by means of ſhowers of rain, which make their gardens, fields, and lands fruitful, are raiſed to enjoy good eſtates, and large poſſeſſions: *that thoſe which mourn may be exalted to ſafety*; or *are black* [l], that are clothed in black, as a token of mourning; or whoſe faces are black with famine, ſee *Lam.* iv. 8. and v. 10. or are in very diſtreſſed circumſtances, and black through poverty, as the *Targum*, and mourn over and grieve at their ſad and deplorable caſe; thoſe, through rain and fruitful ſeaſons, are brought out of ſuch an uncomfortable ſituation, and put into a better condition of life, where they are as in a fortreſs, out of the reach of ſuch ſad calamities: ſome connect the words with the following, that in order to do this, to raiſe up the humble and exalt mourners, *he diſappoints the devices of the crafty*, &c.

✡. 12. *He diſappointeth the devices of the crafty*, &c.] Or, *it diſappointeth*; that is, the rain, as ſome *Jewiſh* commentators [m] interpret it, and the whole paragraph to this ſenſe; the rain coming upon the earth makes it fruitful, and cauſes it to produce a plentiful crop, whereby the ſchemes of crafty men are diſappointed, who in a time of drought withold the corn, and enhance the price of it, and diſtreſs the poor; and this in order to make a penny of them, according to *Amos* viii. 4. 6. but through the rain falling are not able to gain their end, but are obliged to bring out their corn, and ſell it at a low price, and ſo are taken in their own craftineſs; their counſel becomes brutiſh, and they are brought into bad circumſtances themſelves, and the poor ſaved from being ground and oppreſſed by them, and have hope for the future of plenty of proviſions, to the confuſion and aſtoniſhment of their oppreſſors: but the *Targum* interprets this of the *Egyptians*, cunningly deviſing miſchief againſt the *Iſraelites*, without ſucceſs; and not amiſs, ſince that affair might be well known to *Eliphaz*, and he might have it in view: the fact was this, a new king of *Egypt*, after the death of *Joſeph*, obſerving the great increaſe of the people of *Iſrael* in his dominions, and fearing, in caſe of a war, they ſhould join the enemy, and get out of the land by ſuch an opportunity, calls his nobles, courtiers, and counſellors together, to form ſome wiſe ſchemes how to diminiſh them; and the firſt was, to ſet taſk-maſters over them, and afflict them with hard bondage, but this ſucceeded not; for the more they were afflicted the more they multiplied and grew; another decree was, to order the midwives to kill the male children of the *Iſraelites*, and ſave alive the females; but the midwives, fearing God, obeyed not the order, and the people ſtill multiplied; and then a third project was formed, to caſt every ſon born to the *Iſraelites* into the river, and drown them; but notwithſtanding this they were preſerved, as *Moſes*, and doubtleſs many others; the people increaſed ſo, that they went out of *Egypt* 600,000 men; this was a recent thing, it may be in the times of *Eliphaz*, and which he might eaſily call to mind: and he might alſo have reſpect to a more remote caſe, that of the builders of *Babel*, who deviſed a ſcheme to build a tower, whoſe top ſhould reach to heaven, and ſecure them from a diſperſion of them throughout the earth; when God deſcended in the diſplay of his power and providence, confounded their language, ſo that they were obliged to deſiſt from their enterprize, and were ſcattered throughout the earth, which by their ſcheme they thought to have prevented: this may be applied to wicked, crafty men in common, who deviſe ſchemes to commit ſin, and gratify their luſts, to get for themſelves riches and honour, and to do miſchief to others, which God in his providence breaks, fruſtrates, and makes of none effect; and to falſe teachers, that walk in craftineſs, lie in wait to deceive, and make uſe of cunningly deviſed fables, coin new doctrines, invent new forms of worſhip, and appoint new ordinances, and contrive different ways and methods of ſalvation; all which is fooliſhneſs with God, and to ſuch perſons the following verſe is applied by the apoſtle *Paul*: and this may likewiſe reſpect wicked princes and potentates, with their counſellors and wiſe politicians, who in former, as well as in later times, have formed deſigns againſt their neighbours, and to the hurt of the intereſt

[h] Leuwenhoeck apud Scheuchzer. Phyſic. Sacr. vol. 4. p. 667. [i] חוצות in genere ſignificat loca quæ ſunt foris, Piſcator; exteriora, Mercerus; open fields, Broughton; faciem viarum, Beza. [k] Super faciem platearum, Pagninus, Mercerus, Bolducius, Cocceius, Schultens; ſuper facies platearum, Montanus, Schmidt; ſuper plateas, Vatablus, Michaelis. [l] קדרים denigrati, Montanus. Bolducius; atrati, Cocceius, Schmidt, Michaelis; pullati, Pagninus, Junius & Tremellius, Piſcator, Mercerus, Beza; ſordidati, Schultens. [m] Aben Ezra, Jarchi, & R. Simeon bar Tzemach.

intereſt of true religion particularly; but have been baffled and confounded by divine providence, of which as there were many inſtances in *Iſrael* of old, ſo in our *Britiſh Iſrael* of late: *ſo that their hands cannot perform* their *enterpriſe*; what their heads have contrived, what they have reſolved and determined upon, and what they have begun to effect, but could not go on with; or, *bring it ſoundly to paſs*, as Mr. *Broughton* renders it; that is, could not compleat it, or bring it to perfection; and indeed not able to do *any thing* [n], as ſome tranſlate the word, not any thing of what they deviſed and contrived; it ſignifies *that which is*, which has a being and ſubſtance, and ſolidity in it [o], but nothing of this kind could be done; it is ſometimes rendered *wiſdom*, and *ſound wiſdom*, *Prov.* ii 7. *Mic.* vi. 9. and ſo it is here by ſome [p], and may ſignify, that though their counſels were deeply laid, and wiſely formed, according to the beſt rules of wiſdom and prudence, they yet are not able to bring them to paſs; which ſhews the infinitely ſuperior wiſdom of God, and his over-ruling providence, and which therefore muſt be a great encouragement to ſeek unto him, and leave every cauſe and caſe with him.

℣. 13. *He taketh the wiſe in their own craftineſs*, &c.] As beaſts are taken in a pit, or birds in a ſnare or net, or with bird-lime; ſo theſe crafty men, who are wiſe in their own opinion, and really ſo in things natural, civil, and worldly, or however, to do evil, are entangled and taken in their own ſchemes; they fall into the pit they have digged for others, and are ſnared in the works of their own hands, as *Haman* and his ſons were hanged on the gallows he prepared for *Mordecai*: or, *by their own craftineſs* [q], by the crafty ſchemes they themſelves have formed; ſo ſometimes thoſe very things crafty men deſign to prevent, are brought about by the very means they make uſe of; thus *Joſeph*'s brethren deſigned to prevent the accompliſhment of his dreams, which portended their ſubjection to him, by ſelling him to the *Iſhmaelites*, who carried him to *Egypt*, where, in proceſs of time, he was made governor of the land, and where his brethren became obedient to him; with which fact *Eliphaz* might be acquainted, it being not long before his time: ſo the *Jews*, to prevent the *Romans* taking away their city and nation, contrived to put Chriſt to death, and did, whereby they brought the wrath of God upon them, executed by thoſe very perſons; the ſame they did alſo, to prevent the ſpread of his fame and glory in the world, and that he might not be believed on as the Saviour of men, whereas, hereby he became the Saviour of them; and he a crucified Chriſt, being preached to the world by his miniſters, the ſavour of his knowledge has been diffuſed in every place, his glory great in all the earth, and will be more ſo: the *Targum* applies this to the wiſe men of *Pharaoh*, and the apoſtle *Paul* to the *Jewiſh* doctors and wiſe philoſophers of the *Gentiles*, 1 *Cor.* iii. 19. which quotation proves the authority of this book: *and the counſel of the froward is carried headlong*; that is, the counſel or well-contrived ſchemes of the crafty and wiſe before-mentioned, who twiſt and wind about, as the word [r] here uſed ſignifies, that there is no tracing their meaſures, and finding out the ſpring of them, nor the ends they have in view; yet theſe are ſometimes carried on to execution in a raſh and precipitate manner, and ſo miſcarry; and like a man that is had to a precipice, and is thrown down from thence, and is deſtroyed at once, ſo are their counſels and ſchemes daſhed to pieces in a moment by the providence of God: or, *is haſtened* [s]; too much haſte is made to accompliſh it, and ſo it comes to nought, through an over eagerneſs to have it done at once; not waiting a fit opportunity for the accompliſhment of it.

℣. 14. *They meet with darkneſs in the day-time*, &c.] Which may denote their infatuation in things the moſt plain and clear, and which are obvious to every one's view, even to ſuch as are of much meaner capacities than themſelves; and ſo it ſometimes is, that the greateſt politicians, men of the greateſt ſagacity and penetration, capable of forming and conducting the wiſeſt counſels, yet blunder in things plain and eaſy to every one; which muſt be imputed to their being given up to a judicial blindneſs of mind by the Lord, who deſtroys the wiſdom of the wiſe, and brings to nothing the underſtanding of the prudent; or this may ſignify the defeat of their counſels, when they are in the higheſt pitch of eſteem among men, as *Ahithophel*'s counſel was as the oracle of God; or the deſtruction of ſuch perſons and their ſchemes when they are in the meridian of their glory, who being in high and ſlippery places, come to deſolation in a moment: *and grope in the noon day as in the night*; which intends the ſame as before; this was threatened to the *Jews* in caſe of diſobedience, and was fulfilled in them, *Deut.* xxviii. 29. *Iſ.* lix. 9, 10. a learned man renders it, *as the night they grope*, or *feel*, *at noon-day* [t]; as the *Egyptians* felt darkneſs when it was noon, and when light was in all the dwellings of the *Iſraelites*, *Exod.* x. 22, 23. this may be applied to the caſe of many in a land of goſpel-light, who are in darkneſs, walk in darkneſs, and are darkneſs itſelf; though the light of the glorious goſpel ſhines all around them on others, and know no more of divine and ſpiritual things than the *Gentiles*, but grope or feel about like perſons blind, and in the dark as much as they, *Acts* xvii. 27. nay, they not only have the great things of the goſpel hid from them, and Satan blinds their minds leſt this light ſhould ſhine into them, but *they run into darkneſs* [u], as the words of the firſt clauſe may be rendered; thoſe *lucifugæ*, ſuch as the *Jews* were, and the deiſts now are, run from the light of divine revelation, and love darkneſs, and which is the aggravation of their condemnation, *John* iii. 19, 20.

℣. 15. *But he ſaveth the poor*, &c.] Who are ſo in a literal ſenſe, and whom the Lord ſaves with a temporal ſalvation; theſe being the butt of the crafty, wiſe, and cunning, on whom their eyes are, for whom they lay ſnares, and lie in wait to draw them in; and theſe being helpleſs and without friends, God takes notice of them, appears for them, and ariſes for their help, and ſaves them: *from the ſword*; of their enemies, drawn againſt them, and ready to be ſheathed in them: *from their mouth*; from their reproaches, calumnies, detraction, and evil ſpeaking; or *from the ſword*, *their mouth* [w], as ſome; or *from the ſword of their mouth* [x], as others; or which comes

[n] תשיד quicquam, Pagninus, Vatablus, Druſius, Junius & Tremellius, Piſcator; quicquam rei, Cocceius, Michaelis; ſo Kimchi in Sepher Shoraſh. Rad. יש. [o] Conſiſtentiam, Montanus; nihil ſolidi, Tigurine verſion. [p] Sapientiam, Schmidt; ſo Aben Ezra & Syr. ver. aſtu, Codurcus. [q] בערמם per ſuam ipſorum aſtutiam, Schultens. [r] נפתלים intorquentium, Schmidt; tortuoſorum, Schultens. [s] נמהרה feſtinata, ab origine feſtinandi, Schultens. [t] כלילה ימישו tanqam noctem palpant, Schultens. [u] יפגשו incurrent, V. L. incurrunt, Vatablus, Mercerus. [w] So ſome in Michaelis. [x] A gladio oris eorum, V. L. a gladio qui ex ore eorum, De Dieu, Schultens.

comes out of it; whoſe mouths and tongues are as ſharp ſwords, which deſtroy their credit and reputation, and threaten them with ruin; the *Targum* is, "from the ſlaughter of their mouth:" *and from the hand of the mighty*; their mighty enemies, that are mightier than they; the *Targum* is, "from the hand of a mighty king;" ſuch an one as *Pharaoh*, which the ſame paraphraſe makes mention of in the preceding verſe, and from whom the poor *Iſraelites* were delivered: this may be applied to the poor in a ſpiritual ſenſe, who are poor in ſpirit, and are ſenſible of their ſpiritual poverty, whom the Lord looks unto, has a regard for, and ſaves them from *the ſword* of avenging juſtice; that being awaked againſt the man, his fellow, and ſo warded off from them, and from the mouth of a curſing and condemning law, and from Satan the accuſer of the brethren; and of wicked men, whoſe tongue riſing up in judgment againſt them, he condemns; and from the *hand* of Satan the ſtrong man armed, and who is ſtronger than they; and of all their ſpiritual enemies.

℣. 16. *So the poor hath hope*, &c.] Who obſerving this and that and the other poor man crying to the Lord and ſaved, hopes that he may be ſaved by him alſo; and having had experience of ſalvation out of one trouble or more, even out of ſix troubles, as in a following verſe, entertains a comfortable hope he ſhall be ſaved out of the ſeventh, or whatſoever he is in: the word[y] uſed ſignifies one that is weak and feeble, attenuated, and exhauſted of his ſtrength, wealth, and ſubſtance; and may be applied to one ſpiritually poor, and in a very deſtitute and forlorn condition in himſelf; and yet, through the revelation of the grace and mercy of God to him, has hope of ſafety in Chriſt, the ſtrong hold and hope ſet before him to flee unto; and of ſalvation by him, it being in him, and for the chief of ſinners, and altogether free; and of eternal life through him, as being promiſed of God, that cannot lie; the free gift of God through Chriſt, and in his hands to diſpoſe of: *and iniquity ſtoppeth her mouth*; that is, iniquitous men; very wicked men, who are iniquity and wickedneſs itſelf; theſe ſhall ſtop their mouths through ſhame at what they have ſaid concerning the poor that God ſaves, ſee *Mic.* vii. 9, 10. and through admiration at the goodneſs of God, in ſaving them, *Iſ.* lii. 15. having nothing to ſay againſt the ways and diſpenſations of divine providence they are apt to quarrel with, *Pſ.* cvii. 40, 41, 42. and eſpecially at the laſt day, ſuch ſhall have their mouths ſtopped, and ſhall not be able to open them againſt the Lord or his people, being convinced of their hard ſpeeches which they have ſpoken againſt them, *Jude*, ℣. 15. and will be like the man at the feaſt without a wedding-garment, ſpeechleſs, or muzzled, and his mouth ſtopped, *Matt.* xxii. 12.

℣. 17. *Behold, happy* is *the man whom God correcteth*, &c.] Reproves, rebukes, convinces by his word, which is profitable for correction of men's minds and manners; and by his meſſengers, the prophets and miniſters, who are ſent as reprovers of the people, and to rebuke them ſharply, that they may be found in their principles, and ſober in their converſation; and by his Spirit, which makes the correction of the word and miniſters effectual, and who reproves and convinces of ſin, righteouſneſs and judgment; and ſometimes this is done by afflictive providences, by blows as well as words, which are the rod of correction God makes uſe of with his children; for this is not the correction of a judge reproving, condemning, and chaſtiſing malefactors and criminals, but of a father correcting his children, in love, in judgment, and in meaſure, for faults committed; *Prov.* iii. 12. ſo God's corrections are for ſin, to bring his people to a ſenſe of it, to humiliation and repentance for it, and to an acknowledgment of it; and often for remiſſneſs in duty, private or publick, and when they ſet too high a value on the creature, and creature-enjoyments, truſt in them, and glory of them, to the neglect of the beſt things: now ſuch perſons are happy who are corrected by God in this manner; for theſe corrections are fruits and evidences of the love of God to them, and of their relation to God as children; he grants them his preſence in them, he ſympathizes with them, ſupplies and ſupports them under them, and delivers out of them; he makes them work for their good, ſpiritual and eternal; by theſe he prevents and purges ſin, tries and brightens their graces; makes them more partakers of his holineſs; weans them from this world, and fits them for another: and this account is introduced with a *behold*, as a note of attention, exciting it in *Job* and others; thereby ſuggeſting that it was worthy of notice and regard, and a matter of moment and importance; and as a note of admiration, it being a wonderful thing, a mere paradox with natural men eſpecially, and contrary to all their notions of things, that an afflicted man ſhould be a happy man, who generally reckon good men to be unhappy men, becauſe of their afflictions, reproaches, and perſecutions; and as a note of aſſeveration, affirming the truth and certainty of the aſſertion, and which is confirmed by after teſtimonies, and by the experience of the ſaints, *Pſ.* xciv. 12. and cxix. 67, 71. the *Targum* reſtrains this to *Abraham*; but it is true of every good man whom God afflicts in a fatherly way: *therefore deſpiſe not thou the chaſtening of the Almighty*; who is able to ſave and to deſtroy, to take off his hand, or lay it heavier if not regarded, to bear up his people under all their afflictions, or to deliver them out of them; or of *Shaddai*[z], God all-ſufficient, who has a ſufficiency in himſelf, and needs not any thing from his creatures; whoſe grace is ſufficient for his people, to ſupply them in all their ſtraits and difficulties; or of him who is all-nouriſhing, who has breaſts of conſolation to draw out to his people in diſtreſs, the word[a] uſed coming from one that ſignifies a pap, or breaſt, as ſome think; hence mention is made of the bleſſings of the breaſt, when he is ſpoken of under this character, *Gen.* xlix. 25. now this chaſtiſing of his is not to be underſtood of chaſtiſement in a way of vindictive wrath and juſtice, and as a proper puniſhment for ſin, for this is laid on Chriſt, the ſurety of his people, *Iſ.* liii. 5. and to inflict this on them would be a depreciating the ſatisfaction of Chriſt, be contrary to the juſtice of God, and to his everlaſting and unchangeable love; but this is the chaſtening of a father, and in love, and for the good of his people, in which he deals with them as with children: the word ſignifies *inſtruction*[b]; affliction is a ſchool of inſtruction, in which the ſaints learn much of the mind and will of God, and more of his love, grace, and kindneſs to them; and are enriched with a larger

[y] לדל tenui, Montanus, Vatablus, Junius Tremellius, Piſcator, Cocceius. [z] שדי Σαδδαι, Symmachus; Saddai, Montanus, Druſius; omniſufficientis, Cocceius. [a] Alii a mamma deducunt quæ שד, Ebræis, q. mammoſum dicas, quod omnia alat, Druſius. [b] מוסר παιδευτηρια, Sept. eruditionem, Cocceius.

larger experience of divine and ſpiritual things: and therefore ſuch chaſtening ſhould not be *deſpiſed* or rejected, as nauſeous and loathſome, as the word ſignifies: indeed no affliction is joyous; the bread of affliction, and water of adverſity, are not palatable or grateful to fleſh and blood; yea, are even a bitter and diſagreeable potion, as the cup of ſorrow was to the human nature of Chriſt; but yet ſhould not be rejected, but drank, for the ſame reaſon he gives, it being the cup given by his heavenly father; *John* xviii. 11. nor ſhould it be deſpiſed as uſeleſs and unprofitable, as the word is uſed in *Pſ.* cxviii. 22. ſeeing afflictions are of great uſe for humiliation for ſin, for the increaſe of grace and holineſs; the chaſtening of the Father of ſpirits is for profit now, and works a far more exceeding and eternal weight of glory, *Heb.* xii. 10. 2 *Cor.* iv. 17. this paſſage ſeems to be referred to by *Solomon*, *Prov.* iii. 11. and is quoted by the apoſtle, in *Heb.* xii. 5. where he uſes a word [c] by which he tranſlates this, which ſignifies to *make little of*; and as on the one hand afflictions ſhould not be magnified too much, as if there were none, nor ever had been any but them; ſo, on the other hand, they ſhould not be ſlighted and overlooked, and no notice taken of them, as if they were trifling and inſignificant, and anſwered no end or purpoſe; the hand of God ſhould be obſerved in them, and acknowledged; and men ſhould humble themſelves under his mighty hand, and quietly and patiently bear it; and, inſtead of deſpiſing, ſhould bleſs him for it, it being for their good, and many ſalutary ends being anſwered by it.

℣. 18. *For he maketh ſore, and bindeth up*, &c.] Or, *though he maketh ſore, yet he bindeth up* [d]; as a chirurgeon, who makes a wound the ſorer by probing and opening it, to let out the matter and make way for his medicine, and then lays on the plaiſter, and binds it up: ſo God cauſes grief and puts his people to pain, by diſeaſes of body, or by making breaches in their families and eſtates, and ſuch like cutting providences; and then he binds up their breach, and heals the ſtroke of their wound, and in the iſſue makes all whole again: ſo in ſpiritual things; he cuts and wounds, and gives pain and uneaſineſs, by the ſharp two edged ſword of the word, and by his ſpirit making uſe of it; and lays open all the corruption of nature, and brings to repentance and humiliation for all tranſgreſſions; and then pours in the oil and wine of pardoning grace and mercy, and binds up the wounds that are made: *he woundeth, and his hands make whole*; or *heal* [e]; the ſame thing is meant, expreſſed by different words; and the whole ſuggeſts, that every afflicted man, and particularly *Job*, ſhould he behave well, and as he ought, under the afflicting hand of God, would be healed, and become ſound and whole again, in body, mind, family, and eſtate; for, though God for the preſent cauſed grief, yet he would have compaſſion, ſince he did not willingly grieve the children of men; did not do it for his own pleaſure, but for their good; as a ſkilful chirurgeon cuts and wounds in order to heal; ſee *Deut.* xxxii. 39. *Hoſ.* vi. 1. *Lam.* iii. 32. 33.

℣. 19. *He ſhall deliver thee in ſix troubles*, &c.] Behaving as before directed; ſeeking unto God, committing his cauſe and caſe to him, and leaving it with him; and not deſpiſing the chaſtening of the Lord, but receiving and bearing it, with reverence, patience, and ſubmiſſion: and then the ſenſe is, that God would deliver out of whatſoever troubles he was or ſhould be in, though they were ever ſo many; a certain number being put for an uncertain one, *Pſ.* xxxiv. 19. *yea, in ſeven there ſhall no evil touch thee*; which is a number expreſſive of multitude and of perfection, and ſo may denote the multitude and fulneſs of afflictions: the tribulations of God's people are many, through which they paſs to heaven, and there is a meaſure of them to be filled up; and when they are come to the height, and the meaſure is fully up, then the Lord puts a ſtop to them, and delivers out of all their troubles; and in the midſt of them all, ſo preſerves them, that *no evil* ſhall ſo much as *touch* them; not the evil of puniſhment; for, though thoſe troubles and afflictions that attend them are evil things, in a natural or civil ſenſe, they are diſagreeable and diſtreſſing, yet they are not the effect of vindictive juſtice; there is not a drop of wrath and vengeance in them; and though they do come upon them and unto them, upon their perſons and families, yet not ſo as to do any real hurt, or as to deſtroy them; ſee *Pſ.* xci. 10. ſome think that ſeven particular troubles are meant, hereafter mentioned, as *Jarchi*; as famine, war, an evil tongue, deſtruction, dearneſs of proviſion, the beaſts of the earth, and the ſtones of the field.

℣. 20. *In famine he ſhall redeem thee from death*, &c.] In a time of extreme want of proviſions, God ſo cares for his own dear people, that they ſhall not be ſtarved to death by the famine; ſo in the famine in *Egypt*, which the *Targum* takes notice of, in the times of *Abraham*, and of *Iſaac*, and of *Jacob*, and the patriarchs, there was food provided for them, ſo that they and their families were ſuſtained, and periſhed not for lack of the neceſſaries of life: God ſometimes goes out of his ordinary way, and works wonders for his poor and needy in diſtreſs, when they cry unto him; ſee *Iſ.* xli. 17, 18. *and in war from the power of the ſword*; or, *from the hands of the ſword* [f]; from ſwords in hand, when drawn, and men are ready to puſh with them with all their force; as he delivered and preſerved *Abraham* from the ſword of the four kings, when he waged war with them; and the *Iſraelites*, in the war of *Amalek*, in the times of *Moſes*, which the *Targum* here refers to; and *David* from the hurtful ſword of *Goliah*, and others with whom he was concerned in war: and ſo the Lord covers the heads of his people in the day of battle oftentimes, when multitudes fall on their right hand and on their left.

℣. 21. *Thou ſhalt be hid from the ſcourge of the tongue*, &c.] Of Satan, as *Jarchi*, the accuſer of the brethren; or rather, from the evil tongue of wicked men, their ſlanders, calumnies, and reproaches; the tongue is a ſmall weapon, but it is a cutting one; it is like a ſcourge or whip, with which wicked men ſtrike hard: the enemies of *Jeremiah* encouraged one another to ſmite him with their tongue, ch. xviii. 18. and a ſad thing it is to be under the laſh of ſome men's tongues, and a great mercy it is to be delivered from them: God does ſometimes hide his people, and keeps them ſecretly as in a pavilion, from the ſtrife of tongues; *Pſ.* xxxi. 20. he either reſtrains the tongues of men, lays

[c] διαγωγῆσι. [d] Aſſembly's annotations. [e] תרפינה Sanabunt, V. L. Pagninus, Montanus, &c.
[f] מידי חרב de manu gladii, V. L. e manibus gladii, Pagninus & Montanus, &c.

lays an embargo on them, and will not ſuffer them to ſay that evil of his people which Satan and their wicked hearts prompt them to; or, if they are ſuffered to defame and ſpeak evil of good men, yet they do it in ſuch a romantic way, and ſo overcharge and load it, that it is not credited by any what they ſay, even by thoſe of their own party; ſo that the characters of God's people ſuffer not by their lies and calumnies: ſome render it, *when the tongue wanders about* [g]; walks through the earth, and ſpares none, all ranks and degrees of men; God hides his people from being hurt by it, ſee *Pſ.* lxxiii. 9. *Aben Ezra* interprets the word rendered *tongue*, of a nation or people; and ſo it may be underſtood of one nation entering into another, paſſing through it, and making deſolations in it; as the *Scythians*, *Gauls*, *Goths*, *Huns*, and *Vandals*, have done in different ages; and that, in ſuch a time of calamity, God has his hiding-places in providence, for the protection and ſafety of his people: but the *Targum* interprets it of an evil tongue, and particularly of the tongue of *Balaam*: *neither ſhalt thou be afraid of deſtruction when it cometh*; meaning either of peſtilence, which is the deſtruction that waſtes at noon-day, *Pſ.* xci. 6, 10 which, when it comes into a nation or neighbourhood, ſhall not come nigh the good man, and infect him; or if it does, ſhall not carry him off; and if it does that, it carries him home to heaven and happineſs, and therefore he has no reaſon to be afraid of it: or of a general calamity; as when there is a complication of judgments in a nation, or in the world in general, as war, famine, peſtilence, earthquakes, *&c.* as if all were juſt falling to pieces and into ruin; and yet even then the ſaints have no cauſe to fear; ſee *Pſ.* xlvi. 1, 2, 3. 4. or the deſtruction of the whole world at the laſt day, when the heavens and earth, and all therein, ſhall be burnt up; for then good and righteous men will be ſafe with Chriſt, and dwell with him in the new heavens and the new earth, which ſhall be prepared for them; ſee 2 *Pet.* iii. 10—13. the *Targum* refers this to the deſtruction of the *Midianites*.

℣. 22. *At deſtruction and famine thou ſhalt laugh*, &c.] Not deride and deſpiſe them, and make a jeſt of them; for good men have a reverence and awe of the righteous judgments of God upon them, when they are in the world, *Pſ.* cxix. 120. but the ſenſe is, that ſuch ſhall reckon themſelves ſafe and ſecure amidſt ſuch calamities, proviſion being made for their protection and ſuſtenance; and be chearful and comfortable, putting their truſt and confidence in the Lord, as *Habakkuk* was, in a time of great diſtreſs, when all the neceſſaries of life were cut off from the ſtall, the herds, the flocks, and the fields; *Hab.* iii. 17, 18, 19. juſt as a man that is in a good harbour, or has a good houſe over his head, laughs at bluſtering ſtorms and winds [h], or thinks himſelf ſecure, and ſo is chearful and pleaſant amidſt all the noiſe that is about him, ſee *Hab.* i. 10. *neither ſhalt thou be afraid of the beaſts of the earth*; either literally taken, beaſts of prey, that wander about in the earth, noiſome and pernicious ones; which are one of God's ſore judgments which he threatens the diſobedient with, and promiſes the obedient he will rid them of; and therefore they have no reaſon to be afraid of them, ſee *Ezek.* xiv. 21. *Lev.* xxvi. 6. 22. ſome think ſerpents are particularly deſigned, which creep upon the earth, and whoſe food is the duſt of the earth, with all other poiſonous animals, between which and men there is an antipathy; and yet good men need not be afraid of theſe; ſee *Mark* xvi 18. Acts xxviii. 3, 4, 5. or figuratively, cruel and barbarous men, thieves and robbers, as *Jarchi*; or rather fierce and furious perſecutors, and particularly the beaſts of *Rome*, pagan and papal; tho' the literal ſenſe is to be preferred; the *Targum* interprets this of the camp of *Og*, comparable to the beaſts of the earth.

℣. 23. *For thou* ſhalt be *in league with the ſtones of the field*, &c.] So as to receive no hurt from them, by walking among them, and even barefoot, which was uſual in the eaſtern countries, ſee *Pſ.* xci. 12. or by their being in the field, ſo as to hinder the increaſe of them; but on the contrary, even from ſuch fields as were ſtony ground, a large crop has been produced, and ſo rather receive benefit by them, as men do from thoſe with whom they are in league; and may therefore likewiſe ſignify, that theſe ſtones ſhould be uſeful in being boundaries or fences about their fields, and land-marks in them, which ſhould not be removed: many interpreters take notice of a ſenſe that *Pineda* gives of theſe words, and which *Cocceius* calls an ingenious one, that it refers to a cuſtom in *Arabia*, which may be called *Scopeliſm*, and was this; a man's enemies would lay ſtones in his field, and theſe ſignified, that if any attempted to till and manure thoſe grounds where they were laid, ſome evil would befal him by the means of thoſe perſons who laid the ſtones there; and which ſtones were thought to be ominous and formidable; ſomething like it is in 2 *Kings* iii. 19, 25. and ſo the ſenſe is, that a good man had nothing to fear from ſuch ſtones, he being in league with them; and this malicious practice is thought to have had its origin in *Arabia Petræa* [i]; but the firſt ſenſe ſeems beſt: *and the beaſts of the field ſhall be at peace with thee*; a covenant being made with them, as in *Hoſ.* ii. 18. meaning either literally, the beaſts of the field; and theſe either the ſame as before, wild beaſts, or beaſts of prey; or rather, in diſtinction from them, tame beaſts, as cows and horſes, which ſhould be ſo far from doing any hurt, as ſometimes is done by theſe tame creatures, that they ſhould be very ſerviceable in tilling fields and drawing carriages, and the like: or elſe figuratively, men comparable to ſuch creatures; and ſo the ſenſe may be, that when a man's ways pleaſe the Lord, and he behaves according to his mind and will, particularly under afflictions, even his enemies are made to be at peace with him; *Prov.* xvi. 7. the *Targum* interprets this of the *Canaanites*, comparable to the beaſts of the field.

℣. 24. *And thou ſhalt know that thy tabernacle* ſhall be *in peace*, &c.] Not a place of religious worſhip, though the *Targum* renders it an houſe of doctrine or inſtruction; for we read not of any ſuch but the tabernacle of *Moſes*, erected in the wilderneſs, and which was indeed about, or little after, the times of *Job*; but it cannot be reaſonably thought he did or could attend there; nor the tabernacle of his body, now in great pain and anguiſh, in which there were no reſt nor ſoundneſs, being filled with ſore boils and burning ulcers; but his dwelling-houſe, which was built as a tent or tabernacle: ſuch were the houſes of the eaſtern people, made to move from place to place, for the ſake of paſturage for their flocks and herds, in which their wealth conſiſted; ſo *Abraham*, *Iſaac*, and *Jacob* dwelt

[g] בשוט dum pervagabitur, Vatablus; quum graſſatur, Cocceius, Codurcus; graſſabitur, Grotius; ſo Aben Ezra and Ben. Gerſom, and R. Jonah, in Ben Melech. [h] Ridebis ventos hoc munere tectus & imbres, Martial. [i] See Egmont and Heyman's Travels, vol. 2. p. 156.

dwelt in tabernacles; and hence in after-times more firm, fixed, and ſtable dwellings were ſo called; *David* calls his palace the tabernacle of his houſe, *Pſ.* cxxxii. 3. though this alſo includes all that dwelt in his houſe, his family; and the meaning is, that ſhould he behave aright under the afflicting hand of God, his family ſhould live in concord, harmony, and love; there ſhould be no diſcord, animoſity, and contention among them, but they ſhould be at peace and in unity among themſelves; as indeed *Job*'s children were whilſt he had them, and before this calamity came upon him; and that alſo they ſhould be ſecure from enemies, and dwell unmoleſted by them; and be in the utmoſt ſafety, enjoying all kind of proſperity, inward and outward, temporal and ſpiritual; which the word *peace* includes, as uſed in eaſtern countries, whoſe common ſalutation was, *peace be with thee*; thereby wiſhing all kind of happineſs: or the words may be rendered, *peace* ſhall be *thy tabernacle*[i]; as is a good man's tabernacle: he dwells in God, who is all love, all peace, in whom there is no wrath or fury; he dwells by faith in Chriſt, who is his peace, his peace-maker, and peace-giver; and in whom he has peace amidſt all the tribulation he meets with in the world; the peace of God, which paſſes all underſtanding, keeps and guards him in Chriſt as in a garriſon, ſafe and ſecure; and he enjoys much peace, as the fruit of the ſpirit, ariſing from a view of intereſt in the blood, righteouſneſs, and ſacrifice of Chriſt; and when he dies he enters into peace, and dwells and abides in it as his everlaſting manſion, *Iſ.* lvii. 2. now all this *Eliphaz* ſays, *Job*, behaving well, ſhould know; that is, have an experience of it; ſhould really enjoy it, and find it in fact true what he aſſerted: *and thou ſhalt viſit thy habitation, and ſhalt not ſin*; meaning not his wife, as ſome interpreters, *Jewiſh* and *Chriſtian*, underſtand it; and ſo in the *Talmud*[k], the word being rendered *ſhe that tarried at home*, Pſ. lxviii. 12. which is a deſcription of a good houſewife, that keeps at home and minds the affairs of her family; but rather it deſigns the ſame as his tabernacle in the preceding clauſe, his dwelling-houſe, and ſignifies a fine, fair, and beautiful one; a ſpacious and goodly building, and well ſtored with rich houſhold-goods; and including his family alſo: and to *viſit* this is to take care of his family, rule and govern them well, protect and defend them, and provide all things neceſſary for them; as well as to inſpect into the affairs of his houſe, enquire, examine, and ſee how things are managed; to know the ſtate, condition, and circumſtances it is in; which is looking well to the ways of his houſhold: and this he ſhould do, and *not ſin*; not that a man, even a good man, can ſo conduct himſelf always in his family, as not to be guilty of any ſin at all, but not of ſin in common, or continually; at leaſt not any groſs and notorious ones: the ſenſe is, that he ſhould not ſin himſelf whilſt making ſuch a viſit and enquiry, by an undue heat, by exceſſive anger, by raſh and paſſionate expreſſions, things not being entirely to his mind; or be the cauſe of ſin in others, by provoking his children to wrath, by threatening and menacing his ſervants in a ſevere, boiſterous, and bluſtering manner; but reproving both, as there may be occaſion, in a mild and gentle way; or elſe not ſin by conniving at it and not correcting for it, which was the fault of *Eli*: *Ben Gerſom* thinks *Eliphaz* tacitly ſuggeſts, and ſtrikes at *Job*'s indulgence to his children; and ſo *Sephorno*: the word uſed having the ſignification of wandering and ſtraying, ſome take the ſenſe to be this; that he ſhould have a ſure and certain dwelling-place to come into, and abide in, and ſhould not wander about[l], or be as a ſtroller and vagabond in the earth: though this has ſometimes been the caſe of good men; as of the godly in the times of the *Maccabees*, who wandered in deſarts and mountains, in caves and dens of the earth; and even of the diſciples of Chriſt, who had no certain dwelling-place; yea of Chriſt himſelf, who had not where to lay his head: rather, ſince the word ſignifies to miſs the mark, and ſo be diſappointed; in which ſenſe it is uſed in *Judg.* xx. 16. the ſenſe may be, that when he viſited his habitation he ſhould find nothing amiſs or wanting, but every thing ſhould anſwer his expectations and wiſhes, ſo *Aben Ezra*; and Mr. *Broughton* renders it, *ſhalt not miſproſper*; and others, *ſhalt not be fruſtrated*[m]; baulked, diſappointed of thine ends and views, deſigns, hopes, and wiſhes.

℣. 25. *Thou ſhalt know alſo that thy ſeed* ſhall be *great*, &c.] Not his ſeed ſown in the earth, and the increaſe of that, but his children, as the next clauſe explains it, as *Bar Tzemach* well obſerves; and deſigns either their greatneſs in worldly things, in wealth and riches, in honour and dignity, in power and authority, or elſe their numbers; for the word may be rendered *much* or *many*[n], a multitude of children being reckoned a great temporal bleſſing; but this ſeems rather intended in the following words: *and thine offspring as the graſs of the earth*; as numerous as the ſpires of graſs, which can no more be told than the ſtars of the heavens, or the ſand of the ſea, by which the ſame thing, a numerous progeny, is ſometimes illuſtrated: this is to be underſtood not of his immediate offſpring, but his deſcendants in ſucceſſive ages and generations, and which ſhould be as beautiful as the graſs of the earth when in its verdure; pointing at the comelineſs of their perſons, their honour and dignity raiſed unto, the largeneſs of their ſubſtance, the greatneſs of their proſperity, and flouriſhing circumſtances they ſhould be in; though it may alſo denote the original of them, amidſt all, being of the earth and earthy, and their frailty and fading condition; for which reaſon all fleſh is ſaid to be as graſs, and men are frequently compared unto it, ſee *Pſ.* xc. 5, 6. and cii. 4. and ciii. 15. *Iſ.* xl. 6, 7, 8.

℣. 26. *Thou ſhalt come to* thy *grave in a full age*, &c.] Or, *go into thy grave*[o], which is repreſented as a houſe to enter into and dwell in; and ſo the wiſe man calls it man's long home, and *Job* his houſe, and which is appointed for all living, *Eccl.* xii. 5. *Job* xvii. 13. and xxx. 23. for all men muſt die, and ſo come to the grave, good men as well as bad, the righteous and the wicked: this is not to be underſtood literally, for the dead cannot *go* or *come* to their graves, but are carried thither, as *Stephen* was, and all are; but it denotes their willingneſs to die, who chuſe to be abſent from the body, that they may be preſent with the Lord, and are deſirous to depart this world, and be with him, as the apoſtle *Paul* was; and therefore chearfully give

[i] כי שלום אהלך quod pax tentorium tuum, Montanus, Bolducius; ſo Cocceius, Schmidt, Schultens. [k] T. Bab. Sabbat, fol. 34 1. Yebamot, fol. 62. 2. & 63. 1. Sanhedrin, fol. 76. 2. [l] לא תחטא non errabis, i. e. non eris erro & palans, Codurcus; non aberrabis, Beza, Piſcator, Cocceius. [m] Nec votis fruſtrabere, Schultens. [n] רב multum, Pagninus, Montanus, Vatablus, Mercerus, Piſcator, Schmidt, Michaelis. [o] תבוא—אלי קבר ingredieris in ſepulchrum, Pagninus, Montanus, Mercerus, Druſius, Michaelis; intrabis ad tumulum, Schultens.

give up the ghoſt, and reſign their ſouls into the hands of Chriſt, deſiring him to receive them; and rejoice when they obſerve the grave is near, and ready for them; whilſt others have their ſouls demanded and required of them, and are forced to death and the grave againſt their wills, and are driven away in their wickedneſs: now this, with reſpect to good men, is ſaid to be *in a full age*, not *in abundance*, as the *Vulgate Latin* verſion, in an abundance or fulneſs of wealth and honour, and with great pomp and ſplendor, which is not the caſe of all good men, but of very few; nor in the full time which God has determined and appointed men ſhould live, which may be called *the fulneſs of time*; for in this every man comes to the grave, good and bad, young and old; no man dies before or lives beyond it, ſee *Job* xiv. 5. but in the full age of men, or the common term of man's life; the higheſt which he uſually attains unto, which is threeſcore years and ten, and at moſt fourſcore, *Pſ.* xc. 10. and ſuch who die before this, are ſaid to die before their time, the uſual term of life; who die before the midſt of this, are ſaid not to live out half their days, *Eccl.* vii. 17. *Pſ.* lv. 23. but he that arrives to this, dies in a good old age, and has filled up his days, which men, at moſt, ordinarily live: Mr. *Broughton* renders it, *in luſty old age*, enjoying great health, ſtrength, and vigour; and ſo *Nachmanides* takes the word to be compounded of כ *as* and לח *moiſt*, lively, ſtrong, and luſty; as if the ſenſe was, that *Job* ſhould die indeed in old age, but when old, be as hearty as a young man in his full ſtrength, and whoſe bones are moiſtened with marrow; as was the caſe of *Moſes*, whoſe eyes were not dim, nor his natural force or radical moiſture abated, *Deut.* xxxiv. 7. but the word denotes extreme decrepit old age [p], coming from the root in the *Arabic* language, which ſignifies to be of an auſtere, rugged, wrinkled, contracted countenance [q], which is uſually the caſe of old men: now this is to be underſtood, not as if every good man arrives to ſuch an age, or that none but good men do; for certain it is, that ſome good perſons, as *Abijah*, die in their youth, and many wicked men live to a great age, ſee *Eccl.* vii. 15. but *Eliphaz* here ſpeaks ſuitably to the legal diſpenſation under which he was, in which temporal bleſſings were promiſed to good men, as ſhadows of ſpiritual things, and this of long life was a principal one, ſee *Pſ.* xci. 16. *Eph.* vi. 2, 3. this is illuſtrated by the following ſimile: *like as a ſhock of corn cometh in, in his ſeaſon*; there is a very great reſemblance between ripe corn and old age; corn, when it is in its full ear, and ripe, its ears will hang down; the ſtalks being dry and withered, are weak, and not able to bear the weight of them; ſo old men ſtoop, their knees bend, the ſtrong men bow themſelves, being unable to bear the weight of the body: fields of corn, ripe for the harveſt, look white, and ſo the hairs of a man's head in old age; the almond-tree flouriſhes, which when in full bloom, is a lively emblem of the hoary head: and there is a great likeneſs between ripe corn, and ſhocks and ſheaves of it, and a good old man; a good man is comparable to a corn of wheat that falls into the ground, to which Chriſt compares himſelf, *John* xii. 24. and to wheat he compares his ſaints, *Matt.* xiii. 30. for their choiceneſs, excellency, purity, and ſolidity; and theſe, like a corn of wheat, grow up gradually in grace, in ſpiritual light, knowledge, faith, and experience, and at length come to maturity; the good work is performed and perfected in them, and they come to the meaſure of the ſtature of the fulneſs of Chriſt; and then they are cut down with the ſcythe or ſickle of death, which is the proper time, like corn *in his ſeaſon*; which, if cut before it is ripe, would not be fit for uſe, and if it ſtood longer, would ſhed and come to nothing: and then, as corn when cut down and reaped, is put up in ſhocks and ſheaves, which are lifted up from the earth, and made to *aſcend*, as the word [r] ſignifies, and are laid in carts and waggons, and carried home with expreſſions of joy, (hence we read of the joy of harveſt) and are laid up in the barn or granary; ſo the ſaints are carried by angels, the reapers, into *Abraham*'s boſom, as *Lazarus* was, into heaven, and as all the elect will be gathered by the angels at the harveſt, the end of the world; attended with their ſhouts and acclamations, and with expreſſions of joy from goſpel-miniſters, who now go forth bearing the precious ſeed of the word, and ſow it in tears, but then ſhall return with joy, bringing their ſheaves with them, ſee *Matt.* xiii. 30. 39. and xxiv. 31. *Pſ.* cxxvi. 5, 6. 2 *Theſ.* ii. 19, 20.

℣. 27. *Lo this, we have ſearched it*, &c.] This is the concluding part of *Eliphaz*'s firſt oration or ſpeech to *Job*; and in order to engage his attention to it, obſerves, that what he had ſaid was not his own ſingle opinion, but the ſentiment of the reſt of his friends; and that it was the reſult of laborious and diligent inveſtigation; that they had ſearched the records of former times, and enquired of antient people, as well as had made the ſtricteſt obſervations on things during their courſe of life; and the ſum and amount of all was what he had declared, and which they had found to be ſure and certain, the truth of the matter; that it is an undoubted truth, which ſhould not be diſputed and called in queſtion, but to be held as a firſt principle, which was this; that wicked men are puniſhed for their ſins, and that good men are never greatly afflicted, at leaſt not to ſuch a degree, as to be ſtripped of all the neceſſaries of life, and to be in a moſt deſolate and periſhing condition; and ſince this had been ſo thoroughly inveſtigated by them, and ſuch *a probatum eſt* was written upon it, he exhorts *Job* to *hear it*; agree to it, believe it, receive it, and make a proper uſe of it, as he hoped he would: *and know thou* it *for thy good*; or *for thyſelf* [s]; take it to thyſelf, as belonging to thee, as ſuitable to thy caſe; apply it to thyſelf, learn ſome leſſons from it, and make good uſe of it; which is what is propoſed by all that has been ſaid.

[p] בבלח in ſumma ſenectute, Michaelis; in decrepita ſenectute, Schultens. [q] كلح auſtero et tetrico (corrugato) vultu fuit, Golius, col. 2057. Caſtell. col. 1733. So Hinckelman. præfat. ad Alcoran. p. 29. Hottinger. Smegma oriental. l. 1. c. 7. p. 162. Theſaur. philolog. l. 2. c. 1. p. 507, 508. [r] בעלות ſicut aſcendere, Montanus, Bolducius, Schmidt, Michaelis, ſicut aſcendit, Pagninus, Mercerus. [s] דע לך ſcito tibi, Montanus, Mercerus, &c.

CHAP. VI.

THIS and the following chapter contain *Job*'s anſwer to the ſpeech of *Eliphaz* in the two foregoing; he firſt excuſes his impatience by the greatneſs of his afflictions, which, if weighed by good and impartial hands, would be found to be heavier than the ſand of the ſea, and which words were wanting to expreſs, ℣. 1, 2, 3. and the reaſon why they were ſo heavy is given, they being the arrows and terrors of the Almighty, ℣. 4. and by various ſimilies, he ſhews that his moans and complaints under them need not ſeem ſtrange and unreaſonable, ℣. 5, 6, 7. and what had been ſaid not being convincing to him, he continues in the ſame ſentiment and diſpoſition of mind, and wiſhes to be removed by death out of his miſerable condition, and gives his reaſons for it, ℣. 8—13. and though his caſe was ſuch as required pity from his friends, yet this he had not from them, but repreſents them as deceitful, and as having ſadly diſappointed him, and therefore he neither hoped nor aſked for any thing of them, ℣. 14—23. and obſerves that their words and arguments were of no force and weight with him, but hurtful and pernicious, ℣. 24—27. and in his turn gives them ſome exhortations and inſtructions, and ſignifies, that he was as capable of diſcerning between right and wrong as they, with which this chapter is concluded, ℣. 28—30.

℣. 1. *But Job anſwered and ſaid.*] Though *Eliphaz* thought his ſpeech was unanſwerable, being, as he and his friends judged, unqueſtionably true, and the fruit of ſtrict, laborious, and diligent ſearch and enquiry; or, *then Job anſwered* [t], as the ſame particle is rendered, ch. iv. 1. after he had heard *Eliphaz* out; he waited with patience until he had finiſhed his diſcourſe, without giving him any interruption, though there were many things that were very provoking, particularly in ch. iv. 5, 6, 7. and v. 2. and when he had done, then he made his reply; and this was no other than what every man has a right unto, to anſwer for himſelf when any charge or accuſation is brought againſt him; when his character is attacked, or his good name, which is better than precious ointment, is taken from him; and is what all reaſonable men, and the laws of all civilized nations allow of.

℣. 2. *Oh that my grief were thoroughly weighed,* &c.] Or, *in weighing, weighed* [u], moſt nicely and exactly weighed; that is, his grievous affliction, which cauſed ſo much grief of heart, and which had been ſhewn in words and geſtures; or his *wrath* and *anger* [w], as others render it; not his anger againſt *Eliphaz*, as *Sephorno*, but as before, meaning the ſame thing, his affliction; which either, as he underſtood, was the fruit and effect of the wrath and anger of God, who treated him as an enemy; or rather, that wrath, anger, and reſentment raiſed in his own mind by thoſe afflictive providences, and which broke out in hot and paſſionate expreſſions, and for which he was blamed as a fooliſh man, ch. v. 2. or elſe the *complaint* [x], the groans and moans he made under them; or the *impatience* [y] he was charged with in bearing of them; and now he wiſhes, and ſuggeſts, that if they were well weighed and conſidered by kind and judicious perſons, men of moderation and temper, a great allowance would be made for them, and they would eaſily be excuſed; that is, if together with his expreſſions of grief, anger, and impatience, his great afflictions, the cauſe of them, were but looked into, and carefully examined, as follows: *and my calamity laid in the balances together*; that is, his affliction, which had a being, as the word ſignifies, as *Aben Ezra* obſerves, was not through the prepoſſeſſions of fear as before, nor merely in fancy as in many, or as exaggerated, and made greater than it is, which is often the caſe; but what was real and true, and matter of fact; it was what befel him, had happened to him, not by chance, but by the appointment and providence of God; and includes all his misfortunes, the loſs of his cattle, ſervants, and children, and of his own health; and now to be added to them, the unkindneſs of his friends: and his deſire is, that theſe might be taken up, and put together in the ſcales, and being put there, that the ballances might be lifted up at once, and the true weight of them taken; and the meaning is, either that all his exceſſive grief, and paſſionate words, and extravagant and unwarrantable impatience, as they were judged, might be put into one ſcale, and all his afflictions in another, and then it would be ſeen which were heavieſt, and what reaſon there was for the former, and what little reaſon there was to blame him on that account; or however, he might be excuſed, and not be bore hard upon, as he was; to this ſenſe his words incline in ch. xxiii. 2. or elſe by his grief and calamity he means the ſame thing, his grievous afflictions, which he would have put together in a pair of ballances, and weighed againſt any thing that was ever ſo heavy, and then they would appear to be as is expreſſed in the following verſe. *Job* by all this ſeems deſirous to have his caſe thoroughly canvaſſed, and his conduct thoroughly examined into, and to be well weighed and pondered in the ſcale of right reaſon and ſound judgment, by men of equal and impartial characters; but he tacitly ſuggeſts, that his friends were not ſuch, and therefore wiſhes that ſome third perſon, or other perſons, would undertake this affair.

℣. 3. *For now it would be heavier than the ſand of the ſea,* &c.] Or *ſeas* [z]; all ſand is heavy in its own nature, *Prov.* xxvii. 3. eſpecially the ſand of the ſea, that which is immediately taken out of it; for that on the ſhore is lighter, being dried by the winds and heat of the ſun, but the other is heavier, through the additional weight of water; and much more eſpecially, how heavy muſt all the ſand of the ſea be, and of all the ſeas that are in the world; yet *Job* ſuggeſts by this hyperbolical expreſſion, exaggerating his caſe, that his affliction was heavier

[t] ויען tunc reſpondit, Druſius. [u] שקול librando, libraretur, Cocceius, Schultens. [w] כעשי ira mea, Pagninus, Montanus, Druſius, Schmidt, &c. ſo the Targum and Sept. [x] Querela mea, Vatablus, Mercerus. [y] Impatientia, Belgæ, Caſtalio. [z] ימים marium, Pagninus, Montanus, Mercerus, Piſcator, Michaelis, Schultens.

vier than it all, a moſt intolerable and inſupportable burden; the afflictions of God's people are but light when compared with what their ſins deſerve, with the torments of the damned in hell, with the ſufferings of Chriſt in their room and ſtead, and with everlaſting happineſs, the eternal weight of glory, 2 *Cor.* iv. 17. but in themſelves they are heavy, and preſs hard; they are ſo to fleſh and blood, and eſpecially unleſs everlaſting arms are put under men, and they are ſupported and upheld with the right hand of God's righteouſneſs; they are heavy when attended with the hidings of God's face, and a ſenſe of his wrath and diſpleaſure, which was *Job*'s caſe, ſee ch. xiii. 24. and xxiii. 2, 3. ſome render it *more copious* or *numerous* [a], and indeed the word has this ſignification, as in *Numb.* xx. 20. and the metaphor is more frequently uſed to expreſs a multitude, even what is innumerable, *Hoſ.* i. 10. yet the notion of heavineſs beſt agrees with the preceding figure of weighing in balances, and therefore at leaſt is not to be excluded; ſome learned men take in both, as the ſenſe of the word, the number of afflictions, and the bulk and weight of them: *therefore my words are ſwallowed up*; either by his friends, as *Kimchi*, who catched at them, and put a wrong conſtruction on them, without thoroughly examining the true ſenſe of them; as men that ſwallow down their food greedily, don't chew it, nor take the true taſte of it, and ſo are no judges whether it is good or bad; but this ſenſe ſeems to have no connexion with what goes before; rather they were ſwallowed up by himſelf, and the meaning either is, that ſuch was the weight and preſſure of his afflictions, that he wanted words to expreſs it; his words *failed* him, as the *Targum*; or they *come ſhort*, as Mr. *Broughton* renders it; they were not ſufficient to ſet forth and declare the greatneſs of his troubles; or he faultered in his ſpeech, he could not ſpeak out plainly and diſtinctly, becauſe of his grief and ſorrow, ſee *Pſ.* lxxvii. 4. what he had ſaid was delivered amidſt ſighs and ſobs, through the heavineſs of the calamity on him; they were but half-words, attended with groanings that could not be uttered; by which he would ſignify, that though his friends had charged him with ſpeaking too much and too freely, he had not ſpoken enough, nor could he, by reaſon of the greatneſs of his affliction; and alſo to excuſe his preſent anſwer, if it was not delivered with that politeneſs and fulneſs of expreſſion, with that eloquence and ſtrength of reaſoning and diſcourſing he at other times was capable of: or rather the words may be rendered, *therefore my words break out with heat* [b]; in a vehement manner, in a hot and paſſionate way I am blamed for; but this is to be imputed to the heavy burden of affliction and ſorrow upon me; which if conſidered, ſome allowances would be made, and the charge be alleviated.

ver. 4. *For the arrows of the Almighty* are *within me*, &c.] Which are a reaſon proving the weight and heavineſs of his affliction, and alſo of his hot and paſſionate expreſſions he broke out into; which deſigns not ſo much outward calamities, as famine, peſtilence, thunder and lightning, which are called the arrows of God, *Deut.* xxxii. 23, 24. *Ezek.* v. 16. *Pſ.* xci. 5, 6. and xviii. 13, 14. all which had attended *Job*, and were his caſe; being reduced to extreme poverty, had malignant and peſtilential ulcers upon him, and his ſheep deſtroyed by thunder and lightning; and which were like arrows, that came upon him ſuddenly, ſecretly, and at unawares, and very ſwiftly; theſe arrows flew thick and faſt about him, and ſtuck in him, and were ſharp and painful, and wounded and ſlew him; for he was now under ſlaying circumſtances of providence; but rather theſe mean, together with his afflictions, the inward diſtreſſes, grief, and anguiſh of his mind ariſing from them, being attended with a keen ſenſe of the divine diſpleaſure, which was the caſe of *David*, and is expreſſed in much the ſame language, *Pſ.* xxxviii. 1, 2. *Job* here conſiders his afflictions as coming from God, as arrows ſhot from his bow; and as coming from him, not as a father, in a way of paternal chaſtiſement and love, dealing with him as a child of his, but accounting him as an enemy, and ſetting him up as a mark or butt to ſhoot at, ſee ch. vii. 20. and xvi. 12, 13, 14. yea, not only as the arrows of a ſtrong and mighty man, expert in archery, who ſhoots his arrows with great ſtrength and ſkill, ſo that they miſs not, and return not in vain, ſee *Pſ.* cxx. 4. and cxxvii. 4. *Jer.* l. 9. but as being the arrows of the Almighty, which come with force irreſiſtible, with the ſtretching and lighting down of his arm, and with the indignation of his anger intolerable: *the poiſon whereof drinketh up my ſpirit*; alluding to the cuſtom of ſome people, that uſed to dip their arrows in poiſon, or beſmear them with it; ſo the *Perſians*, as *Jarchi* obſerves, and *Heliodorus* [c] reports of the *Ethiopians*, that they dipped their arrows in the poiſon of dragons, and which made them inflammatory, and raiſed ſuch an heat, and ſuch burning pains, as were intolerable; and now, as ſuch poiſon preſently infected the blood, and penetrated into and ſeized the animal ſpirits, and inflamed and ſoon exhauſted them; ſo the heat of divine wrath, and a ſenſe of it, which attended the arrows of God, his afflictions on *Job*, ſo affected him, as not only to take away his breath, that he could not ſpeak, as in the preceding verſe, or rather, as to cauſe thoſe warm and hot expreſſions to break out from him, but even to eat up his vital ſpirits, and leave him ſpiritleſs and lifeleſs; which was *Heman*'s caſe, and ſimilar to *Job*'s, *Pſ.* lxxxviii. 3, 4, 5. *the terrors of God do ſet themſelves in array againſt me*; the Lord is ſometimes compared to a man of war in arms, ſtirring up his wrath and jealouſy, *Exod.* xv. 3. *Iſ.* xlii. 13. and in this light he was viewed by *Job*, and ſo he apprehended him, as coming forth againſt him, and which was terrible; and his terrors were like an army of ſoldiers ſet in battle-array, in rank and file, ready to diſcharge, or diſcharging their artillery upon him; and which ſometimes deſign the inward terrors of mind, of a guilty conſcience, the terrors of God's judgment here, or of a future judgment hereafter, of death and hell, and eternal damnation, through the menaces and curſes of the law of God tranſgreſſed and broken; but here afflictive providences, or terrible things in righteouſneſs, which ſurrounded him, attacked him in great numbers, and in a hoſtile, military way, with great order and regularity, and which were frightful to behold; perhaps regard may be alſo had to thoſe ſcaring dreams and terrifying viſions he ſometimes had, ſee ch. vii. 14, 15.

ver. 5. *Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?*] No, they neither of them do, when the one is in a good paſture,

[a] יכבד copioſior & gravior eſt, Michaelis; ſo Schultens.
[b] על-כן דברי לעו propterea verba mea æſtuantia ſunt, Schultens.
[c] Ethiopic. l. 9. c. 19.

ture, and the other has a ſufficiency of provender; but when they are in want of food, the one will bray, and the other will low, which are tones peculiar to thoſe creatures, and expreſs their mournful complaints; wherefore *Job* ſuggeſts, that ſhould he make no moan and complaint in his ſorrowful circumſtances, he ſhould be more ſtupid and ſenſeleſs than thoſe brute creatures: and he may have ſome reſpect to the different circumſtances of himſelf and his friends; he himſelf, when he was in proſperity, made no complaints, as the wild aſs brays not, and the ox lows not, when they have both food enough; but now, being in diſtreſs, he could not but utter his ſorrow and trouble, as thoſe creatures when in lack of food; and this may ſerve as an anſwer to his different conduct now and formerly objected to him, ch. iv. 3, 4, 5. and ſo his friends; they lived in great tranquillity and proſperity, as *Aben Ezra* obſerves, and roared and grieved not, which doubtleſs they would, were they in the ſame circumſtances he was; though it became them, as things were, to have uttered words of condolence to their friend in diſtreſs, inſtead of ſharp reproofs and hard cenſures.

℣. 6. *Can that which is unſavoury be eaten without ſalt?* &c.] As any ſort of pulſe, peas, beans, lentiles, *&c.* which have no ſavoury and agreeable taſte unleſs ſalted, and ſo many other things; and are diſagreeable to men, and diſreliſhed by them, and more eſpecially things bitter and unpleaſant; and therefore *Job* intimates, it need not ſeem ſtrange that the wormwood and water of gall, or the bread of adverſity, and water of affliction, he was fed with, ſhould be ſo diſtaſteful to him, and he ſhould ſhew ſuch a nauſea of it, and an averſion to it, and complain thereof as he did: tho' ſome apply this to the words and ſpeeches of *Eliphaz*, and his friends he perſonated, which with *Job* were inſipid and fooliſh talk, and very unſuitable and diſagreeable to him, yea, loathed and abhorred by him, not being ſeaſoned with the ſalt of prudence, grace, and goodneſs, ſee *Col.* iv. 6. *or is there any taſte in the white of an egg?* none at all. The ſame things are deſigned by this as the former. Mr. *Broughton* renders it, *the white of the yolk*; and *Kimchi* ſays [d], it ſignifies, in the language of the *Rabbins*, the red part of the yolk, the innermoſt part; but others, from the uſe of the word in the *Arabic* language, interpret it of the froth of milk [e], which is very taſteleſs and inſipid: but the firſt of the words we render *white*, always ſignifies *ſpittle*; and ſome of the *Jewiſh* writers [f] call it the ſpittle of ſoundneſs, or a ſound man, which has no taſte, in diſtinction from that of a ſick man which has; and the latter word comes from one which ſignifies to dream; and *Jarchi* obſerves, that ſome ſo underſtand it here; and the whole is by ſome rendered, *is there any taſte* or *ſavour in the ſpittle of a dream* or *drowſineſs* [g]; ſuch as flows from a perſon aſleep, or in a dream; and ſo may fitly expreſs the *vain* and empty words, as the *Septuagint* tranſlate the phraſe, of *Job*'s friends, in his eſteem, which to him were no other than the words of ſome idle and dreaming perſon, or were like the dribble of a fool or madman, as *David* mimicked, 1 *Sam.* xxi. 13. and it is obſerved [h], that the word *ſpittle*, is very emphatically uſed, ſince it is uſeleſs in judging of different taſtes, and mixed with food, goes not into nouriſhment, as the white of an egg.

℣. 7. *The things that my ſoul refuſed to touch, are as my ſorrowful meat.*] Meaning either the above things, that which is unſavoury, and the white of an egg, or any other food, which in the time of his proſperity he would not touch with his fingers, much leſs eat, but now was glad of, and were his conſtant food in his preſent ſorrowful circumſtances; the ſenſe given by ſome *Jewiſh* writers [i] is, that what he diſdained to touch or wipe his hands with formerly, he was glad to make uſe of as a table-cloth to eat his bread of ſorrow upon; but it rather intends the inſipid and diſagreeable words of his friends, their doctrines, inſtructions and exhortations they gave him, but were refuſed and rejected by him; and which he before compares to unſavoury food, the white of an egg, or the ſpittle of a dreaming man, or the dribble of a fool; and which were as much loathed and nauſeated by him, as his food that was *lothed* by him [k], either becauſe of his want of appetite, or becauſe of the badneſs of it, ſuch as were corrupt and *rotten*, and even as the *excrements* of food [l]; thoſe he refuſed to receive, with as much indignation as he could ſuch ſort of food offered him; and therefore we find, that notwithſtanding all that had been ſaid to him, he continued in the ſame ſentiment and diſpoſition of mind, to deſire death rather than life, as follows.

℣. 8. *And that I might have my requeſt*, &c.] Or that it *might come* [m]; that it might go up to heaven, enter there, and come into the ears of the Lord, be attended to, admitted and received by him, ſee *Pſ.* xviii. 6. or come to *Job*, be returned into his boſom, be anſwered and fulfilled; the ſame with the *deſire* that *cometh*, which is, when the thing deſired is enjoyed, *Prov.* xiii. 12. or that what he had requeſted would come, namely, death, which is ſometimes repreſented as a perſon that looks in at the windows, and comes into the houſes of men, and ſeizes on them, *Jer.* ix. 21. and this is what *Job* wiſhes for; this was his ſole requeſt; this was the thing, the one thing that lay uppermoſt in his mind, and he was moſt importunately ſolicitous for: *and that God would grant me the thing that I long for*; death, as the following words explain it; this is not deſirable by nature, but contrary to it; it is itſelf a penal evil, the ſanction and curſe of the law; it is an enemy, and a very formidable one, the king of terrors; and tho' a very formidable one, is deſired by good men from a principle of grace, and with right views, to be rid of ſin, and to be with Chriſt; yet it often is done by men in melancholy, ſullen, and humorous fits, when they can't have what they would, as in *Rachel*, *Elijah*, and *Jonah*, *Gen.* xxx. 1. 1 *Kings* xix. 4. *Jonah*, iv. 8, 9. and becauſe of ſore troubles and afflictions, which was the preſent caſe of *Job*; though it muſt be ſaid that it was not, as is frequently the caſe with wicked men, thro' the horrors of a guilty conſcience, which he was free of; and he had faith, and hope of comfort in another world, and in ſome degree he ſubmitted to the will and pleaſure of God; tho' preſſed with too much eagerneſs, importunity and paſſion: and it

[d] Sepher Shoraſh. rad. חלם; ſo Ben Melech. [e] Hottinger. Smegma Oriental. l. 1. c. 7. p. 152. Hinckelman. præfat. ad Alcoran. p. 29. [f] R. Iſaac in Kimchi ibid. Ben Melech & Ben Gerſom in loc; ſo ſome in Bar Tzemach; ſaliva ſanitatis, Guſſetius, p. 260. [g] בריר חלמות in ſaliva ſomnolentiæ, Schultens. [h] Scheuchzer. Phyſic. Sacr. vol. 4. p. 670. [i] Jarchi & R. Meſallem in ib. [k] כדוי לחמי ut faſtidia panis mei, Cocceius. [l] Velut excrementum panis, Neuman. apud Michael. [m] תבוא ut veniat, V. L. Pagninus, Montanus, Schmidt, Michaelis; utinam veniret, Schultens.

it may be obſerved, that *Job* did not make requeſt to men, to his ſervants, or friends about him, to diſpatch him, as *Abimelech* and *Saul* did; nor did he lay hands on himſelf, or attempt to do it, as *Saul*, *Ahitophel*, and *Judas*: the wretched philoſophy of the Stoicks was not known in *Job*'s time, which not only makes ſelf-murder lawful, but commends it as an heroic action; no, *Job* makes his requeſt to the God of his life, who had given it to him, and had maintained it hitherto, and who only had a right to diſpoſe of it; he aſks it as a favour, he deſires it as a gift, he had nothing elſe to aſk, nothing was more, or ſo deſirable to him as death.

℣. 9. *Even that it would pleaſe God to deſtroy me*, &c.] Not with an everlaſting deſtruction of body and ſoul; for deſtruction from the almighty was a terror to him, ch. xxxi. 23. but with the deſtruction of the body only; not with an annihilation of it, but with the diſſolution of it, or of that union there was between his ſoul and body: the word [n] uſed ſignifies to bruiſe and beat to pieces; his meaning is, that his body, his houſe of clay in which he dwelt, might be cruſhed to pieces, and beat to powder, and crumbled into duſt; and perhaps he may have regard to his original, the duſt of the earth, and his return to it, according to the divine threatening, *Gen.* iii. 19. a phraſe expreſſive of death; and ſo Mr. *Broughton* renders it, *to bring me to the duſt*, to the duſt of death, *Pſ.* xxii. 15. *that he would let looſe his hand, and cut me off*; he had let looſe his hand in ſome degree already; he had given his ſubſtance and his body into the hand of Satan; his own hand had touched him, but he had only gone ſkin deep, as it were; he had ſmote him in his eſtate, in his family, and in the outward parts of his body; but now he deſires that he would ſtretch out his hand farther, and lift it up, and give a heavier ſtroke, and pierce him more deeply; ſtrike through his heart and liver, and *make an end* of him, as Mr. *Broughton* tranſlates the word, and diſpatch him at once; cut him off like the flower of the field by the ſcythe, or like a tree cut down to its root by the ax, or cut off the thread of his life, *Iſ.* xxxviii. 12.

℣. 10. *Then ſhould I yet have comfort*, &c.] Either before death, and in the midſt of all his pains and ſorrows, being in view of it as near at hand, and ſure and certain; could he but be aſſured of its near approach, he could exult in his afflictions; it would be an alleviation of his trouble, that he ſhould be ſoon out of it; and he would ſit and ſing upon the brink of eternity, and ſay, O death where is thy ſting? O grave where is thy victory? his ſufferings being juſt at an end, and being comfortably perſuaded of a happy future ſtate, and a glorious reſurrection, ſee ch. xix. 25, 26, 27. or after death, when deſtroyed and cut off by it; and he hereby ſignifies, as if he expected no comfort on this ſide death and the grave; that is, no temporal comfort, his comforts were gone, his ſubſtance, his children and health, and he had no hope of the reſtoration of them, *Eliphaz* had ſuggeſted; but he believed, that though he now had his evil things, as *Lazarus* ſince, yet after death ſhould be comforted with the preſence of God, in which is fulneſs of joy; with the diſcoveries of his love, as a broad river to ſwim in; with a glory that ſhould be on him, and revealed in him, with which the ſufferings of this preſent time are not to be compared; and with the company of angels, and glorified ſaints, as well as be freed from all bodily diſorders and pains, and death itſelf, from all ſin and ſorrow, from ſatan's temptations, divine deſertions, doubts, and fears: *yea, I would harden myſelf in ſorrow*; meaning either upon the firſt news of death's being near at hand, he would harden himſelf againſt all pains and pangs of death; when thoſe ſhould beſet him around, and he ſhould find trouble and ſorrow through them, he would not regard them, but moſt chearfully and patiently bear them, and moſt courageouſly go through them, not at all intimidated by them, or by death, and the moſt terrible agonies of it: or *though I ſhould be hot, burn*, or *be burnt in ſorrow* or *pain* [o], as ſome render it; or *parched with pain*, as Mr. *Broughton*; though I ſhould be ſtill more and more inflamed with theſe burning ulcers upon me, or be dried up with a burning fever, or my body caſt into a fire, and be ſcorched and burnt in the flames of it, I ſhould not value it; I could bear the moſt excruciating pains, and ſharpeſt torments, could I but be aſſured I ſhould die. Some obſerve, that the word ſignifies to *leap* [p]; and ſo the *Septuagint* render it; and then the ſenſe is, that he ſhould leap for joy, as men do when they are elevated at good news, or poſſeſs what is exceeding grateful to them, was it certain to him he ſhould die quickly; and ſo the *Targum* interprets it of exultation. The word in the *Arabic* language, as a good judge [q] of it obſerves, is uſed of the pranſing and pawing of a horſe, which makes the ground to ſhake; he ſtrikes with his foot, and which as done in the midſt of a battle, mocking at fear, at the ratling quiver, and glittering ſpear and ſhield, is moſt beautifully deſcribed in *Job* xxxix. 21—25. in like manner *Job* ſuggeſts, he ſhould rejoice in the view of death, and mock at the fear of it: or this may reſpect the happineſs he ſhould enjoy after death; for in the *Syriac* and *Arabic* verſions, the words are rendred, *and I ſhall be perfected in virtue*; and the word uſed has the ſignification of ſolidity, confirmation, ſtability and perfection; and to this ſenſe it is rendered by ſome [r], though to different purpoſes; and after this ſuffering-ſtate is over, the ſaints will be eſtabliſhed, ſettled and perfected in all virtue, in knowledge, holineſs and happineſs: therefore *let him not ſpare*; laying on his blows thicker and heavier, till he has beat me to pieces, and utterly deſtroyed me, a petition the reverſe of *David*'s, *Pſ.* xxxix. 13. his deſire is to have it done quickly and thoroughly, neither to ſpare him any longer, nor abate in meaſure, but ſtrike him immediately, and that effectually, ſo as to diſpatch him at once: *for I have not concealed the words of the holy one*; that is, of God, as ſome [s] ſupply it, whoſe name is holy, who is holy in his nature, and in all his works, and is eminently glorious in the perfection of his holineſs; for tho' there are holy men and holy angels, there are none holy as the Lord: his *words* are the doctrines delivered out by him concerning Chriſt the promiſed ſeed, and ſalvation by him, which were ſpoken of by the mouth of all the prophets from the beginning of the world, of which *Job* had knowledge, ch. xix. 25. ſee *Gen.* iii. 15. *Luke*

[n] ידכאני me conterat, V. L. Pagninus, Montanus, Mercerus, Schmidt; ſo Junius & Tremellius, Piſcator, Michaelis, Schultens. [o] ואסלדרה calefaciam, Pagninus, Bolducius; flagrem, Vatablus; exæſtuo, Junius & Tremellius; ürar, Druſius, Mercerus; ſo Gerſom, Kimchi, Peritſol & Ben Melech. [p] Ηλλομην, Sept. ſaltarem præ gaudio; ſo ſome in Munſter. [q] Et pede terram quatiam cum exultatione, Schultens. [r] Conſolideſcam, Montanus; corroboror, Beza; ſo Aben Ezra [s] Vatablus, Tigurine verſion, Michaelis.

Luke i. 70, 71. and the duties of religion enjoined men in thoſe early times; which *Sephorno* refers to the laws and commandments given to the ſons of *Noah*; of which ſee the note on *Gen.* ix. 4. Here every thing is included, both with reſpect to doctrine and practice, then revealed unto the ſons of men, all which *Job* had a ſpecial regard unto; he embraced, profeſſed and practiſed them; he did not hide them from himſelf, or ſhut his eyes to the evidence of them, and ſmother within him the light he had; nor did he conceal them from others, but communicated the knowledge of them among his neighbours, as far as he could reach; he was not aſhamed to profeſs the true religion of God; he held faſt, and did not deny the faith in the midſt of a dark and heatheniſh country; and he acted up to his profeſſion and principles in his life and converſation: now having a teſtimony of a good conſcience within him, that he through the grace of God had acted a ſincere and upright part in the affair of religion; and having knowledge of a living Redeemer, and faith in him, and in his juſtifying righteouſneſs, he was not afraid of death, come when it would, and in whatſoever ſhape; and whereas his friends had ſuggeſted, that he was a hypocrite, and a wicked man, his conſcience bore witneſs to the contrary; and to let them know they were miſtaken in him, he ſignifies he was not afraid to die, yea, he deſired it; he cared not how ſoon he left the world, and appeared before God, the judge of all, ſince the truth of grace was in him, and the righteouſneſs of Chriſt upon him, and he had not through the courſe of his profeſſion of religion departed wickedly from his God, his truths and ordinances. Some [u] read this in connexion with the firſt clauſe, putting the reſt in a parentheſis; *this is yet my comfort, (though* or *when I am burned* or *parched with pain, and he ſpares not) that I have not concealed the words of the holy one.*

℣. 11. *What* is *my ſtrength that I ſhould hope?* &c.] For a perfect reſtoration of health, ſuggeſted by *Eliphaz*; ſince it was ſo ſadly weakened by the preſent affliction, which made death more deſirable than life lengthened out in ſo much weakneſs, pain and ſorrow; or *that I ſhould bear* [w], ſuch a weight and heavy load that lay upon him, and cruſhed him, and to which his ſtrength was not equal; or *continue and endure* [x]: *what* is *mine end, that I ſhould prolong my life?* what end can be anſwered by living, or deſiring a long life? his children were gone, and none left to take care of and provide for; his ſubſtance was taken away from him, ſo that he had not to ſupport himſelf, nor to be uſeful to others, to the poor; he had loſt all power, authority and influence among men, and could be no more ſerviceable by his counſel and advice, and by the adminiſtration of juſtice and equity as a civil magiſtrate; and as to religious matters, he was reckoned an hypocrite and a wicked man by his friends, and had loſt his character and intereſt as a good man; and ſo for him to live could anſwer no valuable end, and therefore he deſires to die; for what is here, and in the two following verſes, ſaid, contain reaſons of his above requeſt.

℣. 12. Is *my ſtrength the ſtrength of ſtones?* &c.] Is it like ſuch eſpecially which are foundation and corner-ſtones that ſupport a building? or like a ſtone-pillar that will bear a prodigious weight? no, it is not: or *is my fleſh of braſs?* is it made of braſs? or is it like to braſs for hardneſs, or for ſuſtaining any weight laid on it? it is not; and therefore it can't bear up under the ponderous load of afflictions on it, but muſt ſink and fail; it is but fleſh and blood, and that fleſh like graſs, weak and feeble; and therefore death is better than life laden with ſuch an inſupportable burden.

℣. 13. *Is my help in me?* &c.] Or *my defence* [y], as ſome; is it not in my power to defend myſelf againſt the calumnies and reproaches caſt upon me? it is; and though I have no help in myſelf to bear my burdens, or extricate myſelf out of my difficulties, yet I have the teſtimony of a good conſcience within me, that ſupports me; and I have the ſtrength and force of reaſon and argument on my ſide, to defend me againſt all objectors: *and is wiſdom driven from me?* either ſound doctrine, the *law* [z], or rather the goſpel, the wiſdom of God in a myſtery, revealed in the words of the Holy One before mentioned; or wiſdom in the hidden part, the fear of God which is wiſdom, true grace in the heart, which when once implanted can never be driven out; or natural reaſon and underſtanding, of which he was not bereaved; for though his body was thus ſorely afflicted, he retained his reaſoning and intellectual faculties. The words, in connection with the former, may be read, *what if help is not with me, is wiſdom alſo driven quite from me* [a]? does it follow, becauſe I am not able to help myſelf out of this afflicted and diſtreſſed condition in which I am, that I am deprived of my reaſon? or be it that I am ſuch a weak impotent creature, and even diſtracted as you take me to be, ſhould I not then rather be pitied than inſulted: ſo ſome [b] connect the words following.

℣. 14. *To him that is afflicted, pity* ſhould be ſhewed *from his friend*, &c.] An *afflicted* man is an object of pity, one that is afflicted of God; either inwardly with a wounded ſpirit, with a ſenſe of God's diſpleaſure, with divine deſertions, with the arrows of the almighty ſticking in him, the poiſon thereof, drinking up his ſpirits; or outwardly with diſeaſes of body, with want of the neceſſaries of life, with loſs of near relations, as well as ſubſtance, which was *Job*'s caſe; or afflicted by Satan, ſhot at, ſifted and buffeted by him, diſtreſſed by his temptations, ſuggeſtions and ſolicitations; or afflicted by men, reproached and perſecuted for righteouſneſs-ſake: in all ſuch caſes and circumſtances, *pity* ſhould be ſhewed; which is an inward affection of the mind, a ſympathy of ſpirit, a ſenſible feeling of the afflictions of others; and which is expreſſed by geſtures, motions and actions, as by viſiting them in their affliction, ſpeaking comfortably to them, and relieving their neceſſities according to ability, and as the caſe requires: and this may be expected from a *friend*, and what the law of friendſhip requires, whether it be in a natural and civil ſenſe, or in a religious and ſpiritual one; the union between friends being ſo near and cloſe, that they are as it were one ſoul, as *David* and *Jonathan* were; and as the people of God, members of the ſame body are, ſo that if one ſuffers, all the reſt do, or ſhould ſuffer and ſympathize with it: and though this duty is not always

[u] So Vatablus, Mercerus, Codurcus, Cocceius. [w] כי איחל οτι υπομενω, Sept. ut ſuſtineam, V. L. [x] Ut durem, Junius & Tremellius. [y] עזרתי בי defenſio mea penes me, Junius & Tremellius, Piſcator. [z] תורשירה lex, Mercerus; ſo Peritſol. [a] So Cocceius and Schultens. [b] So De Dieu.

always performed, at leaſt as it ſhould be by natural and ſpiritual friends, yet this grace is always ſhewn by God, our beſt of friends, who pities his children; and by Chriſt, who is a friend that loves at all times; a brother born for adverſity, and that ſticks cloſer than any brother, and cannot but be touched with the feeling of the infirmities of his friends: the words may be rendered, *to him that is melted* [c]; afflictions are like a furnace or fining-pot for the melting of metals, and are called the furnace of afflictions; and ſaints are the metal, which are put into it; and afflictions alſo are the fire, or fiery trials, which heat and melt, and by which means the droſs of ſin and corruption is removed, and the graces of the ſpirit are tried and made the brighter; though here it rather ſignifies the melting of the heart like wax or water thro' the affliction; and denotes the anguiſh and diſtreſs, the trembling and fears a perſon is in through it, being overwhelmed and borne down by it, which was *Job*'s caſe: or *he that melts pity*, or *whoſe pity melts*, or *melts in pity to his friend, he forſakes* [d], &c. that is, he that fails in pity, is deſtitute of compaſſion, and ſhuts up the bowels of it to his friend in diſtreſs, has not the fear of God before his eyes; and this ſenſe makes *Job* himſelf to be the friend in affliction, and *Eliphaz*, and thoſe with him, the perſons that are deficient in their mercy, pity and compaſſion. Some render the words [e], *ſhould reproach* be caſt *on him that is afflicted, as that he forſakes the fear of the Almighty?* the word for *pity* is ſo uſed in *Prov.* xiv. 34. and the reproach on *Job* was, that he had caſt off the fear of God, ch. iv. 6. and xv. 4. this grieved him moſt of all, and added to his affliction, and of which he complains, as very cruel uſage; and very cutting it was, that he ſhould be reckoned a man deſtitute of the fear of God, and that becauſe he was afflicted by him; though rather the following words, *but he forſaketh the fear of the Almighty*, are a charge upon his friend *Eliphaz* for not ſhewing pity to him in his affliction, which was tacitly forſaking the fear of God. *Job* here recriminates and retorts the charge of want of the fear of God on *Eliphaz* himſelf; for to ſhew mercy to an afflicted friend is a religious act, a part of pure and undefiled religion, a branch of the fear of God; and he that neglects it, is ſo far wanting in it, and acts contrary to his profeſſion of God, of fear of him, and love to him, ſee *James* i. 26. 1 *John* iii. 17. or *otherwiſe he forſakes*, &c. [f]

℣. 15. *My brethren have dealt deceitfully as a brook*, &c.] Meaning his three friends perſonated by *Eliphaz*, who were of the ſame ſentiments with him, and behaved towards *Job* as he did: theſe were his brethren, not by birth, by blood; nor by country, but by the profeſſion of the ſame religion of the one true and living God, in oppoſition to the idolatrous people among whom they dwelt; and this their relation to him is an aggravation of their perfidy and treachery, unfaithfulneſs and deceit, by which is meant their baulking and diſappointing him in his expectations; when they came to viſit him as friends, he might reaſonably expect they came to condole and ſympathize with him, and comfort him; but inſtead of this, they reproached him, and grieved him, and were miſerable comforters of him; and this he illuſtrates by the ſimile of a *brook*, which he enlarges upon in the following verſes: theſe friends and brethren of his he compares to a *brook*, not that was fed by a ſpring which continues, but filled with falls of water and melting ſnows from the hills, with which it is ſwelled, and looks like a large river for a while, but when theſe fail, it is ſoon gone; hereby repreſenting his friends in his ſtate of proſperity, who looked big, and promiſed long and laſting friendſhip, but proved in a time of adverſity unfaithful and deceitful; and ſo it denotes the fickleneſs and inconſtancy of their friendſhip: *and as the ſtream of brooks they paſs away*; or *paſs by* [g], as a ſtream of water, fed by many brooks, or flows of water like unto many brooks, which run with great rapidity and force, and are quickly gone and ſeen no more; thus his friends as ſuch paſſed by him, and were of no uſe to him any more than the prieſt and *Levite* were to the man that fell among thieves, *Luke* x. 30, 31, 32.

℣. 16. *Which are blackiſh by reaſon of the ice*, &c.] When frozen over they look of a blackiſh colour, and is what is called a black froſt; and theſe either deſcribe *Job* and his domeſticks, as ſome [h] think, whom *Eliphaz* and his two friends compared to the above ſtreams of water, paſſed away from, or paſſed by and neglected, and ſhewed no friendſhip to; who were in black, in mournful and rueful circumſtances, through the ſevere hand of God upon them; the word is rendered, *thoſe which mourn*, ch. v. 11. or rather the friends of *Job* compared to foul and troubled waters frozen over, which cannot be ſo well diſcerned, or which were black through being frozen; and which deſcribes the inward frame of their minds, the foulneſs of their ſpirits, the blackneſs of their hearts, though they outwardly appeared otherwiſe, as follows: and *wherein the ſnow is hid*; or *on whom the ſnow* falling, and lying on heaps, *hides* [i], or covers; ſo *Job*'s friends, according to this account, were, though black within as a black froſt, yet white without as ſnow; they appeared in their looks and words at firſt as candid, kind and generous, but proved the reverſe.

℣. 17. *What time they wax warm they vaniſh*, &c.] The ice and the ſnow, which when the weather becomes warm, they melt away and diſappear; and in like manner he ſuggeſts, his friends ceaſed to be friends to him in a time of adverſity; the ſun of affliction having looked upon him, they deſerted him, at leaſt did not adminiſter comfort to him: *when it is hot they are conſumed out of their place*; when it is hot weather, and the ſun has great ſtrength, then the waters which ſwelled thro' the floods and fall of rain and ſnow, and which when frozen looked black and big, as if they had great depth in them, were quickly dried up, and no more to be ſeen in the place where they were; which ſtill expreſſes the ſhort duration of friendſhip among men, which *Job* had a ſorrowful experience of.

℣. 18. *The paths of their way are turned aſide*, &c.] That is, the waters when melted by the heat of the ſun, and the warmth of the weather, run ſome

[c] למס liquefacto, Vatablus, Mercerus, Beza; ſo Ben Gerſom. [d] Cujus liqueſcit benignitas, Junius & Tremellius, Piſcator; qui miſericordia erga amicum contabeſcit, Schultens. [e] Mercerus, Vatablus, ſo Ben Gerſom. Some interpret it as a charge, that he forſakes both mercy, and the fear of the Lord; ſo R. Simeon bar Tzemach, Sephorno and Ben Melech. [f] So Pagninus & Beza. [g] יעברון præterеunt, Mercerus, Schmidt; tranſeunt, Piſcator, Cocceius, Michaelis, [h] So Michaelis. [i] עליהמו יתעלם שלג ſuper quibus accumulatur nix, Beza; tegit ſe, q. d. multa nive teguntur, Druſius; the froſt is hidden by the ſnow, ſo Sephorno; or rather the black and frozen waters.

ſome one way, and ſome another, in little ſtreams and windings, till they are quite loſt, and the tracks of them are no more to be ſeen; denoting that all appearance of friendſhip was quite gone, and no traces of it to be found: *they go to nothing, and periſh*; ſome of them are loſt in little meanders and windings about, and others are exhaled by the heat of the ſun, and go into *Tohu*, as the word is, into empty air; ſo vain, and empty, and periſhing were all the comforts he hoped for from his friends; though ſome underſtand this of the paths of travellers in the deſarts, being covered in the ſand, and not to be ſeen and found; of which ſee *Pliny*[z].

℣. 19. *The troops of Tema looked*, &c.] A city in *Arabia*, ſo called from *Tema* a ſon of *Iſhmael*, *Gen.* xxv. 15. theſe troops or companies were travelling ones, either that travelled to *Tema*, or that went from thence to other places for merchandiſe, ſee *Iſ.* xxi. 13, 14. theſe as they paſſed along in their caravans, as the *Turks* their ſucceſſors now do, looked at thoſe places, where in the winter-time they obſerved large waters frozen over, and covered with ſnow, and expected to have been ſupplied from thence in the ſummer-ſeaſon, for the extinguiſhing of their thirſt: *the companies of Sheba waited for them*; another people in *Arabia*, which went in companies through the deſarts, where being in great want of water for their refreſhment, waited patiently till they came to thoſe places, where they hoped to find water to relieve them, which they had before marked in the winter-time.

℣. 20. *And they were confounded becauſe they had hoped*, &c.] When they came to the places, where they hoped to find water, finding none were aſhamed of their vain hope, and reflected upon themſelves for being ſo fooliſh as to raiſe their expectations upon ſuch a groundleſs ſurmize: *they came thither, and were aſhamed*; which is the ſame thing expreſſed in different words; and aptly enough deſcribes *Job*'s diſappointment in not meeting with that relief and comfort he expected from his friends, to whom he makes application of all this in the following words.

℣. 21. *For now ye are nothing*, &c.] Once they ſeemed to be ſomething to him; he thought them men wiſe, good, and religious, kind, bountiful, and tender-hearted; but now he found them otherwiſe, they were nothing to him as friends or as comforters in his diſtreſs; the *Cetib*, or ſcripture, is as we read, and is followed by many; but the marginal reading is, *now ye are to it*[a]; that is, ye are like to it, the brook whoſe waters he had been deſcribing; ſo *Jarchi* interprets it; Mr. *Broughton* very agreeably takes in both, *ſo now ye are become like that, even nothing*; as that deceitful brook is no more, nor of any uſe to travellers, fainting through thirſt; ſo ye are like that, of no uſe and advantage to me in my affliction: *ye ſee* my *caſting down*; from a ſtate of proſperity to a ſtate of adverſity; from the pinnacle of honour, from being the greateſt man in the eaſt, a civil magiſtrate, and the head of a flouriſhing family, to the loweſt degree of diſgrace and diſhonour; from wealth and riches to want and poverty; as well as ſaw the inward dejection of his mind, through the poiſoned arrows of the Almighty within him: *and ye are afraid*; of the righteous judgments of God, taking theſe calamities to be ſuch, and fearing the ſame or the like ſhould fall on them, ſhould they keep him company; or however ſhould they patronize and defend him; and afraid alſo of being too near him, leſt his breath, and the ſmell of him ſhould be infectious, and they ſhould catch a diſtemper from him; or leſt he ſhould be expenſive and troubleſome to them.

℣. 22. *Did I ſay, bring unto me*, &c.] Or, *give unto me*[b]; did I invite you to come to me, and bring in your hands preſents for me, to ſupport me under my neceſſitous circumſtances? *or give a reward for me of your ſubſtance?* did I ever aſk any thing of you? if I had, it would have been but your duty to have given freely to me in my deplorable circumſtances; and it might have been expected you would have given without aſking, ſeeing my neceſſities ſo great: or did I deſire you to communicate out of the great wealth and abundant riches you are poſſeſſed of to others on my behalf, to plead my cauſe among men, and to get a favourable ſentence upon me, that I might not be traduced as a wicked man by cenſorious tongues? had I ever been troubleſome to you in any reſpect, you might have been provoked to uſe me ill; but ſince nothing of this kind has ever been requeſted of you, you might have foreborne ill language and hard words; which are often given to beggars; for when a man is fallen into decay, and becomes troubleſome by his importunity, twenty things are raked up by his friends againſt his character; as that he has been lazy and indolent, or laviſh and extravagant, &c. to ſave their money, and excuſe them from acts of charity; but this was not the caſe here.

℣. 23. *Or deliver me from the enemies hand?* &c.] Or, *out of the hand of ſtraitneſs*[c]; out of tribulation and difficulties with which he was preſſed on every ſide: *or redeem me from the hand of the mighty*; fetch back his cattle out of the hands of the *Sabæans* and *Chaldeans*, either by force of arms, as *Abraham* brought back *Lot*, and all his goods, when taken and carried away by the four kings, or by giving a ranſom-price for them. *Job* had aſked no ſuch favour of them; he had not troubled them with any ſuch ſuits, and therefore they had no reaſon to uſe him in the manner they did, as he apprehended; it would be ſoon enough to flout and fling at him, when he applied to them for any relief.

℣. 24. *Teach me, and I will hold my tongue*, &c.] *Job* having made his defence, and which he thought a ſufficient one to acquit him of the charge againſt him; yet to ſhew that he was not ſtubborn and inflexible, but was open to conviction, and ready to attend and hearken to what might be further ſaid, deſires to be taught and inſtructed in the way of his duty; ſuggeſting that upon being convinced of his miſtakes, he ſhould ingenuouſly acknowledge them: good men are deſirous of being taught both of God and men; they are not above inſtruction, or think themſelves wiſer than their teachers; they are willing to receive knowledge, not only from their ſuperiors, but from their equals, and even from thoſe that are inferior to them, as *Job* from his friends, though they had been unkind to him, and bore very hard upon him; and he promiſes that whilſt they were ſpeaking he would be ſilent, and not noiſy, and clamorous, nor interrupt nor contradict them; but would patiently and attentively liſten to what they ſaid, and ſeriouſly conſider

[z] Nat. Hiſt. l. 6. c. 29.

[a] כי עתה הייתם לו certe nunc fuiſtis illi, Bolducius; ſo Michaelis; certe nunc eſtis ſimiles illi, Pagninus, Vatablus, Mercerus.

[b] הבו לי date mihi, Junius & Tremellius, Piſcator, Druſius, Cocceius, Michaelis.

[c] מיד צר e manu tribulatoris, vel tribulationis, Vatablus.

ſider it, and weigh it well in his mind; and ſhould he be convinced thereby, would no longer continue his complaints unto God, nor murmur at his providences; and would ceaſe reflecting on them his friends, and no more charge them with deceit, perfidy, and unkindneſs; and by his ſilence would acknowledge his guilt, and not pertinaciouſly ſtand in an evil matter, but lay his hand on his mouth; hold his tongue, as our *Engliſh* phraſe is, a *Græciſm*[z]; that is, be ſilent, as in *Hebrew*; and even take ſhame to himſelf, and in this way confeſs his iniquity, and do ſo no more: *and cauſe me to underſtand wherein I have erred*; not that he allowed that he was in an error; for all that he ſays, both before and after, ſhews that he thought himſelf free from any; only, that whereas there was a poſſibility that he might be in one, he ſhould be glad to have it pointed out; for he would not willingly and obſtinately continue therein: error is common to human nature; the beſt of men are liable to miſtakes; and thoſe are ſo frequent and numerous, that many of them eſcape notice; *who can underſtand his errors? Pſ.* xix. 12. wherefore wiſe and good men will eſteem it a favour to have their errors diſcovered to them, and their miſtakes rectified; and it becomes men of capacity and ability to take ſome pains to do this, ſince he that converts one that has erred, whether in principle or practice, ſaves a ſoul from death, and covers a multitude of ſins; *James*, v. 19, 20. *Job* is deſirous, that if he had imbibed or uttered any error in principle, any thing unbecoming the Divine Being, contrary to his perfections, or to the holy religion which he profeſſed; or was guilty of any in practice, in his conduct and behaviour, eſpecially under the preſent providence, that it might be clearly made out unto him, and he ſhould at once frankly and freely own it, retract, and relinquiſh it.

℣. 25. *How forcible are right words!* &c.] That are according to right reaſon; ſuch as may be called ſtrong reaſons, or boney arguments, as in *Iſ.* xli. 21. there are ſtrength and weight in ſuch words, reaſonings, and arguments; they bring evidence and conviction with them, and are very powerful to perſuade the mind to an aſſent unto them, and have great influence to engage to a profeſſion or practice of what they are uſed for; ſuch are more eſpecially the words of God, the ſcriptures of truth, the doctrines of the goſpel; theſe are right words, ſee *Prov.* viii. 6, 8, 9. they are not contrary to right reaſon, although above it; and are agreeable to ſanctified reaſon, and received by it; they are according to the perfections of God, even his righteouſneſs and holineſs, and according to the law of God, and in no wiſe repugnant to it, which is the rule of righteouſneſs; and they are doctrines according to godlineſs, and are far from encouraging licentiouſneſs; and they are all ſtrictly true, and muſt be right: and there is a force and ſtrength in thoſe words; they come with weight, eſpecially when they come in demonſtration of the ſpirit and power of God; they are mighty through God, for the pulling down the ſtrong holds of ſin, Satan, and ſelf, and for the bringing of men to the obedience of Chriſt; to the quickening dead ſinners, enlightening dark minds, ſoftening hard hearts; renewing, changing, and transforming men into quite another temper and diſpoſition of mind they formerly had; for the comforting and relieving ſouls in diſtreſs, and ſaints under affliction; and have ſo very wonderful an influence on the lives and converſations of thoſe to whom they come, not in word only, but in power and in the Holy Ghoſt, as to teach them to deny all ſin and ungodlineſs, and to live ſoberly, righteouſly, and godly: or, *how forcible are the words of an upright man*[a]! that is ſincere, impartial, and faithful; which *Job* ſuggeſts his friends were not: ſome think *Job* has reſpect to his own words, and render the clauſe, *what hardneſs*, or *harſhneſs*, have *right words*[b]! ſuch as he believed his own were, and in which there were nothing hard and harſh, ſharp and ſevere, or which might give juſt offence; ſuch as his curſing the day in which he was born, or charging his friends with treachery and deceit: but rather, he tacitly reflects upon the words and arguments of his friends; intimating, that though there is force and ſtrength in right words, theirs were neither right nor forcible, but partial and unjuſt, and weak and impotent; which had no ſtrength of reaſoning in them, nor carried any conviction with them, as follows: *but what doth your arguing reprove?* their arguments they had uſed with him had no ſtrength in them; they were of no avail; they did not reprove or convince of any evil he had been guilty of, or any miſtake he had made; they were weak, impertinent, and uſeleſs, and fell with no weight upon him, nor wrought any conviction in him.

℣. 26. *Do ye imagine to reprove words*, &c.] Or with words; with bare words, without any force of reaſoning and argument in them? put a parcel of words together without any ſenſe or meaning, or however without any cogency in them, and think to run me down with them? or is your ſcheme and device only, and which you purſue, to catch at and lay hold on ſome words of mine uttered in my diſtreſs, and make me an offender for a word, or for a few words, ſuppoſing they have been raſhly and paſſionately ſpoken? have ye no facts to charge me with, before or ſince theſe calamities befel me? is the charge of hypocriſy and want of the fear of God to be ſupported by producing ſome haſty expreſſions, without pointing at one ſingle action in my life and converſation? *and the ſpeeches of one that is deſperate, which* are *as wind*; that is, do ye imagine to reprove them? or, are your thoughts wholly and ſolely intent on them? are theſe only the ſtrong reaſons you have to produce to fix the ſin of hypocriſy upon me? for by him that is *deſperate* he means himſelf; not that he deſpaired of his everlaſting ſalvation; he was far from deſpair; he was a ſtrong believer, and determined, that though he was ſlain, he would truſt in the Lord; he was well aſſured he ſhould be juſtified, both here and hereafter; and full well knew that his Redeemer lived, and that though he died, he ſhould riſe again and be happy in the viſion of God for ever: but he deſpaired of a reſtoration to outward happineſs, which *Eliphaz* had ſuggeſted, ſhould he behave well; but alas, his condition was forlorn and miſerable, and there was no hope with him of being better; his children were dead, his ſubſtance in the hands of robbers, his health ſo extremely bad that he had no expectation of a recovery to his former ſtate; and therefore it was very unkind and ungenerous to lay hold upon and aggravate the ſpeeches of ſuch an one, and improve them againſt him; and eſpecially as they were only *for refreſhment*[c], as ſome chuſe to render the words, ſee ch. xxxii. 20. they were uttered to give vent to his ſorrow

[z] κρατων της γλωσσης Ælian. Var. Hiſt. l. 2. c. 2.

[a] So Aquila apud Druſium. habent verba rectitudinis, Schmidt, ſo Luther.

[b] מה נחרצו quid duritiei

[c] לרוח ad reſpirium, Schultens.

ſorrow and grief, and not with any ill deſign againſt God or men; or the ſenſe of the whole is, that they imagined that their words were right and fit to reprove with, and that there were force and ſtrength in them, and had a tendency to work conviction and bring to confeſſion; but as for the words of *Job* they treated them *as wind*; as idle, vain, and empty, and uſeleſs and fruitleſs as the wind.

℣. 27. *Yea, ye overwhelm the fatherleſs*, &c.] Meaning himſelf; who was like a fatherleſs child, ſtripped of all his mercies, of his children, his ſubſtance, and his health; and was in a moſt miſerable, helpleſs, and forlorn condition; and moreover, deprived of the gracious preſence and viſible protection of his heavenly father, being given up for a while into the hands of Satan; and now it was unkind and barbarous to overwhelm ſuch a man, who was overwhelmed with overmuch ſorrow already: or, *ye cauſe to fall upon the fatherleſs*; either their wrath and anger, as the *Targum* and many others [d], inſtead of doing him juſtice; or a wall, or any ſuch thing, to cruſh him, as *Aben Ezra*; or a lot, as *Simeon Bar Tzemach*; ſee *Joel* iii. 3. or rather a net, or a ſnare to entrap him in, ſeeking to entangle him in talk, ſo Mr. *Broughton*, which agrees with what follows: *and ye dig* a pit *for your friend*; contrive miſchief againſt him; ſought to bring him to ruin; and which is aggravated by his having been their old friend, with whom they lived in ſtrict friendſhip, and had profeſſed much unto, and ſtill pretended to have reſpect for; the alluſion is to digging of pits for the catching of wild beaſts: ſome render it, *ye feaſt upon your friend* [e]; ſo the word is uſed in 2 *Kings*, vi. 23. *Job* xli. 6. this ſenſe is taken notice of by *Aben Ezra* and *Bar Tzemach*; and then the meaning is, you rejoice at the miſery of your friend; you mock him and that, and inſult him in his diſtreſs, with which the *Septuagint* verſion agrees; which was cruel uſage.

℣. 28. *Now therefore be content*, &c.] Or, *may it now pleaſe you* [f]; *Job* addreſſes them in a reſpectful manner, and intreats them they would be ſo kind as to look favourably on him, and entertain better thoughts of him; and give a freſh and friendly hearing of his caſe, when he doubted not he ſhould be acquitted by them of the charge of iniquity, and that his cauſe would appear to be a righteous one: *look upon me*; upon my countenance; and ſee if you can find any traces of fear and falſhood, of diſhoneſty and hypocriſy, of ſhame and bluſhing; and obſerve if there is not all the appearance of an honeſt mind, of a good conſcience within, that has nothing to fear from the ſtricteſt examination; or look upon my body, covered all over with boils and ulcers, and ſee if there is not occaſion for thoſe expreſſions of grief, and thoſe heavy complaints that I have made; or rather, look upon me with an eye of pity and compaſſion, with affection, favour, and benevolence, and not bear ſo hard upon me: *for* it is *evident unto you, if I lie*; or, it is *before your faces* [g]; ſhould I attempt to deceive you by telling you a parcel of lies, you would ſoon diſcern the falſhood in my countenance; you would eaſily find it out in my words, which would iſſue in my ſhame and confuſion; I could not expect to go undetected by men of ſuch ſagacity and penetration; but I am not afraid of the moſt diligent ſcrutiny that can be made into my words and actions.

℣. 29. *Return, I pray you*, &c.] From the ill opinion you have of me, and from your hard cenſures, and entertain other ſentiments concerning me: or it may be, upon theſe words of *Job* his friends might be riſing up as uſual to take their leave of him, and break off converſation with him; and therefore he intreats they would return to their ſeats and reſume the debate, and give a friendly hearing of his caſe: *let it not be iniquity*; either let it not be reckoned an iniquity to return and go on hearing his caſe; or he intreats that they would take care not to ſin in their anger and reſentment againſt him, nor go on to charge him with iniquity: or it may be rendered, *there is no iniquity* [h]; that is, it ſhould be found that there was no ſuch iniquity in him as he was charged with; not that he was free from all ſin, which no man is, but from that which his friends judged he was guilty of, hypocriſy: *yea, return again*; he moſt earneſtly importunes them to return and patiently hear him out: *my righteouſneſs is in it*; in the whole of this affair before them, and which was the matter of controverſy between them; meaning, not his juſtifying righteouſneſs before God, but the righteouſneſs of his cauſe before men; he doubted not but, when things were thoroughly ſearched into, that his righteouſneſs would be as clear as the light, and his judgment as the noon-day; that he ſhould appear to be a righteous man, and his cauſe a juſt one; and ſhould ſtand acquitted and free from all charges and imputations.

℣. 30. *Is there iniquity in my tongue?* &c.] Meaning in his words; either thoſe which he uttered when he curſed the day on which he was born, or in charging his friends with unkindneſs and falſhood; otherwiſe the tongue is a world of iniquity, and the beſt of men are apt to offend both God and men in word: *cannot my taſte diſcern perverſe things?* which is to be underſtood not of his natural taſte, which very probably thro' his diſeaſe might be greatly vitiated, and incapable of reliſhing his food as in time of health, and of diſtinguiſhing good from bad; but of his intellectual taſte, or of his ſenſe and reaſon, his rational and ſpiritual taſte; he had his ſenſes exerciſed to diſcern good and evil; he could diſtinguiſh between right and wrong that was ſaid or done, either by himſelf or others; he had the uſe of his rational powers and faculties, and therefore not to be treated as a mad or diſtracted man, but as one capable of carrying on a converſation, of opening his true caſe, and defending himſelf; ſee ch. xii. 11.

[d] אף iram, Vatablus, Mercerus, Cocceius; ſo Jarchi and Sephorno. Guſſetius. [e] תכרו epulamini, Piſcator; ſo Beza, Schultens; Ben Melech interprets it, *by your life if I lye*, as being an oath. [f] ועתה הואילו ſed nunc placeat vobis, Schmidt. [g] על פניכם coram facie veſtra, Bolducius, Beza, Mercerus; nulla, Schultens. [h] אל תהי עולה non erit iniquitas,

CHAP. VII.

IN this chapter *Job* goes on to defend himſelf in an addreſs to God; as that he had reaſon to complain of his extraordinary afflictions, and wiſh for death; by obſerving the common caſe of mankind, which he illuſtrates by that of an hireling, ℣. 1. and juſtifies his eager deſire of death by the ſervant and hireling; the one earneſtly deſiring the ſhadow, and the other the reward of his work, ℣. 2. by repreſenting his preſent ſtate as exceeding deplorable, even worſe than that of the ſervant and hireling, ſince they had reſt at night, when he had none, and were free from pain, whereas he was not, ℣. 3—5. by taking notice of the ſwiftneſs and ſhortneſs of his days, in which he had no hope of enjoying any good, ℣. 6, 7. and ſo thought his caſe hard; and the rather, ſince after death he could enjoy no temporal good: and therefore, to be deprived of it whilſt living gave him juſt reaſon of complaint, ℣. 8—11. and then he expoſtulates with God for ſeting ſuch a ſtrict watch upon him, giving him no eaſe night nor day, but terrifying him with dreams and viſions, which made life diſagreeable to him, and death more eligible than that, ℣. 12—16. and repreſents man as unworthy of the divine regard, and below his notice to beſtow favours on him, or to chaſtiſe him for doing amiſs, ℣. 17, 18. and admitting that he himſelf had ſinned, yet he ſhould forgive his iniquity, and not bear ſo hard upon him, and follow him with one affliction after another without intermiſſion, and make him the butt of his arrows; but ſhould ſpare him and let him alone, or however take him out of the world 19—21.

℣. 1. Is there *not an appointed time to man upon earth?*] There is a ſet time for his coming into the world, for his continuance in it, and for his going out of it; this is to man *on earth*, with reſpect to his being and abode here, not in the other world or future ſtate: not in heaven; there is no certain limited time for man there, but an eternity; the life he will enter into is everlaſting; the habitation, manſion, and houſe he will dwell in, are eternal; ſaints will be for ever with Chriſt, in whoſe preſence are pleaſures for evermore: nor in hell; the puniſhment there will be eternal, the fire will be unquenchable and everlaſting, the ſmoke of the torments of the damned will aſcend for ever and ever; but men's days and time on earth are but as a ſhadow, and ſoon gone; they are of the earth, earthly, and return unto it at a fixed appointed time, the bounds of which cannot be paſſed over: this is true of mankind in general, and of *Job* in particular; ſee ch. xiv. 1, 5, 14. *Eccl.* iii. 1, 2. the word *Enoſh*[l], here uſed, ſignifies, as is commonly obſerved, a frail, feeble, mortal man; Mr. *Broughton* renders it *ſorrowful man*; as every man more or leſs is; even a man of ſorrows, and acquainted with griefs, is attended with them, has an experience of them: this is the common lot of mankind; and if any thing more than ordinary is inflicted upon them, they are not able to bear it; and theſe ſorrows death at the appointed time puts an end to, which makes it deſirable: now, ſeeing there is a ſet time for every man's life on earth, and there was for *Job*'s, of which he was well aſſured; and, by all appearance of things, and by the ſymptoms upon him, this time was near at hand; therefore it ſhould not be thought a criminal thing in him, conſidering his extraordinary afflictions, and which were intolerable, that he ſhould ſo earneſtly wiſh the time was come; though in his more ſerious thoughts he determined to wait for it: ſome render the words, *is* there *not a warfare for men on earth*[k]? the word being ſo rendered elſewhere, particularly in *Iſ.* xl. 2. every man's ſtate on earth is a ſtate of warfare; this is frequently ſaid by the *Stoic* philoſophers[l]; even ſo is that of natural and unregenerate men, who are often engaged in war with one another, which ariſe from the luſts which war in their members; and eſpecially with the people of God, the ſeed of the woman, between whom and the ſeed of the ſerpent there has been an enmity from the beginning; and with themſelves, with the troubles of life, diſeaſes of body, and various afflictions they have to conflict and grapple with: and more eſpecially the life of good men here is a ſtate of warfare, not only of the miniſters of the word, or perſons in public office, but of private believers; who are good ſoldiers of Chriſt, enter volunteers into his ſervice, fight under his banners, and quit themſelves like men; theſe have many enemies to combat with; ſome within, the corruptions of their hearts, which war againſt the ſpirit and law of their minds, which form a company of two armies in them, militating againſt each other; and others without, as Satan and his principalities and powers, the men of the world, falſe teachers, and the like: and theſe are properly accoutred for ſuch ſervice, having the whole armour of God provided for them; and have great encouragement to behave manfully, ſince they may be ſure of victory, and of having the crown of righteouſneſs, when they have fought the good fight of faith; even tho' they are but frail, feeble, mortal, ſinful men, but fleſh and blood, and ſo not of themſelves a match for their enemies; but they are more than ſo thro' the Lord being on their ſide, Chriſt being the captain of their ſalvation, and the Spirit of God being in them greater than he that is in the world; and beſides, it is only on earth this warfare is, and will ſoon be accompliſhed, the laſt enemy being death that ſhall be deſtroyed: now this being the common caſe of man, to be annoyed with enemies, and always at war with them, if beſides this, uncommon afflictions befal him, as was *Job*'s caſe, this muſt make life burdenſome, and death, which is a deliverance from them, deſireable; this is his argument: ſome chuſe to render the words, *is* there *not a ſervile condition for men on earth*[m]? the word being uſed of the miniſtry and ſervice of the *Levites*, *Numb.* iv. 3, 4. all men by creation are or ought to be the ſervants of God; good men are ſo by the grace of God, and willingly and chearfully ſerve him; and though the great work of ſalvation is wrought out by Chriſt for them, and the work of grace is wrought by the Spirit of Chriſt in them, yet they have work to do in their day and generation in the world, in their families, and in the houſe of God; and which, though

[i] לאנוש mortali, Junius & Tremellius, Piſcator; miſero & ærumnoſo homini, Michaelis. [k] צבא militia, Montanus, Tigurine verſion, Schultens; ſo V. L. Targum. [l] Vid. Gataker. Annotat. in M. Antonin. de ſeipſo, p. 77, 78.
[m] Conditio ſervilis, Schmidt.

though weak and feeble in themſelves, they are capable of doing, through Chriſt, his ſpirit, power, and grace: and this is only on earth; in the grave there is no work, nor device, nor knowledge; when the night of death comes, no man can work; his ſervice, eſpecially his toiſome ſervice, is at an end; and as it is natural for ſervants to wiſh for the night, when their labours end, *Job* thought it not unlawful in him to wiſh for death, which would put an end to his toils and labours, and when he ſhould have reſt from them: are not *his days alſo like the days of an hireling?* the time for which a ſervant is hired, whether it be for a day or for a year, or more, it is a ſet time; it is fixed, ſettled, and determined in the agreement, and ſo are the days of man's life on earth; and the days of an hireling are few at moſt, the time for which he is hired is but ſhort; and ſuch are the days of men in this world, they are but few indeed; ſee ch. x. 5, 20. and xiv. 1. and as the days of an hireling are days of toil and labour and ſorrow, ſo are the days of men, evil as well as few; his few days are full of trouble, *Gen.* xlvii. 9. *Job* xiv. 1. all this and what follows is ſpoken to God, and not to his friends, as appears from ℣. 7, 8, 14, 17—21.

℣. 2. *As a ſervant earneſtly deſireth the ſhadow*, &c.] Either the ſhadow of ſome great rock, tree, or hedge, or any ſhady place to ſhelter him from the heat of the ſun in the middle of the day, which in thoſe eaſtern countries is hot and ſcorching; and very burdenſome and fatiguing it is for ſervants and labourers to work in fields and vineyards, or in keeping herds and flocks in ſuch countries, and at ſuch a time of the day; to which the alluſion is in *Cant.* i. 7. *Iſ.* xxv. 4. and xxxii. 2. *Matt.* xx. 12. Wherefore they *gape* for, or *pant* after ſome ſhady place for refreſhment, as the word [n] uſed ſignifies; or for the ſhadow of the evening, or the ſun-ſetting, when the longeſt ſhadow is caſt, *Jer.* vi. 4. and when the work of a ſervant is ended, and he retires to his houſe for refreſhment and reſt: and ſince now ſuch a ſhadow in either ſenſe is deſireable, and not unlawful to wiſh for, *Job* ſuggeſts it ought not to be charged as a crime in him, that he ſhould importunately deſire to be in the ſhadow of death, or in the grave, where the weary are at reſt; or to have the night come on him, when he ſhould ceaſe from all his toil and labour, ſorrows and pains: *and as an hireling looketh for* the reward of *his work*; or *for his work* [o]; either for new work, what was ſet him being done, or rather for the finiſhing of it, that he might have reſt from it; or for the reward, the hire due to him upon its being done; ſo *Job* intimates he deſired death with the ſame view, that he might ceaſe from his works, which ſhould follow him, and when he ſhould have the reward of the inheritance, not in a way of debt but of grace: nor indeed is it ſinful to look or have reſpect unto the recompence of reward, in order to engage to go through ſervice more chearfully, or to endure ſufferings more patiently, ſee *Heb.* xi. 26. for though the hireling is an emblem of a ſelf-righteous perſon, that works for life and expects it as the reward of his work, and of falſe-teachers and bad ſhepherds, that take the care of the flock for filthy lucre-ſake, ſee *Luke* xv. 19. *John* x. 12. yet hiring is ſometimes uſed in a good ſenſe, of good men, that are hired and allured by gracious promiſes and divine encouragements to labour in the Lord's vineyard, and may expect their reward; ſee *Matt.* xx. 1, 2, 8.

℣. 3. *So am I made to poſſeſs months of vanity*, &c.] This is not a reddition or application of the above ſimilies of the ſervant and hireling; for that is to be underſtood, and to be ſupplied at the end of the preceding verſe; that as thoſe looked for the ſhadow and payment of hire, ſo *Job* looked for, and earneſtly deſired death, or to be removed out of the world; beſides, the things here inſtanced in don't anſwer; for *Job*, inſtead of having the refreſhing ſhadow had months of vanity, and inſtead of reſt from his labours had nothing but weariſome nights, and continual toſſings to and fro; whereas the ſleep of a labouring man is ſweet to him; and having laboured hard all day, the night is a time of reſt to him; but ſo it was not with *Job*; wherefore this *ſo* refers to the common ſtate and condition of mankind, in which *Job* was, with an addition of extraordinary afflictions upon him: the time of his afflictions, tho' but ſhort, ſeemed long, and therefore is expreſſed by months; and ſome months might have paſſed from the time his calamities began to the preſent; ſince it muſt be ſome time before his friends heard of them, and more ſtill before they could meet together and agree upon their coming, and were actually come to him; as alſo ſome time was ſpent in ſilence, and now in converſation with him; the *Jews* [p] make them to be 12 months: and theſe months were *months of vanity*, or *empty* [q] ones; ſuch as winter-months, empty of all joy, and peace, and comfort; times in which he had no pleaſure, no eaſe of body or of mind; deſtitute of the good things of life, and of the preſence of God and communion with him; and full of trouble, ſorrow, and diſtreſs: and theſe were *given him for an inheritance* [r]; were his lot and portion, which he received as an inheritance from his parents, in conſequence of original ſin, the ſource of all the troubles and miſeries of human life, in common with other men; and which were allotted him by his heavenly father, according to his ſovereign will and pleaſure, as all the afflictions of the Lord's people are, the inheritance bequeathed them by their Father, and the legacy of their Redeemer: *and wearijome nights are appointed to me*; one after another, in ſucceſſion; in which he could have no ſleep nor reſt, thro' pain of body and diſtreſs of mind; and ſo became the more weary, through long lying down and toſſings to and fro, through groans and tears, and much watching; and theſe were prepared for him in the purpoſes of God, and appointed to him in his counſels and decrees; ſee ch. xxiii. 14. or they *prepared* or *appointed* [s]; that is *Elohim*, the three divine perſons.

℣. 4. *When I lie down I ſay, When ſhall I ariſe*, &c.] Or, *then I ſay*, &c. [t] that is, as ſoon as he laid himſelf down in his bed, and endeavoured to compoſe himſelf to ſleep, in order to get reſt and refreſhment; then he ſaid within himſelf, or with an articulate voice, to thoſe about him, that ſat up with him; oh that it was time to riſe; when will it be morning, that I may riſe from my bed, which is of no manner of ſervice to me, but rather increaſes wearineſs? *and the night be gone?* and the day dawn and break; or *night* or *evening* be *meaſured*,

[n] ישאף anhelabit, Montanus, Bolducius; anhelat, Beza, Tigurine verſion, Piſcator, Cocceius, Schmidt, Schultens. [o] פעלו opus ſuum, Beza, Montanus, Bolducius, Schmidt, Schultens. [p] Vid. Miſn. Ediot, c. 2. §. 10. & R. Simeon Bar Tzemach, in loc. [q] ירחי שוא menſes vacuos, V. L. ſo Tigurine verſion, Michaelis. [r] הנחלתי accepi hereditate, Pagninus, Montanus, Bolducius; ſo Cocceius, Schmidt, Schultens. [s] מנו לי conſtituerunt mihi, Pagninus, Bolducius; mihi paraverunt, Mercerus; ſo Schmidt, Cocceius, Schultens. [t] ואמרתי tum dixi, Beza, piſcator, Mercerus.

ſured, as in the margin, or *meaſures itſelf*[u]; or that *he*, *i. e.* God, or *it*, my heart, *meaſures the evening*[w], or *night*; lengthens it out to its full time: to a diſcompoſed perſon, that cannot ſleep, the night ſeems long; ſuch count every hour, tell every clock that ſtrikes, and long to ſee peep of day; theſe are they *that watch for the morning*, Pſ. cxxx. ℣. 6. *and I am full of toſſings to and fro unto the dawning of the day*; or, *unto the twilight*; the morning-twilight; though ſome underſtand it of the twilight or evening of the next day, ſee 1 *Sam.* xxx. 17. and interpret *the toſſings to and fro*, of the toils and labours of the day, and of the ſorrows and miſeries of it, lengthened out to the eve of the following day; but rather, they are to be underſtood either of the toſſes of his mind, his diſtreſſed and perplexed thoughts within him he was full of; or of the toſſes of his body, his frequent turning himſelf upon his bed, from ſide to ſide, to eaſe him; and with theſe he was *filled*, or *ſatiated*[x]; he had enough and too much of them; he was glutted and ſated with them, as a man is with over much eating, as the word ſignifies.

℣. 5. *My fleſh is clothed with worms and clods of duſt*, &c.] Not as it would be at death, and in the grave, as *Schmidt* interprets it, when it would be eaten with worms and reduced to duſt; but as it then was, his ulcers breeding worms, or lice, as ſome[y]; theſe ſpread themſelves over his body: ſome think it was the vernicular or pedicular diſeaſe that was upon him, and the ſcabs of them, which were all over him like one continued cruſt, were as a garment to him; or thoſe ſores of his, running with purulent matter, and he ſitting and rolling himſelf in duſt and aſhes, and this moiſture mingling therewith, and clotted together, formed clods of duſt, which covered him all over; a diſmal ſpectacle to look upon! a precious ſaint in a vile body! *my ſkin is broken*; with the boils and ulcers, in all parts, and was parched and cleft with the heat and breaking of them: *and become loathſome*; to himſelf and others; exceeding nauſeous, and extremely diſagreeable both to ſight and ſmell: or *liquified*[z]; moiſtened with corrupt matter flowing from the ulcers in all parts of his body; the word in *Arabic* ſignifies a large, broad, and open wound, as a learned man[a] has obſerved; and it is as if he ſhould ſay, whoever obſerves all this, this long time of diſtreſs night and day, and what a ſhocking figure he was, as here repreſented, could blame him for wiſhing for death in the moſt paſſionate manner?

℣. 6. *My days are ſwifter than a weaver's ſhuttle*, &c.] Which moves very ſwiftly, being thrown quick and faſt to and fro; ſome verſions render it *a racer*[b], one that runs a race on foot, or rides on horſeback, agreeable to ch. ix. 25. where, and in the next verſe to it, other ſimilies are uſed, to ſet forth the ſwiftneſs and fleetineſs of man's days; as they alſo are elſewhere repreſented, as ſwift as a tale told, a word expreſſed, or a thought conceived, *Pſ.* xc. 9. and ſo here, by the *Septuagint*, are ſaid to be *ſwifter than ſpeech*, though wrongly tranſlated: this is to be underſtood, not of his days of affliction, diſtreſs, and ſorrow; for theſe in his apprehenſion moved but ſlowly, and he could have been glad that they had gone on faſter; but either his days in common, or particularly his days of proſperity and pleaſure, theſe were ſoon over with him; and which he ſometimes wiſhed for again, ſee ch. xxix. 1—5. *and are ſpent without hope*; not without hope of happineſs in another world, but without hope of being reſtored to his outward felicity in this; which *Eliphaz* had given him ſome hint of, but he had no hope concerning it; ſee ch. v. 24, 25, 26. and vi. 11, 12. and xix. 10.

℣. 7. *O remember that my life* is *wind*, &c.] Or, *breath*[c]; man's life is in his breath, and that breath is in his noſtrils, and therefore not to be accounted of, or depended on; man appears by this to be a poor, frail creature, whoſe life, with reſpect to himſelf, is very precarious and uncertain; it is but as a *vapour*, an air-bubble, full of wind, eaſily broken and diſſipated, and ſoon vaniſhes away; it is like the *wind*, noiſy and bluſterous, full of ſtir and tumult, and, like that, ſwiftly paſſes and ſweeps away, and returns not again: this is an addreſs to God; and ſo ſome[d] ſupply it, *O God*, or *O Lord*, *remember*, &c. not that forgetfulneſs is in God, or that he needs to be reminded of any thing; but he may ſeem to forget the frailty of man when he lays his hand heavy on him; and may be ſaid to be mindful of it, when he mercifully takes it off: what *Job* here prays for, the Lord often does, as he did with reſpect to the *Iſraelites*, Pſ. lxxviii. 39. *mine eye ſhall no more ſee good*; meaning, not ſpiritual and eternal good, here and hereafter; he knew he ſhould, after this life, ſee his living Redeemer even with the eyes of his body, when raiſed again; that he ſhould ſee him as he is, not through a glaſs, darkly, but face to face, in all his glory; and that for himſelf, and not another, and even ſee and enjoy things he had never ſeen before: but his ſenſe is, that he ſhould ſee or enjoy no more temporal good; either in this world, being without hope of any, or in the grave, whither he was going and would ſhortly be; and therefore intreats that ſome mercy might be ſhewn him whilſt he lived; to which ſenſe the following words incline.

℣. 8. *The eye of him that hath ſeen me ſhall ſee me no* more, &c.] Or *the eye of ſight*[e]; the ſeeing eye, the moſt acute and quick-ſighted eye; ſo Mr. *Broughton* renders it, *the quick eye*[f]: this is to be underſtood as *after*[g] death, that then the ſharpeſt eye ſhould not ſee him, he would be out of the reach of it; which muſt be taken with a limitation; for men after death are ſeen by the eyes of the omniſcient God, their ſouls, be they in heaven or in hell, and their bodies in the grave; and as for good men, ſuch as *Job*, they are at once with him in his immediate preſence, beholding and beheld by him; and they are ſeen by angels, whoſe care and charge their ſouls become immediately upon death, and are carried by them into heaven, where they are fellow-worſhippers with them; and they are ſeen by glorified ſaints, to whoſe company they are joined; for if the rich man in hell could ſee *Abraham*, and *Lazarus* in his boſom, then much more do the ſaints ſee one another: but the meaning is, that when a man is dead, he is ſeen no more by men on earth, by his relations, friends, and acquaintance; the conſideration of which is a cutting

[u] So Saadiah Gaon. [w] ומדד ערב tum admenſus eſt veſperam, Schmidt; extendit, Schultens; & cor, Mercerus; ſo Aben Ezra, Ben Gerſom, and Bar Tzemach. [x] שבעתי ſatior, Junius & Tremellius, Piſcator, Cocceius, Schultens. [y] So Sephorno and Bar Tzemach. [z] יימאס liquefit, Junius & Tremellius; colliquefacta eſt. Piſcator, Mercerus. [a] Hinckelman. præfat. ad Alcoran. p. 30. [b] δρομεως, curſore, Aquila, Symmachus, Theodotion in Druſius. [c] רוח halitus, Cocceius, Michaelis. [d] So Beza, Vatablus, Druſius, Michaelis. [e] עין ראי Heb. oculus viſûs, Druſius, Piſcator; aſpectûs, Mercerus; ſo Simeon Bar Tzemach. [f] Oculum perſpicaciſſimum, Junius & Tremellius, Piſcator. [g] Poſthac, Tigurine verſion.

cutting ſtroke at parting, ſee *Acts* xx. 25, 38. the ſtate of the dead is an inviſible ſtate, and therefore called in the *Greek* tongue *Hades*, *unſeen*; ſo the dead will remain with reſpect to the inhabitants of this world, till the reſurrection, and then they ſhall ſee and be ſeen again in the ſame bodies they now have; for this is no denial of the reſurrection of the dead, as ſome *Jewiſh* writers charge *Job* with, and infer from this and ſome following paſſages: *thine eyes* are *upon me*, *and I* am *not*; am a dead man, a phraſe expreſſive of death, and of being in the ſtate of the dead, or however of being no more in this world, ſee *Gen.* v. 24. and xlii. 36. *Jer.* xxxi. 15. not that the dead are non-entities, or are reduced to nothing; this is not true of them, either with reſpect to ſoul or body; their ſouls are immaterial and immortal, and exiſt in a ſeparate ſtate after death, and their bodies, though reduced to duſt, are not annihilated; they return to earth and duſt, from whence they came; but ſtill they are ſomething, they are earth and duſt, unleſs theſe can be thought to be nothing; and this duſt is taken care of and preſerved, and will be gathered together, and moulded, and framed, and faſhioned into bodies again, which will endure for ever: nor is the meaning, that they are no where; the ſpirits of juſt men made perfect are in heaven, in paradiſe, in a ſtate of life, immortality and bliſs; and the ſouls of the wicked are in their own place, in the priſon of hell, reſerved with devils, to the judgment of the great day; and the bodies of both are in the graves till the day of the reſurrection; but they are not, and no more in the land of the living, in their houſes and families, in their ſhops and buſineſs, and places of trade and merchandiſe, or in the houſe of God ſerving him there, according to their different ſtations. And this *Job* aſcribes to God, *thine eyes* are *upon me*; meaning not his eyes of love, favour, and kindneſs, which had reſpect unto him; and yet notwithſtanding this, as it did not ſecure him from afflictions, ſo neither would it from death itſelf; for *though* his *eyes* were *upon* him in ſuch ſenſe, yet he *would not be*[a], or ſhould die; but rather his angry eyes, the frowns of his countenance, which were now upon him, and might be diſcerned in the diſpenſations of his providence towards him, by reaſon of which he *was not* as he was before; not fit for any thing, as *Sephorno* underſtands it; or ſhould he frown upon him, one angry look would ſink him into the ſtate of the dead, and he ſhould be no more, who *looks on the earth*, *and it trembles*, *Pſ.* civ. 32. Mr. *Broughton* renders it as a petition, *let thine eyes be upon me*, *that I be no more*; that is, let me die, the ſame requeſt he made in ch. vi. 8, 9. but it ſeems beſt to interpret it of the eyes of God's omnipreſence and providence, which are on men in every ſtate and place; and the ſenſe be, either as granting, that though the eyes of men ſhould not ſee him after death, yet the eyes of God would be upon him when he was not, or in the ſtate of the dead; or elſe, that ſhould he long defer doing him good, it would be too late, he ſhould ſoon die, and then, though he ſhould look after him, and ſeek for him, he ſhould not be in the land of the living, according to ℣. 21. or this may denote the ſuddenneſs of death, which comes to a man in a moment, as *Bar Tzemach* obſerves, in the twinkling of an eye; nay, as ſoon as the eye of God is upon a man, that is, as ſoon almoſt as a man appears in the world, and the eye of divine providence is upon him, he is out of it again, and is no more; ſee *Eccl.* iii. 2.

℣. 9. As *the cloud* is *conſumed and vaniſheth away*, &c.] Which being diſperſed by the wind, or broke up by the ſun, is never ſeen, or returns more; for though the wiſe man ſpeaks of clouds returning after the rain, this is not to be underſtood of the ſame clouds, but of ſucceeding ones, *Eccl.* xii. 2. ſo pardon of ſin is expreſſed by the ſame metaphor, to ſhew that ſin thereby is no more, no more to be ſeen or remembered, *Iſ.* xliii. 25. and xliv. 22. the *Targum* renders it *as ſmoke*, by which the ſhortneſs and conſumption of mens days are expreſſed, *Pſ.* cii. 3. but by the ſimile of a cloud here, is not ſo much deſigned the ſudden diſappearance of of life, as the irrevocableneſs of it when gone, as the reddition or application following ſhews: *ſo he that goeth down to the grave ſhall come up no more*; the grave is the houſe or long home that all muſt go to, it being the appointment of God that all ſhould die, or be in the ſtate of the dead; which is meant by the grave, ſince all are not interred in the earth; and this, as here is frequently expreſſed, as if it was man's act, being hither brought; and when it deſigns an interment in the earth, it is with great propriety called a going down; and however that be, yet the ſtate of the dead is a ſtate of humiliation, a coming down from all the grandeur, honour, and glory of the preſent ſtate, which are all laid in the duſt; and when this is man's caſe, he comes up no more from it, that is, of himſelf, by his own power; none but Chriſt, who is God over all, ever did this; or none naturally, or by the laws of nature, for nothing ſhort of almighty power can effect this; it muſt be done in an extraordinary way, and is no leſs than a miraculous operation; nor will this be done until the general reſurrection of the juſt and unjuſt, when all that are in their graves ſhall come forth, the one to the reſurrection of life, and the other to the reſurrection of damnation; excepting in ſome few inſtances, as the *Shunamite*'s ſon, the man that touched the bones of the prophet *Eliſha*, the daughter of *Jairus*, the widow of *Naim*'s ſon, *Lazarus*, and thoſe that roſe at our Lord's reſurrection; this is farther explained in the following verſe.

℣. 10. *He ſhall return no more to his houſe*, &c.] In a literal ſenſe, built or hired by him, or however in which he dwelt; and if a good man, he'll have no deſire to return to that any more, having a better houſe, an houſe not made with hands, eternal in the heavens; or in a figurative ſenſe, either his body, the earthly houſe of his tabernacle, an houſe of clay, which has its foundation in the duſt; to this he ſhall not return until the reſurrection, when it will be rebuilt, and fitted up for the better reception and accommodation of him; or elſe his family, to whom he ſhall not come back again, to have any concern with them in domeſtic affairs, or in part of the buſineſs of life, as *David* ſaid of his child when dead, *I ſhall go to him*, *but he ſhall not return* to me, 2 *Sam.* xii. 23. *neither ſhall his place know him any more*; the place of his office, or rather of his habitation; his dwelling-houſe, his farms and his fields, his eſtates and poſſeſſions, ſhall no more know, own and acknowledge him as their maſter, proprietor and poſſeſſor, theſe coming at his death into other hands, who now are regarded as ſuch; or the inhabitants of the place, country,

[a] Etiam oculis tuis ad me reſpicientibus, me non fore amplius, Junius & Tremellius, Piſcator.

country, city, town, village, and houſe in which he lived, ſhall know him no more; no more being ſeen among them he will ſoon be forgotten; out of ſight, out of mind [b].

℣. 11. *Therefore I will not refrain my mouth*, &c.] From ſpeaking and complaining; ſeeing, beſides the common lot of mankind, which is a ſtate of warfare, ſorrow and trouble, and is as much as a man can well grapple with, extraordinary afflictions are laid upon me, which make life inſupportable; and ſeeing I enjoy no good in this preſent life, and am ſhortly going where no temporal good is to be expected, and ſhall never return to this world any more to enjoy any; therefore I will not be ſilent, and forbear ſpeaking my mind freely, and uttering my juſt complaint, for which I think I have ſufficient reaſon: or *I alſo will not refrain my mouth* [c]; in turn, as a juſt retaliation, ſo *Jarchi*; ſince God will not refrain his hand from me, I will not refrain my mouth from ſpeaking concerning him; ſince he ſhews no mercy to me, I'll utter my miſerable complaints, and not keep them to myſelf; this was *Job*'s infirmity when he ſhould have held his peace, as *Aaron*, and been dumb and ſilent as *David*, and been ſtill, and have known, owned and acknowledged the ſovereignty of God, and not vented himſelf in paſſion as he did: *I will ſpeak in the anguiſh of my ſpirit*; or *in the ſtraitneſs* [d] of it; he was ſurrounded on all ſides with diſtreſs, the ſorrows of death compaſſed him about, and the pains of hell got hold upon him; he was like one pent up in a narrow place, in a cloſe confinement, that he could not get out of, and come forth from; and he felt not only exquiſite pains of body from his boils and ſores, but great anguiſh of ſoul; and therefore he determines to ſpeak in and *of* [e] all this, to give vent to his grief and ſorrow, his paſſion and reſentment: *I will complain in the bitterneſs of my ſoul*; his afflictions were like the waters of *Marah*, bitter ones, very grievous and diſagreeable to fleſh and blood, and by which his life and ſoul were embittered to him; and in and *of* [f] this he determines to complain, or to utter in a complaining way what he had been meditating on, as the word [g] ſignifies; ſo that this was not an haſty and precipitate action, but what upon deliberation he reſolved to do; to pour out his complaint before God, and leave it with him, in a ſubmiſſive way, would not have been amiſs, but if he complained of God and his providence, it was wrong: *why ſhould a living man complain*; not even a wicked man, of *the puniſhment of his ſin*, and much leſs a good man of fatherly chaſtiſements? We ſee what the will of man is, what a ſtubborn and obſtinate thing it is, *I will*, *I will*, *I will*, even of a good man when left to himſelf, and not in the exerciſe of grace, and under the influence of it; the complaint follows, by way of expoſtulation.

℣. 12. Am *I a ſea, or a whale*, &c.] Like the reſtleſs ſea, to which very wicked, profligate and abandoned ſinners are compared, that are continually caſting up the mire and dirt of ſin and wickedneſs; am I ſuch an one? or like the raging ſea, its proud waters and foaming waves, to which fierce and furious perſecutors, and tyrannical oppreſſors are compared; did I behave in ſuch a manner to the poor and diſtreſſed in the time of proſperity? nay, was I not the reverſe of all this, kind and gentle to them, took their part, and reſcued them out of the hands of thoſe that oppreſſed them? ſee ch. xxix. 12—17. or like its toſſing waves, which attempt to paſs the bounds that are ſet to them; am I ſuch an one that have tranſgreſſed the laws of God and men, which are ſet as boundaries to reſtrain the worſt of men? and am I a whale, or like any great fiſh in the ocean, the dragon in the ſea, the leviathan, the piercing and crooked ſerpent? an emblem of cruel princes, as the kings of *Egypt* and *Aſſyria*, or antichriſt, *Iſ.* xxvii. 1. ſee *Pſ.* lxxiv. 13, 14. The *Targum* is, "as the *Egyptians* were condemned to be drowned in the *Red-ſea*, am I condemned? or as *Pharaoh*, who was ſuffocated in the midſt of it for his ſin, ſince thou ſetteſt a watch over me?" or, as another *Targum*, "am I as the great ſea, which is moved to extreme parts, or the leviathan, which is ready to be taken?" or elſe the ſenſe is, have I the ſtrength of the ſea, which ſubſiſts notwithſtanding its waves are continually beating, and which carries ſuch mighty veſſels upon it, and would bear down all before it, if not reſtrained? or of a whale, the leviathan, whoſe flakes of fleſh are joined together, and his heart as firm as a ſtone, and as hard as a piece of the nether milſtone, and laughs at the ſpear, the ſword, and the dart? no, I have not; I am a poor, weak, feeble creature, whoſe ſtrength is quite exhauſted, and not able to bear the weight of the chains and fetters of afflictions upon me; or rather the principal thing complained of, and which he illuſtrates by theſe metaphors, is, that he was bound with the cords of afflictions, and compaſſed with gall and travail, and hedged in hereby, that he could not get out, as the church ſays, *Lam.* iii. 5, 7. or could not get releaſed from his ſorrows by death, or otherwiſe; juſt as the ſea is ſhut up with bars and doors, that its waves can come hitherto, and no farther; and as the whale is confined to the ocean, or ſurrounded with veſſels and armed men in them, when about to be taken; and thus it was with *Job*, and of this he complains: *that thou ſetteſt a watch over me*; which *Jarchi* and others underſtand of Satan; and though in his hands, he was not ſuffered to take away his life; but beſides him may be meant all his afflictions, calamities and diſtreſſes, in which he lay fettered and bound, in which he was ſhut up as in a priſon, and by which he was watched over and guarded; and from which he could make no eſcape, nor get a releaſe.

℣. 13. *When I ſay, my bed ſhall comfort me*, &c.] When he thought within himſelf, that he would lie down upon his bed and try if he could get a little ſleep, which might comfort and refreſh him, and which he promiſed himſelf he ſhould obtain by this means, as he had formerly had an experience of: *my couch ſhall eaſe my complaint*; he concluded, that by lying down upon his couch, and falling aſleep, it would give ſome eaſe of body and mind; that his body would at leaſt for ſome time be free from pain, and his mind compoſed, and ſhould ceaſe from complaining for a while; which interval would be a relief to him, and of conſiderable ſervice. Some render it, *my couch ſhall burn* [h]; be all on fire, and torture me inſtead of giving eaſe; and ſo may have reſpect to his burning ulcers.

℣. 14.

[b] Linquenda tellus & domus, &c. Horat. Carmin. l. 2. Ode 14.

[c] גם אני etiam ego, Vatablus, Beza, Piſcator, Bolducius, Cocceius, Schmidt, Michaelis, Schultens; viciſſim, Noldius, p. 222.

[d] בצר in anguſtia, Junius & Tremellius, Schmidt; in arcto, Cocceius; in anguſto, Schultens.

[e] De anguſtia, Vatablus, Druſius, Mercerus, Piſcator.

[f] במר de amaritudine, Druſius, Piſcator, Mercerus.

[g] אשיחה meditabor & eloquar, Michaelis.

[h] ישא ardebit, Pagninus; ſo Kimchi in Sepher Shoraſh. & Ben Melech in loc

℣. 14. *Then thou ſcareſt me with dreams*, &c.] Not with dreams and viſions being told him, as were by *Eliphaz*, ch. iv. 13. but with dreams he himſelf dreamt; and which might ariſe from the force of his diſtemper, and the pain of his body, whereby his ſleep was broken, his imagination diſturbed, and his fancy roving, which led him to objects as ſeemed to him very terrible and dreadful; or from a melancholy diſpoſition his afflictions had brought upon him; and hence in his dreams he had diſmal apprehenſions of things, very diſtreſſing and terrifying; or from Satan, in whoſe hands he was, and who was permitted to diſtreſs and diſturb him, at ſuch ſeaſons; all which he aſcribes to God, becauſe he ſuffered it ſo to be: and now theſe dreams not only hindered ſound ſleep, and getting that eaſe and refreſhment he hoped for from thence, but even they were frightful and ſcaring to him, ſo that inſtead of being the better for his bed and his couch, he was the worſe; theſe dreams added to his afflictions, and in them he ſuffered much, as *Pilate*'s wife is ſaid to do, *Matt.* xxvii. 19. *and terrifieſt me thro' viſions*; ſpectres, apparitions, and ſuch like things being preſented to his fancy, whilſt ſleeping and dreaming, which filled him with terror, and ſorely diſtreſſed him; ſo that he could receive no benefit hereby, but rather was more fatigued and weakened.

℣. 15. *So that my ſoul chuſeth ſtrangling*, &c.] Not to ſtrangle himſelf, as *Ahitophel* did, or to be ſtrangled by others, this being a kind of death inflicted on capital offenders; but rather, as Mr. *Broughton* renders it, *to be choaked to death* by any diſtemper and diſeaſe, as ſome are of a ſuffocating nature, as a catarrh, quinſey, *&c.* and kill in that way; and indeed death in whatſoever way is the ſtopping of a man's breath; and it was death that *Job* choſe, let it be in what way it would, whether natural or violent; ſo weary was he of life through his ſore and heavy afflictions: and *death rather than my life*; or *than my bones*[l]; which are the more ſolid parts of the body, and the ſupport of it, and are put for the whole and the life thereof; or than theſe bones of his, which were full of ſtrong pain, and which had nothing but ſkin upon them, and that was broken and covered with worms, rottenneſs and duſt; the *Vulgate Latin* verſion renders it, *and my bones death*; that is, deſired and choſe death, being ſo full of pain, ſee *Pſ.* xxxv. 10.

℣. 16. *I loath* it, &c.] Or *them*[k], either his life which was a wearineſs to him, or his bones, which were ſo painful and nauſeous; or rather, *I am become loathſome*, to himſelf, to his ſervants, and to his friends, and even his breath was ſtrange to his wife; or *being ulcerated, I pine and waſte away*[l], and muſt in courſe be quickly gone: *I would not live always*; no man can or will; there is no man that lives but what ſhall ſee death, *Pſ.* lxxxix. 48. *Job* knew this, nor did he expect or deſire it; and this was not his meaning, but that he deſired he might not live long, or to the full term of man's life, yea, that he might die quickly; and indeed to a good man to die is gain, and to depart out of the world, and be with Chriſt, is far better than to continue in it. And had *Job* expreſſed himſelf without paſſion, and with ſubmiſſion to the divine will, what he ſays would not have been amiſs: *let me alone*; or *ceaſe from me*[m]; from afflicting him any more, having as great a weight upon him as he could bear, or greater than he could well ſtand up under; or from ſupporting him in life, he wiſhes that either God would withdraw his afflicting hand from him, or his preſerving hand; either abate the affliction, or diſmiſs him from the world: *for my days* are *vanity*; a *breath*[n] or puff of wind; a *vapour*, as Mr. *Broughton* renders it, that ſoon vaniſhes away; days empty of all that is good, delightful and pleaſant, and full of evil, trouble and ſorrow, as well as fleeting, tranſitory, and ſoon gone, are as nothing, yea leſs than nothing and vanity.

℣. 17. *What* is *man, that thou ſhouldeſt magnify him?* &c.] Man in his beſt eſtate, in his original ſtate, was but of the earth, earthly; a mutable creature, and altogether vanity; ſo that it was wonderful God ſhould magnify him as he did, raiſe him to ſuch honour and dignity, as to ſet him over all the works of his hands, and beſtow peculiar marks of his favour upon him in *Eden*'s garden; but man in his low and fallen eſtate, being, as the word here uſed is generally obſerved to ſignify, a frail, feeble, weak and mortal creature, yea, a ſinful one; it is much more marvellous, that God ſhould magnify him, or make him great, that is, any of the human race, as he has ſome, ſo as *to ſet his heart upon them*, as *Jarchi* connects this with the following clauſe; to think of them and provide for them in his purpoſes and decrees, in his council and covenant, to chooſe any of them to grace here, and glory hereafter: he has magnified them, by eſpouſing them to his Son, whereby they ſhare with him in his glory, and in all the bleſſings of his goodneſs; through the incarnation of Chriſt, by means of which the human nature is greatly advanced and honoured; and by their redemption thro' Chriſt, whereby they are raiſed to an higher dignity, and reſtored to a greater eſtate than they loſt by the fall; by clothing them with the rich robe of Chriſt's righteouſneſs, comparable to the gold of *Ophir*, and raiment of needle-work; and by adorning them with the graces of the bleſſed Spirit; and in a word, by taking them into his family, making them his children and his heirs, rich in grace, and heirs of the kingdom of heaven, and kings and prieſts unto him; taking them as beggars from the dunghil, to ſit among princes, and to inherit the throne of glory. The words may be underſtood in a different ſenſe, and more agreeable to the context, and to the ſcope of *Job*'s diſcourſe, as they are by ſome[o], of God's magnifying men by afflicting them; according to which man is repreſented as a poor, weak, ſtrengthleſs creature, a worm and clod of the earth; and the Lord, as the mighty God, as of great and infinite power and ſtrength, between whom there is no manner of proportion; God is not a man that they ſhould come together, or as if on equal foot; nor man a match for God; to wreſtle with principalities and powers, which are not fleſh and blood, is too much for men of themſelves, and how much leſs able are they to contend with God? Now *Job* by this ſuggeſts, that his thought and ſentiment of the matter was, and in which he has a particular view to himſelf, and his own caſe; that as on the one hand it was a demeaning the might and majeſty of God, by making himſelf a combatant with man; ſo on the other hand it was doing man too much honour, as if he was

[l] מעצמותי præ oſſibus meis, Montanus, Tigurine verſion, Bolducius, Cocceius, Schmidt, Schultens; ſo Mercerus, Piſcator, Michaelis. [k] Aſpernor vitam, Piſcator; ſo Jarchi & Ben Gerſom. [l] מאסתי tabui, Cocceius; ulceratus tabeſco, Schultens. [m] חדל ממני ceſſa a me, Pagninus, Montanus, Bolducius, Schmidt. [n] הבל halitus, Michaelis, Schultens. [o] So Simeon Bar Tzemach, Sephorno, Mercerus, Diodati, Schultens.

was one of more importance and consequence, and more mighty and powerful than he is; whereas he is unworthy of the divine notice in any respect, either to bestow his favours, or lay his afflicting hand upon him; compare with this 1*Sam.* xxiv. 14. Hence a late learned writer [p], agreeable to the use of the word in the *Arabic* language, renders it, *what is mortal man that thou shouldst wrestle with him?* strive and contend with him as if he was thy match, when thou couldst at one blow, and even at a touch, dispatch him at once? and *that thou shouldst set thine heart upon him?* have an affection for him, love him, delight in him, highly value and esteem him; it is wonderful that God should have such a regard to any of the sons of men; and yet it is certain that he has, as appears by the good things he has provided and laid up for them in covenant, by sending his Son to die for them, by calling and quickening them by his Spirit and grace, and drawing them with loving-kindness to himself; by taking continual care of them, and keeping them as the apple of his eye: though these words may be interpreted agreeable to the other sense, *that thou shouldst set thine heart upon him?* or towards him, to afflict him and chastize him with afflictions, so *Bar Tzemach*; or to stir up himself against him, as *Sephorno*; and the above late learned writer chuses to render them, *that thou shouldst set thine heart against him* [q]*?* and so the *Hebrew* [r] particle is used in many other places; see *Ezek.* xiii. 2. and xxi. 3. compare with this *Job* xxxiv. 14, 15 where R. *Simeon Bar Tzemach* thinks, *Elihu* has respect to this passage of *Job*, and reproves him for it.

℣. 18. *And* that *thou shouldst visit him every morning*, &c.] That is, *daily*, continually, as *Aben Ezra* interprets it; either in a way of love, grace, and mercy; so God has visited men, by raising up and sending his Son to be a redeemer of them; the Son of God has visited them, as the day-spring from on high, by his incarnation and appearance in this world; see *Luke* i. 68, 78. and the Lord visits them, by calling them by his grace, see *Acts* xv. 14. by communing and conversing with them in a free and friendly manner; by helping right early, and by renewing his mercies to them every morning, all which is matter of admiration: or else the word may be taken in a different sense, as it sometimes is, either for punishing man for sin, as in *Exod.* xx. 5. *Jer.* v. 9. or for chastizing the Lord's people, which is a visiting them, though in a fatherly way, and in love, and which is often and frequently down, even every morning, see *Ps.* lxxxix. 32, 33. and lxxiii. 14. and so the sense agrees with the former, though by some given with this difference thus, *what is man that thou shouldst magnify him?* or make him great both in things temporal and spiritual, as he had made *Job* in the time of his prosperity, which he may have respect unto; having been the greatest man in all the east, with respect to both characters, whereby it was plain he had interest in the love and affections of the heart of God; and *yet, notwithstanding nevertheless, thou visitest him* [s], with afflictions and chastisements continually; which may seem strange, and look like a contradiction, that thou shouldst: *and try him every moment?* by afflictive providences; in this way the Lord often tries the faith and patience, the fear and love, the hope and humility of his people, and all other graces, whereby they appear and shine the brigher, which was *Job*'s case, see ch. xxiii. 10. and which he doubtless had in view in all he had said, and more particularly expostulates about in the following verses.

℣. 19. *How long wilt thou not depart from me*, &c.] From wrestling and contending with him, and afflicting of him; the Lord was too hard a combatant for *Job*, and therefore he chose to be rid of him, and was impatient of it; or *look off from me* [t]; so Mr. *Broughton* renders it, *how long wilt thou not look from me?* this is to be understood not of a look of love, which *Job* would never have desired to have averted from him; but a frowning and angry look, such as the Lord put on in this dispensation of his providence towards him; the allusion may be to that sharp and constant look, which antagonists in wrestling have upon each other whilst conflicting together, and so the metaphor before used is still carried on: *nor let me alone till I swallow down my spittle?* Some think *Job* has reference to his disease, which affected his throat, that being so dried up, or having a quinsy in it, that he could not swallow his spittle, or it was with great difficulty he did it; or rather it is a proverbial expression, signifying that his afflictions were incessant, that he had no respite nor intermission, had not space enough given him to swallow down his spittle, or take his breath, as in ch. ix. 18. so *Schultens* observes, that with the *Arabians* this was a proverbial form of speech, when they required time for any thing, *give me time to swallow my spittle*; or when they had not proper time, or any intermission, used to say, *you won't give me time to swallow my spittle*; and one being asked a multitude of questions, replied, *suffer me to swallow my spittle*, that is, give me time to make an answer: or the sense is, that his antagonist in wrestling with him held him so fast, and kept him so close to it, and so twisted him about, and gave him fall upon fall, so that he had no time to swallow his spittle; or he so collared him, and griped him, and almost throttled him, that he could not swallow it down; all which intends, how closely and incessantly *Job* was followed with one affliction upon another, and how severe and distressing they were to him.

℣. 20. *I have sinned*, &c.] Some render it, *if I have sinned* [w]; be it so that I have, as my friends say, yet since there is forgiveness with thee, why should I be so afflicted as I am? but there is no need of such a supplement, the words are an affirmation, *I have sinned*, or I am a sinner; not that he owned that he had been guilty of any notorious sin, or had lived a sinful course of life, on account of which his afflictions came upon him, as his friends suggested; but that he was not without sin, was daily guilty of it as men, even the best of men ordinarily are; and being a sinner was not a match for a holy God; he could not contend with him, nor answer him for one sin of a thousand committed by him in thought, word, or deed; and therefore desires him to desist and depart from him, see *Luke* v. 8. *what shall I do unto thee?* this he said, not as one in distress of mind on account of sin, and under the load of the guilt of it, enquiring what he must do to make satisfaction for it, how and what way he could be saved from it; for he knew that nothing done by him in a ceremonial way by sacrifices, nor in a moral way by the performance of duties, could take away sin, or atone for it, or save him from it; he knew this was

[p] Schultens. [q] וכי תשית אליו לבך & quod intendas cor tuum. Noldii Ebr. partic. Concord. p. 57. [r] Adversus eum. ibid. [s] Vid. [t] ותפקדנו & tamen, nihilominus visitas eum, Michaelis. [u] השעה ממני respicis a me? Junius & Tremellius, Piscator, Cocceius, Schmidt, Michaelis; avertis oculum a me? Schultens. [w] Vatablus, Drusius, Schmidt; so Sept. Syr. & Ar.

was only by his living Redeemer, and whom he knew and determined ſhould be his ſalvation, and he only; ſee ch. ix. 30, 31. and xiii. 15, 16. and xix. 25. but rather as it may be rendered, *what can* or *ought I do unto thee*[x]? that is, more than I have done, namely, to confeſs my ſin unto thee; what more doſt thou require of me? or what more can be done by me, than to repent of my ſin, acknowledge it, and beg pardon for it? as he does in the following verſe: or *what can I do unto thee?* thou art an over-match for me, I can't ſtruggle and contend with thee, a ſinful man with an holy God: *O thou preſerver of men?* as he is in a providential way, the ſupporter of men in their lives and beings; or, *O thou keeper of men*[y], as he is, not only of *Iſrael*, but of all others, and that night and day; perhaps *Job* may refer to his ſetting and keeping a watch over him, ℣. 12. and encloſing and hedging him all around with afflictions, ſo that he could not get out of the world as he deſired; or *O thou obſerver of men*[z], of their words, ways, works and actions, and who kept ſuch a ſtrict eye upon him whilſt wreſtling with him, and therefore what could he do? or *O thou ſaviour of men*[a], by whom only I can be ſaved from the ſins I have been and am daily guilty of: *why haſt thou ſet me as a mark againſt thee*; as a butt to ſhoot thine arrows at, one affliction after another, thick and faſt, ſee ch. xvi. 12. *Lam.* iii. 12. the words I think may be rendered, *why haſt thou appointed me to meet thee*, or *for a meeting with thee*[b]? as one man challenges another to meet him in ſuch a place and fight him: alas: I am not equal to thee, I am a mere worm, not able to contend with thee the mighty God, or to meet thee in the way of thy judgments, and to endure the heavy ſtrokes of thy angry hand; and ſo *Bar Tzemach* paraphraſes it, "thou haſt hated me, and not loved me; that thou haſt ſet, or appointed me to meet thee, as a man meets his enemy in the time of his wrath, and he ſtirs up againſt him all his fury:" and to the ſame ſenſe, and much in the ſame words, *Jarchi* interprets it: *ſo that I am a burden to myſelf?* weary of his life thro' the many preſſing and heavy afflictions upon him, as *Rebekah* was of hers, becauſe of the daughters of *Heth*, *Gen.* xxvii. 46. The reading which we follow, and is followed by the *Targum*, and by moſt intepreters, *Jewiſh* and Chriſtian, is a correction of the ſcribes, and one of the eighteen places corrected by them; which is no argument of the corruption of the *Hebrew* text, but of the contrary; ſince this was only placed in the margin of the bible, as the *Maſorites* afterwards did with their various readings, ſhewing only what was their ſenſe of this, and the like paſſages; and as an inſtruction how in their opinion to underſtand them, ſtill retaining the other reading or writing; and which, according to *Aben Ezra*, may be rightly interpreted, and is, *ſo that I am a burden to thee*[c]; and which is followed by ſome, ſignifying as *Job* thought at leaſt, that he was ſo offenſive to him that he could not bear him, but treated him as an enemy; was weary of him, as God is ſaid to be of ſinners and their ſins, and of the ſervices and duties of carnal profeſſors, ſee *Iſ.* i. 14. and xliii. 24. ſo *Abendana* interprets it, "thou haſt ſet me for a mark unto thee, as if I was a burden to thee."

℣. 21. *And why doſt thou not pardon my tranſgreſſion*, &c.] Or *lift* it *up*[d]; every ſin is a tranſgreſſion of the law of God, and the guilt of it upon the conſcience is a burden too heavy to bear, and the puniſhment of it is intolerable; pardon lifts up and takes away all manner of ſin, and all that is in ſin; it takes off the load of ſin from the conſcience, and eaſes it, and looſens from obligation to puniſhment for it, which comes to paſs in this manner: *Jehovah* has taken or lifted up ſin from his people, and has put and laid it, or cauſed it to meet on his Son, by the imputation of it to him; and he has voluntarily taken it on himſelf, and has bore it, and has taken it away by his blood and ſacrifice, which being applied to the conſcience of a ſinner, lifts it up and takes it from thence, and ſpeaks peace and pardon to him; it wholly and entirely removes it from him, even as far as the eaſt is from the weſt; and for ſuch an application, *Job* expoſtulates with God, with whom there was forgiveneſs, and who had proclaimed himſelf a God pardoning iniquity, tranſgreſſion and ſin; and which he does when he both removes the guilt of it from the conſcience, and takes away all the effects of it, ſuch as afflictions and the like; in which latter ſenſe *Job* may well be underſtood, as agreeing with his caſe and circumſtances: *and take away mine iniquity?* or *cauſe it to paſs away*[e] from him, by applying his pardoning grace and mercy to his conſcience, and by removing his afflicting hand from him: *for now ſhall I ſleep in the duſt*; having ſin pardoned, and the hand of God removed; I ſhall depart out of the world in peace, lie down in the grave, and reſt quietly till the reſurrection; there being in the bed of duſt no toſſings to and fro as now, nor a being ſcared with dreams and terrified with night-viſions. Mr. *Broughton* renders it, *whereas I lie now in the duſt*; as if it referred to his preſent caſe, ſitting as a mourner in duſt and aſhes, and his fleſh clothed with clods of duſt; or in a figurative ſenſe, lying in the duſt of ſelf-abhorrence; but the former ſenſe ſeems beſt: *and thou ſhall ſeek me in the morning, but I* ſhall *not* be; meaning not in the morning of the reſurrection, for then he will be found; but it is a figurative way of ſpeaking, as *Bar Tzemach* obſerves, juſt as one goes to viſit a ſick man in a morning, and he finds him dead, and he is not any more in the land of the living: many interpreters underſtand this as *Job*'s ſenſe, that he ſhould quickly die; he could not be a long time in the circumſtances he was; and therefore if the Lord had a mind to beſtow any good thing on him in the preſent life, he muſt make haſte to do it; ſince in a ſhort time he ſhould be gone, and then if he ſought for him, it would be too late, he ſhould be no more: but the ſenſe is this, that when he lay down in the duſt, in the grave, he ſhould be ſeen no more on earth by any man, nay not by the eye of God himſelf; ſhould the moſt early and the moſt diligent ſearch be made for him. Mr. *Broughton* takes it to be a petition and requeſt to die, rendering the words, "why doſt thou not "quickly ſeek me out, that I ſhould be no more?" and to which others[f] agree.

[x] מה אפעל לך quid faciam aut facere poſſum tibi, Michaelis; debeam, Schmidt. [y] נצר האדם cuſtos hominum, V. L. Pagninus, Junius & Tremellius, Piſcator, Mercerus. [z] Obſervator, Schultens. [a] Soſpitat4r, Codurcus; ſervator, Druſius, Schmidt, Michaelis. Vid. Witſii Œconom. Fœder. l. 4. c. 3. §. 30. [b] למפגע לך in occurſum tibi, Pagninus, Montanus, Mercerus, Druſius. [c] עליך ἐπὶ σοὶ, Sept. & tibi, Beza, Grotius. [d] תשא tolles, Montanus, Beza, Druſius, Mercerus, Michaelis. [e] תעביר tranſire facies, Pagninus, Montanus, Druſius. [f] So Junius & Tremellius.

CHAP. VIII.

IN this chapter *Bildad* enters the lists with *Job*, proceeding upon the same plan with *Eliphaz*, he reproves him for his long and loud talk, ℣. 1, 2. asserts the justice of God in his providence, of which the taking away of *Job*'s children by death for their transgression, was an instance and proof, ℣. 3, 4. and suggests, that if *Job* who had not sinned so heinously as they had, and therefore was spared, would make his submission to God, and ask forgiveness of him, and behave for the future with purity and uprightness, he need not doubt but God would immediately appear and exert himself on his behalf, and bless him and his with prosperity and plenty, ℣. 5—7. for this was his ordinary way of dealings with the children of men, for the truth of which he refers him to the records of former times, and to the sentiments of ancient men, who lived longer, and were more knowing than he and his friends, on whose opinion he does not desire him to rely, ℣. 8—10. and then by various similies used by the ancients, or taken from them by *Bildad*, or which were of his own inventing and framing, are set forth the short-lived enjoyments, and vain hope and confidence of hypocrites and wicked men; as by the sudden withering of rushes and flags of themselves, that grow in mire and water, even in their greenness, before they are cut down, or cropt by any hand, ℣. 11—13. and by the spider's web, which can't stand and endure when leaned upon and held, ℣. 14, 15. and by a flourishing tree destroyed, and seen no more, ℣. 16—19. and the chapter is concluded with an observation and maxim, that he and the rest of his friends set out upon, and were tenacious of; that God did not afflict good men in any severe manner, but filled them with joy and gladness; and that he would not long help and prosper wicked men, but bring them and their dwelling-place to nought; and this being the case of *Job*, he suggests that he was such an one, ℣. 20—22.

℣. 1. *Then answered Bildad the Shuhite, and said.*] This was the second of *Job*'s friends that came to visit him, ch. ii. 11. and is mentioned next to *Eliphaz* there, and takes his turn in this controversy in the same order; which no doubt was agreed upon among themselves, as well as the part each should bear, and the general sentiment they should pursue, which was the same in them all. Some have observed, that *Job*'s friends were like the messengers that brought him the tidings of his losses, before one had done speaking another came; and so as soon as one of his friends had delivered his discourse, and before *Job* could well finish his reply, up starts another to charge him afresh, as here *Bildad* did, who said as follows.

℣. 2. *How long wilt thou speak these things?* &c.] Either what he had delivered in the *third* chapter in cursing the day of his birth, and wishing for death, in which sentiments he still continued, and resolutely defended; or those expressed in the *two* preceding chapters, in answer to *Eliphaz*; this he said, as wondering that he should be able to continue his discourse to such a length, and to express himself with such vehemence, when his spirits might be thought to be so greatly depressed by his afflictions, and his body enfeebled by diseases; or as angry with him for his blasphemy against God, as he was ready to term it, his bold and daring speeches of him, and charge of unrighteousness on him, and for his disregard to what *Eliphaz* had said, his contempt of it, and opposition to it; or as impatient at his long reply, wanting him to cease speaking, that he might return an answer, and therefore breaks in upon him before he had well done, see ch. xviii. 2. or as despising what he had said, representing it as idle talk, and as mere trifling; and so some render the words, *how long wilt thou trifle after this sort*[g]*?* or throw out such nonsense and fabulous stuff as this? *and* how long shall *the words of thy mouth* be like *a strong wind?* blustering, boisterous and noisy, to which passionate words, expressed in a loud and sonorous manner, may be compared; and so we say of a man in a passion and rage, that he *storms*. *Bildad* thought that his speeches were hard, and rough, and stout against God, and very indecent and unbecoming a creature to his maker, and not kind and civil to them his friends; and yet they were like wind, vain and empty, great swelling words, but words of vanity; they were spoken, and seemed big, but had nothing solid and substantial in them, as *Bildad* thought.

℣. 3. *Doth God pervert judgment?* &c.] In his dealings with men in the way of his providence; no, he does not; here *Bildad* opposes himself to *Job*, who he thought had charged God with injustice in dealing with him, and his children, in the manner he had done: the same thing is intended in the following question, *doth the Almighty pervert justice?* for judgment and justice are the same, and often go together in scripture, as being done either by God or men, when righteousness is executed by them, and this is never perverted by the Lord; there is no unrighteousness in him, neither in his nature, nor in his ways and works, either of providence or of grace; he is the judge of all the earth, that does and will do right; to subvert a man in his cause, he approves not of in others, and will never do it himself; to justify the wicked, and condemn the just, are both an abomination to him, and therefore neither of these can ever be thought to be done by him; for though he justifies the ungodly, he does not justify their ungodliness, nor them in it, but from it, and that by the perfect righteousness of his Son; whereby the law is fulfilled, and justice satisfied, and so he is just whilst he is the justifier of him that believes in Jesus; though he is gracious and merciful, he is also righteous, and will not clear the guilty, or pardon sin without satisfaction to his justice; and such as are truly just or righteous, he never condemns here or hereafter; he may afflict them, but he delivers them out of their afflictions, nor are they ever forsaken by him; and, on the contrary, he punishes wicked men in this world, and in that to come, as he has the angels that sinned, the old world, *Sodom* and *Gomorrah*, and many others, and all wicked men will be punished with everlasting destruction; yea, even so strict is his punitive justice, that the sins of his own people being laid and found on his Son as their surety, he has most severely

[g] חמלל אלוה nugaberis hæc, Cocceius; talia, Tigurine version; talk after this sort? Broughton.

ſeverely puniſhed him for them; he awoke the ſword of juſtice againſt him, ſpared him not, but delivered him to death for us all; and tho' he forgives the iniquities of his children, he takes vengeance on their inventions, and chaſtizes them for their ſins, that they may not be condemned with the world; and, on the other hand, he is not unrighteous to forget their work and labour of love, which he rewards in a way of grace, as well as it is a righteous thing with him to render tribulation to them that trouble them: the righteouſneſs of God is known by the judgments he executes on wicked men, and eſpecially will be manifeſt in his judgments on Antichriſt; and though the juſtice of God in the courſe of his providence, in ſome inſtances, may not now be ſo clear, his judgments will be made manifeſt, and eſpecially at the great day of judgment, when every thing ſhall be brought to account, and God will judge the world in righteouſneſs; all which we may be aſſured of, is and will be executed by him, from the conſideration of his nature and perfections, and particularly from the name he goes by in this paſſage, being *El*, the mighty God, who is able to ſave and to deſtroy, to ſave the righteous, and deſtroy the wicked; and is *Shaddai*, all-ſufficient, ſtands in need of nothing; nor can he receive any thing that is not his own, and therefore uncapable of being bribed to the perverſion of juſtice and judgment.

℣. 4. *If thy children have ſinned againſt him*, &c.] As no doubt they had, and as *Bildad* thought, in a very notorious manner, and therefore were righteouſly puniſhed for them; this inſtance is produced as a proof of God's not perverting, but doing juſtice, and the rather, becauſe it was on account of this, that it was ſuppoſed that *Job* charged, or was ready to charge God with injuſtice; this was ſo far from it, that it was a righteous thing to do it, *if* or *ſeeing* his children had ſinned; or *becauſe* they have ſinned, or *though* they have ſinned, as the words [h] are by ſome differently rendered; and either way ſhews that God did not pervert juſtice, but acted agreeably to it. Mr. *Broughton* renders them, *as thy children have ſinned againſt him, ſo hath he ſent them into the hand of their treſpaſs*; as a righteous retaliation for it: that *Job*'s children had ſinned, there is no queſtion to be made of it; they were born in ſin, though born of godly parents; and though they had a religious education, yet no doubt were guilty of ſin in their younger years, as well as when grown up; and even though good men, as there may be reaſon to conclude, they were, yet daily ſinning, for there are none without ſin; and alſo it is true, that all ſin is againſt God, contrary to his nature and will, a breach and tranſgreſſion of his law, and an act of hoſtility againſt himſelf, and a trampling under foot, or at leaſt a neglect, of his legiſlative power and authority, which is an aggravation of it; yet it does not appear that *Job*'s children were guilty of any notorious ſins, or atrocious crimes, or lived a ſinful courſe of life, for which the judgments of God came upon them; nor is it a clear caſe that they were taken away by death in the manner they were, on account of their ſins, but rather purely for the trial of *Job*'s integrity, faith and patience: *and he have caſt them away for their tranſgreſſion*; or *by the hand of* it [i]; by means of it, becauſe of it, being provoked with it. *Bildad* repreſents them as abandoned ſinners, as caſtaways and reprobates, rejected of God with abhorrence, and utterly ruined. Some render it, *hath ſent them into the hand of their tranſgreſſion* [k], or treſpaſs; that is, delivered them up to the power and dominion of ſin, gave them up to their hearts luſts, and to vile affections, to do things not convenient, and which they purſued to their ruin; the *Targum* is, "he ſent them into the place of their tranſgreſſion [l];" into hell, which their tranſgreſſions deſerved, and for which they were fitted by them. Some a little more mildly render the words, *he ſent them away* [m]; that is, diſmiſſed them out of the world, took them out of it by death; which diſmiſſion is ſometimes in peace, as good old *Simeon* prayed for, and ſometimes in wrath, as *Saul* was taken away, ſee *Luke* ii. 29. *Hoſ.* xiii. 11. the latter is the meaning here.

℣. 5. *If thou wouldſt ſeek unto God betimes*, &c.] Here *Bildad* ſeems to think more mildly, and ſpeak more kindly to *Job*, that though he had ſinned, yet not in ſo groſs a manner as his children, ſince he was ſpared, and they were not; and therefore if he would apply himſelf to God, and ſupplicate his grace and mercy, and live a godly life, it might yet be well with him, and he be reſtored to his former or to better circumſtances; his ſenſe is, that he would adviſe him, as *Eliphaz* had done before, ch. v. 8. to ſeek unto God *by prayer*, as the *Targum* adds, and of which it is explained in the next clauſe, and that he would do this *betimes*, or *in the morning* [n]; which is a proper time for prayer, and was one of the ſeaſons good men in former times made uſe of for that purpoſe; ſee *Pſal.* v. 3. and lv. 17. or that he would ſeek him in the firſt place, and above all things, take the firſt opportunity to do it, without any procraſtination of it, and that with eagerneſs and earneſtneſs, with his whole heart and ſoul; for God is a rewarder of them that diligently ſeek him, and thoſe that ſeek him early ſhall find him: *and make thy ſupplication to the Almighty*; not pleading any merit of his own, as deſerving of any bleſſing on account of what he had done; but aſk what he ſhould as a favour, as a free gift, in a way of grace and mercy, as the word [o] ſignifies; call for the pity of the Almighty, as *Broughton* renders it.

℣. 6. *If thou* wert *pure and upright*, &c.] By which he tacitly intimates that he was neither; though the character given of him is, that he was perfect and upright, feared God and eſchewed evil, and which is confirmed by God himſelf, and even after he had been tried by ſore afflictions. *Bildad*'s meaning is, if he was pure in heart, and upright in his life and converſation, then things would be well with him. Men's hearts are naturally impure; no man is pure of himſelf, or can make his heart pure; nor is there any good man that is ſo pure, as to be entirely free from ſin; but ſuch are pure in heart, who have clean hearts created, and right ſpirits renewed in them; or have new hearts and new ſpirits given them; have their hearts ſprinkled from an evil conſcience, and ſo keep the faith in a pure conſcience; having their hearts purified by faith in the blood of *Chriſt*, whoſe blood cleanſes from all ſin; and in this ſenſe *Job* was pure, having an intereſt in a living Redeemer, and in his blood, and a partaker of his grace; and that he was

[h] אם quandoquidem, Michaelis; quia, Vatablus; etiamſi, V. L. V. L. ſo Montanus, Cocceius. [i] ביד פישעם in manu iniquitatis ſuæ, [k] In manum tranſgreſſionis ipſorum, Piſcator, Beza, Schmidt, Michaelis, Schultens; in poteſtatem defectionis ipſorum, Junius & Tremellius. [l] So Munſter. [m] וישלחם & dimiſit eos, Druſius; e mundo, Pagninus, Vatablus; ſo Gerſom. [n] תשחר mane quæſieris, Pagninus, Piſcator, Mercerus. [o] So Schmidt in loc.

was upright is before teſtified of him, though now called in queſtion, an *if* being put upon it, as well as on the former, having in the courſe of his life walked uprightly, according to the will of God revealed unto him: *ſurely now*; directly at once, without delay, as *Sephorno* interprets it; it need not be doubted of, verily ſo it would be: *he would awake for thee*; who though he neither ſlumbers nor ſleeps, yet ſeems to be aſleep when he ſuffers his people to be afflicted, diſtreſſed, and oppreſſed, and therefore they cry unto him to awake to their judgment, and their cauſe; ſee *Pſ.* vii. 8. and xxxv. 23. and xliv. 23. the ſenſe is, that he would ſtir up and exert himſelf, and ſhew himſelf ſtrong on his behalf, and appear to be on his ſide, and work deliverance and ſalvation for him; or awake his mercy, grace, and goodneſs, as ſome *Jewiſh* commentators [c] interpret it; that is, beſtow his favours upon him: *and make the habitation of thy righteouſneſs proſper*; which ſome underſtand of his body, the earthly houſe of his tabernacle, which if his ſoul was pure and upright that dwelt in it, might be called the habitation of righteouſneſs; which, were this the caſe, would become healthful that was now covered with worms, and clods of duſt: others interpret it of the ſoul, as *Aben Ezra* and *Ben Gerſom*, the ſeat of righteouſneſs, and of all the graces of the ſpirit; which is in a proſperous condition, when theſe graces are in lively exerciſe, and the preſence of God, and the light of his countenance, and communion with him are enjoyed; but rather his dwelling houſe in a literal ſenſe, and all his domeſtic affairs are here meant; and it is ſignified that all would be again in peace and proſperity, and he ſhould enjoy great plenty of good things ſhould he behave well; and here is a tacit intimation as if his habitation had not been an habitation of righteouſneſs, but had been filled with the mammon of unrighteouſneſs, with goods ill gotten, ſuch as were obtained by rapine and oppreſſion, and neither he nor his family righteous; a very unjuſt and iniquitous inſinuation: the *Targum* paraphraſes it, *and ſhall make the beauty of thy righteouſneſs perfect* [f]; but *Job* had a more beautiful righteouſneſs than his own, his was but as rags, and neither pure nor perfect; even the righteouſneſs of *Chriſt*, which is perfect and beautiful, and makes ſuch ſo, that are arrayed with it; ſee *Pſ.* l. 2. *Ezek.* xvi. 14.

℣. 7. *Though thy beginning was ſmall*, &c.] When he firſt ſet out in the world; and which though it greatly increaſed, and he was the greateſt man in all the eaſt, yet *Bildad* ſuggeſts, ſhould he behave well, that was comparatively ſmall to what it would be with him hereafter; and which was fact, for he had double of what he before enjoyed; ſo Mr. *Broughton* renders the words, *and thy former ſtate ſhould be little to thy latter*: or rather the ſenſe and meaning is, *though thy beginning ſhould be ſmall* [g]; be it ſo that it is; or rather that though he ſhould begin again in the world with very little, as indeed at preſent he had nothing to begin with, and when he did, it was but with little; one gave him a piece of money, and another an ear-ring of gold: *yet thy latter end ſhould greatly increaſe*; as it did, for the Lord bleſſed his latter end, and he had more than at the beginning, even double to what he had in his moſt flouriſhing circumſtances; ſee ch. xlii. 11, 12, &c. *Bildad* ſeems to have ſpoken under a ſpirit of prophecy, without being ſenſible of it, and not imagining in the leaſt that ſo it would be in fact; for he only affirms it on ſuppoſition of *Job*'s good behaviour for the future, putting it entirely upon that condition, which he had no great expectation of it ever being performed.

℣. 8. *For enquire, I pray thee, of the former age*, &c.] With reſpect to the truth of what he had ſaid, or ſhould ſay; he does not deſire *Job* to take his word for it, but enquire how it was in former times; by which it would appear, that when good men have been in affliction and trouble, and have behaved well under it, as became them, they have been delivered out of it, and have been afterwards in more flouriſhing and comfortable circumſtances, as *Noah*, *Abraham*, *Lot*, and others; and that wicked men and hypocrites, though they have flouriſhed for a while, yet deſtruction has ſooner or later come upon them, and they have utterly periſhed, as the deſcendants of *Cain*, the builders of *Babel*, and the men of *Sodom*, and others; whereas good and upright men are never caſt away by the Lord, no inſtance can be given of it; all which would appear, if enquiry was made into what had happened in the *former age*; not the *firſt age*, as the *Septuagint* verſion, the age or generation in which the firſt man and woman lived; for who were *their fathers*, mentioned in the next clauſe? but the age or generation preceding that in which *Job* and his friends lived; and the knowledge of things done in that might with ſome application and diligence be more eaſily obtained: *and prepare thyſelf to the ſearch of their fathers*; of the fathers of the men of the former age, who lived in the age preceding that, and from whom their poſterity had received the knowledge of many things by tradition, as they had received from their fathers that lived before them, and ſo upwards; things being handed down in a traditionary way from father to ſon; and though theſe fathers were dead, yet by their traditions that were preſerved, they were capable of teaching and inſtructing men; and their ſayings and ſentiments deſerved regard, and were had in much eſteem; but yet being uninſpired and fallible men, were not to be received without examination; for though truth is of the greateſt antiquity, and to be revered on that account, yet error is almoſt as old as that; and therefore great care is to be taken how any thing is received purely upon the ſcore of antiquity; and great pains, diligence, and circumſpection are neceſſary to a due ſearch of the fathers, and coming at their ſenſe and ſentiments; and ſo as to diſtinguiſh between truth and error, and get a true knowledge of facts done in antient times; ſuch a ſearch is to be made in like manner as one would ſearch for gold and ſilver, and hidden treaſures.

℣. 9. *For we* are but of *yeſterday* [h], &c.] Which is not to be underſtood ſtrictly of the day laſt paſt, but of a ſhort ſpace of time backward; and eſpecially when compared with the ante diluvian fathers, who lived the far greater part of them upwards of 900 years; otherwiſe *Bildad* and his two friends were men in years; *Eliphaz* ſays, that with them were the gray-headed and very aged men, much older than the father of *Job*, and *Elihu* ſpeaks of himſelf as a young man, and of them as very old; ſee ch. xv. 10. and xxxii. 6. *and know nothing*; which is not to be taken in an abſolute ſenſe, for they knew much of the things of nature, providence, and grace; they were men of great underſtanding in things natural, civil, and religious, as appears by their diſcourſes; but in a comparative ſenſe, or when compared with the long-lived patriarchs,

[c] Gerſom, Simeon Bar Tzemach, Sephorno. [f] נוה צדקך pulchritudinem juſtitiæ tuæ, Bolducius. [g] והיה etſi fuerit, ſo ſome in Michaelis. [h] Επαμεροι, Pindar. Pythia, Ode 8.

triarchs, who through the length of their days had much time and opportunity to make their obſervations on things, to learn the arts and ſciences, and improve themſelves in all uſeful knowledge, human and divine; for which reaſon *Job* is ſent to enquire of them; whereas they had been but a little while in the world, and knew but little, to whom might be applied that ſaying as now to men ſince, *ars longa, vita brevis*; and eſpecially they knew nothing as it is to be known, or nothing perfectly, or in comparſon of the ſaints in heaven; for they that know moſt here, know but in part, ſee through a glaſs darkly; but in the other world, they ſee face to face, and know as they are known. Moreover *Bildad* might ſay this of himſelf, and his friends, in a modeſt manner, having learned to know themſelves, their weakneſs, and their folly; and the firſt and great leſſon of wiſdom is to become fools in mens own apprehenſion, in order to be truly wiſe, having the like ſenſe of themſelves as *Agur* had, *Prov.* xxx. 2. ſee 1 *Cor.* iii. 18. or rather this might be ſaid as being the ſenſe of *Job* concerning them, who had a very mean and indifferent opinion of them; ſee ch. xii. 2. and xiii. 2. and therefore *Bildad* would not have him take their ſenſe of things but enquire of perſons older and wiſer: *becauſe our days upon earth* are *a ſhadow*; man's time is rather meaſured by days than by months and years, being ſo ſhort; and theſe are called *days* on earth, to diſtinguiſh them from the days of heaven, which are one everlaſting day, in which there is no night of darkneſs, either in a literal or figurative ſenſe, and which will never end; but the days of this life are like a *ſhadow*, dark and obſcure; full of the darkneſs of adverſity and trouble, as well as greatly deficient in the light of knowledge; there is nothing in them ſolid and ſubſtantial; the greateſt and beſt things of this life are but a vain ſhow; in heaven there is a better and more enduring ſubſtance: every thing is mutable and uncertain here; man is ſubject to a variety of changes in his mind and body, in his family and ourward eſtate and circumſtances: and life itſelf is but a vapour, which appears a while and ſoon vaniſhes away; or rather like a ſhadow, that declines, is fleeting, and quickly gone; ſee 1 *Chron.* xxix. 15.

℣. 10. *Shall not they teach thee*, and *tell thee*, &c.] That is, the men of the former age, and their fathers before them, *Job* is directed to enquire of, and to prepare for a ſearch into their records and traditions; from whom he might reaſonably expect to be taught and told things that would be very inſtructive and uſeful to him in his preſent circumſtances: *and utter words out of their heart?* ſuch as were the effect of mature judgment and long obſervation, and which they had laid up in their hearts, and brought out from their treaſure there; and, with the greateſt faithfulneſs and ſincerity, had either committed them to writing, or delivered them in a traditionary way to their poſterity, to be communicated to theirs; and which might be depended upon as true and genuine, being men of probity, uprightneſs, and ſingleneſs of heart; who declared ſincerely what they knew, and ſpoke not with a double heart, having no intention to deceive, as it cannot be thought they would impoſe upon their own children; and therefore *Job* might ſafely receive what they uttered, and depend upon it, as truth and fact: and what they ſaid, as *Jarchi* obſerves, is as follows; or what follows *Bildad* collected from them, and ſo might *Job*, and think he heard them *ſaying*, as *Piſcator* ſupplies the text, what is expreſſed in the next verſes, if not in their words, yet as their ſenſe.

℣. 11. *Can the ruſh grow up without mire?* &c.] No, at leaſt not long, or ſo as to lift up his head on high, as the word ſignifies[a]; the ruſh, or bulruſh, which ſeems to be meant, delights in watry places, and has its name in *Hebrew* from its abſorbing or drinking up water; it grows in moiſt and watry clay, or in marſhy places, which *Jarchi* ſays is the ſenſe of the word here uſed; the *Septuagint* underſtands it of the *paper-reed*, which, as *Pliny*[b] obſerves, grows in the marſhy places of *Egypt*, and by the ſtill waters of the river *Nile*: *can the flag grow without water?* or *the ſedge*[c]; which uſually grows in moiſt places, and on the banks of rivers; this, unleſs in ſuch places, or if without water, cannot grow long, or make any very large increaſe, or come to maturity; ſo ſome[d] render it, *if the ruſh ſhould grow up without*, &c. then it would be with it as follows.

℣. 12. *Whilſt it* is *yet in its greenneſs*, &c.] Before it is come to its full height, or to a proper ripeneſs; when as yet it has not flowered, or is about it; before the time uſual for it to turn and change; it being without moiſture, water, or watry clay, will change; and *not cut down* by the ſcythe, or cropt by the hand of man, *it withereth before any other herb*; of itſelf; rather ſooner than ſuch that don't require ſo much moiſture; or in the ſight and preſence of them, they looking on as it were, and deriding it; a poetical repreſentation, as *Schultens* obſerves: next follows the accommodation of theſe ſimilies to wicked and hypocritical men.

℣. 13. *So* are *the paths of all that forget God*, &c.] Who forget that there is a God; he is not in all, and ſcarce in any of their thoughts, and they live without him in the world; who forget the works of God, of creation, and providence, in which there is a glorious diſplay of his being and perfections; who forget the benefits and bleſſings of his goodneſs they are every day partakers of, and are not thankful for them; and who forget the word, worſhip, and ordinances of God, and follow after and obſerve lying vanities, idols, and the works of men's hands, and worſhip them, being unmindful of the rock of their ſalvation: now ſuch men, as well as the hypocrites in the next clauſe, are like bulruſhes and flags, or ſedge, being unfruitful, uſeleſs, and unprofitable; and, for their ſenſuality and worldly mindedneſs, ſtanding in the mire and clay of an unregenerate ſtate, and of carnal and worldly luſts; and though, eſpecially the latter, may carry their heads high in a profeſſion of religion, and make a fair ſhew in the fleſh whilſt it is a time of outward proſperity with them, but when tribulation ariſes on the account of religion, they are preſently offended, and apoſtatize; being deſtitute of the true grace of God, and not having the root of the matter in them, they wither of themſelves; they ſoon drop their profeſſion in the view of all good men, comparable to herbs and green graſs, which abide in their

[a] גאה an attollit ſe, Junius & Tremellius, Piſcator, Cocceius; an ſuperbiet, ſo ſome; Beza, Schultens. [b] Nat. Hiſt. l. 13. c. 11. [c] אחו carectum, V. L. ulva, Junius & Tremellius, Piſcator, Schmidt, Michaelis, Schultens. [d] Sic Bar Tzemach & Belgæ.

their verdure, when the other are gone and are seen no more: *and the hypocrites hope shall perish*; who are either the same with those before described, who being in prosperous circumstances, forget the God of their mercies they make a profession of, like *Jeshurun* of old; or different persons, as *Bar Tzemach* thinks, the former designing open profane sinners, these secret ones, under the appearance of good men: an *hypocrite* is one whose inside is not as his outside, as the *Jews* say; who is outwardly righteous but inwardly wicked, has a form of godliness but not the power of it, a name to live but dead; that makes a shew of religion and devotion, attending the worship and ordinances of God in an external way, as if he had great delight in him and them, when his heart is removed far from him: and such have their *hope* for the present, of being in the favour of God, and of future happiness, which is founded on their outward prosperity, their esteem among men, and more especially their external righteousness, and profession of religion; but this will *perish*, even both the ground of their hope, their riches and righteousness, which come to nothing, and the hope that is built thereupon sinks into despair; if not in life, as it sometimes does, yet always at death, see ch. xi. 20. and xxvii. 8. *Bildad* seems to have *Job* in view here, whom he esteemed an hypocrite.

℣. 14. *Whose hope shall be cut off*, &c.] The same thing as before, expressed in different words, and repeated for the certainty of it; signifying that it should be of no manner of use, should be wholly lost, and issue in black despair: the word has the signification of loathing, and is differently rendered, either, *whom his hope shall loath*[e], or, *who shall loath his hope*[f]; he shall fret and teaze, and vex himself that he should be such a fool to entertain such a vain hope, or to place his hope and confidence in such vain things, finding himself most sadly disappointed: *and whose trust* shall be *a spider's web*; or *a spider's house*[g]; and such its web is to it; having made it, it incloses itself in it, and dwells securely: very fitly is the hope and confidence of an hypocrite compared to a spider's web, which is a very nice and curious piece of workmanship, as are the outward works of righteousness, done by hypocrites, they are wrought out and set off to the best advantage, to be seen of men; yet very slight and thin, and will bear no weight, such are the best works of carnal professors, they make a fine appearance but have no substance, don't flow from principles of grace, nor are done in the strength of Christ, or to the glory of God; are but *splendida peccata*, as one calls them, and fall infinitely short of bearing the weight of the salvation of the soul: as the spiders web is spun out of its own bowels, so the works of such persons are wholly of themselves; they are their own, done without the grace of God and spirit of Christ; and such webs are not fit for garments, are too thin to cover naked souls; insufficient to shelter from divine wrath and vengeance; can't bear the besom of justice, one stroke of which will sweep them all away; and though they may think themselves safe incloſed in them as in a house, they will find themselves in the issue wretchedly mistaken; for there is no shelter, safety, and security, in such cobwebs; there is none but in Christ and his righteousness.

℣. 15. *He shall lean upon his house*, &c.] Either the spider or the hypocrite, or the hypocrite as the spider; that is, that which is the ground of his confidence, which is as the spider's house, on that he shall depend, either on his riches and outward prosperity, which he promises himself a long continuance of, and from whence he concludes himself to be high in the favour and good-will of God; or on his works of righteousness, his outward profession of religion, attendance on external worship, and a round of duties performed by him; in these he trusts, on these he depends, in such webs he enwraps himself, in such a house he dwells, and imagines himself safe; which is only making flesh his arm, leaning upon a broken reed, and building an house upon the sand: the *Septuagint* version is, *if he prop up his house*, by repeated outward acts of religion: *but it shall not stand*; whether it be riches, these are uncertain things, of no continuance; there are no riches durable, but the unsearchable riches of Christ and his grace; or whether it be a man's own righteousness, which he endeavours to establish, or *make to stand*, as the phrase is, in *Rom.* x. 3. but in vain; it is but a sandy foundation to build on; or the hope and confidence laid upon it is like a house built on the sand, and when rain falls, floods come, and winds beat upon it, it falls; and great is the fall of it, *Matt.* vii. 26, 27. *he shall hold it fast*; as the worldling does his wealth, his gold, and his silver; but it is snatched out of his hand, by one providence or another, or however at last death obliges him to part with it; and the self-righteous man holds fast his righteousness, it is his own, he is fond of, an house of his own building, and can't bear to have it demolished; an idol of his own setting up, and to take it away is to take away his gods; and what has he more? wherefore he holds it as fast as he can, and will not let it go till he can hold it no longer; or, *he shall fortify himself in it*[h], as in a castle or strong hold, which he thinks impregnable, yet will soon and easily be battered down by divine justice: *but it shall not endure*; gold perishes, riches come to nought, wealth is no enduring substance, nor is a man's righteousness lasting; only Christ's righteousness is everlasting; true grace endures to eternal life, and issues in it; but external gifts, speculative and rational knowledge, and a mere profession of religion, fail, cease, and vanish away.

℣. 16. *He* is *green before the sun*, &c.] Which some understand of the rush or flag, of which a farther account is given, as setting forth more fully the case of wicked men and hypocrites; but to either of these do not agree the situation of it in a garden, the shooting forth of its branches, and the height of it, and its striking its roots deep in stoney places: *Cocceius* interprets it of the *herb* or grass before which the flag withers, ℣. 12. but the same objections, or most of them, lie against that also; rather, from the description of it, a tall, large tree is designed, to which hypocrites in their most flourishing circumstances are compared, and yet come to nothing, *Ps.* xxxvii. 35, 36. that is *green* in its leaves, and looks beautiful, so they in a profession of religion, which is like green leaves without fruit; they make in it a fair shew in the flesh, take up and trim the lamp of a profession, and retain it bright and fair for a time; or, like a tree full of sap,

[e] אשר יקוט כסלו quem abominabitur spes ejus, Montanus; fastidit, Junius & Tremellius, Piscator; cum tædio rejectabit, Schultens. [f] Quippe abominabitur spem suam, Schmidt. [g] בית עכביש domus araneæ, vel aranei, Pagninus, Montanus, &c. [h] יחזיק roborabit in eam, Montanus, Bolducius; firmat se, Vatablus; so the Targum and Ben Gersom.

ſap, or *juicy*[l]; or, as Mr. *Broughton* renders it, *juiceful*; denoting, not a fulneſs of the ſpirit and his grace, or of faith, hope, love, &c. and of righteouſneſs and goodneſs, but of outward proſperity, having as much as heart could wiſh, and great plenty of good things laid up for many years: and this tree is ſaid to be green and juicy *before the ſun*; either in the preſence, and through the influence of it, as hypocrites flouriſh, even in a religious way, while the ſun of proſperity ſhines upon them, and no longer; or openly and publickly, in the ſight of all men, as this phraſe is uſed, 2 *Sam.* xii. 11, 12. and as ſuch men do, in the view of all men, profeſſors and profane, doing all they do to be ſeen of men, and before whom they are outwardly righteous, and reckoned good men; or, *before the ſun* riſes, as the *Targum* and *Aben Ezra*, ſo hypocrites flouriſh, before the ſun of perſecution ariſes and ſmites them, becauſe of their profeſſion, and then they drop it; ſee *Matt.* xiii. 6, 21. *and his branch ſhooteth forth in his garden*; or *over*[k] it; and branch may be put for branches, which in a flouriſhing tree ſpread themſelves to cover a conſiderable piece of ground: Mr. *Broughton* renders it, *and his ſuckers ſprout over his orchard*; all which may denote the increaſe of a wicked man, in his family, in his wealth and ſubſtance, and particularly in his poſterity, which are as branches and ſuckers from him; and *Bildad*, if theſe are his own words, may have reſpect to *Job*, and to his large ſubſtance and number of children he had in his proſperity, when he had an hedge ſet about him, and was incloſed as in a garden: and whereas the church of God is ſometimes compared to a garden, *Cant.* iv. 12. it agrees very well with hypocrites, who have a place there, and are called hypocrites in *Sion*, where they have a name, and flouriſh for a while: many interpreters, both *Jewiſh*[l] and *Chriſtian*[m], interpret this, and what follows, of truly righteous and good men under afflictive providences, who notwithſtanding continue, and are not the worſe, but the better for them; their leaf of profeſſion is always *green*, and withers not; and that *before the ſun*, even of adverſity and affliction; and though that beats upon them, and ſmites them ſeverely, they are like green olive trees, or the cedars of God, full of ſap, full of the grace of God, and continually ſupplied with it; and ſo patiently endure temptation and affliction, bear the heat and burden of the day, and are not careful in the year of drought; ſee *Cant.* i. 6. *Pſ.* lii. 8. *Jer.* xvii. 8. ſuch are planted in the garden and houſe of the Lord by himſelf, and ſhall never be rooted up; where their branches ſpread and they grow in grace and in the knowledge of all divine things, and are filled with the fruits of righteouſneſs.

℣. 17. *His roots are wrapped about the heap*, &c.] The heap of ſtones where the tree ſtands; it ſtrikes its roots among them, and implicates and twiſts them about them, and ſecures itſelf and grows up notwithſtanding them: and this expreſſes the ſeeming ſtable ſtate and condition of hypocrites for a ſeaſon, who not only flouriſh, but ſeem to take root; and who maintain their ground amidſt ſome difficulties; this fitly agrees with, and deſcribes ſuch hearers of the word, and profeſſors of religion, comparable to the ſeed ſown on ſtoney ground, *Matt.* xiii. 5, 6, 20. 21. and *he ſeeth the place of ſtones*; or, *the houſe of ſtones*[n]; a houſe built of ſtones, high and ſtately; yet this tree riſes higher than that, overtops and overlooks it; and is repreſented as viewing it thoroughly, or looking down upon it, and all around it, being ſo high and ſo ſpreading; the *Targum* renders it implicateth the houſe of ſtones; *platteth*, as Mr. *Broughton*, or twiſts about them, and ſo many of the *Jewiſh* writers; but this ſeems to be deſigned in the former clauſe: all this ſuits very well with good men, whoſe *roots are wrapped about the fountain*[o], as the words may be rendered; about the love of God, in which they are rooted and grounded, and are like trees planted by rivers of water, the river of divine love, which refreſhes, revives, and makes them fruitful; and about Chriſt, the *fountain* of gardens and well of living waters; in whom they are rooted and built up, increaſe, flouriſh, and are eſtabliſhed; and though they are among ſtones, and attended with many difficulties, yet they abide and ſurmount all; believe in hope againſt hope, and ſee and enjoy, yea even dwell in the houſe of ſtones, the church of God, built on a rock, againſt which the gates of hell cannot prevail.

℣. 18. *If he deſtroy him from his place*, &c.] If the ſun when he is riſen ſtrikes the tree with ſuch vehement heat that it withers and utterly periſhes from the place where it grew; or roots it up, ſo the *Targum* and *Nachmanides*; or, if God deſtroys the hypocrite from his place, or he is by one means or another removed out of the garden, the church, being deteſted and rejected by good men; or from all his worldly enjoyments, his honour, credit, and eſteem with men, which are all precarious, fickle, and inconſtant; or out of the world, being cut down as a cumber-ground: *then* it *ſhall deny him*, ſaying, *I have not ſeen thee*; that is, either the tree ſhall deny that it ever was planted in ſuch a place, or rather, the place ſhall deny that the tree ever was planted there; the ſenſe is, that it ſhall be ſo utterly deſtroyed, that neither root nor branch ſhall be left, nor any thing to ſhew that it ever grew there; its place ſhall know it no more, ſee ch. vii. 10. and xx. 9. or God ſhall deny the hypocrite, and ſay he never ſaw him nor knew him; he never belonged to him, nor was under his care; he never looked upon him with a look of love, grace, and mercy; he never had any delight and pleaſure in him, nor regarded him as one of his; he was no tree of his planting, watering, and keeping, ſee *Matt.* vii. 23. this ſeems moſt difficult to accommodate to a good man, and thoſe who carry it that way ſeem to be moſt puzzled with this; ſome render it, *ſhall he be ſwallowed*; or, *ſhall any one ſwallow him up*[p]; deſtroy, or root him out of his place? none ſhall: the root of the righteous cannot be moved, nor they from that; not from the everlaſting love of God, in which they are rooted, nor from Chriſt, in whom they are fixed: others underſtand this of the digging up of a tree, and tranſplanting it to another place, where it grows as well, or better; and ſo the people of God, though they have many ſtripping providences, and are removed from place to place, and from one condition to

[l] רטוב ſuccoſus, Junius & Tremellius, Piſcator, Schultens; viridis quidem & ſucci plenus, Michaelis. [k] על ſupra, Junius & Tremellius, Mercerus, Codurcus; ſuper Montanus, Piſcator, Schmidt, Schultens. [l] Saadiah Gaon, R. Levi, Ben Gerſom. [m] Vatablus, Beza, Diodati, Cocceius, Guſſetius, p. 247. [n] בית אבנים domum lapidum, Montanus, Cocceius, Schmidt, Michaelis, Schultens; ſo Tigurine Verſion, Codurcus, Junius & Tremellius. [o] על גל juxta fontem, Pagninus, Mercerus; ſo Vatablus, Piſcator, Gerſom, and Bar Tzemach. [p] אם יבלענו num abſorbebitur a loco ſuo? Beza; num abſorbebit eum quiſquam e loco ſuo, Diodatus.

to another, ſo that their former ſtate and place know them no more; yet all things work together for their good.

℣. 19. *Behold, this* is *the joy of his way*, &c.] Of the ſtate and condition of the hypocrite, who, whilſt he is in outward proſperity, exults and rejoices, but his joy is but ſhort, it is but for a moment, ch xx. 5. and this is what it comes to at laſt, and iſſues in, even entire deſtruction from his place; which, becauſe it may ſeem ſtrange and wonderful, and is worthy of notice and conſideration, as well as to expreſs a certainty of it, the word *behold* is prefixed; though this alſo is underſtood by ſome, of good men who have much ſpiritual joy in their preſent ſtate and condition, be it what it will; they have joy and peace in believing, even joy unſpeakable, and full of glory; they have joy in the Lord, and in his ways in which they walk, when they have trouble in the world; they rejoice and even glory in tribulation, and are chearful be they where they will, though removed from their native place and country; and eſpecially this will be their caſe, when they are tranſplanted from earth to heaven, the better and heavenly country: *and out of the earth ſhall others grow*; in their room and ſtead; where the tall, flouriſhing tree once ſtood, but now utterly deſtroyed, other trees ſhould grow; ſignifying, either the children of the hypocrites and wicked men, that ſhould ſpring up in their place and imitate them, and come to the ſame end; or rather, ſuch as were ſtrangers to them, that ſhould inherit their ſubſtance and eſtates; and it may be good men that ſhould ſucceed them, and come into the poſſeſſion of all their wealth, even ſuch as were before in mean circumſtances, and ſo may be ſaid to come *out of the earth*: it may be rendered, *out of another duſt* or *earth ſhall they grow*[q]; ſignifying, that the wicked ſhould be utterly deſtroyed, they and theirs; and that ſuch as were of another family, and as it were of another earth and country, ſhould ſtand in their place; ſee ch. xxvii. 16, 17. this may be interpreted of good men, who, though they die, others are raiſed up in their ſtead; God will have a ſeed to ſerve him, as long as the ſun and moon endure; tho' they are forced to fly from their native place, being perſecuted to ſtrange cities, or removed into the heavenly regions, yet God raiſes up others to fill up their places, and oftentimes out of other families, even of the ungodly, to ſupport his cauſe and intereſt; and underſtanding the whole of truly righteous perſons, ſeems beſt to connect the ſenſe with the following words.

℣. 20. *Behold, God will not caſt away a perfect* man, &c.] A ſincere, upright, good man; one that is truly gracious; who, though he is not *perfect* in himſelf, yet in Chriſt; and though not with reſpect to ſanctification, which is as yet imperfect in him, yet with reſpect to juſtification, being perfectly juſtified by the righteouſneſs of Chriſt, and all his ſins pardoned for his ſake: ſuch an one God will never *caſt away*; not out of his ſight, being engraven on the palms of his hands, nor out of his heart's love; or will not *loath*[r] him, as the *Targum*, or reject him with abhorrence and contempt; he will not caſt him out of his covenant, which is ordered in all things and ſure; nor out of the hands of his Son, where he has put him, and from whence none can pluck; nor out of his family, where the ſon abides for ever; or ſo as to periſh eternally, this would be contrary to his love, to his fore-knowledge, and to his covenant; ſo far is he from it, that he has the greateſt regard for ſuch, delights in them, admits them to nearneſs to himſelf, ſets them as a ſeal on his heart, keeps them as the apple of his eye, and preſerves them ſafe to his kingdom and glory: *neither will he help the evil doers*; meaning, not every one that does evil, or ſins, but ſuch who live in ſin, make a trade of ſinning, are frequent and conſtant in the commiſſion of it; ſuch God will not help, or *take by the hand*[s], in order to deliver from evil, as *Gerſom* obſerves; to help them out of miſchief and trouble their ſins have brought upon them; or to ſtrengthen them, ſupport, and uphold them in their preſent circumſtances; and much leſs, ſo as to admit them to fellowſhip and communion with him: theſe words, with what follow, are *Bildad*'s concluſion upon the ſayings and ſentiments of the antients, which may be ſuppoſed, and are thought by ſome, to end at the preceding verſe.

℣. 21. *Till he fill thy mouth with laughing, and thy lips with rejoicing.*] Directing himſelf to *Job*; and ſuggeſting, that if he was a perfect, ſincere, and upright man, God would not caſt him away utterly, but help him out of his preſent circumſtances, and reſtore him to proſperity; and not leave him, until he had filled his heart with ſo much joy, that his mouth and lips being alſo full of it, ſhould break forth in ſtrong expreſſions of it, and in the moſt exulting ſtrains, as if it was a time of jubilee with him; ſee *Pſ.* cxxvi. 2. but *Bildad* tacitly inſinuates that *Job* was not a perfect and good man, but an evil-doer, whom God had caſt away and would not help; and this he concluded from the diſtreſſed circumſtances he was now in; which was no rule of judgment, and a very unfair way of reaſoning, ſince love and hatred are not to be known by outward proſperity and adverſity, *Eccl.* ix. 1. *Bar Tzemach* interprets *laughing* as at his own goodneſs, and *rejoicing* as at the evil of the wicked.

℣. 22. *They that hate thee ſhall be clothed with ſhame*, &c.] The *Chaldeans* and *Sabeans*, who had plundered him of his ſubſtance, when they ſhould ſee him reſtored to his former proſperity, beyond all hope and expectation, and themſelves liable to his reſentment, and under the diſpleaſure of providence: the phraſe denotes utter confuſion, and ſuch as is viſible as the cloaths upon a man's back; ſee *Pſ.* cxxxii. 18. *and the dwelling-place of the wicked ſhall come to nought*; or, *ſhall not be*[t]; ſhall be no more; be utterly deſtroyed, and no more built up again; even ſuch dwelling-places they fancied would continue for ever, and perpetuate their names to the lateſt poſterity; but the curſe of God being in them, and upon them, they come to nothing, and are no more: thus ends *Bildad*'s ſpeech; *Job*'s anſwer to it follows.

[q] מעפר אחר de pulvere alio, Montanus, Bolducius, Cocceius; ſo the Targum; de terra alia, Pagninus, Mercerus.
[r] יתאם abominatur, Vatablus; averſatur, Beza, Mercerus, Druſius, Piſcator.
[s] לא יחזיק ביד nec apprehendit manum, Pagninus, Vatablus, Mercerus, Piſcator, Cocceius, Michaelis.
[t] איננו non erit, Pagninus, Mercerus, Druſius, Michaelis.

CHAP.

CHAP. IX.

THIS and the following chapter contain *Job*'s anſwer to *Bildad*, and in this he aſſerts the ſtrict juſtice of God; which is ſuch, that no man can be juſt in his ſight, not being able to anſwer to one charge, or for one ſin, of a thouſand he is guilty of, ℣. 1—3. and that ſuch are his wiſdom and power, that the moſt daring man cannot expect to ſucceed in an oppoſition to him, ℣. 4. inſtances are given of his power in the works of nature and providence, ℣. 5—10. notice is taken of the imperceptibleneſs of his actions and motions, and of his ſovereignty in all his ways, ℣. 11, 12. and of his fierce wrath and anger, which is ſuch as obliges the proudeſt of men to ſtoop under him; and therefore *Job* choſe not to contend in a judicial way with him, but in a ſuppliant manner would intreat him, ſince his hand was ſo heavy upon him, ℣. 13—21. he affirms, in direct oppoſition to *Bildad* and his friends, and inſiſts upon it, that God afflicts both the righteous and the wicked; yea, gives the earth to the latter when he ſlays the former, ℣. 22—24. he then obſerves the ſhortneſs of his days, and complains of his heavy afflictions, ℣. 25—28. and concludes, that it was in vain for him to expect his cauſe to be heard before God, there being no daysman between them; and wiſhes that the dread of the divine majeſty might be taken from him, and then he would freely and without fear ſpeak unto him, ℣. 29—35.

℣. 1. *Then Job anſwered and ſaid,*] Without taking notice of *Bildad*'s harſh expreſſions and ſevere cenſures, or his unfriendlineſs to him; he enters directly into the argument, grants ſome things, confutes others, and defends himſelf and his conduct.

℣. 2. *I know* it is *ſo of a truth*, &c.] That is, that God is juſt, and does not pervert juſtice and judgment, as *Bildad* had obſerved, ch. viii. 3. *Job* was a man of great natural parts and capacity; he had a large ſhare of knowledge of things, natural, civil, and moral; and he was a good man, in whom the true light of grace ſhined; and being enlightened by the ſpirit of wiſdom and revelation, in the knowledge of divine things, he knew much of God, of his being and perfections, and of the methods of his grace, eſpecially in the juſtification of men, as appears by various paſſages in this chapter; he knew that God was juſt and holy in all his ways and works, whether of providence or grace; and this he kept in ſight amidſt all his afflictions, and was ready to acknowledge it: he knew this *of a truth*; that is, moſt certainly; for there are ſome truths that are ſo plain and evident that a man may be aſſured of, and this was ſuch an one with *Job*; he had no need to be inſtructed in this article; he was as knowing in this point, as well as in others, as *Bildad* or any of his friends; nor did he need to be ſent to the ancients to enquire of them, or to prepare himſelf for the ſearch of the fathers, in order to acquire the knowledge of this, to which *Bildad* had adviſed: yet, though this was ſo clear a point, about which there was no room for farther conteſt; *but* then the matter is, *how ſhould man be juſt with God?* if not angels, if not man in his beſt eſtate, in which he was vanity when compared with God; then much leſs frail, feeble, mortal, ſinful men, even the beſt of men, conſidered in themſelves, and with reſpect to their own righteouſneſs: for, to *be juſt*, is not to be ſo through an infuſion of righteouſneſs and holineſs into men, which in the beſt of men is their ſanctification and not their juſtification; but this is a law-term, and ſtands oppoſed to condemnation, and ſignifies a man's being adjudged and pronounced righteous in a judiciary way; ſo a man cannot be adjudged, reckoned, or accounted by God upon the foot of works of righteouſneſs done by him; ſince his beſt works are imperfect, not anſwerable to the law, but very defective, and ſo not juſtifying; are oppoſite to the grace of God, by which, in an evangelic ſenſe, men are juſtified; theſe would encourage boaſting, which is excluded in God's way of juſtifying ſinners; and could juſtification be by them, the death of Chriſt would be in vain, and there would have been no need of him and his juſtifying righteouſneſs: eſpecially, it is a certain thing, that a man can never be *juſt*, or *juſtified with God*, in ſuch a way, or through any righteouſneſs wrought out by him; that is, either, he is not and cannot be juſt in compariſon of God; for, if the inhabitants of the heavens are not pure in his ſight, the holy angels; and if man, at his beſt eſtate, was altogether vanity when compared with him, what muſt ſinful mortals be? or not be juſt at his bar; ſhould he mark their iniquities, enter into judgment with them, or an action againſt them, ſummon them before him to anſwer to charges he has to exhibit; they could not ſtand before him, or go off acquitted or diſcharged: or in his account; for his judgment is according to truth; he can never reckon that a perfect righteouſneſs which is an imperfect one: or in his ſight; for, though men may be juſt in compariſon of others, or at an human bar, in an human court of judicature, and in the account of men, and in their ſight, to whom they may appear outwardly righteous, as well as in their own ſight; yet not in the ſight of God, who ſees all things, the heart and all in it, every action, and the ſpring of it; ſee *Pſ.* cxliii. 2. *Rom.* iii. 20. in this ſenſe, a man can only be juſt with God thro' the imputation of the righteouſneſs of Chriſt, accounting that to him, putting it upon him, and cloathing him with it, and ſo reckoning and pronouncing him righteous through it; and which is entirely conſiſtent with the juſtice of God, ſince by it the law is fulfilled, magnified, and made honourable, and juſtice ſatisfied; ſo that God is juſt, whilſt he is the juſtifier of him that believes in *Jeſus*, *Rom.* iii. 26.

℣. 3. *If he will contend with him*, &c.] If God will contend with man, ſo *Sephorno*; enter into a controverſy with him, litigate and diſpute the point in law, whether he is juſt or no, man cannot anſwer to the allegations he will produce; or if man ſhould contend with God, a potſherd ſtrive with its maker, to what purpoſe would it be? he could never avail himſelf by ſuch a procedure; the match is unequal, there is no ſtriving or contending with God in a judicial way: *he cannot anſwer him one of a thouſand*; which ſome underſtand, that God will not anſwer men; he will not vouchſafe to give an anſwer to ſuch that plead with him, or talk with him of his judgments in providence, or pretend to vindicate themſelves, their ways, and their works, before him; but this ſenſe ſeems contrary to *Jer.* xii. 1, 5.

Ezek. xviii. 25. but the meaning is, that man cannot answer God; either not one man out of a thousand, that is, none at all; unless, by one of a thousand, is meant the interpreter, one among a thousand, even the Messiah, the chiefest among ten thousand; the one man of a thousand, *Solomon* found upon search; see *Job* xxxiii. 23. *Cant.* v. 10. *Eccl.* vii. 28. he indeed has made himself responsible for his people, as their surety, and was able to answer for them; and he has answered for them, and made satisfaction for their sins; *it was exacted*, or required, that is, a full payment of their debts, or a plenary Satisfaction for their sins, *and he answered*; according to *Is.* liii. 7. but rather the sense is, that a man cannot answer, either one time of a thousand [u], or one argument to one article exhibited, or to one objection or charge of a thousand brought against him by the law or justice of God; that is, for one sin of a thousand he has committed; so Mr. *Broughton* renders it, *to one thing of a thousand* [w]; this suggests that the sins of men are numerous; their debts are many, they are more than ten thousand talents, which they are not able to answer to, or pay off, no not one of them; their iniquities are more than the hairs of their head, they cannot be understood or reckoned: and now a man cannot answer for one of a thousand, or the millions of sins he is guilty of; he cannot deny them, he cannot excuse them, he cannot make satisfaction for any one of them; they are committed against an infinite Being, and require an infinite satisfaction, which man cannot give; they are violations of a law, and injuries to divine justice, that no man is able to atone for; whatever obedience he is capable of, or does perform, God has a prior right unto it, and therefore can never answer for former transgressions; this being the case, sinful man cannot be just with God upon the foot of his works, which is the thing this observation is made to illustrate: man's obedience is so short, and God's commandment or law so very broad, that these two can never be brought to meet, agree together, or answer to one another; and therefore it may be strongly concluded that a man is justified, if ever he is justified at all in the sight of God, by faith in Christ and his righteousness, without the deeds of the law, *Rom.* iii. 28.

v. 4. He is *wise in heart*, &c.] Originally, essentially, truly, really, and perfectly so; he is the only, and the allwise God; his understanding is infinite; he is able to traverse all the schemes of men, in things civil or religious, and disappoint all their devices; for though there be ever so many of them, or be ever so deeply laid, the counsel of the Lord, that shall stand; for there is no wisdom, understanding, or counsel against him; and therefore it is in vain to contend with him: he is so wise and knowing, that he sees and knows all that is in man, or is done by him, whether in public or in private; there is not a thought in his heart, nor a word on his tongue, nor an action in his life and conversation, but what he is thoroughly acquainted with; and every one of these he will bring into judgment: how therefore is it possible that sinful men should be just in the sight of such a wise and holy Being, upon the score of his own righteousness? *and mighty in strength*; he is the most mighty; he is the Almighty; he has a mighty arm and strong hand; and unless a man had a strong arm like him, his own right hand can never save him, or his own righteousness justify him; wherefore, to what purpose is it for a feeble man to contend and strive with him? and since he is not a man, as he is, how should they come together in judgment? and what a vain thing must it be to set a time for it, since, if we speak of strength, lo he is strong? see *v.* 19, 32. and ch. xl. 9—14. *who hath hardened* himself *against him, and hath prospered?* either by behaving proudly and insolently to him, as *Pharaoh*, *Sennacherib*, and others, by speaking hard words against him, as the *Jews* in the times of *Malachi*; and such hard speeches ungodly sinners utter against God, Christ, his gospel, ordinances, people, ways, and worship, of which they will be convinced, and for which they will be condemned at the last judgment; and by bold and daring acts of sin, running upon the thick bosses of his buckler, giving themselves up to commit all uncleanness with greediness, and making a covenant with hell and an agreement with death, and so think themselves safe and secure at all events; but such never prospered and succeeded as they promised themselves, but came to ruin and destruction: or *had peace* [x], or *found quietness*, as Mr. *Broughton*: there is no peace to wicked men, true, solid peace, either here or hereafter; when they cry peace, or promise themselves much of it, destruction comes; and if God sets home the guilt of sin upon their consciences, the load of it is intolerable; it sinks them into despair, and what then will be the worm that dieth not?

v. 5. *Which removeth the mountains*, &c.] This and what follow are instances of the power of God, and are full proofs of his being mighty in strength; and may be understood, either literally, not only of what God is able to do if he will, but of what he has done; and history [y] furnishes us with instances of mountains being removed from one place to another; and *Scheuchzer* [z] makes mention of a village in *Helvetia*, called *Plurium*, which, in 1618, was covered with the sudden fall of a mountain, and swallowed up in the earth, with 1800 inhabitants, and not the least trace of it to be seen any more; and in the sacred scriptures is a prediction of the mount of *Olives* being removed from its place, one half to the north and the other to the south, *Zech.* xiv. 4. and *Josephus* [a] gives a relation much like it, as in fact; besides, *Job* may have respect to what had been done in his times, or before them, and particularly at the universal deluge, which covered the tops of the highest mountains and hills, and very probably washed away some from their places: or else it may be understood proverbially, of the Lord's doing things marvellous and surprising, and which are impossible and impracticable with men; see *Matt.* xvii. 20. 1 *Cor.* xiii. 2. or rather figuratively, of kingdoms and mighty kings, as the *Targum*, comparable to mountains for their height and strength, who yet are removed by God at his pleasure; see *Zech.* iv. 7. *Rev.* xvi. 20. *and they know not*; when they are removed, and how it is done; it is imperceptible; either the mountains are not sensible of it, or the inhabitants of the mountains, as *Bar Tzemach*; or men, the common sort of men, the multitude, as *Gersom*: *R. Saadiah Gaon* interprets

[u] אחת מני אלף una vice ex millibus, Schmidt. argumentis, Vatablus; so Castalio, Bar Tzemach. & pace frueretur, Cocceius. [w] Ad rem unam ex mille; Beza; ad unum argumentum ex mille [x] וישלם et pacem habuit, V. L. Pagninus, Montanus, Bolducius; [y] Plin. Nat. Hist. l. 2. c. 83. Wernerus, Palmerius, Theophanes Isaurus, in Bolduc. in loc. [z] Physic. Sacr. vol. 4. p. 673. [a] Antiqu. l. 9. c. 10. §. 4.

interprets it of removing the men of the mountains, and they know it not: *which overturneth them in his anger*; for the ſins of men, which was the caſe of the old world: Mr. *Broughton* renders it, *that men cannot mark how he hath removed them out of their place in his anger.*

℣. 6. *Which ſhaketh the earth out of her place*, &c.] Can do it, and will do it at the laſt day, when it ſhall be utterly broken down, clean diſſolved, and reel to and fro like a drunkard, and be removed as a cottage, and which *John* in a viſion ſaw flee away from the preſence of him that ſat upon the throne, *Iſ.* xxiv. 19, 20. *Rev.* xx, 11. for this cannot be underſtood of earthquakes in common, which are only partial, and don't remove the earth out of its place, only ſhake ſome parts of it; and this may alſo refer to the time of the flood, when the earth received ſome change and alteration in its ſituation, as Mr. *Burnet* in his *Theory* of the Earth obſerves; and the apoſtle *Peter* ſuggeſts ſomething of this kind, when he diſtinguiſhes the preſent earth from the former, which he ſays ſtood out of the water and in it, but the preſent earth not ſo, but is reſerved for fire, 2 *Pet.* iii. 5, 6, 7. *and the pillars thereof tremble*; the center or lower parts of it, ſee *Pſ.* lxxv. 3.

℣. 7. *Which commandeth the ſun, and it riſeth not*, &c.] Either he could do it if he would, by a word ſpeaking, as he ordered it to ſtand ſtill in the times of *Joſhua*, and cauſed the ſhadow to return ten degrees it had gone back in the dial of *Ahaz*, in the times of *Hezekiah*; or elſe the ſenſe is, it riſes not at any other time and place but when and where he commands it; or he commands it not to riſe in the ſame place at one time of the year as at another, and it riſes not; or this may be underſtood of eclipſes, or of its being covered with clouds in tempeſtuous weather for a conſiderable time together, when it ſeems as if it was not riſen: ſome think this reſpects the three days darkneſs in *Egypt*, when the *Iſraelites* were there, which was a little before, or about the time of *Job*; or rather, it refers to the general flood, in the times of *Noah*, when it rained forty days and forty nights, during which time the ſun appeared not, and ſo ſeemed as if it was not riſen; ſee *Amos*, viii. 9. *Herodotus*[b] relates, from the memoirs of the *Egyptians*, that the ſun roſe four times out of its uſual courſe; twice it roſe where it now ſets, and twice it ſet where it now riſes: *and ſealeth up the ſtars*; either by the light of the ſun in the day-time, which hides them that they are not viſible, or by dark clouds and tempeſtuous weather in the night; ſuch a ſeaſon as that was in which the apoſtle *Paul* and the mariners with him were, when neither ſun nor ſtars appeared for many days, *Acts* xxvii. 20. and ſo the *Targum* paraphraſes it, *and* "ſealeth up the ſtars with clouds;" this may alſo refer to the time of the flood, during the rain of forty days and nights, *Gen.* vii. 4—12. or to the annual motion of the ſun through the Ecliptic, which makes the point of the ſun's riſing and ſetting vary, and is the reaſon why ſome ſtars appear in ſummer and are ſealed up in winter, and others that are ſeen in winter are not viſible in ſummer; and ſo *Cocceius* interprets it.

℣. 8. *Which alone ſpreadeth out the heavens*, &c.] The expanſe, or what we commonly tranſlate *firmament*; but has its name in the *Hebrew* language, from its being expanded, ſpread, and ſtretched out, over the earth and all around it; and ſeems chiefly to deſign the æther or atmoſphere, which is a fine, thin matter and ſubſtance ſpread around us, and which is ſometimes ſpread with clouds; this is ſaid to be ſtretched out like a curtain and a tent to dwell in, tents being made of curtains ſpread out, *Iſ.* xl. 21. and the alluſion may be to a military tent, the pavilion of a general of an army, as *Pineda* obſerves, from whence Jehovah plays his artillery upon his enemies, thunder, lightening, hailſtones, and coals of fire; ſee *Pſ.* xviii. 11—14. this reſpects not ſo much the firſt creation, or ſpreading of the air or the heavens, as the continuance thereof; God continues to ſpread them, or to keep them ſpread, that they may not be rolled up as a ſcroll, or folded up as a garment, as they will be, *Heb.* i. 12. and this he does alone, without the help of any creature, angels or men; any piece of tapeſtry or carpet, that is large, is not eaſily ſpread alone; but what power muſt the vaſt expanſe of the heavens require, to be ſpread alone and continued ſo? nothing leſs than infinite; ſee *Iſ.* xliv. 24. ſome render it *which boweth the heavens*[c], as the ſame word is rendered in *Pſ.* xviii. 9. which he does when he fills them with clouds, ſo that they ſeem to hang low, and to be inclined towards the earth: *and treadeth upon the waves of the ſea*[d]; which he did at the firſt creation, when the waters that covered the face of the earth were, by his order, collected into one place, and there ſhut up, and reſtrained from overflowing the earth; and which reſtraint, as it is an act of power over them, is deſigned by treading upon them, and a continued act may be the rather meant here; ſee *Gen.* i. 8, 9. *Job* xxxviii. 10, 11. *Jer.* v. 22. and when the waves of it are lifted up as high as they ſometimes are, by ſtrong and ſtormy winds, the Lord on high is mightier than they, he treads upon them and repreſſes them; he rules their raging, ſtills their noiſe, and makes them ſmooth, calm, and quiet, *Pſ.* lxv. 7. and lxxxix. 9. and xciii. 3, 4. this none but God can do: the *Egyptian* hieroglyphic of doing a thing impoſſible, was a man's walking upon water[e]; the heathens choſe not to deſcribe even their god of the ſea, *Neptune*, by walking on it, as being too great for him, but by ſwimming[f]; of Chriſt's walking upon the ſea, ſee *Matt.* xiv. 25. it may be rendered, *the high places of the ſea*; the waves of it, when mounted to a great height by the wind; ſo Mr. *Broughton*, *the high waves of the ſea*, ſee *Pſ.* cvii. 25, 26. there is a copy, as the leſſer *Maſorah* obſerves, which reads, *upon the high places of the cloud*[g], ſee *Iſ.* xiv. 14. and *Gerſom* interprets theſe high places, of the heavens, and of God's giving rain from thence.

℣. 9. *Which maketh Arcturus*, &c.] By which is meant not a ſingle ſtar, but a collection of ſtars, as *Bar Tzemach* and *Ben Melech*, a conſtellation; hence we read of *Arcturus* and his ſons, ch. xxxviii. 32. *Aben Ezra* underſtands it of the ſeven ſtars, but theſe are thought to be meant by the *Pleiades*, after mentioned; this conſtellation is about the *Arctic* or northern pole, in the tail of the bear, appears in the beginning of *September*, and brings ſtormy weather, when winter is at hand[h]: *Orion, and Pleiades*; the former of theſe alſo is not a ſingle ſtar, but a conſtellation; by the help of a teleſcope no leſs than 200 are numbered, and in *Hebrew*

[b] Euterpe, ſive, l. 2. c. 142. [c] נטה שמים inclinat cœlum, Piſcator. [d] על במתי ים ſuper excelſa maris, Pagninus, Montanus, &c. ſummitates maris, Tigurine verſion; celſos vertices maris, Schultens. [e] Orus Apollo, apud Bolduc. [f] Cicero de natura deorum, l. 2. [g] Legitur & עב pro ים i. e. ſuper excelſas nubes, Vatablus. [h] Sophoclis Oedipus, Tyran. verſ. 1147.

brew it is called *Ceſil*; hence the month *Ciſleu* has its name, which anſwers to part of *November* and part of *December*, at which time this conſtellation is ſeen, and is attended with ſtormy weather; hence *Virgil* calls it *Nimboſus Orion*[i]: and the latter are what we call the Seven Stars, ſometimes by writers called *Vergiliæ*, becauſe they appear in the ſpring; and have their name of *Pleiades* from ſailing, becauſe at this time of year mariners go out with their ſhips; though ſome ſay this conſtellation is not favourable to them, cauſing rains and tempeſts[k]; theſe three divide the whole year: *and the chambers of the ſouth*; the ſtars in the ſouthern hemiſphere, about the *Antarctic*, or ſouthern pole; and called *chambers*, as *Aben Ezra* obſerves, becauſe hidden, and are not ſeen by thoſe in the other hemiſphere, as if they were in a chamber: now the making of theſe is rightly aſcribed to God, who made all the ſtars, *Gen.* i. 16. though this may rather regard the continuance of them in their being, who calls them by name, brings out their hoſt by number, directs their courſe, keeps them in their orbs, and preſerves their influence.

℣. 10. *Which doth great things paſt finding out*, &c.] In heaven and earth; great as to quantity and quality, not to be thoroughly ſearched out ſo as to tell their numbers, nor explain and expreſs the nature of them to the full; even what he has done, and does in creation, providence and grace: *yea, and wonders without number*; ſuch as are amazing to men, who cannot account for them, and ſo many, that they cannot number them. The ſame things are ſaid by *Eliphaz*, ch. v. 9. where ſee the note; and which *Job* here repeats to ſhew, that he agreed with him, and was ready to own what was truth, whenever expreſſed by him or his friends, and eſpecially ſuch as made for the glory of the divine Being.

℣. 11. *Lo, he goeth by me, and I ſee him not*, &c.] This is expreſſive of the inviſibility of God; for though the angels in heaven always behold his face, and men in the works of creation, may ſee his eternal power and Godhead, and other perfections of it diſplayed therein; and ſaints by faith have a comfortable and delightful view of him, of his countenance, his love, grace and mercy in his word and ordinances, and eſpecially in the face and perſon of Chriſt, the image of the inviſible God, and will in heaven moſt clearly ſee him as he is, in the greater diſplay of his glory, and his grace; yet his eſſence is inviſible, not only not to be ſeen with corporeal eyes, but not to be comprehended in the mind: *he paſſeth on alſo*, but *I perceive him not*; this *going* and *paſſing on*, as aſcribed to God, muſt be underſtood in conſiſtence with his omnipreſence; he cannot be thought to move from place to place who is every where, who fills heaven and earth with his preſence, and there is no going from it: local motion cannot be ſaid of him; but this reſpects the operations of his providence; he is continually working all around us, by ſupporting us in being, and ſupplying us with what we want, and ſo is near us, and yet we ſee him not: *Job* experienced the bounties of his providence, as well as the bleſſings of his grace in the time of his proſperity, and now he felt the weight of his afflicting hand upon him; but yet as to his eſſence, he could not ſee him; he was ſenſible that he was nigh him, and had a concern in all that befel him, but he could neither ſee nor comprehend him, nor account for his dealings with him: he had *paſſed by* him in his ſtate of nature, and had looked graciouſly on him, and had ſaid unto him live; he had *paſſed on* from him, and hid his face ſo that he could not ſee him, nor find him backward nor forward, on the right-hand, nor on the left, where he uſed to work, ſee ch. xxiii. 3, 8, 9.

℣. 12. *Behold, he taketh away*, &c.] There are ſome things God never takes away from his people; he never takes away his love from them, he always reſts in that towards them, let them be in what condition they will; he never takes away his grace from them, when once beſtowed on them, or wrought in them; he never takes away his ſpecial gifts of grace, particularly the unſpeakable gift of his ſon Chriſt Jeſus, which is that good part when choſen, which ſhall not be taken away; nor any of the ſpiritual bleſſings wherewith they are bleſſed in Chriſt; theſe are irreverſible and irrevocable: but temporal bleſſings he takes away at pleaſure; ſo he had taken away the children, the ſervants of *Job*, his ſubſtance, wealth, and riches, and alſo his bodily health, to which he may have a particular reſpect; yea, when it pleaſes him, he takes a man out of the world, as the *Targum* and *Gerſom* interpret it: *who can hinder him?* he does what he pleaſes in heaven and earth; his will is irreſiſtible, his power is uncontroulable; there is no turning his mind, nor ſtaying his hand, nor turning it back; when he works, none can let or hinder. Mr. *Broughton* tranſlates it, *who ſhall make him reſtore*[l]*?* if a man takes away what he has no right to, he may be obliged by law to reſtore it; but whatever God takes away he has a right unto, be it relations and friends, health or wealth; if he pleaſes he can reſtore, and does; and as he did to *Job*, to whom he after gave twice as much as he had before; but then he is not obliged to do it, none can force him to it: *who will ſay unto him, what doſt thou?* not one that knows what God is, or that knows himſelf a creature of his; no perſon will chuſe or dare to aſk what God does, or why he does this and not another thing, or why this in the manner he does it; for he gives no account of his matters to the ſons of men, nor is he obliged to it, and it would be inſolent in them to require it, ſee ch. xxxiii. 13. *Dan.* iv. 35. this expreſſes his ſovereignty.

℣. 13. If *God will not withdraw his anger*, &c.] Or *God will not withdraw his anger*[m]; he is angry, or at leaſt ſeems to be angry with his own people, in their apprehenſion, when he afflicts them and hides his face from them, or does not immediately appear to their relief and aſſiſtance; but this does not always laſt, he does not retain or keep anger for ever; but ſhews great mercies to them, and with everlaſting kindneſs has mercy on them, by diſcovering his love to them, applying his pardoning grace and mercy, and comforting them with the conſolations of his Spirit; but then he is angry with the wicked every day, for their continual tranſgreſſions; and he never withdraws his anger from them, neither here nor hereafter, but puniſhes them with everlaſting deſtruction, and caſts them into everlaſting fire, to which his wrath and anger are compared: the conſequence of which is, *the proud*

[i] Æneid. l. 1. Vid. Horat. Carmin. l. 3. ode 27. epod. 15.
[k] ——— pleiadum choro
Scindente nubes. Horat. Carmin. l. 4. ode 14.
& Tremellius, Cocceius.
[l] So Beza, Pagninus, Montanus, Bolducius, Junius &
[m] אלוה לא ישיב אפו Deus non revocabit furorem ſuum, Pagninus, Beza.

proud helpers do ſtoop under him; or *the helpers of pride*[n], or helpers of proud men; proud, wicked and ungodly men, who combine together and help one another againſt God, his people, cauſe and intereſt; men of power, rule and government, as *Aben Ezra* explains it; civil magiſtrates, men in authority, who inſtead of being terrors to evil doers, encourage them, and help them forward in their wickedneſs; but though both thoſe that help, and thoſe that are holpen, may continue for a while, and be ſupported, yet they ſhall ſooner or later fall under the mighty hand of God, his power and wrath, and be cruſhed by it. Some regard may be had either to the giants, the men of the old world, who filled the earth with violence, and were ſwept away with the flood; or rather to the builders of *Babel*, who helped one another to build a tower to make them a name, and ſecure themſelves, and in oppoſition to God; but he being angry with them, made them deſiſt, and they bowed under him. Some render it, *the helpers of Rahab*; that is, of *Egypt*[o], *Rahab* being a name of *Egypt*, *Pſ.* lxxxvii 4. *Iſ.* li. 9. The devils are meant, whoſe ſin was pride, and by which they fell, and which they have endeavoured to promote and cheriſh among men; but theſe proud ſpirits are caſt out of heaven and into hell, where they are reſerved in chains of darkneſs to the great judgment; and are obliged, whether they will or no, to ſtoop to the Lord, and even to the Son of God in human nature, which their proud ſtomachs cannot well bear; but are forced to it, the anger of God lying upon them, and his wrath, which will never be withdrawn from them.

℣. 14. *How much leſs ſhall I anſwer him*, &c.] Who is wiſe in heart, and mighty in ſtrength, and has done and does the many things before related; who is inviſible, paſſes by, and onwards inſenſibly; ſo that there is no knowing where to ſpeak to him, or how to guard againſt him, ſince he can come on on every ſide, at an unawares, and unſeen; and who is a ſovereign Being, who can do, and does, whatever he pleaſes; and therefore there is no ſuch thing as diſputing any point with him, or calling him to an account for any thing done by him: and if the great men of the earth, proud and haughty tyrants, and thoſe prouder ſpirits, if poſſible, the infernal principalities and powers, are obliged to bend and ſtoop to him; how ſhould ſuch a poor, weak, feeble creature as *Job* was, enter the liſts with him, contend with God, and argue with him about his diſpenſations, or anſwer to any argument, objection, charge or article exhibited againſt him; here *Job* ſpeaks humbly and meanly of himſelf, as he in the whole context before ſpeaks highly of God, between whom there was no compariſon: and *chuſe out my words* to reaſon *with him?* ſuggeſting, that ſhould he pick out words the moſt fit and proper to be uſed, and put them together in the moſt exact order, and which had the greateſt force of perſuaſion and ſtrength of reaſoning in them, yet they would be of no avail with God; theſe could have no influence upon him to turn his mind, or alter either his purpoſes or his providences; and therefore concluded it was beſt for him to be ſilent and make no reply; but if he ſaid any thing, to do it in a ſupplicating way, as follows.

℣. 15. *Whom, though I were righteous*, yet *would I not anſwer*, &c.] This is not to be underſtood of the righteouſneſs of his cauſe, that *Job* made no ſuppoſition of, but ſtrongly aſſerted and determined to hold it faſt as long as he lived; nor of his evangelic righteouſneſs, the righteouſneſs of faith he was acquainted with, even the righteouſneſs of his living Redeemer, by which he knew he was, and ſhould be juſtified; and by which righteouſneſs he could, and did anſwer God as every believer may, who making mention of this righteouſneſs, and of this only, ſuch an one may plead the righteouſneſs of Chriſt with God as his juſtifying one, and hold it up againſt all charges brought againſt him; yea, by preſenting this to God by faith, he anſwers all the demands of the law of God, both with reſpect to the precepts and penalty of it, it being magnified and made honourable hereby, and all that the juſtice of God can require, and with which it is entirely ſatisfied; yea, this righteouſneſs will anſwer to God for him in a time to come, in the laſt judgment: but *Job* ſpeaks of his own legal and civil righteouſneſs, as a good man, and a good magiſtrate; as the latter, he put on righteouſneſs, and it clothed him; as the former, having grace, the root of the matter in him, as he calls it, it taught him to live ſoberly, righteouſly and godly; he was a man that feared God, and eſchewed evil; and his ſenſe is, that though he ſhould ſo well behave in every reſpect, and ſo order his converſation aright before men, that they could have nothing to lay to his charge, yet he would not bring ſuch a righteouſneſs before God, and pretend to anſwer him with it; for he knew that ſuch a righteouſneſs is no righteouſneſs in the ſight of God, in the eye of his law, and in the account of divine juſtice, being not only imperfect but impure; not only rags, but filthy ones, attended with many ſins, as well as imperfection; wherefore no good man will put his cauſe before God on ſuch an iſſue, however he may before men; nay, *Job* ſeems to carry this point yet farther, that though he had a ſinleſs righteouſneſs of his own, and were as righteous as *Adam* before his fall, or the holy angels in heaven, yet he would not inſiſt upon ſuch a righteouſneſs before God, or pretend to anſwer him with it; for he knew that the inhabitants of the heavens, and ſo man in his paradiſe on earth, in his beſt eſtate, were not pure in his ſight, but chargeable with folly and imperfection, in compariſon of him: and when he ſays he could not *anſwer* him, his meaning is not, that he would not anſwer to a queſtion that was aſked him, but that he would not anſwer him in a judicial way; that if he ſhould prefer a bill againſt him, he would not put in an anſwer to it, tho' he knew nothing by himſelf, and could not charge himſelf with any thing wrong in thought, word, or deed; yet if God charged him with it, he would not reply againſt him, he would not contradict him, he would not anſwer again, or litigate the point with him, but give it up; becauſe, though he might not know he had done any thing amiſs, or there was imperfection in him, yet God who was greater than his heart, and knows all things, is the heart-ſearching and rein-trying God, he knew better than he did, and therefore was determined to ſubmit to him, and be ſet down by him what he was: but *I would make ſupplication to my judge*; that is, to God the judge of the whole earth; and who is particularly the judge of his own people, their patron and defender,

[n] עזרי רהב adjutores ſuperbiæ, Montanus, Vatablus, Druſius, Junius & Tremellius, Schmidt, Michaelis. [o] So Jarchi.

fender, their judge and law-giver, who will ſave them; for though he is a juſt God, and a righteous judge, yet a ſaviour; and it is one of the privileges of his people, that they can come to him, not only as the God of all grace, and as their God and Father in Chriſt, but to him as to God the judge of all, *Heb.* xii. 23. and lay their caſe before him, and intreat his protection; and this *Job* choſe to do rather than contend with him; for by *ſupplication*, prayer is meant, as it frequently is in both Teſtaments; and it ſignifies ſuch prayer as conſiſts of petitions for grace and mercy, or for things to be beſtowed in a way of grace and mercy; not according to merit, but mercy; not for works of righteouſneſs done, but through the favour and good-will of God; and which prayer is put up in a humble ſupplicant manner, acknowledging a man's unworthineſs, that he is not deſerving of the leaſt of mercies, nor expects any on account of any worth or worthineſs in him, or his ſervices; and in ſuch a way a man prevails more with God, and is moſt likely to ſucceed than by contending with him in a judicial way. *Jacob* had power with God and prevailed, but it was by weeping and ſupplication, ſee *Hoſ.* xii. 4. ſo Mr. *Broughton* reads the words, "I would crave pity of my judge." Some render it, *my adverſary* [p], the oppoſite party in a court of judicature, whom he would not conteſt with, but ſupplicate, and in the way make up matters with him. *Job* ſeems reſolved to take ſuch a method Chriſt adviſes to in civil caſes, *Matt.* v. 24, 25.

℣. 16. *If I had called, and he had anſwered me*, &c.] Mr. *Broughton* reads the words, *if I cry, will he anſwer me?* as if *Job* had ſome doubt upon his mind, whether God would vouchſafe to anſwer him, though he ſhould make his ſupplication to him, as he propoſed; ſeeing he had ſo ſorely afflicted him, and ſtill continued his hand upon him; or the words may be rendered, *though I have called, and he has anſwered* [q], in times paſt. *Job* was a praying perſon, he had often prayed to God in his cloſet, and in his family, for himſelf, and for his children, and for his friends, and he had found God to be a God hearing and anſwering prayer, but ſeems to queſtion whether he would anſwer him now, if he did pray to him: yet *would I not believe that he had hearkened unto my voice*, or *would hearken* [r], at this time, and under the preſent circumſtances; or ſhould he, the mercy would be ſo great, that he could hardly believe it; ſo ſometimes through joy men can't believe what they hear and ſee, as the apoſtles, when Chriſt appeared to them after his reſurrection; or as it was with the *Jews* returned from *Babylon*, they were like them that dream, they could ſcarcely tell whether their deliverance was a real fact, or whether they only dreamed of it, ſee *Luke* xxiv. 41. *Pſ.* cxxvi. 1. ſo *Job* intimates, that ſhould he pray to God, and be heard and delivered, it would be ſo aſtoniſhing and tranſporting, that at firſt he ſhould not be able to give credit to it; or however he ſhould not believe that it was for his prayers and ſupplications, for any worth and value, virtue and efficacy there was in them, that he was heard; but it muſt be purely for his mercy-ſake, for the ſake of the mediation of Chriſt, and becauſe theſe prayers were the breathings of his own Spirit: or elſe the ſenſe is, that though he had heard and anſwered him formerly, when he prayed in a ſupplicating way, yet if he ſhould contend with him in a judicial way, and inſiſt upon his own righteouſneſs, and preſent his ſupplication to God on that account, he could never expect to be heard; and indeed he could not believe he ſhould be heard on any account, ſo long as his preſent ſufferings laſted; which ſeems to be the ſenſe of what follows, where he gives his reaſons for ſuch belief, or rather unbelief.

℣. 17. *For he breaketh me with a tempeſt*, &c.] Which riſes ſuddenly, comes powerfully, and carries all before it irreſiſtibly; hereby ſignifying the nature of his preſent ſore afflictions, which came upon him at once, preſſed him down, and utterly deſtroyed him, againſt which there was no ſtanding: perhaps he may have ſome reference to the ſtorm of wind that blew down the houſe, by which his children were deſtroyed. *Schultens* renders it, *a burning tempeſt* [s], ſuch as is common in the eaſtern countries, which *Thevenot* [t] often makes mention of; which kills a man at once, and his fleſh becomes as black as a coal, and comes off of his bones, and is plucked off by the hand that would lift him up; with which a man is broken to pieces indeed, to which *Job* may allude: *and multiplieth my wounds without cauſe*; referring, it may be, to the many boils and ulcers upon his body; though it may alſo reſpect the multiplicity of ways in which he had wounded or afflicted him, in his perſon, in his family, and in his ſubſtance, and which he ſays was done *without cauſe*; not without a cauſe or reaſon in God, who does nothing without one, though it may not be known to men; particularly in afflicting men, it is not without cauſe or reaſon; if he puniſhes men, it is for ſin; if he rebukes and chaſtizes his people, it is for their tranſgreſſions; to bring them to a ſenſe of them, to humble them for them, to bring them off from them, or to prevent them, or purge them away, and to try their graces, wean them from the world, and fit them for himſelf: but *Job*'s afflictions were without any ſuch cauſe intimated by his friends; it was not hypocriſy, nor any notorious ſin or ſins he had been guilty of, and ſecretly lived and indulged himſelf in, as they imagined. *Job* here ſuggeſts his innocence, which he always inſiſted upon, and refers his afflictions to the ſovereign will of God, and to ſome hidden cauſe in his own breaſt, unknown to himſelf and others: however, ſo long as he dealt with him after this manner, he could not believe his prayers were heard by him.

℣. 18. *He will not ſuffer me to take my breath*, &c.] Which ſome thinks refers to *Job*'s diſeaſe, which was either an aſthma, or a quinſey in his throat, which occaſioned great difficulty in breathing: I ſhould rather think, the alluſion is to the hot burning winds in thoſe countries before mentioned, which ſometimes blew ſo ſtrongly as almoſt to take away a man's breath; ſo the above traveller [u] reports, that between *Suez* and *Cairo* (in *Egypt*) they had for a day's time and more ſo hot a wind, that they were forced to turn their backs to it to take a little breath. The deſign of *Job* is to ſhew, that his afflictions were continued, and were without any intervals; they were repeated ſo faſt, and came ſo thick upon him, one after another, that he had no breathing time; the import of the phraſe is the ſame with that in ch. vii. 19. *but filleth me with bitter-*

8

[p] למשפטי in jus me vocanti, Cocceius; ei qui mecum judicatur, i. e. parti meæ adverſæ, Guſſetius, p. 880. [q] אם קראתי ויענני etiamſi clamavi & reſpondit mihi, Schmidt. [r] כי יאזין quod exauditurus eſſet, Schmidt. [s] בשערה in turbine ardenti, Schultens. [t] Travels, par. 2. b. 1. c. 12. p. 54. b. 3. c. 5. p. 135. [u] Ibid. par. 1. b. 2. c. 34. p. 177.

bitterneſs; to the full, to ſatiety, to loathing, as a man may be with a bitter potion, with wormwood drink, and water or gall, with bitter afflictions comparable to ſuch, whereby *Job*'s life was embittered to him, ſee *Jer.* ix. 15. *Lam.* iii. 15, 19.

℣. 19. If I ſpeak *of ſtrength*, lo, he is *ſtrong*, &c.] Or think of it, or betake myſelf to that, and propoſe to carry my point by mere force, as ſome men do by dint of power and authority they are poſſeſſed of; alas! there is nothing to be done this way; I am a poor, weak, feeble creature in body, mind and eſtate; I am not able to contend with ſo powerful an antagoniſt on any account, in any way: God is ſtrong, he is the *moſt ſtrong* [w], as ſome render it; he is mighty, is the almighty; the weakneſs of God is ſtronger than men; there is no diſputing with God upon the foot of ſtrength: *and if of judgment, who ſhall ſet me a time* to plead? If I think and propoſe to put things upon the foot of juſtice, to have the cauſe between us iſſued in that way, I cannot expect to ſucceed by right, any more than by might; he is ſo ſtrictly juſt and holy, that no righteouſneſs and holineſs of mine can ſtand before him; he is God, and I a man, and therefore not fit to come together in judgment; and he a pure and holy Being, juſt and true, and without iniquity, and I a ſinful polluted creature; and beſides, there is none ſuperior to him, that I can appeal unto, none that can appoint a place, or fix a time for the hearing of the cauſe between us, or that can preſide in judgment and determine the matter in controverſy; nay, there is not one among the creatures that can be a day's man, an arbiter or umpire; yea not one that can be ſo much as employed as council, that can take the cauſe in hand, and plead it, and be a patron for me, and defender of me; ſo that let me take what courſe I will, I am ſure to be non-ſuited, and worſted, ſee *Jer.* xlix. 19.

℣. 20. *If I juſtify myſelf*, &c.] Seek for juſtification by his own righteouſneſs, truſt in himſelf that he was righteous, ſay that he was ſo, and pronounce himſelf a righteous man, what would it ſignify? *mine own mouth ſhall condemn me*; the words of it being ſinful, vain, idle and frothy; and if a man is to be juſtified and condemned by his words, he may be ſure of the latter: indeed, *if any man offend not in word, the ſame is a perfect man*, *James* iii. 2. but let a man be as careful as he can, and keep ever ſuch a guard upon his lips, ſuch is the imperfection of human nature, that though a *Moſes*, he will ſpeak unadviſedly with his lips, at one time or another, and in many things will offend; which would be his condemnation, if there was no other way to ſecure from it; nay, for a ſinful man to juſtify himſelf, or to ſay that he is a righteous man by his own righteouſneſs, and inſiſt upon this before God, if he is tried upon it he muſt be condemned; yea, ſaying he is ſo is a falſhood, abominable to God, and enough to condemn him; and beſides, a man that knows himſelf, as *Job* did, muſt be conſcious of much ſin within him, however externally righteous he may be before men; ſo that ſhould he ſay he was righteous, his conſcience would ſpeak, or cauſe his mouth to ſpeak and contradict and condemn him: if I ſay, *I am perfect*, not in an evangelical ſenſe, as he was; but in a legal ſenſe, ſo as to be free from ſin, which no man that is perfect in a goſpel-ſenſe is; as *Noah*, *Jacob*, *David*, and others, who were ſo, yet not without ſin; if therefore a man ſhould aſſert this, he would not ſay that which was right, but what was perverſe, as might be proved: *it ſhall alſo prove me perverſe*; to be a wicked man; either *he*, God ſhall prove, or *it*, his mouth, as in the preceding clauſe; for to ſay this, is to tell a lie, which to do is perverſeneſs, ſee 1 *John* i. 8.

℣. 21. Though I were *perfect*, &c.] Really and truly ſo, not conſcious of any ſin in thought, word or deed; this is only a caſe ſuppoſed: *yet would I not know my ſoul*; I would not own myſelf to be ſo before God; I would not inſiſt upon ſuch perfection in his preſence, as what would juſtify me before him; ſince I am ſenſible the higheſt perfection of a creature is imperfection when compared with him: or the ſenſe may be, ſhould I ſay I were *perfect*, *I ſhould not know my own ſoul*; I ſhould plainly appear to be ignorant of myſelf, as all perfectioniſts are; they don't know their own ſouls, the plague of their hearts, the evil of their thoughts, the vanity of their minds; they don't take notice of theſe things, or don't look upon them as ſinful; they know not the nature of ſin, and the exceeding ſinfulneſs of it: *I would deſpiſe my life*; even if ever ſo innocent, perfect and juſt; his meaning is, that he would not inſiſt upon the continuance of it on that account; he had no ſuch value for it, ſuch a love of life as to contend with God upon the foot of juſtice about it; nor did he think it worth aſking for, ſo mean an opinion had he entertained of it, ſee ch. vii. 16.

℣. 22. *This* is *one thing*, &c.] Or *one thing* there *is* [x], in the world, as *Jarchi* adds; or *one meaſure*, as the *Targum*, to good and bad men; one event alike to the righteous, and to the wicked, *Eccl.* ix. 2. ſo that, as others render it, *it is all one* [y], whether a man is righteous and perfect, or whether he is not, he is equally liable to be afflicted and diſtreſſed: and *this* is *one thing*, very *ſingular* [z], amazing and aſtoniſhing, and very unaccountable; but ſo it is, and which he differed from his three friends about; as to the juſtice of God, he agreed with them in that; yea, he believed he was righteous in whatever he did, and even in this which was ſo ſtrange and ſurprizing, though he could not account for it: and *this is uniform*, as Mr. *Broughton* tranſlates it; either God acts uniformly in what he does, treating all men alike, good and bad men; or *Job* was uniform in his ſentiments, he was all of a piece, ſteady and conſtant, retaining the ſame ſenſe of things, from which he had not departed, nor could he depart: *therefore I ſaid it*; with the greateſt confidence and aſſurance, becauſe he believed it, and would ſay it again, ſeeing no reaſon at all to alter his judgment; the thing was quite clear to him, of which he had, at leaſt as he thought, unqueſtionable evidence; and the thing he has reſpect to is as follows: *he deſtroyeth the perfect and the wicked*; this is thought by ſome to be a very bad expreſſion, bordering on blaſphemy, and contrary to the nature and perfections of God, and to the methods of his providence, *Gen.* xviii. 23—25. and that *Job* ſpeaks in the perſon of one deſtitute of the grace of God: but nothing is more certain than that this was the real ſentiment of his mind, his firm belief, nor could he be perſuaded to the contrary; indeed it may be underſtood in a good ſenſe: by a *perfect* man, we are to underſtand a truly good man, one that has received the grace of God in truth, and is perfectly juſtified and pardoned thro' the

[w] אמיץ robuſtiſſimus eſt, V. L. Coccejus. [z] Singulare enimvero id! [x] אחת היא unum eſt, Munſter, Mercerus, Schmidt. Schultens. [y] Perinde eſt,

the blood and righteouſneſs of Chriſt; and by a *wicked* man, one that is under the influence of his luſts, is abandoned to them, and never eaſy but whilſt he is ſerving them, which he is continually doing. Now the deſtruction of theſe is not to be interpreted of everlaſting deſtruction; this indeed will be the caſe of wicked men, but not of perfect and good men: God by his grace has made a difference between them in this world, and ſo he will in the next; the one will go into everlaſting puniſhment, the other into everlaſting life, and will never come together in the ſame place or ſtate; nor will the perfect man be deſtroyed at all in ſuch ſenſe; the grace of God within him, and the righteouſneſs of Chriſt upon him, will eternally ſecure him from everlaſting wrath and ruin: but it is meant of temporal deſtruction; ſometimes indeed a remarkable diſtinction is made between the one and the other in a time of general calamity, as *Noah*, a perfect man, was ſaved, when the world of the ungodly were deſtroyed by water; and *Lot*, a righteous man, when *Sodom* and *Gomorrah* were conſumed by fire; but frequently they fall together in the ſame common diſtreſs; good and bad men, among the *Jews* were alike carried captive into *Babylon*, ſignified by *Jeremiah*'s good and bad figs; of good men, *Ezekiel*, *Daniel*, *Shadrech*, *Meſhech* and *Abednego*, are inſtances; though indeed it is on different accounts, and with different views, that the one and the other are deſtroyed with a temporal deſtruction, in their perſons, their health, their families, or in their eſtates; ſuch calamities upon good men are not as puuiſhments for their ſins, as on the wicked, but as fatherly chaſtizements, and for the trial of their graces, for their ſpiritual and eternal good, and that they might not be condemned with the world. *Job*'s view in ſaying this is to obſerve, that a man's ſtate Godward is not to be judged of by his outward circumſtances, whether he is a good man or a bad man, ſince they may both be in the ſame afflictions and diſtreſs, and which he oppoſes to the ſentiments and ſayings of *Eliphaz* and *Bildad*, ch. iv. 7. and viii. 20.

℣. 23. *If the ſcourge ſlay ſuddenly*, &c.] Not Satan, as *Jarchi* and *Bar Tzemach*; but any ſore calamity which ſurrounds a man, laſhes, cuts and diſtreſſes him, as a whip or ſcourge; ſuch as any of God's ſore judgments, the ſword, famine, peſtilence, or evil beaſts, which ſometimes come ſuddenly, unawares, unthought of, and unexpected; and are ſometimes only chaſtiſements in love, the ſcourgings of a father, though generally in wrath and hot diſpleaſure, and are an over-flowing ſcourge, which carry all before them; and therefore ſome reſtrain it to wicked men, as the *Septuagint* verſion; and ſome underſtand it as if they were more mildly and gently dealt with, by being ſuddenly and at once ſlain with ſuch a ſcourge, in their perſons, families and ſubſtance, while others have their afflictions protracted, and linger long under them, as in the next clauſe: *he will laugh at the trial of of the innocent*; not that are free from ſin entirely; for there are none ſuch, no not new-born infants; though they may be comparatively ſo, yet they are not in an abſolute ſenſe, being conceived in ſin and ſhapen in iniquity: beſides, here it means adult perſons, good men, that are truly gracious, ſincere, upright, harmleſs in their lives and converſations, whoſe afflictions are *trials* of their faith and patience, and other graces; and when God is ſaid to *laugh* at them, who ſeems to be deſigned here, this muſt be underſtood conſiſtent with his pity to his people, his ſympathy with them under all their afflictions, he not willingly afflicting or grieving the children of men; nor can it be thought that he has them in deriſion and contempt, or laughs at their calamities, or in reality, as he does at wicked men; but that he carries it ſo oftentimes in the diſpenſations of his providence, as if he made no difference between them, but mocked at the one, as well as the other; ſeemingly giving no heed to their cries; not haſtening to their help and deliverance, but lengthening out their troubles for the trial of their graces; and ſo indeed is greatly delighted with the exerciſe of them under them, and with ſeeing them bear them with ſo much patience, courage and greatneſs of mind and ſubmiſſion to his will. Some interpret this of a wicked man laughing at the calamities of the righteous, as the *Ammonites* and *Edomites* rejoiced at the deſtruction of the *Jews*, the church's enemy at her fall, and as the papiſts will at the witneſſes being ſlain; but the former ſenſe ſeems beſt; rather the ſcourge itſelf laughs at the trial of the innocent; ſo *Schultens*.

℣. 24. *The earth is given into the hands of the wicked*, &c.] Either the wicked one Satan, as *Jarchi* and *Bar Tzemach*, who is the God of this world; or ſome wicked tyrant, as *Nimrod*, or ſome other known by *Job* in his time, to whom he may have reſpect; or wicked men in general, who for the moſt part have the greateſt ſhare of the earth, and earthly things, and of power, dominion and authority in it; and this they have of God, the powers that be are ordained by him, and therefore to be obeyed; and what any have of the earth, and the fulneſs of it, they have it from him, whoſe it is, and who has a right to diſpoſe of it, and therefore being given by him, they have a proper right unto it; but then it is only the things of this world which are given them; they have their portion here, and that is their all; wherefore as the giving of theſe is no proof of a man's goodneſs, ſo the taking of them away is no evidence of his wickedneſs; love or hatred are not to be known by theſe things; this is *Job*'s ſcope and drift in this and the preceding verſe: *he covereth the face of the judges thereof*; not Satan who blinds the minds of ſuch that they ſhould not underſtand juſtice, and do it, as the above *Jewiſh* writers interpret it; nor the wicked man that is poſſeſſed of riches and wealth, power and authority, who by his ſubſtance bribes the judges, and blinds their eyes, or by his power and authority awes them, keeps them from executing true judgment, or diſcourages perſons fit for ſuch an office, and will not advance them, but lets them lie in, and covers them with obſcurity; or ſuch who are honeſt and faithful, and are not to be bribed and brow-beaten, theſe he either removes from their poſt, and covers their faces with ſhame, or takes them away by death, condemns and executes them as malefactors; it being uſual in former times, as well as in ours, to cover the faces of ſuch as are executed: but rather this is to be underſtood of God, who delivers the earth into the hands of the wicked, ſuffers them to have the rule over it, and permits ſuch things to be done, as already obſerved; and beſides, gives up the judges of the earth to judicial blindneſs, ſo that they cannot diſcern what is right and juſt, and do it, ſee *Iſ.* xxix. 10. *if not*, *where* and *who is he?* if it is not ſo as I ſay, where is the man, and who is he that can diſprove me, and make me a liar? as *Aben Ezra*; let him come forth and appear, and confute me, and teach me otherwiſe if he can; or name the place of his abode, and

and ſay who he is; or if God does not do this, give the earth into the hands of wicked men, and cover the faces of the judges of it, and ſuffer wicked men to prevail, and the cauſes of good men to be ſubverted, the one to flouriſh, and the other to be cruſhed; who does do it, where is the man that has done or can do it? certain it is, that it is done; and who but that God that ſuperintends all things, ſits in the heavens, and does whatſoever he pleaſes, can do ſuch things as theſe? or could they be done without his will and permiſſion? by ſuch mediums *Job* proves his aſſertion, that God deſtroys the perfect and the wicked; and therefore by the face of things in providence, no judgment is to be had of a man's character good or bad, and then inſtances in himſelf in the following verſes.

℣. 25. *Now my days are ſwifter than a poſt*, &c.] Or *than a runner* [a] in a race, in order to obtain the prize; or than one that rides poſt, or runs on foot to carry a meſſage, ſuch as were *Cuſhi* and *Ahimaaz*; and ſuch are generally ſwift of foot, or ride on ſwift horſes, who are ſo employed; and yet *Job* ſays his days were ſwifter, or paſſed away more ſwiftly than ſuch; meaning either his days in general; or rather particularly his proſperous days, as Mr. *Broughton* interprets it; theſe no ſooner came, but they were gone: *they flee away*; like a ſhadow, or a dream, or a tale that is told: *they ſee no good*; or he ſaw, perceived, or enjoyed no good in them; not but that he did ſee and enjoy much good, even much temporal good, which is what is intended; but this was no ſooner had, than it was taken away, that it was as if it had never been; the evil days of trouble and ſorrow, in which he had no pleaſure, came ſo quick upon him.

℣. 26. *They are paſſed away as the ſwift ſhips*, &c.] Thoſe that are lighteſt built, and run ſwifteſt. *Bar Tzemach* thinks, ſuch veſſels as are rowed with oars are meant, which may be called *ſhips of will* or *deſire* [b], as the words may be rendered, becauſe they may be rowed at pleaſure, and be carried to any place where and when a men thinks fit; whereas thoſe that are not, depend upon the wind, and that muſt be waited for; or they deſign ſuch ſhips that are ſo ſwift in their motion, that they arrive to the haven as ſoon as man can well wiſh for and deſire. Some render it *pirate ſhips*, or *ſhips of enmity* [c]; ſuch as are deſigned for ſpoil and plunder, and which are light ones, not loaded with goods, and therefore move ſwiftly: the *Targum* is, "ſhips burdened with precious fruits;" and the *Vulgate Latin* verſion is, "ſhips carrying apples:" now ſhips loaded with ſuch ſort of goods, with periſhing commodities, are obliged to make their port as ſoon as poſſible. Some leave the word untranſlated, and call them *ſhips of Ebeh* [d]; which, according to *Jarchi*, *Aben Ezra*, and others, is either the name of a place, or of a river in *Arabia*, which ran with a rapid ſtream, and in which ſhips were carried with great celerity. *Bolducius* relates from a traveller of his acquaintance, who finiſhed his travels in 1584, that he ſaw ſuch a river about *Damaſcus*, not far from the ſepulchre of *Job*; but that muſt be the river *Chryſorrhoas*, now called *Barrady*; but there were two rivers of this name *Ebeh*; one near *Cuſa*, and another in *Waſith*, a country of *Babylon*, as *Golius* obſerves [e]. Others takes the word to have the ſignification of reed or papyrus, which grew on the banks of the *Nile*; and of which ſhips were made, ſee *Iſ.* xviii. 1. and render the words *ſhips of reeds* or *of papyrus* [f], and which being light, were very ſwift: *as the eagle* that *haſteth to the prey*; the eagle is the ſwifteſt of birds, and therefore perſons and things exceeding ſwift are compared unto them, ſee *Hab.* i. 8. *Lam.* iv. 19. and it flies the moſt ſwiftly when being hungry, and in ſight of its prey, and is neareſt to it, and flaps upon it, which is the thing referred to, and ſo may be rendered, *that flies upon the prey* [g]. *Job* uſes theſe metaphors, which are the moſt appoſite, to ſhew how fleeting his days of proſperity were, and how ſoon gone: and a climax may be obſerved in the words; a runner, tho' he runs ſwiftly, a ſhip moves faſter than he, and an eagle, juſt about to ſeize its prey, flies ſwifter than that.

℣. 27. *If I ſay, I will forget my complaint*, &c.] The cauſe of it, the loſs of his children, ſervants, ſubſtance and health, and endeavour to think no more of theſe things, and ceaſe complaining about them, and attempt to bury them in oblivion, and change his note: *I will leave off my heavineſs*; his melancholy thoughts, words, airs and looks; or *forſake my face* [h], put on another countenance, a more gay and chearful one; the *Jewiſh* commentators generally interpret it, *my anger*, either at the diſpenſations of providence, or at his friends: *and comfort* myſelf; that things were not worſe with him than they were; or *ſtrengthen* [i] himſelf, as the word is rendered in *Amos* v. 9. againſt his fears, and troubles, and dejection of mind, determining to take heart, and be of good courage, and not ſink, and ſuccumb, and faint under his burdens: none but God, Father, Son and Spirit can give comfort to diſtreſſed ones, whether on temporal or ſpiritual accounts; but good men may make uſe of means for comfort, ſuch as hearing the word, reading the ſcriptures, prayer, meditation and converſation with good men.

℣. 28. *I am afraid of all my ſorrows*, &c.] That they would return upon him, and ſurround him, and overwhelm him, ſo that he ſhould not be able to ſtand up againſt them, or under them; that they would increaſe and continue with him, and ſo he ſhould never be releaſed from them: *I know that thou wilt not hold me innocent*; a ſudden apoſtrophe to God as near him; the meaning is not, that he was confident that God would not juſtify him but condemn him in a ſpiritual ſenſe; *Job* did not deſpair of his everlaſting ſalvation, he knew and believed in his living Redeemer; he knew he ſhould be acquitted and juſtified by his righteouſneſs, and not be condemned with the world; but he was certain of this, as he thought, that God would neither *cleanſe* [k] him, as ſome render the word, from the worms his fleſh was clad with, and from the filthy boils and ulcers he was covered with; nor clear him ſo, as that he ſhould appear to be innocent in the ſight and judg-

[a] מני־רץ curſore, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c. [b] אניות אבדה navibus deſiderii, Mercerus, Druſius, Schmidt; ſo Ben Gerſom. [c] Naves inimicitiarum, h. e. piraticæ, vel hoſtiles; as ſome in Druſius; ſo Broughton. [d] Navibus Ebeh, Pagninus, Montanus, Vatablus, Bolducius, Codurcus. [e] Lexic. Arab. p. 2. [f] Naves arundinis, Michaelis; navibus papyraceis, Schultens, Ikenius, in ib. [g] יטוש על אכל involans in eſcam, Junius & Tremellius; involat in eſcam, Piſcator, Schultens. [h] אעזבה פני relinquam facies meas, Montanus, Bolducius, Schmidt. [i] אבליגה confirmabo vel roborabo cor meum, Mercerus; ſo R. R. [k] כי לא תנקני quod non mundabis me, Montanus, Bolducius, Beza.

judgment of his friends; but go on to treat him as if he was a guilty perſon, by continuing his afflictions on him, even unto death; he had no hope of being freed from them, and ſo of being cleared from the imputation of his friends, who judged of him by his outward circumſtances.

v. 29. If *I be wicked, why then labour I in vain?*] If he was that wicked perſon, that hypocrite, *Bildad* and his other friends took him to be, it was in vain for him to make his ſupplications to God, as they adviſed him; ſo *Gerſom* gives the ſenſe of the words; ſince God hears not ſinners, ſuch as live in ſin, regard iniquity in their hearts, and practice it in their lives, at leaſt ſecretly, as it was ſuggeſted *Job* did; if he was ſuch an one, it muſt be all loſt labour to pray to God to ſhew favour to him, and deliver him out of his troubles, ſince he might reaſonably expect he would ſhut his eyes, and ſtop his ears at ſuch a man, and regard not his cries; ſeeking to him muſt be in vain; prayer may be fitly enough expreſſed by labour, it is a ſtriving and wreſtling with God, and eſpecially when it is conſtant, importunate and fervent: but rather the ſenſe is, that if he was a wicked man in the account of God, or was dealt with as one; if God would not hold him innocent, as he aſſerts in the latter part of the preceding verſe, then it was a vain thing to labour the point in the vindication of himſelf; ſince he could never think of ſucceeding againſt God, ſo wiſe and powerful, ſo holy, juſt and pure. The word *if* is not in the orignal text, and may be left out, and the words be rendered, *I am wicked*[l]; not in any notorious manner, as having lived a ſcandalous life, or been guilty of ſome groſs enormities, as his friends inſinuated, but in common with other men; he was born a ſinner, had been a tranſgreſſor from the womb; and though he was renewed and ſanctified by the Spirit of God, yet ſin dwelt in him, and thro' the infirmity of the fleſh he was daily ſinning in thought, word or deed; nor did he expect it would be otherwiſe with him whilſt in this world; yea, it was impoſſible for him to be without ſin, as *Bar Tzemach* obſerves to be the ſenſe of the phraſe; and therefore if God would not clear him, or hold him innocent, unleſs he was entirely free from ſin, as it was labouring in vain to attain to ſuch perfection, ſo it muſt be to no purpoſe, and is what he chiefly intends, to attempt to vindicate himſelf before God: or *I ſhall be wicked*, or *ungodly*[m]; I ſhall be treated, as ſuch not only by his friends, who would reckon him a very wicked man ſo long as thoſe afflictions continued on him, let him ſay what he would; but by the Lord himſelf, who he believed would never releaſe him from them as long as he lived, which in the eye of men would be a tacit condemnation of him; ſo the *Targum*, "I ſhall be condemned," and therefore it was labour in vain, ſtriving againſt the ſtream, to go about to vindicate himſelf; nor was it poſſible that he could make himſelf out ſo clear and pure and perfect, that ſuch an holy being as God was, could find no fault in him, in whoſe ſight the heavens, and the inhabitants of them, were not clean; this is farther evinced in the following words.

v. 30. *If I waſh myſelf with ſnow-water*, &c.] As it came from heaven, or flowed from the mountains covered with ſnow, as *Lebanon*, ſee *Jer.* xviii. 14. or was kept in veſſels for ſuch uſe, as being judged the beſt for ſuch a purpoſe; ſo it was uſed by the ancients[n], as being what whitens the ſkin, and ſtrengthens the parts by contracting the fibres, and hindering perſpiration: it ſignifies in a figurative ſenſe, that let him take what methods he would to cleanſe himſelf from ſin, they were all in vain, his iniquity would be ſeen, and remain marked before God; and indeed there is nothing that a man can do that will make him pure and clean in the ſight of an holy God; this is not to be done by ceremonial ablutions, ſuch as might be in uſe in *Job*'s time, before the law of *Moſes* was given, and to which he may have ſome reference; theſe only ſanctified to the purifying of the fleſh, or only externally, but could not purify the heart, ſo as to have no more conſcience of ſin; nor by moral duties, not by repentance, as *Sephorno*; a fountain, a flood, an ocean of tears of humiliation and repentance, would not waſh away ſin; if inſtead of ten thouſand rivers of oil, ſo many rivers of briniſh tears could be produced, they would be of no avail to cleanſe the ſinner; nor any works of righteouſneſs done by man, for theſe themſelves need waſhing in the blood of the Lamb; for nothing ſhort of the blood of Chriſt, and the grace of God, can do it: *and make my hands never ſo clean*; the hands are what men work with, *Eccl.* ix. 10. and ſo may deſign good works, which are ſometimes called clean hands; ſee *Pſ.* xxiv. 6. compared with *Pſ.* xv. 1, 2. and may be ſaid to be ſo, when they are done well, from a pure heart, and faith unfeigned, without ſelfiſh and ſordid views, with a ſingle eye to the glory of God; which is doing them as well, and making the hands as clean as well can be; yet theſe are of no avail with reſpect to juſtification before God, and acceptance with him, or with regard to ſalvation, which is all of grace, and not of works, be they what they will; ſome render the words, *and cleanſe my hands with ſope*[o], which cleanſes them beſt of any thing, ſee *Jer.* ii. 22.

v. 31. *Yet ſhalt thou plunge me in the ditch*, &c.] In the filthy ditch of ſin, the pit wherein is no water, the horrible pit, the mire and clay, in which all unregenerate men are, and to which hypocrites return, as the ſwine to its wallowing in the mire; and in which impurity ſelf-righteous perſons are, and are ſooner or later made to appear, notwithſtanding all their outward righteouſneſs, holineſs, purity and perfection they boaſt of; and though *Job* was neither of theſe, not an unregenerate man, nor an hypocrite, nor a ſelf-righteous perſon; yet he knew that in compariſon of the perfect purity and holineſs of God, he ſhould appear exceedingly impure; and that God would treat him as ſuch, and hold him out to the view of others as the filth of the world, and the offſcouring of all things, by continuing his afflictions, from whence it would be concluded that he was the moſt impure perſon; and indeed by the ditch may be meant the ditch of afflictions, as *Sephorno*, either his preſent ones continued, his filthy ulcers and ſcabs, with which his body was covered all over, or new afflictions he would bring him into, where he would ſink in deep mire, there being no ſtanding, *Pſ.* lxix. 2. ſome underſtand this of the grave, the ditch or pit of corruption, into which he ſhould be caſt, and there putrify and rot; but the other ſenſes ſeem beſt: *and mine own clothes ſhall abhor me*; not his clothes in a literal ſenſe; either whilſt living, his filthy ulcers being

[l] אנכי ארשע impius ſum, V. L. Pagninus; ſo Schmidt. cius; ego reus ero, Codurcus; equidem improbus ero, Schultens. infundentibus, Petronius in Satyr. Targum, and Mr. Broughton.

[m] Ego impius ero, Montanus, Mercerus, Boldu-

[n] Diſcubuimus, pueris aquam nivalem in manus

[o] בבר Smegmate, Codurcus, Junius & Tremellius, Piſcator, Schmidt; ſo the

being ſuch, that were his clothes ſenſible of them, they would loathe and abhor to touch him, and cover him; or when dead, his ſepulchral garments, his ſhroud, or winding-ſheet, would diſdain to cover ſuch a filthy body, overſpread with worms and duſt; or as *Vatablus* paraphraſes it, clothes don't become a dead body; or as Mr. *Broughton*, "when I go naked to the grave, as though my clothes ſothed me:" but the words are rather to be underſtood figuratively, either of ſome of his friends that were as near and as cloſe to him as his clothes, or had been, but now were eſtranged from him, and loathed, and abhorred him, ſee ch. xix. 13—19. or better, of his beſt works of righteouſneſs, which he put on as a robe, ch. xxix. 14. and which are a covering to the ſaints before men, and are ornamental to them, though not juſtifying in the ſight of God; and indeed in themſelves, and compared with the holy law, and holy nature of God, are imperfect and impure; and if God was to enter into judgment with men, they would be ſo far from juſtifying them in his ſight, or rendering them acceptable to him, that they would cauſe them to be abhorred by him, as all ſelf-righteouſneſs, and ſelf-righteous perſons are, ſee *Prov.* xxi. 27. *Luke* xvi. 14. and xviii. 14. yea, even the beſt works of men are but dung in the judgment of a good man himſelf, what then muſt they be in the account of God? *Phil.* iii. 8. *Job* here, and in the preceding and following verſes, has moſt exalted ideas of the purity, holineſs and majeſty of God, ſo that no creature, nor creature-holineſs, be they ever ſo perfect, can ſtand before him, or be pure in his ſight.

℣. 32. *For* he is *not a man as I* am, &c.] For though the parts and members of an human body are ſometimes aſcribed to him, yet theſe are to be underſtood by an anthropopathy, ſpeaking after the manner of men, there being ſomething in him, which in a figurative ſenſe anſwers to theſe; otherwiſe we are not to conceive of any corporeal ſhape in him, or that there is any likeneſs to which he is to be compared: he is a ſpirit infinite, immortal, immenſe, inviſible, pure and holy, juſt and true, and without iniquity; whereas *Job* was but a man, a finite, feeble, mortal creature, and a ſinful one; and therefore there being ſuch a vaſt diſparity between them, it was in vain to litigate a point with him, to plead his cauſe before him, or attempt to vindicate his innocence; the potſherds may ſtrive and contend with the potſherds of the earth their equals, but not with God their creator, who is an over-match for them; he ſees impurity where man ſees it not, and can bring a charge againſt him and ſupport it, where he thought there was none, and therefore it is a vain thing to enter the liſts with him: that I *ſhould anſwer him*; not to queſtions put by him, but in a judicial way to charges and accuſations he ſhould exhibit; no man in this ſenſe can anſwer him, for one of a thouſand he may bring, and men are chargeable with; wherefore *Job* once and again determines he would not pretend to anſwer him, as he knew he could not, ſee ℣. 3, 14, 15. and *we ſhould come together in judgment*; in any court of judicature, before any judge, to have the cauſe between us heard, and tried, and determined; for in what court of judicature can he be convened into? or what judge is there above him, before whom he can be ſummoned? or is capable of judging and determining the cauſe between us? there is the high court of heaven, where we muſt all appear, and the judgment-ſeat of Chriſt, before which we muſt all ſtand; and God is the judge of all, to whom we muſt come, and by whoſe ſentence we muſt be determined; but there is no court, no judge, no judgment ſuperior to him and his; there is no annulling his ſentence, or making an appeal from him to another; there is no coming togther at all, and much leſs *alike*[p], as ſome render it, or upon equal terms; the difference between him and his creatures being ſo vaſtly great.

℣. 33. *Neither is there any day's-man betwixt us*, &c.] Or *one that reproves*[q]; who upon hearing a cauſe reproves him that is found guilty, or is blame-worthy, or has done injury to another; but there is no ſuch perſon to be found among angels or men, capable of this, ſuppoſing, as if *Job* ſhould ſay, I ſhould appear to be the injured perſon; or there is no *umpire* or *arbitrator*[r], to whom the caſe between us can be referred; for, as *Bar Tzemach* obſerves, he that ſtands in ſuch a character between two parties, muſt be both more wiſe and more mighty than they; but there is none among all beings wiſer and mightier than God: *that might lay his hand upon us both*; and reſtrain them from uſing any violence to one another, as contending perſons are apt to do; and compromiſe matters, ſettle and adjuſt things in difference between them, ſo as to do juſtice to both, and make both parties eaſy, and make peace between them. *Herodotus*[s] makes mention of a cuſtom among the *Arabians*, "when they enter into covenants and agreements with each other, another man ſtands in the midſt of them both, and with a ſharp ſtone cuts the inſide of the hands of the covenanters near the larger fingers; and then takes a piece out of each of their garments, and anoints with the blood ſeven ſtones that lie between them; and whilſt he is doing this calls upon a deity, and when finiſhed the covenant-maker goes with his friends to an hoſt or citizen, if the affair is tranſacted with a citizen; and the friends reckon it a righteous thing to keep the covenant." To which, or ſome ſuch cuſtom, *Job* may be thought to allude. Now, whereas Chriſt is the day's-man, umpire and mediator between God and men, who has interpoſed between them, and has undertaken to manage affairs relating to both; in things pertaining to God, the glory of his juſtice, and the honour of his law, and to make reconciliation for the ſins of men, and to make peace for them with God by the blood of his croſs; which he has completely done, being every way qualified for it, inaſmuch as he partakes of both natures, and is God and man in one perſon, and ſo could put his hand on both, and make both one; or bring them who were at variance to an entire agreement with each other, upon ſuch a bottom, as even the ſtrict juſtice of God cannot object unto. Now, I ſay, *Job* muſt not be underſtood as if he was ignorant of this, for he had knowledge of Chriſt as a redeemer and ſaviour, and ſo as the mediator and peace-maker; the *Septuagint* verſion renders it as a wiſh, *O that there was a mediator between us!* and ſo it may be conſidered as a prayer for Chriſt's incarnation, and that he would appear and do the work of a mediator he was appointed to, which *Job* plainly ſaw there was great need of; or, as others[t], *there is no day's-man yet*; there will be one, but as yet he is not come; in due time he will,

I

[p] יחדו pariter, Junius & Tremellius, Druſius. [q] מוכיח arguens, Montanus, Bolducius, Druſius; redarguens, Vatablus, Mercerus. [r] Arbiter, Junius & Tremellius, Piſcator, Cocceius, Schultens. [s] Thalia, ſive, l. 3. c. 8.
[t] So ſome in Caryll.

will, which *Job* had faith in and full assurance of: but there is no need of such versions and glosses; *Job* is here not speaking of the affair of salvation, about which he had no doubt, he knew his state was safe, and he had an interest in the living Redeemer, and blessed Mediator; but of the present dispensation of providence, and of the clearing of that up to the satisfaction of his friends, so that he might appear to be an innocent person; and since God did not think fit to change the scene, there was none to interpose on his behalf, and it was in vain for him to contend with God.

℣. 34. *Let him take his rod away from me*, &c.] Not his government over him, of which the rod or sceptre is an ensign, *Job* did not want to be freed from that; but his rod of affliction, or stroke, as the *Targum*, the stroke of his hand, which tho' a fatherly chastizement, lay heavy upon him, and sunk his spirits; so that he could not, whilst it was on him, reason so freely about things as he thought he could if it was removed, and for which he here prays: *and let not his fear terrify me*; not the fear of him as a father, which is not terrifying, but the fear of him as a judge; the terror of his majesty, the dread of his wrath and vengeance, the fearful apprehensions he had of him as a God of strict justice; that would by no means clear the guilty, yea, would not hold him innocent, tho' he was with respect to the charge of his friends; being now without those views of him as a God gracious and merciful; to these words *Elihu* seems to have respect, ch. xxxiii. 6, 7.

℣. 35. *Then would I speak, and not fear him*, &c.] With a servile fear, though with reverence and godly fear; meaning either at the throne of grace, having liberty of access, boldness of spirit, and freedom of speech through Christ the mediator, and in the view of his blood, righteousness and sacrifice; for when the rod of his law, and the terror of his justice are removed, and his grace and favour in Christ shewn, a believer can speak boldly and freely to God, and not be afraid before him: but rather *Job*'s sense is, that were the rod of his anger taken off, and the dread of his majesty, which so awed him that he could not tell his case as it was, and use the arguments he might to advantage; he should speak without fear, and so as to defend himself, and make his cause to appear to be just; to this the Lord seems to refer in ch. xxxviii. 3. and xl. 7. being bold and daring expressions, for which *Job* blushed when made sensible of it, ch. xlii. 5, 6. *but* it is *not so with me*; there was no day's-man between the Lord and him; the rod was not taken off his back, nor the dread and terror of the Almighty removed from him; and so could not speak in his own defence, as otherwise he might: or it was not so with him as his friends thought of him; he was not the wicked, hypocritical man they took him to be, or as the afflictive dispensations of God made him to appear to be, according to their judgment of them: or the words may be rendered, *I am not so with myself* [u]; that is, he was not conscious to himself that he was such a person they judged him; or such were the troubles and afflictions that were upon him, that he was not himself, he was not *compos mentis*, and so not capable on that account, as well as others, of pleading his own cause: or *I am not right in* or *with myself* [w]; not in his right mind, being distracted with the terrors of God, and the arrows of the Almighty that stuck in him; or he was not righteous in himself; for though he was clear of hypocrisy he was charged with, he did not pretend to be without sin, or to have such a righteousness as would justify him before God; and therefore desires things might be put upon the foot of grace, and not of strict justice.

CHAP. X.

JOB here declares the greatness of his afflictions, which made him weary of his life, and could not help complaining; entreats the Lord not to condemn him, but shew him the reason of his thus dealing with him, ℣. 1, 2. and expostulates with him about it, and suggests as if it was severe and not easily reconciled to his perfections, when he knew he was not a wicked man, ℣. 3—7. he puts him in mind of his formation and preservation of him, and after all destroyed him, ℣. 8—12, and represents his case as very distressed; whether he was wicked or righteous it mattered not, his afflictions were increasing upon him, ℣. 13—17. and all this he observes, in order to justify his eager desire after death, which he renews, ℣. 18, 19. and intreats, since his days he had to live were but few, that God would give him some respite before he went into another state, which he describes, ℣. 20, 21, 22.

℣. 1. *My soul is weary of my life*, &c.] And yet nothing of a temporal blessing is more desirable than life; every man, generally speaking, is desirous of life, and of a long life too; soul and body are near and intimate companions, and are usually loth to part; but *Job* was weary of his life, willing to part with it, and longed to be rid of it; he *lothed* it, and so it may be here rendered [x], he would not live always, ch. vii. 15, 16. his *soul* was uneasy to dwell any longer in the earthly tabernacle of his body, it being so full of pains and sores; for this weariness was not through the guilt of sin pressing him sore, or through the horror of conscience arising from it, so that he could not bear to live, as *Cain* and *Judas*; nor through indwelling sin being a burden to him, and a longing desire to be rid of it, and to be perfectly holy, to be with Christ in heaven, as the apostle *Paul*, and other saints, at certain times; or through uneasiness at the sins of others, as *Isaac* and *Rebekah*, *Lot*, *David*, *Isaiah*, and others; nor on the account of the temptations of Satan, his fiery darts, his buffetings and siftings, which are very distressing; but on account of his outward afflictions, which were so very hard and pressing, and the apprehension he had of the anger and wrath of God, he treating him, as he thought, very severely, and as his enemy, together with the ill usage of his friends. The *Targum* renders it, "my soul is cut off in my life;" or I am dying whilst I live;

I

[u] לא כן אנכי עמדי non sic ego apud me, Pagninus, Montanus, Beza, Vatablus, Mercerus, Schmidt, Schultens. [w] Quia non probus ego apud me, Bolducius; quod non sim rectus apud me, Cocceius. [x] נקטה נפשי בחיי fastidit anima mea vitam meam, Beza, Junius & Tremellius, Piscator.

I live a dying life, being in ſuch pain of body, and diſtreſs of mind; and ſo other verſions [y]: *I will leave my complaint upon myſelf*; not that he would leave complaining, or lay it aſide, though ſome [z] render it to this ſenſe; rather give a looſe to it, and indulge it, than attempt to eaſe himſelf, and give vent to his grief and ſorrow by it; but it ſhould be *upon himſelf*, a burden he would take upon himſelf, and not trouble others with it; he would not burden their ears with his complaints, but privately and ſecretly utter them to himſelf; for the word [a] uſed ſignifies *meditation*, private diſcourſe with himſelf, a ſecret and inward *bemoaning* of his caſe; but he did not continue long in this mind, as appears by the following clauſe: or ſince I can do no other but complain; if there is any blame in it, I'll take it wholly upon myſelf, complain I muſt, let what will be conſequence of it, ſee ch. xiii. 13. though the phraſe may be rendered, as it is ſometimes, *within myſelf*, ſee *Hoſ.* xi. 8. [b] and then the ſenſe may be, ſhall I leave my inward moan within myſelf, and no longer contain? I'll give myſelf vent; and though I have been blamed for ſaying ſo much as I have, I'll ſay yet more: *I will ſpeak in the bitterneſs of my ſoul*; as one whoſe life is made bitter, againſt whom God had wrote and ſaid bitter things, and had brought bitter afflictions upon him, which had occaſioned bitter complaints in him, as well as he had been bitterly uſed by his friends; and amidſt all this bitterneſs, he is determined to ſpeak out his mind freely and fully; or to ſpeak *of the bitterneſs* [c] of his ſoul, and declare by words what he in his mind and body endured.

℣. 2. *I will ſay unto God, do not condemn me*, &c.] Not that he feared eternal condemnation; there is none to them that are in Chriſt, and believe in him as *Job* did; Chriſt's undertakings, ſufferings, and death ſecure his people from the condemnation of law and juſtice; nor indeed are the afflictions of God's people a condemnation of them, but a fatherly chaſtizement, and are in order to prevent their being condemned with the world; yet they may look as if they were, in the eyes of the men of the world, and they as very wicked perſons; and ſo the word may be rendered, *do not account me wicked* [d], or treat me as a wicked man, by continuing thine afflicting hand upon me; which as long as it was on him, his friends would not believe but that he was a wicked man; wherefore, as God knew he was not ſuch an one as they took him to be, he begs that he would not uſe him as ſuch, that ſo the cenſure he lay under might be removed; and though he was condemned by them, he intreats that God would make it appear he was not condemned by him: and whereas he was not conſcious to himſelf of any notorious wickedneſs done by him, which deſerved ſuch uſage, he farther prays, *ſhew me wherefore thou contendeſt with me*; afflictions are the Lord's controverſy with his people, a ſtriving, a contending with them; which are ſometimes ſo ſharp, that were they continued long, the ſpirits would fail before him, and the ſouls that he has made: now there is always a cauſe or reaſon for them, which God has in his own breaſt, though it is not always known to man, at leaſt not at firſt, or as ſoon as the controverſy or contention is begun; when God afflicts, it is either for ſin, to prevent it, or purge from it, or to bring his people to a ſenſe of it, to repent of it, and forſake it, or to try their graces, and make them more partakers of his holineſs; and when good men, as *Job*, are at a loſs about this, not being conſcious of any groſs iniquity committed, or a courſe of ſin continued in, it is lawful, and right, and commendable to enquire the reaſon of it, and learn, if poſſible, the end, deſign and uſe of ſuch diſpenſations.

℣. 3. Is it *good unto thee that thou ſhouldeſt oppreſs?* &c.] This God does not approve of in others; he dehorts men from it, he threatens to puniſh thoſe that do ſo, and to be a ſwift witneſs againſt them; he promiſes to ariſe to the help of the oppreſſed, and to be a refuge for them, and therefore will never do the ſame himſelf; it can never be pleaſant to him, nor right and juſt in his ſight, nor is it of any advantage to him: *Job* here ſuggeſts, that his afflictions were an oppreſſion to him, and indeed no affliction is joyous, but grievous; and ſometimes the hand of God preſſes hard and ſore, but then there is no injury nor any injuſtice done, as the word [e] here uſed ſignifies; and he intimates alſo, as if God took ſome ſeeming delight and pleaſure in thus oppreſſing him, and therefore expoſtulates with him about it, as if ſuch conduct was not fit and becoming him, not agreeable to his perfections, and could afford neither pleaſure nor profit. This, and what follows in this verſe, are expoſtulations too bold and daring, and in which *Job* uſes too much freedom with the Almighty, and in which he is not ſo modeſt as in the preceding verſe: *that thou ſhouldſt deſpiſe the work of thine hands?* which he tacitly inſinuates he did. *Job* means himſelf, who as to his body, and the ſeveral members of it, were the work of God's hands, curiouſly and wonderfully made by him, as is afterwards expreſſed; and as to his ſoul, and the powers and faculties of it, they were his make, who is the Father of ſpirits; and moreover, as a new man he was made by him, was the workmanſhip of God, and a curious piece indeed, created after his image in righteouſneſs and true holineſs; and he was in every ſenſe the work of his hands, or *the labour of his hands* [f]; wrought with great care and labour, even with the *palms of his hands*, as is the word [g] uſed; and could *Job* think that God *deſpiſed* ſuch a work? he who upon a ſurvey of his works ſaid they were all very good; who forſakes not the work of his hands, nor deſpiſes the day of ſmall things, could never do this; nor are afflictions to be interpreted in ſuch a manner, as if God was indifferent unto, ſlighted and thought meanly of what he himſelf has wrought; ſince theſe are ſo far from having ſuch a meaning, that they flow from that great reſpect he has for his own work, and are for the good of it: *and ſhine upon the counſel of the wicked?* either the counſel of the wicked one Satan, who moved God to afflict him in the manner he had; or of the *Sabeans* and *Chaldeans*, who throve and proſpered, notwithſtanding the injury they had done him; or of his friends, who conſulted to brand his

[y] Exciſa eſt anima mea in vita mea, Pagninus, Vatablus; ſo Ben Gerſom & Ben Melech. [z] So Junius & Tremellius. [a] שיחי meditationem meam, Schindler, col. 1823. my ſighing, Broughton. [b] עלי intra me. Vid. Noldium, p. 701. [c] בכי in vel de amaritudine, Mercerus. [d] אל תרשיעני neque judices me improbum, Vatablus; ſo Schultens. [e] תעשק eſt opprimere vim injuſtam alicui facere, Schmidt. [f] יגיע laborem, Pagninus, Montanus, Schultens, Michaelis. [g] כפיך volarum tuarum, Montanus, Bolducius.

his character with hypocriſy; or rather, of wicked men in general, on whoſe counſel God may be thought to *ſhine*, when it ſucceeds, and God ſeems to ſmile upon them in his providence, and they are in proſperous circumſtances, and have what heart can wiſh, when good men are greatly afflicted; which ſometimes has been a temptation, and greatly diſtreſſing to the latter; ſee *Pſ.* lxxiii. 2—14. *Jer.* xii. 1, 2. but this is not always the caſe; the counſel of the froward is ſometimes carried headlong, the counſel of the wiſe counſellors of *Pharaoh* is made brutiſh, and that of *Ahitophel* was defeated by him; and whenever he ſeems to countenance it, it is to anſwer ſome ends of his glory.

℣. 4. *Haſt thou eyes of fleſh?* &c.] God has eyes, but not fleſhly ones; he has eyes of love, grace, and mercy, which are always upon his people for good, and are never withdrawn from them; and he has eyes of diſpleaſure and wrath on ſinful men, to deſtroy them; theſe are not made of fleſh, or like the eyes of fleſh and blood, or of men; fleſhy eyes cannot ſee at any great diſtance, and only in one place at a time, and only one object after another; they cannot ſee in the dark, and what they are, and only outward objects; and in theſe they are ſometimes deceived, and at length fail: but the eyes of God ſee all things, at the greateſt diſtance; he looks down from heaven and beholds all the children of men on earth, and all their actions; his eyes are in every place, beholding the evil and the good; he can ſee in the dark as well as in the light, the darkneſs and the light are both alike to him; he beholds not only outward actions, and viſible objects, but the hearts of men, and all that is in them; nor is he ever deceived, nor will his ſight ever fail: though *Job* perhaps may mean carnal eyes; that is, evil ones, as eſpecially envious ones are; *is thine evil?* Matt. xx. 15. that is, envious; and it is as if *Job* ſhould ſay, Doſt thou envy me my former proſperity and peace, that thou ſearcheſt ſo narrowly into my conduct to find iniquity in me, and take advantage againſt me? *or ſeeſt thou as man ſeeth?* look with hatred and envy, as one man does upon another: ſo ſeemed the diſpenſations of God towards *Job*, as if he did, as he ſuggeſts.

℣. 5. Are *thy days as the days of man?* &c.] No, they are not: not ſo few; the days of the years of man's life in common are threeſcore years and ten; but a thouſand years with the Lord are but as one day; his days are days, not of time, but of eternity: nor ſo mutable, or he ſo mutable in them; man is of one mind to-day, and of another to-morrow; but the Lord is in one mind one day as another; he is the Lord that changes not; immutable in his nature, purpoſes, promiſes, and affections: but *Job* ſuggeſts as if his diſpenſations towards him ſhewed the contrary; one day ſmiling upon him, and heaping his favours on him, and the next frowning on him, and ſtripping him of all: but this was a wrong way of judging; for though God may change the diſpenſations of his providence towards men, and particularly his own people; his nature changes not, nor does he change his will, his purpoſes and deſigns, nor his love and affection: are *thy years as man's days?* as few as they, or fail like them? no, he is the ſame, and his years fail not; and has the ſame good will to his people, in adverſe, as well as in proſperous diſpenſations of his providence: ſome underſtand all this in ſuch ſenſe, in connection with what follows, as if *Job* had obſerved, that ſince God was omniſcient, and knew and ſaw all perſons and things, his eyes not being like men's eyes, eyes of fleſh; and ſince he was eternal, and wanted not for time, there was no need for him to take ſuch methods as he did with him, through afflictive providences, to find out his ſin; ſince, if he was guilty, it was at once known to him; nor need he be in ſuch haſte to do it, ſince his time was not ſhort; as it is with an envious and ill-natured man, who is for loſing no time to find out and take an advantage of him he bears an ill-will unto.

℣. 6. *That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?*] Narrowly examined every action of his life, to find ſomething amiſs in them; and took notice of every weakneſs and infirmity, and aggravated it, to make it appear as ſinful as it could be, and watched every halting and failing, that he might have ſomething againſt him as a reaſon why he afflicted him; dealing with him as if there was no Meſſiah, no Mediator, Redeemer, and Saviour, provided, appointed, and promiſed; and as if there was no forgiveneſs of ſin through him, for him; ſin pardoned for his ſake is covered, that when it is ſought for it ſhall not be found; ſo that when it is not pardoned, or not thought to be ſo, it lies open, and upon enquiry to be found, charged and puniſhed for; ſee ch. vii. 21. this ſearch and enquiry ſeems to have been made by afflictions; at leaſt *Job* imagined, that the deſign of God in them was to put him upon the rack and bring him to a confeſſion of ſin, and in this way find an occaſion againſt him: now ſuch a method as this, *Job* thought, was unbecoming the greatneſs, majeſty, and perfections of God; and was quite needleſs, ſince his eyes were not human, nor ſhort-ſighted, that obliged him to pore and pry into things, but were omniſcient, and could ſee at once whether there was any evil way in him or no; nor was he as men, ſhort-lived, which obliged him to make uſe of his time while he had it, to get an advantage of another; and beſides, ſuch a method of acting ſeemed to him very extraordinary, when he full well knew he was an innocent perſon, as follows.

℣. 7. *Thou knoweſt that I am not wicked,* &c.] Or, *in*, or *upon thy knowledge*[a] it is *that I am not wicked*; it is a thing well known, quite clear and manifeſt, without making ſuch a ſearch and enquiry: not that he thought himſelf without ſin, and could appeal to the omniſcience of God for the truth of that; for he had confeſſed before that he was a ſinner, and wicked, as to his nature and birth and the many infirmities of life; ſee ch. vii. 20. and ix. 29. but that he was not that wicked perſon, and an hypocrite, as his friends took him to be, and as might be concluded from the ſore afflictions that were upon him; he did not live in ſin, nor indulge himſelf in a vitious courſe of life; ſin had not the dominion over him, and he had not ſecretly cheriſhed any reigning iniquity, and lived in the commiſſion of it: and for the truth of this he could appeal to the ſearcher of hearts; and yet he ſo cloſely purſued, and ſo ſtrictly examined him, as if he ſuſpected he was thus guilty: *and* there is *none that can deliver out of thine hand*; that is, out of his afflicting hand, until he pleaſe to releaſe him from it himſelf; for this is not to be underſtood of deliverance from the avenging hand of juſtice, from hell and wrath, and everlaſting deſtruction; for there is one that can and does deliver his people from

[a] על דעתך in notitia tua eſt, Junius & Tremellius, Piſcator, Beza; ſo Michaelis.

from ſin and Satan; from the world, the law, its curſes and condemnation, and from wrath to come; and ſo from the hands of juſtice, having made full ſatisfaction to it: but what *Job* obſerves that God knew, was, that neither he himſelf, nor any angel, nor man, nor any creature, could take him out of his hand in which he was; and therefore ſuggeſts, not only that his condition was extremely bad, diſtreſſed, and miſerable, but that there was no neceſſity for God to be ſo quick upon him, and ſo ſtrict in his inquiry into him; nor of incloſing him about on all hands with afflictions, ſince there was no danger of his eſcaping from him, or of others aſſiſting him in, and facilitating ſuch an attempt: and this he full well knew; for ſo the words are in connection with the preceding; *and thou knoweſt* that *there is none*, &c. [b] as well as with what follows, as ſome think.

℣. 8. *Thine hands have made me, and faſhioned me together round about*, &c.] This and what follow are an illuſtration of, and an enlargement upon the work of God's hands, made mention of in ℣. 3. and ſuggeſt reaſons why it ſhould not be deſpiſed by him, as well as confirm what was juſt now ſaid, that none could deliver him out of his hands; ſince his hands had made him, and therefore had ſuch power over him as none elſe had: and the whole ſeems deſigned to move to pity and compaſſion of him; for not he himſelf, nor his parents, but God only had made him; he was his workmanſhip only, and a curious piece it was, which his hands of power and wiſdom had nicely formed; for, though the Son and Spirit of God are not to be excluded from the formation of man, yet it ſeems a too great ſtrain of the words to interpret *hands* of them, as ſome do; and much leſs are they to be underſtood literally, of the hands of the Son of God, appearing in an human form at the creation of man, ſince ſuch an appearance is not certain; nor is *Job* ſpeaking of the formation of the firſt man, but of himſelf: the firſt word [c], rendered *made*, has the ſignification of labour, trouble, grief, and care; and is uſed of God after the manner of men, who, when things are done well by them, take a great deal of pains, and are very ſolicitous and careful in doing them; and from hence is a word which is ſometimes uſed for an idol, as *Gerſom* obſerves, becauſe much labour and ſkill are exerciſed to form it in the moſt curious and pleaſing manner; many interpreters, as *Aben Ezra* obſerves, from the uſe of the word in the *Arabic* language, explain it of God's creating the body of man with nerves, by which it is bound, compacted, and ſtrengthened [d]; and the latter word denotes the form and configuration of it, the beautiful order and proportion in which every part is ſet; and the whole is intended to obſerve the perfection of the human body, and the exquiſite ſkill of the author of it; and what pity is it that it ſhould be ſo marred and ſpoiled! and this is ſaid to be made and faſhioned *together*, or all at once; the ſeveral parts of it being in the ſeed, in the embryo, all together, tho' gradually formed or brought into order; or rather, this denotes the unity and compactneſs of the ſeveral members of the body, which are ſet in their proper place, and joined and fitted together, by joints and bands, and by that which every joint ſupplieth: and this is done *round about*, on all ſides, in every part; or, as Mr. *Broughton* renders it, *in every point*; the whole of it, and every member, even the moſt extreme and minute, are curiouſly formed and faſhioned by the Lord; or rather, thine hands are *together round about me*; embracing, ſuſtaining, and preſerving him ever ſince he was made: *yet thou doſt deſtroy me*; this body ſo extremely well wrought, by boils or ulcers; or *ſwallow me* [e], as a lion, to which he compares him, ℣. 16. or any other ravenous and large creature, ſee *Lam.* ii. 2, 5. ſome connect the words more agreeable to the accents, *yet thou doſt deſtroy me together round about* [f]; or on every ſide, as in ch. xix. 10. having ſmitten him with boils from the crown of the head to the ſole of the feet, and ſtripped him of his ſubſtance and his family all at once; and ſo it denotes utter deſtruction: ſome read the words interrogatively, *and wilt thou deſtroy or ſwallow me* [g]? after thou haſt taken ſo much pains, and been at ſuch labour and trouble, ſpeaking after the manner of men, to make ſuch a curious piece of work, and yet with one ſtroke deſtroy it and daſh it in pieces, or ſwallow it up as a morſel at once.

℣. 9. *Remember, I beſeech thee, that thou haſt made me as the clay*, &c.] Not *of* the clay, though man was made originally of the duſt of the earth, and the bodies of men are houſes of clay, earthen veſſels, and earthly tabernacles, but *as the clay*; either as the clay is wrought in the hand of the potter, and worked into what form, and made into what veſſel he pleaſes, ſo are men in the hand of God, made by him in what form, and for what uſe and end he thinks fit; or rather, this denotes not the likeneſs of the operation, but the likeneſs of the matter of the human body to clay: not for the impurity of it; for though man is in a ſtate and condition comparable to the mire and clay, this he has brought himſelf into by ſin, and not the Lord; he made man upright, but man has made himſelf ſinful and polluted; but for the brittleneſs of it; as a veſſel made of clay is brittle and eaſily broke to pieces, and cannot bear much weight, or any heavy ſtroke; ſo the body of man is weak and frail, and feeble; its ſtrength is not the ſtrength of ſtones, and its fleſh braſs, but clay: and this *Job* humbly intreats the Lord would *remember*, and that *now* [h]; immediately; and deal mildly and mercifully with him, ſince he was not able to bear the weight of his hand, which would ſoon cruſh him and break him to pieces; not that God forgets this, for he remembers man's frame and compoſition, that he is but duſt; that he is fleſh, and a wind or vapour that paſſes away: but he may ſeem to do ſo, when he ſorely afflicts and his hand lies heavy, and he does not remove it, but continues it, and rather increaſes the affliction; and therefore, as the Lord allows his people to put him in remembrance, *Job* here deſires that he would ſhew himſelf in his providential dealings with him, that he was mindful of his natural frailty and infirmity; ſee ch. vii. 12. *Pſ.* lxxviii. 3. and lxxxix. 47. and ciii. 14. *and wilt thou bring me into duſt again?* to the duſt of death; to the original of which he was made; and that ſo ſoon, and at once; or, *and unto duſt wilt return me?* as Mr. *Broughton* and others [i], according to the original ſentence, *duſt thou art, and unto duſt*

[b] So Bolducius, Druſius, Schmidt, Michaelis, and Bar Tzemach. [c] עצבוני elaboraverunt me, Tigurine verſion, Montanus, Vatablus, Druſius, Codurcus, Mercerus, Cocceius, Michaelis. [d] Nervis colligarunt, Schultens. [e] ותבלעני et degluties me, Montanus, Bolducius; et tamen abſorbeas me, Schmidt; abſorbes me, Schultens, Michaelis. [f] So Junius & Tremellius, Piſcator, Mercerus, Cocceius. [g] Abſorbes me? Beza, Mariana. [h] נא nunc, Druſius; ſo the Targum. [i] תשיבני reducturus, Schmidt, Schultens; reduces me? V. L. Beza, Michaelis; redire facies me? Pagninus, Montanus, Bolducius.

duſt ſhalt thou return, Gen. iii. 19. and which *Job* expected, and will be the caſe of all men, *Eccl.* xii. 7. and therefore he thought that this might ſuffice, that it was enough that he ſhould die in a little while through the courſe of nature, and therefore deſires he might have ſome reſpite and eaſe whilſt he did live; he could not ſee there was any occaſion to preſs him ſo hard, and follow him ſo cloſe with afflictions one after another, or be ſo rough with him and quick upon him; ſince in a ſhort time his brittle clay would break of itſelf, and he ſhould drop into the duſt and lie mouldering there, as it was of old decreed he ſhould.

℣. 10. *Haſt thou not poured me out as milk*, &c.] Expreſſing, in modeſt terms, his conception from the ſeed of his parents, comparable to milk, from being a liquid, and for its colour: *and crudled me like cheeſe?* that of the female being mixed with, and heated by the male, is hardened like the curd of which a cheeſe is made, and begins to receive a form as that, and becomes an embryo: and naturaliſts [k] make uſe of the ſame expreſſions when ſpeaking of theſe things; and in this way moſt interpreters carry the ſenſe of the words; but *Schultens* obſerves that milk is an emblem of purity and holineſs, ſee *Lam.* iv. 7. and ſo this may reſpect the original pure formation of man, who came out of his Maker's hands a pure, holy, and upright creature, made after his image and in his likeneſs, created in righteouſneſs and holineſs, and ſo, like milk, pure and white; or rather, the regeneration and ſanctification of *Job* perſonally, and which might be very early, as in *Jeremiah*, *John the Baptiſt*, and others; or however, he was filled and adorned with the gifts and graces of the Spirit of God, was waſhed and cleanſed, and ſanctified and juſtified; and had his converſation in the world, in all ſimplicity and godly ſincerity, being preſerved from groſs enormities in life; was a man that feared God and eſchewed evil, and had not only the form of godlineſs, but the power of it; and was eſtabliſhed and confirmed in and by the grace of God, and was ſtrong in the exerciſe of it; and from hence he argues with God, ſhould ſuch a veſſel of grace, whom he had made ſo pure and holy, and had ſo conſolidated and ſtrengthened in a ſpiritual and religious way, be cruſhed and deſtroyed at once.

℣. 11. *Thou haſt clothed me with ſkin and fleſh*, &c.] The bones with fleſh, which is the undergarment, and the fleſh with ſkin, which is the upper; which is artificially compoſed of curious little arteries, veins, nerves, and glands, through which the blood continually circulates, and through innumerable pores, and tranſpires, of which pores 125,000 may be covered with a ſmall grain of ſand [l], amazing! *Timæus Locrus* [m] calls them inviſible little mouths; ſee *Ezek.* xxxvii. 6. the order of generation ſeems to be obſerved; after the ſemen is hardened and conſolidated, the inward parts are formed, and then the outward parts, the fleſh and ſkin, to protect and defend them; and ſo are compared to cloaths which are without a man, and put about him; *Porphyry* [n] calls the body the cloathing of the ſoul; ſee 2 *Cor.* v. 4. the ſpiritual cloathing of *Job* was the righteouſneſs of his living Redeemer, who was to partake of the ſame fleſh and blood with him, and ſtand on the earth in the fulneſs of time, and work out and bring in a righteouſneſs for him, conſiſting of his obedience in life in the days of his fleſh, and of his ſufferings and death, or blood, by which he and every believer are juſtified before God; and with which being cloathed, ſhall not be found naked: *and haſt fenced me with bones and ſinews*; the bones are ſaid by philoſophers [o] to be the fences of the marrow, and the fleſh the covering of them; the bones are the ſtrength and ſtability of the human body; the ſinews or nerves bind and hold the ſeveral parts of it together, and are of great uſe for its ſtrength and motion: the bones, ſome of them are as pillars to ſupport it, as thoſe of the legs and thighs; and others are of uſe to act for it, offenſively and defenſively, as thoſe of the hands and arms; and others are a cover and fence of the inward parts, as the ribs: *Guſſetius* [p] ſeems inclined, could he have found an inſtance of the word being uſed for making a tent, which it has the ſignification of, to have rendered the words, "with bones and ſinews, thou haſt given me the form of a tabernacle; or, thou haſt made me to be a tent; ſo the human body is called a tabernacle, 1 *Cor.* v. 1. and 2 *Pet.* i. 13, 14. the ſkin and fleſh being like veils or curtains, which cover; the bones are in the room of ſtakes, and the nerves inſtead of cords, the breaſt and belly a cavity: in a ſpiritual ſenſe, a believer's ſtrength lies in the grace of Chriſt, in the Lord, and in the power of his might; his defence is the whole armour of God provided for him, particularly the helmet of ſalvation, the ſhield of faith, and the breaſt-plate of righteouſneſs, with which he is fenced and protected from every ſpiritual enemy; and will God ſuffer ſuch an one to be deſtroyed, whom he hath taken ſuch care of, both in a natural and ſpiritual manner?

℣. 12. *Thou haſt granted me life and favour*, &c.] Or *lives* [q]; natural life; both in the womb, where and when he was quickened, and at his birth, when he was brought into the world, and began to live in it; the rational ſoul may be intended, by which he lived; which, when created and infuſed into man, and united to his body, he becomes a living man; it is the preſence of that which cauſes life, and the abſence or removal of that which cauſes death; and this is a *grant* or gift from God, who gives to all his creatures life and breath, and all things; ſee *Job* xxxiii. 4. *Acts* xvii. 25. and is a *favour* alſo; a mercy, the chief of mercies; it is more than meat; yea all a man has he will give for his life: beſides this, *Job* had a ſpiritual life, a principle of it implanted in him; God had quickened him when dead in treſpaſſes and ſins; the ſpirit of life from Chriſt had entered into him, and he was become a living ſpiritual man: this likewiſe was a *grant* from God, a freegrace-gift of his; it is he that gives the living water, and gives it freely, or it would not be grace; for it is a *favour* which flows from the free grace and good will of God; it is owing to the great love wherewith he loves men, that he quickens them; his time is a time of love, and ſo of life; and eternal life is the conſequent of this, and is inſeparably connected with it; and *Job* had an intereſt in it, a right unto it, and a meetneſs for it; he had knowledge of it, faith in it, and hope of enjoying it, and knew that after death he ſhould live this life; ſee ch. xix. 26, 27. and this is a gift of God through Chriſt, owing to his good pleaſure, the fruit of his favour and

8

[k] Sic ſemen maris dicitur πιτυα, Ariſtot. de Gen. Animal. l. 1. c. 20. coagulum, Plin. Nat. Hiſt. l. 7. c. 15. Gell. Noct. Attic. l. 3. c. 16. [l] Scheuchzer. Phyſic. Sacr. vol. 4. p. 681. [m] De anima mundi, p. 18. [n] De Antro Nymph. [o] Timæus Locrus, ib. p. 15. [p] Ebr. Comment. p. 555, 556. [q] חיים vitas, Montanus, Bolducius.

and loving-kindneſs: though by *favour* may be meant ſomething diſtinct from life; either the care of him in the womb, and the taking of him out from thence, which are ſometimes obſerved as ſingular mercies and favours; ſee *Pſ.* xxii. 9. and lxxi. 6. or the beauty and comelineſs of his body, ſuch as was on *Moſes*, *David*, and others; ſee *Prov.* xxxi. 30. or rather, it intends in general all the temporal bleſſings of life, food and raiment, every thing neceſſary for the comfort and ſupport of life; and which are all mercies and favours, and what men are undeſerving of; and eſpecially ſpiritual bleſſings, or the bleſſings of grace; and the word here uſed is often uſed for grace and mercy, and may ſignify the ſeveral graces of the Spirit beſtowed in regeneration, as faith, hope, love, *&c.* which are all the gifts of God, and the effects of his favour and good-will; as alſo the bleſſings of juſtifying, pardoning, and adopting grace; all which *Job* was favoured with, as well as with ſupplies of grace from time to time, and the freſh diſcoveries of the favour and loving-kindneſs of God to him, which is better than life: *and thy viſitation hath preſerved my ſpirit*; kept him alive, in a natural ſenſe, while in the womb, as *Jarchi*, where he was in a wonderful manner nouriſhed; and when he came out from thence, expoſed to many difficulties and dangers, and during his helpleſs and infant-ſtate, and amidſt a variety of troubles throughout the whole of his life thitherto; and which was owing to God's viſitation of him in a way of mercy every morning; and which was no other than his providence or daily care of him, and concern for him; and ſo Mr. *Broughton* renders it *thy providence*[r], and ſo ſome others: likewiſe he preſerved his ſoul or ſpirit in a ſpiritual ſenſe, in Chriſt Jeſus, in whoſe hands he put him; he hid his life in him, and bound it up in the bundle of life with him; he kept him by his power as in a garriſon, and preſerved him ſafe to his kingdom and glory; and this is to be aſcribed to his viſitation of him in a way of grace, through the redemption of Chriſt, and the effectual vocation of the bleſſed Spirit, and the conſtant ſupplies of grace vouchſafed from time to time; the *Targum* is, *thy remembrance*; for it is owing to God's remembrance of his people that he viſits them, either in providence or grace; and when he viſits them with his providence, or with his gracious preſence and protection, it is plain he remembers them: now, ſince God had favoured him with ſuch bleſſings of nature, providence, and grace, he reaſons with him about his preſent circumſtances; that, after all this, ſurely he would not deſtroy him and cut him off; at leaſt he knew not how well to reconcile paſt favours with ſuch hard and ſevere uſage as he thought he met with from him.

℣. 13. *And theſe* things *thou haſt hid in thine heart*, &c.] Meaning, either the mercies and favours he had indulged him with; theſe he ſeemed to conceal and ſuppreſs the memory of, as if they had never been, by a different conduct and behaviour; or rather, theſe he had laid up in his mind and memory, and had full knowledge and remembrance of; though he dealt with him in the manner he did, he could not forget his former favours to him, which, when compared with his preſent dealings, were very unlike: or it may be beſt to underſtand theſe things of his afflictions and troubles, which, notwithſtanding his being the work of his hand ſo curiouſly formed, and notwithſtanding all his temporal and ſpiritual mercies, he had in his heart purpoſed, and decreed in his mind, and laid up in his treaſures, in order to be brought forth in due time, and to exerciſe him with; theſe were the things he had appointed for him, and many ſuch things were with him, as it follows: *I know that this* is *with thee*; either that he was not ignorant and forgetful of what he had done in a kind way; or rather, that he had this in his mind, and it was an eternal purpoſe of his to afflict him in the manner he had done: ſome connect theſe words with the following verſe, as if the ſenſe was, theſe are what thou haſt hid in thine heart, and this is what I know is with thee, *If I ſin*, &c[s].

℣. 14. *If I ſin, then thou markeſt me*, &c.] Or *obſerveſt me*[t]; that is, he took notice of his ſins, ſtrictly inquired into them and all the circumſtances of them, watched the motions and progreſs of them, and carefully laid them up, in order to bring them out againſt him another day, and afflict or puniſh him for them; or he ſet a watch about him, *kept* him *in*[u], and incloſed him on every ſide with affliction, as if he was in a watch or priſon, as *Gerſom*; or, *wilt thou keep me*[w]? that is, in ſuch cloſe confinement: *Guſſetius*[x] renders it, *If I have offered a ſacrifice for ſin*, as the word is ſometimes uſed; ſignifying, that though he ſhould, as no doubt he did, offer ſacrifice for himſelf, as it is certain he did for his children, yet even that was not regarded by the Lord; he ſtill marked and obſerved him and his ſins, and would not forgive him, or abſolve him from his ſins, as follows; ſee ch. vii. 12. *and thou wilt not acquit me from mine iniquity*; clear him of it, and diſcharge him from it; pronounce him innocent, or pardon him; but on the contrary, hold him guilty, and deal with him as ſuch in a rigorous way; or wilt not *cleanſe* or purify me, as the *Targum* and others[y], but let me continue, or treat me as an impure perſon, not fit for communion or converſe.

℣. 15. *If I be wicked, wo is me*, &c.] In this world, and to all eternity; afflictions will abide me here, and everlaſting wrath hereafter: theſe are the woes that belong to a wicked man; that is, a prophane and abandoned ſinner, that lives in ſin, and gives up himſelf to all manner of wickedneſs; the *Targum* is, "deſtruction to me from the great judgment;" utter ruin is my portion, as it is of all wicked and unrighteous perſons, *Iſ.* iii. 11. *and* if *I be righteous*, yet *will I not lift up my head*; live a holy life and converſation, be righteous in the ſight of men, and behave ſo as not to know any thing by himſelf, nor to be conſcious of living in any known ſin; yet he could not take any comfort from it, or have any pleaſure in it, or ſpeak peace to himſelf on account of it, or glory in it and make his boaſt of it; or lift up his head before God with boldneſs and confidence, who is ſo pure and holy, and his eyes ſo quick in diſcerning the ſins of men: a good man derives his peace and comfort, not from his own righteouſneſs, but from the righteouſneſs of Chriſt, and puts his confidence in

[r] פקדתך providentia tua, Tigurine verſion, Munſter, Michaelis. [s] So Cocceius, Schmidt. [t] שמרתני obſervaſti me, Beza, Mercerus; tum obſervas me, Schmidt. [u] Cuſtodiſti me, Druſius. [w] Cuſtodies me, Vatablus. [x] Ebr. Comment. p. 923. [y] תנקני mundabis, Mercerus; mundes, Pagninus, Montanus, Bolducius, purges me, Junius & Tremellius.

in that only; he bluſhes, and is aſhamed of his own; and cannot, nay *dare not liſt up* his *head*, as Mr. *Broughton*, the *Tigurine* verſion, and others render it, thro' ſhame, being ſenſible that nothing of his own can ſtand before an holy God, or give him joy, peace, and pleaſure there; the *Targum* adds, *before the ungodly*; but this a man may do before men, when he cannot before God: I am *full of confuſion*; being in ſuch a dilemma; let him be what he would, he was ſure to have affliction, ſorrow, and diſtreſs, ſo that he knew not what to ſay or do; or *reproach*[y], which he was loaded with by his friends, and was occaſioned by his afflictions, they judging from thence that he was a wicked man, and juſtly puniſhed for his ſins; the word uſed ſignifies a burning heat, ſuch as a man feels in his breaſt, and which fluſhes in his face, when he is filled with anger or with ſhame: *therefore ſee thou mine affliction*; not with his eye of omniſcience, that he knew he did, but with an eye of pity and compaſſion, and deliver him from it; or, *I am full with ſeeing mine affliction*, as *Jarchi*; or, I am one *that ſees affliction*[z]; that has an experience of it; ſees it all around me, and nothing elſe, *Lam.* iii. 1. am a *ſpectator*[a] of it, as ſome render it; but not a mere ſpectator, but one that has a ſenſible feeling of it: ſome take this, and the former clauſe both to be an addreſs to God, and render them, *be ſatisfied with confuſion, and behold my affliction*, as *Broughton* and others[b]; let the preſent calamity and confuſion I am in be ſufficient; let no more be laid upon me; be content with what has been done, and pity me, and do not lay thine hand heavier upon me, and add to my afflictions, as he thought he did, by what follows.

v. 16. *For it increaſeth*, &c.] That is, the affliction increaſeth; which is a reaſon why pity ſhould be ſhown him, ſeeing his troubles inſtead of abating were growing upon him; he had as much, or more than he could well bear, and yet more was added to it; ſo that he was an object of compaſſion: or, *it liſteth itſelf up*[c]; theſe proud waves of affliction riſe, ſwell, and lift themſelves on high, and threaten to overwhelm and utterly deſtroy; ſome render it as a wiſh, *oh, that it increaſed*[d]; that it would come to its height, and quickly and at once put an end to this miſerable life of mine: *Job*'s affliction was a lingering one, it proceeded ſlowly; he wiſhed it would make more haſte, and become ſtronger, and ſoon diſpatch him; ſee ch. vi. 9. *thou hunteſt me as a fierce lion*; as the ramping ſhakal, as Mr. *Broughton*; the lion rampant, that is hungry, fierce, and ravenous, that purſues its prey with great eagerneſs, and never leaves till it comes up to it, when it ſeizes and devours it at once; or *it*, the affliction, *hunteth me*, purſues me cloſely, and will not leave, but threatens deſtruction to me; or rather, *thou*, that is God, who is often in ſcripture compared to a lion, particularly when afflicting, or about to aflict the ſons of men; ſee *Iſ.* xxxviii. 13. *Hoſ.* v. 14. and xiii. 7, 8. ſome[e] interpret the words, as if *Job* was compared to a lion hunted by men, at which darts were caſt, for which nets were prepared, and pits were dug: according to this ſenſe *Job* was dealt with as if, in the time of his proſperity, he had been like a fierce and cruel lion, preying upon and oppreſſing others; now the Lord was taking methods with him, both to reſtrain him from hurting others, and to chaſtize him for what he had done to them: but it would be much better to conſider this in a light more agreeable to *Job*'s character, as a good man, a righteous one, who is as bold as a lion, and fears nothing, *Prov.* xxviii. 1. and ſuch an one was *Job*; and in his proſperity lifted up his head and walked boldly, and conſequently not fearing the frowns of men, nor the malice of Satan; but now this lion was hunted by the Lord himſelf, and compaſſed with his net, ch. xix. 6. and to this ſenſe is the verſion of *Schultens*, connecting the words with the preceding clauſe, *him therefore who walked high as a lion, thou humbleſt*; he who before carried his head high, being afraid of none, is now hunted down, and lies low enough, proſtrate and diſtreſſed: *and again thou ſheweſt thyſelf marvellous upon me*; or, *thou returneſt*[f] *and ſheweſt*, &c. after he had afflicted him in one way, he returned and afflicted him in another; and he not only repeated his afflictions, but deviſed new ways of afflicting him, uncommon ones, ſuch as raiſed admiration in all beholders, as things rare and uncommon do: *Job*'s afflictions were ſurpriſing ones; to be ſtripped at once of his ſubſtance, ſervants, children, and health; and it might be more wonderful to ſome, that God, ſo gracious and merciful as he is, ſhould afflict in ſuch a ſevere and rigorous manner; and eſpecially that he ſhould afflict ſo good a man, one ſo juſt and upright as *Job* was, in ſuch a way: and it was even marvellous to *Job* himſelf, who was at a loſs to account for it, not being conſcious to himſelf of any groſs enormity he had committed, or of a ſinful courſe of life, or of any one ſin he had indulged to, wherefore God ſhould come forth *againſt*[g] him as an enemy, in ſo terrible a manner: ſo ſome render the particle.

v. 17. *Thou reneweſt thy witneſſes againſt me*, &c.] Not the devils, as ſome, nor *Job*'s friends, as others; but rather afflictions, which were daily renewed, and frequently repeated, new troubles coming continually one upon another; which were brought as freſh witneſſes againſt him, which made the ſuit tireſome to him, the trial to laſt the longer, which he wiſhed was at an end; that the deciſive ſentence might be pronounced and executed, and he be diſpatched at once; but inſtead of that the affair was protracted by bringing in one witneſs after another, or one affliction upon the back of another, which were brought as witneſſes *before him*[h], as ſome render it; either to accuſe him, and convince of ſin, or as proofs of God's indignation againſt him, as in the next clauſe; or they were witneſſes againſt him with the prophane world, and even with his friends, who from hence concluded he muſt have been, and was a wicked man, that had ſo many and ſuch great afflictions laid upon him, and theſe continued and repeated; of which they judged theſe were full and ſufficient proofs and teſtimonies. *Schultens* renders it, *thy incurſions*, and interprets it of inſtruments of hunting, as nets and the like, to which afflictions may be compared: *and increaſeſt thine indignation upon me*; the tokens of it, by increaſing afflictions, and the ſenſe of it in his mind; for from his afflictions, and the increaſe of them, he judged of the indignation of God

[y] קלון contumeliis, Tigurine verſion; ignominia, Pagninus, Montanus, Beza, Vatablus, Mercerus, Piſcator, Michaelis.
[z] וראה עניי et videns afflictionem, Beza, Vatablus, Mercerus, Piſcator.
[a] Et ſpectator adflictionis meæ, Schultens.
[b] Satiare ignominia, Junius & Tremellius.
[c] ויגאה attollit ſeſe, Junius & Tremellius, Piſcator; ſo Mercerus.
[d] So Pagninus, Montanus, Vatablus, Bolducius.
[e] So Jarchi and Nachmanides; to which ſenſe the Septuagint and Vulgate Latin verſions incline.
[f] ותשוב & reverteris, Pagninus, Montanus, Bolducius, Vatablus, Mercerus; ſo Beza.
[g] בי adverſum me, Beza; contra me, Vatablus, Junius & Tremellius.
[h] נגדי coram me, Pagninus, Montanus, Beza, Mercerus, Schmidt, Schultens.

God upon him, or *against him* [b], and the increaſe of it; as theſe were daily renewed, and were greater and greater, ſo was the ſenſe he had of the wrath and diſpleaſure of God againſt him; ſee ch. vi. 4. *changes and war are againſt me*; or *with me*, or *upon me* [c]; by changes are meant the various afflictive providences which attended him, which were repeated, or ſucceeded one another in their turns; great changes he had undergone in his eſtate and ſubſtance, from the greateſt man in the eaſt now become the pooreſt; in his family, his ſervants, and children being deſtroyed; in his body, being covered with boils; and in his mind, being filled with a ſenſe of God's diſpleaſure, and under the hidings of his face: and *war* was againſt him on every ſide, not only the law in his members was warring againſt the law of his mind, his corruptions working powerfully under his afflictions; and he was conflicting with *Satan*, and his principalities and powers; but even his friends were at war with him, yea God himſelf in his opinion counted and treated him as an enemy. *Job* was in a warfare-ſtate, and his afflictions came upon him like troops, and charged him one after another; or his afflictions were like an *army* [d], as the word may be rendered, many and numerous; and theſe were either repeated, or new ones ſucceeded others; different afflictions in their turns came upon him, and particularly an army of worms were continually running to and fro upon him; ſee ch. vii. 5. the word is rendered an *appointed time*, ch. vii. 1. and ſo ſome take it here, and may ſignify that all the changes and viciſſitudes in life he paſſed through, the various afflictions that came upon him, were at the ſet and appointed time, as well as there was an appointed time for him on earth, until his laſt change came.

v. 18. *Wherefore then haſt thou brought me forth out of the womb?* &c.] Into this world; this act is rightly aſcribed by *Job* to the Lord, as it is by *David*, *Pſ.* xxii. 9. and lxxi. 6. which kind act of God *Job* complains of, and wiſhes it had never been, ſeeing his life was now ſo miſerable and uncomfortable; here he returns to his former complaints, wiſhes, and expoſtulations, expreſſed with ſo much vehemence and paſſion in *v.* 3. and for which his friends blamed him, and endeavoured to convince him of his error in ſo doing; but it does not appear, that their arguments carried any force in them with him, or had any effect upon him; he ſtill continues in the ſame mind, and by repeating juſtifies what he had ſaid; and thought he had ſufficient reaſon to wiſh he had never been born, that he had died in the womb, ſince his afflictions were ſo very great and increaſing, and ſince God purſued him as a fierce lion; and, according to his ſenſe of things, his indignation againſt him appeared more and more, and his life was a continued ſucceſſion of trouble and diſtreſs: *and that I had given up the ghoſt*; that is, in the womb, and had never been brought out of it, at leaſt alive; or it may be rendered not as a wiſh, but as an affirmation, *I ſhould have given up the ghoſt*; or, *ſo* or *then I ſhould have expired* [e]; if ſuch care had not been taken of me, if God had not been ſo officious to me as to take me out of my mother's womb at the proper time, I ſhould have died in it, and that would have been my grave; and which would have been more eligible than to come into the world, and live ſuch a miſerable life as I now live: *and no eye had ſeen me*; no eye would have ſeen him, had he not been taken out of the womb; or however if he had died directly, would not have ſeen him alive; and an abortive or ſtill-born child few ſee, or care to ſee; and had he been ſuch an one, he had never been ſeen in the circumſtances he now was; and by this he ſuggeſts, that he was now ſuch a ſhocking ſight as was not fit to be ſeen by men, and which would have been prevented, had he died in the womb.

v. 19. *I ſhould have been as though I had not been*, &c.] For though it cannot be ſaid abſolutely of ſuch an one, an abortive or untimely birth, that it is a non-entity, or never exiſted; yet comparatively it is as if it never had a being; it being ſeen by none or very few, it having had no name, nor any converſation among men; but at once buried, and buried in forgetfulneſs, as if no ſuch one had ever been; ſee *Eccleſ.* vi. 3, 4, 5. This *Job* wiſhed for, for ſo ſome render it, *oh, that I had been, as tho' I had never been* [f]; and then he would have never been involved in ſuch troubles he was, he would have been free from all his afflictions and diſtreſſes, and never have had any experience of the ſorrows that now ſurrounded him: *I ſhould have been carried from the womb to the grave*; if he had not been brought out of it, the womb had been his grave, as in *Jer.* xx. 17. or if he had died in it, and had been ſtill-born, he would quickly have been carried to his grave; he would have ſeen and known nothing of life and of the world, and the things in it; and particularly of the troubles that attend mortals here: his paſſage in it and through it would have been very ſhort, or none at all, no longer than from the womb to the grave; and ſo ſhould never have known what ſorrow was, or ſuch afflictions he now endured; ſuch an one being in his eſteem happier than he; ſee *Eccl.* iv. 3.

v. 20. Are *not my days few?* &c.] They are ſo, the days of every man are but few; ſee ch. xiv. 1. *Pſ.* xc. 10. the remainder of *Job*'s days were but few; conſidering the courſe of nature, and eſpecially the ſore afflictions he had on him, it could not be thought his days on earth were many; in all likelihood, according to human probability, he had but a few days to live: or *are not my days a ſmall little thing* [g]? it is as an handsbreadth, as nothing before God, *Pſ.* xxxix. 5. *ceaſe then*; that is, from afflicting him; ſince he had ſo ſhort a time to live, he requeſts there might be ſome intermiſſion of his trouble; that he might have ſome intervals of comfort and refreſhment, that not all his days, which were ſo few, ſhould be ſpent in grief and ſorrow: ſome connect this with the preceding clauſe, and which is moſt agreeable to the accents, *ſhall not the fewneſs of my days ceaſe* [h]? I have but a few days, and theſe few days will ſoon ceaſe; therefore give me ſome reſpite from my afflictions; and ſo the *Targum*, "are not my days ſwift and ceaſing?" and *let me alone*; don't follow me with afflictions, or diſturb and diſtreſs me with them; but take off thine hand, that I may have ſome reſt and eaſe; ſee ch. vii. 10. or *put from*

[b] עמדי adverſus me, Junius & Tremellius, Piſcator, Schultens; ſo Vatablus. [c] עמי mecum, Pagninus, Montanus, Bolducius, Mercerus, Schmidt; apud me, Beza, Piſcator, Cocceius. [d] צבא militia, Montanus, Bolducius; exercitus, Beza, Junius & Tremellius, Piſcator, Mercerus, Schmidt, Schultens. [e] אגוע expirabo, Montanus; expiraſſem, Mercerus, Cocceius, Schmidt, Schultens. [f] So Vatablus, Piſcator, and ſome in Mercerus. [g] הלא מעט ימי nonne parum dies mei? Montanus, Bolducius, Schmidt; paucum quid, Vatablus, Beza, Mercerus. [h] An non parum, vel paucitas dierum meorum ceſſabit? Cocceius; annon pauxillulum dierum meorum deficiet? Schultens.

from me; thine anger, as *Kimchi*, or thine army, as *Junius* and *Tremellius*; or thy camp, as *Cocceius*; that is, decamp from me, remove thy troops, the changes and war that are againſt me, by which I am beſieged, ſurrounded, and ſtraitened; let me be delivered from them: *that I may take comfort a little*; that he might have ſome breathing-time, ſome reſpite from his troubles, ſome refreſhment to his ſpirit, ſome reviving to his fainting ſoul, ſome renewing of ſtrength, before he departed this life; ſee *Pſ.* xxxix. 13. ſo *Aben Ezra* and *Gerſom* render it: *that I may be ſtrengthened*; or that his heart might gather ſtrength.

℣. 21. *Before I go* whence *I ſhall not return*, &c.] Before he went out of the world, the way of all fleſh, to the grave his long home, from whence there is no return to this world, and to the buſineſs and affairs of it; to a man's houſe, his family and his friends, to converſe with them as before, there will be no return until the reſurrection, which *Job* does not here deny, as ſome have thought; it was a doctrine he well underſtood, and ſtrongly aſſerts in ch. xix. 26, 27. but this muſt be underſtood in the ſame ſenſe as in ch. vii. 9, 10. even *to the land of darkneſs, and the ſhadow of death*; which deſcribes not the ſtate of the damned, as ſome *Popiſh* interpreters carry it; for *Job* had no thought nor fear of ſuch a ſtate; but the grave, which is called *a land*, or country, it being large and ſpacious, and full of inhabitants; a land of *darkneſs*, a very dark one, where the body ſeparated from the ſoul is deprived of all light; where the ſun, moon, and ſtars are never ſeen; nor is there the leaſt crevice that light can enter in at, or be ſeen by thoſe that dwell in thoſe ſhades, which are *the ſhadow of death* itſelf; deadly ſhades, thick and groſs ones, the darkeſt ſhades, where death itſelf is, or dead men are, deſtitute of light and life; where no pleaſure, comfort, and converſation, can be had; and therefore a land in itſelf moſt undeſirable:

℣. 22. *A land of darkneſs, as darkneſs itſelf*, &c.] Not merely like it, but truly ſo; as groſs thick darkneſs, like that of *Egypt*, that might be felt; even blackneſs of darkneſs, which is as dark as it poſſibly can be; not only dark, but darkneſs, extremely dark: *and of the ſhadow of death*; which is repeated for the illuſtration and confirmation of it, as having in it all kind of darkneſs, and that to the greateſt degree: *without any order*, or *orders*[1]; or viciſſitudes and ſucceſſions of day and night, ſummer and winter, heat and cold, wet and dry; or revolutions of ſun, moon, and ſtars, or of the conſtellations, as *Aben Ezra*; and whither perſons go without any order, either of age, ſex, or ſtation; ſometimes a young man, ſometimes an old man, and the one before the other; ſometimes a man, ſometimes a woman; ſometimes a king, prince, and nobleman, and ſometimes a peaſant; ſometimes a rich man, and ſometimes a poor man; no order is obſerved, but as death ſeizes them they are brought and laid in the grave, and there is no order there; the bones and duſt of one and the other in a ſhort time are mixed together, and there is no knowing to whom they belong, only by the omniſcient God: *and where the light is as darkneſs*; were there any thing in the grave that could with any propriety be called light, even that is nothing but darkneſs; darkneſs and light are the ſame thing there: or when *it ſhineth it is darkneſs*[k]; that is, when the ſun ſhines brighteſt here, as at noonday, it is entire darkneſs in the grave; no light is diſcerned there, the rays of the ſun cannot penetrate there; and could they, there is no viſive faculty in the dead to receive them; all darkneſs is in thoſe ſecret places.

CHAP. XI.

IN this chapter *Zophar* the *Naamathite*, *Job*'s third friend, attacks him, and that with great acrimony and ſeverity, and with much indecency; he charges him not only with loquacity, and vain babling, but with lying, and with ſcoffing at God, and good men, ℣. 1, 2, 3. which he attempts to ſupport by ſome things *Job* had ſaid, miſrepreſented by him, ℣. 4. and wiſhes that God would take him in hand, and convince him of the wiſdom of the divine proceedings with him, and of his lenity and mercy to him, ℣. 5, 6. and then diſcourſes of the unſearchableneſs of God in his counſels, and conduct; of his ſovereignty, and of his power, and of the vanity and folly of men, ℣. 7—12. and as his friends before him, having inſinuated that *Job* was guilty of ſome heinous ſin, or ſins, and eſpecially of hypocriſy, adviſes him to repentance and reformation, and then it would be well with him; and he ſhould enjoy much comfort, peace, and ſafety, even to old age, ℣. 13—19. and concludes it ſhould go ill with the wicked man and the hypocrite, ſuch as he ſuggeſts *Job* was, ℣. 20.

℣. 1. *Then anſwered Zophar the Naamathite*, &c.] The third of *Job*'s friends, that came to viſit him, ch. ii. 11. ſee the note there; and who perhaps might be the youngeſt, ſince his turn was to ſpeak laſt; and he appears to have leſs modeſty and prudence, and more fire and heat in him, than his other friends; though he might be the more irritated by obſerving, that their arguments were baffled by *Job*, and had no manner of effect on him, to cauſe him to recede from his firſt ſentiments and conduct: *and ſaid*; as follows.

℣. 2. *Should not the multitude of words be anſwered?* &c.] *Zophar* inſinuates, that *Job* was a mere babler, a talkative man, that had words, but no matter, ſaid a great deal, but there was nothing in what he ſaid; that his words were but wind, yea in effect that he was a fool, who is commonly full of words, and is known by the multitude of them; and whereas he might think to bear down all before him in this way, and to diſcourage perſons from giving him an anſwer; this *Zophar* ſuggeſts ſhould not be the caſe, nor would he be deterred hereby from giving one, which he now undertook: ſome ſupply it, as *Bar Tzemach*, *ſhould not a man of a multitude of words*[l], &c. a verboſe man, a dealer in many words, and nothing elſe, ſhould not he be *anſwered?* if he uſes nothing but words, and there's no argument in them, they ſeem not to deſerve

[i] ולא סדרים & non ordines, Pagninus, Montanus, Bolducius, Mercerus; ſine ordinibus, Cocceius, Schmidt. [k] והפץ ſplendet, Beza, Junius & Tremellius, Piſcator. [l] הרב דברים an abundans verbis, Beza; an multus verbis, Mercerus, ſo Kimchi & Ben Melech; and moſt Hebrew writers take רב for an adjective.

ſerve an anſwer, unleſs it be to ſhew the emptineſs of them, expoſe a man's folly, and pull down his pride and vanity: *and ſhould a man full of talk be juſtified?* or, *a man of lips*[t], an eloquent man, or one that affects to be ſo; a man of a fine ſpeech, who artfully colours things, and makes a ſhew of wiſdom and truth, when there are neither in what he ſays; is ſuch a man to be juſtified? he would ſeem to be in his own eyes at leaſt, if not in the eyes of others, if not anſwered; he would be thought to have carried his point, to have had the better of the argument, and to have got the victory by dint of words, and power of oratory; for this is not to be underſtood of juſtification before God; for as no man is heard and accepted by him for his *much ſpeaking*, as was the opinion of the heathens, ſo neither are any juſtified on account of their many words, any more than their many works; ſince, in a multitude of words, there are often not only much folly and weakneſs, but vanities and ſins, *Prov.* x. 19. *Eccl.* v. 7. there is indeed a ſenſe in which a man is juſtified by his words, *Matt.* xii. 37. when he confeſſes Chriſt, and profeſſes to be juſtified by his righteouſneſs, and believes in that, and pleads it as his juſtifying righteouſneſs; he is juſtified by that righteouſneſs which is contained in the confeſſion and profeſſion of his faith; but this is not here meant.

℣. 3. *Shou'd thy lies make men hold their peace*, &c.] By which he means, either lies in common, untruths wilfully told, which are ſins of a ſcandalous nature, which good men will not dare to commit knowingly; and to give a man, eſpecially ſuch a man, the lie, is very indecent; and to charge a man falſely with it is very injurious: or elſe doctrinal ones, errors in judgment, falſhoods concerning God and things divine; which not only are not of the truth, for no lie is of the truth, but are againſt it; and indeed where the caſe is notorious in either ſenſe, men ſhould not be ſilent, or be as men deaf and dumb, as the word[u] ſignifies, as if they did not hear the lies told them, or were unconcerned about them, or connived at them: *David* would not ſuffer a liar to be near him, nor dwell in his houſe, *Pſ.* ci. 7. a common liar ought to be reproved and rejected; and doctrinal liars and lies ſhould be oppoſed and reſiſted; truth ſhould be contended for, and nothing be done againſt it, but every thing for it: it is criminal to be ſilent at either ſort of lies; nor ſhould the bold and bluſtering manner in which they are told frighten men from a detection of them, which perhaps is what may be hinted at here[w]; ſome render the words[x], *ſhould thine iniquity frighten men?* they are not ſo ſtrong and nervous as to appear unanſwerable, and deter men from undertaking a reply unto them: *and* when *thou mockeſt*, *ſhall no man make thee aſhamed?* here *Job* is repreſented as a mocker of God, which is inferred from ch. x. 3. and at his friends, and the arguments they uſed, and the advice they gave, which is concluded from his words, in ch. vi. 25, 26. and as one hardened, who was not, and could not be made aſhamed of what he had ſaid againſt either, by any thing that had been offered for his reproof and conviction: to make a mock of God, or a jeſt of divine things, or ſcoff at good men, is very bad; indeed it is the character of the worſt of men; and ſuch ſhould be made aſhamed, if poſſible, by expoſing their ſin and folly; and if not here, they will be covered with ſhame hereafter, when they ſhall appear before God, the Judge of all, who will not be mocked, and ſhall ſee the ſaints at the right hand of Chriſt, whom they have jeered and ſcoffed at: but this was not *Job*'s true character; he was no mocker of God nor of good men; in this he was wronged and injured, and had nothing of this ſort to be made aſhamed of.

℣. 4. *For thou haſt ſaid*, &c.] What follows is produced to ſupport the charge, eſpecially of lying, which ſeems to be founded on what he had ſaid in ch. vi. 10, 30. *My doctrine* is *pure*; free from error, unadulterated, unmixed, not blended with heatheniſh principles and human doctrines; but tending to purity of heart and life, as every word of God, and doctrine that comes from him is pure, yea very pure, like ſilver purified ſeven times; and ſuch was *Job*'s doctrine which he *received* from God, *took*[y] up and profeſſed, taught and delivered to others, ſo far as was agreeable to the will of God, and the revelation he had then made: and it appears that *Job* had very clear and ſublime notions of God, of his being and perfections, of his works of nature, providence, and grace; of Chriſt his living Redeemer, of redemption and juſtification by him, and of the reſurrection of the dead; and had purer and better notions of divine things than his friends had, and ſpoke righter things of God than they did, God himſelf being witneſs, ch. xlii. 7, 8. ſome interpret this of the purity of his life and converſation: he is farther charged with ſaying: *and I am clean in thine eyes*; ſpeaking to God, as *Jarchi* obſerves; and indeed ſo he was, and every believer is, in an evangelic ſenſe; as to the new man, which is created in righteouſneſs and true holineſs, is without ſin, and cannot commit it; and as waſhed from all ſin in the blood of Chriſt, and as cloathed with his righteouſneſs, in which the ſaints are faultleſs before the throne, and are unblameable and irreproveable in the ſight of God: but *Zophar*'s meaning is, that *Job* had aſſerted that he was entirely free from ſin in himſelf, was wholly without it, and did not commit any; and had appealed to God, as knowing it to be true; and which he ſeems to have grounded on what he had ſaid, ch. x. 7. through a miſtake of his ſenſe; which was not that he was free from ſin entirely, but from any groſs, notorious ſin, or from a wicked courſe of living, and particularly from the ſin of hypocriſy, his friends ſuggeſted he was guilty of; otherwiſe he confeſſes himſelf a ſinner, and prays for the pardon of his ſins, and diſclaims perfection in himſelf; ſee ch. vii. 20, 21. and ix. 20, 30, 31. and indeed there is no creature in itſelf clean in the ſight of God, either angels or men; every man is naturally unclean; no good man is without ſin, without the being, indwelling, and commiſſion of it; nor will any truly gracious man ſay he is; he knows otherwiſe, and acknowledges it; he that ſays he is, muſt be an ignorant man, or a vain and phariſaical man; yea, muſt not ſay the truth: ſome have ſuſpected the firſt part of the words to be *Job*'s, *and I am clean*; and the other *Zophar*'s, explaining

[t] איש שפתים vir labiorum, Montanus, Beza, Druſius, Vatablus, Mercerus, Bolducius, Cocceius, Schmidt, Michaelis.
[u] So Ben Melech.
[w] בדיך jactantias tuas, Cocceius.
[x] Tuane argumenta mortales conſternabunt? Codurcus.
[y] לקחי doctrina aut oratio mea & ſententia mente accepta, Michaelis; ſo Cocceius; id quid ab aliis acceptum Druſius.

explaining them; that is, *in thine eyes*[z]; in his own apprehenſion, as if he had a high and conceited opinion of himſelf.

℣. 5. *But O that God would ſpeak*, &c.] To *Job*, and ſtop his mouth, ſo full of words; convict him of his lies, reprove him for his mocks and ſcoffs, and make him aſhamed of them; refute his falſe doctrine and oppoſe it, and ſhew him his folly and vanity in imagining it to be pure, and in conceiting himſelf to be free from ſin, and even in the ſight of God himſelf: *Zophar* ſeems by this wiſh to ſuggeſt, that what his friends had as yet ſpoke had had no effect upon *Job*, and ſignified nothing; and that he deſpaired of bringing him to any true ſenſe of himſelf and his caſe, but that God only could do it; and therefore he intreats he would take him in hand, and ſpeak unto him; as he had by his providences in afflicting him, ſo by his Spirit in teaching and inſtructing him; and he adds: *and open his lips againſt thee*; or rather, *with thee*, or *to thee*[a]; converſe with thee; ſpeak out his mind freely; diſcloſe the ſecrets of his wiſdom, as in the next verſe, and that for thy good; fully convince thee of thy ſins, miſtakes, and follies: for, notwithſtanding all the heat and warmth of *Zophar*'s ſpirit, yet, being a good man, as it cannot be thought he ſhould wilfully and knowingly ſlander *Job*, and put a falſe gloſs on his words, ſo neither could he deſire any hurt or injury to be done him, or that God would deal with him as an enemy; only convince and reprove him for his ſin, and juſtify himſelf and his own conduct, which he imagined *Job* had arraigned.

℣. 6. *And that he would ſhew thee the ſecrets of wiſdom*, &c.] Either of ſound doctrine, in oppoſition to his own doctrine he had ſuch a vain opinion of; and then he would ſee, as he thought, that it was not ſo pure, as he imagined it to be: the goſpel, and the doctines of it are the wiſdom of God, the produce of it, and in which it is diſplayed; as in the doctrines of election to grace and glory, of redemption by Chriſt, of juſtification by his righteouſneſs, and pardon by his blood; by which all the divine perfections are glorified, the juſtice and holineſs of God, as well as his grace and mercy: and there are *ſecrets* or myſteries in this wiſdom of God, 1 *Cor.* ii. 6, 7. *Matt.* xiii. 11. or myſterious doctrines, which, though revealed, yet the modus, or manner of them, is not to be ſearched out and underſtood; ſuch is the trinity of perſons in the Godhead, the union of the two natures in Chriſt, the ſaints union to God and communion with him, the reſurrection of the dead, *&c.* and theſe and ſuch like them are only ſhewn by the Lord; men cannot come at them of themſelves, by their own natural reaſon and underſtanding; it is God that reveals them, in his word, and by his Spirit, and gives his people an increaſing knowledge of them, 1 *Cor.* ii. 9, 10. *Pſ.* xxv. 14. and and cxix. 18. or it may be rather the ſecrets of the wiſdom of divine providence, in the government of the world, and the ordering of all things in it according to the counſel of God, may be here meant; there is a great diſplay of the wiſdom of God in providence, and there are ſecrets in it indiſcoverable by creatures; his ways are paſt finding out, they are in the deep waters, and his footſteps are not known, nor to be traced; though ſometimes he makes his judgments manifeſt, and his mind in them; and what he does now which men know not, he ſhews them hereafter; eſpecially his own people, and particularly when in the ſanctuary of the Lord, and in the way of their duty, when every thing appears right and beautiful, they before were ready to complain of; ſee *Rom.* xi. 33. and then it is ſeen: *that* they are *double to that which is!* or to *wiſdom*[b]; as the word is rendered, in *Prov.* ii. 7. that is, to human wiſdom; and then the ſenſe is, that the ſecrets of divine wiſdom diſplayed, whether in the doctrines of grace or in the methods of providence, being ſhown and made manifeſt, would appear to be *double*; that is, vaſtly, yea infinitely to exceed the wiſdom of men; and that theſe which men are apt to arraign as weak and wrong, are the effects of the higheſt wiſdom, or they then appear ſo *to a man of wiſdom*[c]; ſo the ſupply may be made, as is in *Mic.* vi. 9. or elſe the ſenſe is, were *Job* let in to the ſecret wiſdom of God more, and into the purity and holineſs of his law, which ſome underſtand by *that which is*, or *wiſdom*, and render it *according to the law*[d]; and ſee what that requires, and how much ſhort he comes of it, and what and how many were his tranſgreſſions and violations of it; it then would be plain to him, that the puniſhment that God, in wiſdom, and according to his righteous law, might inflict upon him, would be double; or greatly, yea infinitely exceed thoſe afflictions he was now exerciſed with, and therefore he had no reaſon to complain; to which agrees what follows: *know therefore that God exacteth of thee* leſs *than thine iniquities* deſerve; or puniſhes, afflicts, or chaſtiſes, leſs than the deſerts of ſin; ſee *Ezr.* ix. 13. ſome render it, *God exacteth of thee* ſomething *of thine iniquity*; ſo *Junius* and *Tremellius*; according to which verſion the ſenſe is, that ſins are debts, and theſe many; and that payment of part of the debt of puniſhment for them is only required, which is not truth; for, though there is a debt of puniſhment due to juſtice for ſin, yet it is not part of it only that is required of the ſinner, but the whole, if any; for indeed no part of it is exacted of God's people, ſince the whole has been exacted of Chriſt, and he has anſwered and paid the whole debt, and blotted out the hand-writing againſt them; wherefore the word uſed has rather the ſignification of forgetfulneſs, and may be rendered, either *God hath cauſed*, or *ſuffered thee to forget* part *of thine iniquity*[e]; or thou couldſt never ſay that thou wert clean in his eye, and free from ſin; or, *God* himſelf has *forgot* part *of thine iniquity*[f]; in that he has afflicted thee ſo mildly, and with ſo much lenity; or, *hath forgotten thee for thine iniquity*[g]; forſook him, hid his face from him, laid his hand on him, and ſorely chaſtiſed him, ſo that he ſeemed to be forgotten by him, or he to forget to be gracious to him; all which were owing to his ſins, theſe were the cauſes of it; or, *will condemn thee for thine iniquity*[h].

℣. 7. *Canſt thou by ſearching find out God?*] God is not to be found out by human ſearch; that there is a God, may be found out by enquiring into the book of nature, by conſidering the creatures that are made, who all proclaim ſome firſt cauſe or maker of them, who is God; but then it cannot be

[z] Vid. Schultens in loc. [a] עמך μετα σου, Sept. tecum, Pagninus, Montanus, Beza, Vatablus, Mercerus, Coccejus, Schmidt, Michaelis; tibi, V. L. ad te, Piſcator. [b] לתושיה ſapientiæ, de Dieu, Schmidt, Michaelis; ſo the Targum. [c] Viro ſapientiæ, Druſius. [d] Secundum legem vel ordinationem, Vatablus. [e] כי ישה לך אלוה מעונך obliviſci facit te Deus, aliquid de iniquitate tua, ſome in Mercer. ſo Gerſom & Ben Melech, & Guſſetius, p. 540. [f] Quod obliviſcatur tibi Deus ab iniquitate tua, Piſcator; Vid Guſſet. ib. [g] Quod oblitus tui eſt propter iniquitatem tuam, Pagninus, Mercerus. [h] So ſome, in Ben Melech.

be found out what God is, his nature, being, and perfections: an heathen philoſopher[h] being aſked by a certain king what God was, required a day to give in his anſwer; when that was up he deſired a ſecond, and ſtill went on aſking more; and being demanded the reaſon of his dilatorineſs, replied, the more he had conſidered the queſtion, the more obſcure it was to him: *the world by wiſdom*, or the wiſer part of the heathen world, *knew not God*; though they knew there was one, they knew not who and what he was; and therefore in ſome places altars were erected to the unknown God: and tho' ſome of the perfections of God may be inveſtigated from the works of nature, ſuch as the power, wiſdom, and goodneſs of God, *Rom.* i. 19, 20. yet not all his perfections, ſuch as his grace, mercy, *&c.* proclaimed and diſplayed in Chriſt; nor indeed his counſels, purpoſes, and decrees, which lie in his eternal mind, are the thoughts of his heart, the deep things of God, which none but the Spirit of God ſearches, knows, and reveals; and ſince *Zophar*'s requeſt was, that God ſhould ſhew to *Job the ſecrets of wiſdom*, theſe may be meant here, either evangelical wiſdom, the wiſdom of God in a myſtery hid in his heart from everlaſting, and the myſterious truths and doctrines of it, things which eye has not ſeen, nor ear heard, nor has it entered into the heart of man to conceive of; theſe are not to be found out by human ſearch, but are by the revelation of God; or elſe the reaſons of the proceedings of God in providence, which are out of the reach of men, dark, intricate, myſterious, unſearchable, and paſt finding out: *canſt thou find out the Almighty unto perfection?* to the uttermoſt of his nature and perfections; all his attributes, the laſt of them, and the extremity thereof: that God is perfect and entire, wanting nothing, and is poſſeſſed of all perfections may be found out, or otherwiſe he would not be God; but his eſſence and attributes being infinite, can never be traced and comprehended by finite minds; there are ſome perfections of God we have no idea of, but are loſt in confuſion and amazement as ſoon as we think of them and reaſon about them, as his eternity and immenſity particularly; for, when we have rolled over in our minds millions and millions of ages, we are as far off from eternity as when we began; and when we have pervaded all worlds, and every ſpace and place, we have got no further into immenſity than at firſt; we are confounded when we think of a being without beginning and without bounds, unoriginated and unlimited; yea, even it is but a ſmall part of the works of God in creation that is known by men, or of God in and by them; nay, by divine revelation, which gives the cleareſt and moſt enlarged view of him, whereby he has proclaimed his name, a God gracious and merciful, *&c.* yet it is only his back-parts that are ſhewn, not his face; it is only through a glaſs, darkly, we now ſee; indeed, in the other world, we ſhall ſee him face to face, and as he is, yet then never comprehend his eſſence: and, after all, it is only in Chriſt that God is to be found, to ſaving purpoſes; in him, is the moſt glorious diſplay of him; being the brightneſs of his glory, and the expreſs image of his perſon; and not only all his perfections are in him, as a divine perſon, but they are glorified by him as Mediator; every ſtep in ſalvation is taken in Chriſt, and every bleſſing of grace comes through him; what of the divine preſence and communion with God is enjoyed, is by him; and he will be the medium of the enjoyment of God, and of all the glory and happineſs of the ſaints in the world to come.

℣. 8. It is *as high as heaven; what canſt thou do?* &c.] Or, is *higher than the heavens*[i]; either the wiſdom of God and the ſecrets of it; the perfection of his wiſdom, by which he has made the heavens; or evangelical wiſdom, hid in his heart, and which the higheſt of creatures, the angels, come at the knowledge of only by revelation; and therefore, what can man do to find it out, unleſs God reveals it? or wiſdom diſplayed in dark providences, which can never be accounted for until the judgments of God are made manifeſt: or elſe, *he* that is *God*, as the *Vulgate Latin* verſion, is *higher than the heavens*; the heaven is his throne on which he ſits, and therefore he muſt be higher than that; the heavens, and heaven of heavens, cannot contain him; he fills up the infinite ſpace beyond them; how is it poſſible therefore to find him out, to comprehend him? *deeper than hell; what canſt thou know?* meaning, neither the grave nor the place of the damned, for both which *Sheol* is ſometimes uſed, but the centre or loweſt part of the earth; there is a depth in God, in his eſſence, in his thoughts, in his wiſdom, diſplayed in nature, providence, and grace, that is unfathomable; we can know nothing of it, but what he is pleaſed to make known; ſee *Pſ.* xcii. 5. *Rom.* xi. 33. the *Targum* of the verſe is, "in the heighth of heaven, what canſt thou do? in the law which is deeper than hell, what canſt thou know?"

℣. 9. *The meaſure thereof is longer than the earth, and broader than the ſea.*] Length is generally aſcribed to the earth, and width to the ſea; the ends of the earth are uſed for a great diſtance, and the ſea is called the great and wide ſea; ſee[k] *Pſ.* lxxii. 1. and civ. 25. but God and his perfections, particularly his wiſdom and underſtanding, are infinite, *Pſ.* cxlvii. 5. and will admit of no dimenſions; as his love, ſo his wiſdom, has an heighth which cannot be reached, a depth that cannot be fathomed, and a length and breadth immeaſurable; ſee *Eph.* iii. 18. from hence it appears that God is omniſcient, omnipreſent, and incomprehenſible; and ſince he is to be found in Chriſt, and in him only, it is in vain for us to ſeek for him elſewhere: next the ſovereignty of God is diſcourſed of.

℣. 10. *If he cut off*, &c.] The horns, power, dominion, and authority of the wicked; or the ſpirits of princes, or kingdoms and ſtates, whole nations, as he did the ſeven nations of *Canaan*; or families, as *Job*'s, his ſervants, and his children; or particular perſons, by diſeaſes, or by judgments, by famine, ſword, and peſtilence; there is none can hinder him; he'll do what he pleaſes: or, as others render it, *if he changes*[l]; if he makes revolutions in governments, changes in families, and in the eſtates of men, as in *Job*'s; or changes men's countenances by death, and ſends them out of time into eternity, there is no oppoſing him: or, *if he paſſes through*[m], as the word is ſometimes uſed; ſee *Iſ.* viii. 8. if he comes out of his place to puniſh the inhabitants of the earth, and goes through a kingdom and nation, making or ſuffering to be made devaſtations every where, as he went through the land of *Egypt* and ſmote all the firſt-born in it, there

[h] Simonides, apud Cicero. de Nat. Deor. l. 1.
[i] גבהי שמים altior eſt altiſſimis cœlis, Junius & Tremellius.
[k] Quid oceano longius inveniri poteſt, Cicero. Orat. 36.
[l] אם ירחלוף ſi permutet proprie, Mercerus, Heb. ſi mutabit locum, Piſcator.
[m] Si tranſmeabit, Junius & Tremellius, Piſcator; ſi pervadat, Cocceius; ſi tranſiverit, Michaelis.

there is no ſtopping him: or, *if he paſſes on* [n], or *from* hence, or goes away; ſee 1 *Sam.* xi. 3. or departs from a people or particular perſon, even his own people, and hides his face from them, and is long, at leaſt as they think, before he returns; who can behold him, or find him out, or cauſe him to ſhew himſelf? ſee *Job* xxiii. 3, 8, 9. and xxxiv. 29. or, *if he ſubverts* [o] and overturns things, or ſhould reduce the world and all things in it to a chaos, as at the deluge, or as he overturned the cities of *Sodom* and *Gomorrah*, or ſhould ſet on fire the whole courſe of nature, and burn up the whole world and all in it, and reduce it to aſhes, as he will; there is none can ſtay his hand, and obſtruct him in his deſigns and meaſures: *and ſhut up*; ſhould he do ſo; ſhut up in a civil ſenſe, either in a priſon, as *Gerſom*, or in the hands of an enemy, by giving them unto them, to be incloſed and ſtraitened by them, there is none can deliver; *Pſ* xxxi. 8. *Deut.* xxxii. 30. or to ſhut them up as he did *Noah* in the ark, by protecting them by his power and providence, and ſo appear to be on their ſide, and for them; who then can be againſt them? or what does it ſignify if any are, if the Lord ſhuts them up and keeps them cloſe? or in a ſpiritual ſenſe, if he concludes men in ſin, and ſhuts them up in unbelief, and under the law; who but himſelf can ſet them free? or, if good men are ſhut up in their frames, and ſtraitened in their ſouls, that they cannot come forth in the lively exerciſe of grace, and free diſcharge of duty; there is no opening for them till he pleaſes, *Iſ.* lxxxviii. 8. *Job* xii. 14. *or gather together, then who can hinder him?* either gathers them into one place, in a civil ſenſe; or in a gracious manner, with great mercies and everlaſting kindneſs to himſelf, to have communion with him; to his Son, to participate of the bleſſings of his grace, and to his church and people, to enjoy all ſpiritual privileges with them; or, gathers men at and by death; ſee ch. xxxiv. 14, 15. and as he will gather them at the laſt day, even all nations, before him, the tares, and burn them and his wheat, and put them into his garner; and when he does any and every of theſe things, who can hinder him or turn him back from doing what he pleaſes: *Job* ſays much the ſame in ch. ix. 12. the *Targum* is, "if he paſſes through and ſhuts up the heavens with clouds, and gathers armies, who can turn him back?"

℣. 11. *For he knoweth vain men*, &c.] Or, *men of vanity* [p], as all men are; men of low degree are vanity, and men of high degree a lie, and they are both lighter than vanity, *Pſ.* lxii. 9. and the Lord knows them, and knows them to be ſo; he knows all men, and all that is in them; he knows the vanity of their minds, and the vain thoughts that are in them; all their vain and idle words, and their vain lives and converſations; and therefore it is no wonder he does the above things at his pleaſure: *he ſeeth wickedneſs alſo*; the wickedneſs of their hearts and lives, their ſecret and open wickedneſs, their wicked thoughts, words, and actions; or, *men of wickedneſs*; even wicked men; they are all ſeen by him; nothing is or can be hid from him; he is God omniſcient, the ſearcher of the hearts, and trier of the reins of the children of men: *will he not then conſider* it; ſo as to puniſh or correct for it? he will: or, *he does not conſider* [q]; he ſeems as if he did not; as if he took no notice of wicked men, and of their wickedneſs, becauſe he does not immediately puniſh or correct for it; or, he has no need to take any time to conſider thereof, he ſees and knows at once what it is, and what men are: *Gerſom* reads this clauſe in connection with the former; *he ſees* the men *of wickedneſs*, and him who does *not conſider* the ways of the Lord; or, the man does not conſider that God ſees him; ſo *Ben Melech*.

℣. 12. *For vain man would be wiſe*, &c.] Or *hollow* [r], empty man; empty of all that is good, though full of all unrighteouſneſs; without God, the knowledge, love, and fear of him; without Chriſt, the knowledge of him, faith in him, and love to him; deſtitute of the Spirit, and of his grace, having no good thing in him: yet ſuch a man *would be wiſe*; not deſirous of true wiſdom, but would be thought to be wiſe; he conceits himſelf that he is very wiſe, and he would fain have others think ſo of him; or is, or *may*, or *will be wiſe* [s]; may be made wiſe by the chaſtiſements of God through afflictions, being ſanctified to him by the grace of God; though he is a vain man, and alſo is what is after ſaid of him; afflicting diſpenſations are ſometimes teaching ones, and in the ſchool of afflictions many uſeful leſſons are learnt, whereby men become wiſer; ſee *Pſ.* xciv. 12. though ſome underſtand the word in a very different ſenſe, and interpret it bold, audacious, proud, and haughty; man takes heart [t] and lifts up himſelf againſt God, ſtretches out his hand, and hardens his heart againſt him: *though man be born* like *a wild aſs's colt*; fooliſh and ſtupid, without underſtanding of divine and ſpiritual things; given to luſt and wantonneſs, to ſerve divers luſts and pleaſures; not ſubject to the yoke of the law of God, ſtubborn, refractory, and untameable, but by the grace of God; the aſs, and eſpecially the wild aſs, and the colt of one, being a very ſtupid creature, and a very luſtful and wanton one, chuſes to be free, will not bear the yoke, but ranges about in deſart places; ſee *Job* xxxix. 5. *Jer.* ii. 23, 24. ſome render the words, *and a wild aſs's colt is*, or *may be born a man* [u]; that is, one that is by his firſt birth, and by his life and converſation, like a wild aſs's colt, is or may be born again, and be made a new man, as *Jarchi* alſo interprets it, and ſo become a wiſe, knowing, and good man, which is a great truth; but whether the truth in this text, is not ſo clear: the *Targum* ſeems to incline this way; "a refractory youth that grows wiſe ſhall become a great man."

℣. 13. *If thou prepare thine heart, and ſtretch out thine hands towards him*;] In this and the following verſes *Zophar* proceeds to give ſome advice to *Job*; which, if taken, would iſſue in his future happineſs, but otherwiſe it would be ill with him; he adviſes him to pray to God with an heart prepared for ſuch ſervice; ſo ſome render the laſt clauſe in the imperative, *ſtretch out thine hands* [w] *towards him*; that is, towards God; for, though not expreſſed, is implied, whoſe immenſity, ſovereignty, and omniſcience, *Zophar* had been diſcourſing of; and, though ſtretching out the hands is ſometimes a geſture of perſons in diſtreſs and mournful circumſtances, thereby ſignifying their grief and ſorrow,

[n] Si abierit, Schmidt. [o] Si ſubverterit omnia, V. L. [p] מתי שוא homines vanitatis, Vatablus, Druſius, Bolducius, Mercerus, Schmidt, Michaelis. [q] ולא יתבונך & non conſiderat, Cocceius; & non advertit, Schmidt. [r] נבוב concavus, Montanus; cavus, Druſius; vacuus, Pagninus, Beza, Junius & Tremellius, Piſcator, Michaelis. [s] ילבב fiat vel fit cordatus, Junius & Tremellius, Piſcator; ſo Broughton, Beza. [t] In ſuperbiam erigitur, V. L. audaciam ſumit, Schmidt. [u] Pullus onager homo naſcitur, Cocceius, Schmidt; naſcatur, Schultens. [w] Expande ad eum manus tuas, de Dieu.

row, and of other in great danger, in order to lay up any thing for ſafety; and of conquered perſons reſigning themſelves up into the hands of the conqueror; and of ſuch who are deſirous of being in friendſhip, alliance, and aſſociation with others; yet it is alſo ſometimes uſed as for the whole of religious worſhip, *Pſ.* xliv. 20. ſo particularly for prayer, *Pſ.* lxxxviii. 9. and this was what all *Job*'s friends adviſed him to, to humble himſelf before God, to pray for the forgiveneſs of his ſins, and for the removal of his afflictions and deliverance from them; ſee ch. v. 8. and viii 5, 6. in order to which it is proper the *heart* ſhould be *prepared*; as it is requiſite it ſhould be to every good work by the grace of God, ſo to this: and then may it be ſaid to be prepared for ſuch ſervice, when the Spirit of God is given as a ſpirit of grace and ſupplication, whereby the heart is impreſſed with a ſenſe of its wants, and ſo knows what to pray for; and arguments and fit words are put into the mind and mouth, and it knows how to pray as it ſhould; and is enabled to approach the throne of grace with ſincerity, fervency, and in the exerciſe of faith, being ſprinkled from an evil conſcience by the blood of Jeſus, and reſigned to the divine will, in all its petitions it is directed to make: now this is the work of God, to prepare the heart; the preparation of the heart, as well as the anſwer of the tongue, is from the Lord; he is prayed to for it, and it is affirmed he will do it, *Prov.* xvi. 1. 1 *Chron.* xxix. 18. *Pſ.* x. 17. but it is here repreſented as if it was man's act, which is ſaid not to ſuggeſt any power in man to do it of himſelf; at leaſt this is not the evangelic ſenſe of ſuch phraſes; for *Zophar* might be of a more legal ſpirit, and not ſo thoroughly acquainted with the evangelic ſtile; but this might be ſaid to ſhow the neceſſity of ſuch a preparation, and to ſtir up to a concern for it, and to expect and look for it from and by the grace of God.

℣. 14. *If iniquity be in thine hand*, &c.] For, as the heart muſt be prepared for the ſtretching out of the hand in prayer to God, ſo it is not any hand that is to be ſtretched out or lifted up unto God; not hands full of blood, or defiled with ſin, but holy hands; ſee *Iſ.* i. 15. 1 *Tim.* ii. 8. it is not ſaid, if iniquity be in thine heart, or on thy conſcience, *put it far away*; for ſin cannot be put away out of the heart, it will have a place there as long as we live; tho' it ſhould not be regarded, cheriſhed, and nouriſhed there; if ſo, God will not hear prayer, *Pſ.* lxvi. 18. and nothing can put away or remove afar off guilt from the conſcience, but the blood of Jeſus; which, being ſprinkled, purifies the heart and purges the conſcience from dead works; but it is ſaid, if it is *in thine hand*, which is the inſtrument of action, and may ſignify the commiſſion of ſin, and a ſeries and courſe of ſinning, which *Job*'s friends ſuſpected he was privately guilty of; and therefore adviſe him to leave off ſuch a ſinful courſe, and abſtain from all appearance of evil, and live a holy and godly converſation: *and let not wickedneſs dwell in thy tabernacles*; in any room or apartment of his houſe; ſome reſtrain this, and iniquity in the former clauſe, to ill-gotten goods, obtained by rapine and oppreſſion, which he is adviſed to reſtore to thoſe that had been injured by him; but there is no need to limit it to any ſin: beſides, *wickedneſs* may be put for wicked men, and the ſenſe be, that, as he ſhould not indulge to any iniquity himſelf, ſo neither ſhould he ſuffer wicked men to dwell in his houſe, but make a general reformation in himſelf and in his family.

℣. 15. *For then ſhalt thou lift up thy face without ſpot*, &c.] Either before men, being in all good conſcience, walking in all the commandments and ordinances of the Lord, blameleſs, exerciſing a conſcience void of offence towards God and men; and ſo be able to ſay as *Samuel* did, *Whoſe aſs have I taken?* &c. 1 *Sam.* xii. 3. or rather before God, as in ch. xxi. 26. uſing an holy boldneſs and an humble confidence with him at the throne of grace, in the view of the blood, righteouſneſs, and ſacrifice of his living Redeemer he had knowledge of, as every true believer may; who, though he is not without ſpot in himſelf, yet, being waſhed in the blood of Chriſt, and cloathed in his righteouſneſs, he is all fair, and without ſpot or wrinkle, or any ſuch thing; and may ſtand before the throne without fault, and appear before God, and in his ſight unblameable and irreproveable: *yea, thou ſhalt be ſtedfaſt*; firm and ſolid, rooted and grounded in the love of God; having a firm perſuaſion of Intereſt in it, and that nothing ſhall ſeparate from it; being built on the foundation of Chriſt, and eſtabliſhed in the exerciſe of faith on him; the affections being ſteady towards him, and fixedly ſet on divine and heavenly things; continuing ſtedfaſt in the doctrines of grace, and not carried about with ſtrange doctrines, or every wind of doctrine; as well as conſtant and immoveable in the work of the Lord, always employed in his ſervice, and doing his will, from which nothing can move; not reproach, affliction, and perſecution; and to be thus ſteady and fixed is a great privilege: *and ſhalt not fear*; evil tidings of evil times; of wars and rumours of wars, famine, peſtilence, earthquakes, and other judgments; of changes and revolutions in kingdoms and ſtates, or of what is coming upon the world, according to promiſe and prophecy, the heart being fixed and well eſtabliſhed, truſting in the Lord; nor be afraid of evil men or devils, or any enemies whatever, nor of death, the king of terrors, that being one of the believer's bleſſings, and a friend of his; nor of hell and damnation, or the ſecond death, or wrath to come; from all which the ſaints are ſecure.

℣. 16. *Becauſe thou ſhalt forget thy miſery*, &c.] Former afflictions and diſtreſſes; having an abundance of proſperity and happineſs, and long continued; and ſo, in proceſs of time, the miſeries and diſtreſſes before endured are forgotten; thus it was with *Joſeph* in his advanced ſtate, and therefore he called one of his ſons *Manaſſeh*, Gen. xli. 51. and as it is with convinced and converted perſons and believers in Chriſt, who, under firſt convictions and awakenings, are filled with ſorrow and diſtreſs, on a view of their miſerable eſtate by nature; but when Chriſt is revealed to them as their Saviour and Redeemer, and the love of God is ſhed abroad in their hearts, and they have faith and hope in Jeſus, and a comfortable view of heaven and happineſs, and eternal life by him, they forget their ſpiritual poverty, and remember their miſery no more, unleſs it be to magnify the riches of the grace of God; ſee *Prov.* xxxi. 6, 7. and *remember* it *as waters* that *paſs away*; either the waters of the ſtream in a river, which, when gone, are ſeen and remembered no more; or as waters occaſioned by floods in the winter-ſeaſon, which when over, and ſummer is come, are gone and are no more diſcerned; and as they paſs from the places where they were, ſo from the minds of men: or it may be, reſpect is

had to the waters of *Noah*'s flood, which, according to the divine promiſe and oath, ſhould no more go over the earth; and being paſt and gone, and no fear or danger of their returning, are forgotten.

℣. 17. *And* thine *age ſhall be clearer than the noon-day*, &c.] That is, the remainder of his days; the latter part of his life, which was yet to come, ſhould be no more attended with the darkneſs of adverſity; but the light of proſperity ſhould ſhine upon him, and exceed the light of the ſun at noon-day: the phraſe is expreſſive of the wonderful change there ſhould be in his ſtate and circumſtances; ſee *Iſ.* lviii. 10. *thou ſhalt ſhine forth*; like the riſing ſun, or as when it breaks forth out of a cloud; in a temporal ſenſe, it may be underſtood of his enjoying health, wealth, and friends, the candle of the Lord ſhining upon him, as in days paſt; and in a ſpiritual ſenſe, of his being favoured with the light of God's countenance, the ſun of righteouſneſs riſing upon him, with healing in his wings; the graces of the ſpirit being brightened, and in lively exerciſe, and a large ſhare of ſpiritual light and knowledge being given: the word uſed has a contrary ſenſe, and ſignifies darkneſs and obſcurity, and may be rendered *although thou art*, or haſt been, or mayeſt *be dark*[x]; under dark and afflictive providences, as he had been, and ſtill was; and in darkneſs of ſoul, under the hidings of God's face; yet *thou ſhalt be as the morning*; whoſe light breaks forth ſuddenly, and makes every thing gay and chearful; eſpecially a morning without clouds, when it is bright and clear, and is increaſing more and more: by this metaphor is ſignified, that *Job* would at once emerge out of his darkneſs, afflictions, and trouble, and have abundance of joy and comfort, which would be increaſing in every ſenſe; ſee *Prov.* iv. 18.

℣. 18. *And thou ſhalt be ſecure*, &c.] From coming into like darkneſs, difficulties, and diſtreſs again, and from every evil and enemy; nothing ſhall come nigh to diſturb and hurt, nothing to be feared from any quarter, all around: or, *ſhalt be confident*[y]; have a ſtrong faith and full aſſurance of it, in the love of God, in the living Redeemer, and in the promiſes which reſpect the life that now is, and that which is to come: *becauſe there is hope*; of the mercy of God, of ſalvation by Chriſt, and of eternal glory and happineſs, as well as of a continuance of outward proſperity; faith and hope mutually aſſiſt each other; faith is the ſubſtance of things hoped for, and hope of better and future things on a good foundation encourages faith and confidence: *yea, thou ſhalt dig* about thee; to let in ſtakes for the pitching and fixing of tents to dwell in, and for more commodious paſturage; or for wells of water, for the ſupply both of the family and the flocks; or rather, for ditches and trenches to ſecure from thieves and robbers, or for drains to carry off floods of water: and *thou ſhalt take thy reſt in ſafety*; lie down on the bed and ſleep in the night-ſeaſon in peace and quietneſs, having nothing to fear; being well intrenched, and ſecure from depredations and inundations; and more eſpecially, being hedged about and protected by the power and providence of God; ſee *Pſ.* iii. 5. and iv. 8. the *Targum* is, "thou ſhalt prepare a grave, and lie down, and ſleep ſecure."

℣. 19. *Alſo, thou ſhalt lie down, and none ſhall make* thee *afraid*, &c.] Either lie down on his bed, as before, or by his flocks, and where they lie down, and none ſhould diſturb him or them; not thieves and robbers, ſuch as the *Chaldeans* and *Sabæans* had been to him, nor lions, bears, and wolves: *yea, many ſhall make ſuit unto thee*; make their ſupplications, preſent their requeſts and petitions for relief under neceſſitous circumſtances, or for protection from the injuries and inſults of others; as the poor and needy, the widow and fatherleſs, had done to him in times paſt, when in his proſperity, and when he was a friend unto them, and the father of them; ſee *Prov.* xix. 6. or, *the great ones*[z] *ſhall make ſuit to thee*; to have his favour and friendſhip, his counſel and advice, his company and converſation; he ſhould be applied unto and courted by men of all ſorts, which would be no ſmall honour to him; ſee *Pſ.* xlv. 12.

℣. 20. *But the eyes of the wicked ſhall fail*, &c.] Either through grief and envy at *Job*'s proſperity, and with looking for his fall into troubles again; or rather, through expectation of good things for themſelves, and for deliverance out of trouble, but all in vain; ſee *Lam.* iv. 17. *and they ſhall not eſcape*; afflictions and calamities in this life, nor the righteous judgment, nor wrath to come: or, *refuge ſhall periſh from them*[a]; there will be none to betake themſelves unto for ſafety; in vain will they ſeek it from men; refuge will fail them, and no man care for them; and in vain will they fly to rocks and mountains to fall upon them: *and their hope* ſhall be as *the giving up of the ghoſt*; it is with them, as when a man is juſt expiring, and it is all over with him, and there is no hope of his reviving; ſo the hope of wicked men is a dying hope, a loſt hope; it is not hope, but deſpair; their hope is gone, and they are loſt and undone; and if they retain their hope in life, when they come to die they have none; though the righteous has hope in his death, their hope dies with them, if not before them: or, *their hope is the giving up of the ghoſt*[b]; all they have to hope and wiſh for is death, to relieve them from their preſent troubles and agonies they are in; and ſometimes are left amidſt their guilt, deſpair, and horror, to deſtroy themſelves: now *Zophar* by all this would ſuggeſt, that ſhould not *Job* take his advice, he would appear to be ſuch a wicked man, whoſe eyes would fail for his own help, and would not eſcape the judgments of God here and hereafter, and would die without hope, in black deſpair; or at leaſt without any hope that would be of any avail.

[x] תעפה tenebreſces, Montanus, Druſius, Mercerus; to the ſame ſenſe, Tigurine verſion, Cocceius, Schmidt, Schultens; ſo Ben Melech. [y] ובטחת & confides, Mercerus, Piſcator, Schmidt; & habebis fiduciam, V. L. [z] רבים magnates, Vatablus, Bolducius. [a] ומנוס אבד מנהם et refugium peribit ab eis, Pagninus, Montanus, Bolducius; perfugium, Junius & Tremellius; effugium, Mercerus, Cocceius, Schmidt, Schultens.. [b] Spes vel expectatio eorum eſt, vel erit efflatio animæ, Mercerus, Cocceius.

CHAP.

CHAP. XII.

IN this and the two following chapters *Job* makes answer to *Zophar*'s discourse in the former; who having represented him as an ignorant man, he resents it, and begins his defence with a biting sarcasm on him and his friends, as being self-conceited, and having an high opinion of their own wisdom, as if none had any but themselves, ℣. 1, 2. and puts in his claim for a share with them, as being not at all inferior to them. ℣. 3. and then refutes their notions, that it always goes well with good men, and ill with bad men; whereas the reverse is the truth, ℣. 4—6. and which they might learn from the brute creatures; or he sends them to them, to observe to them, that the best things they had knowledge of concerning God and his providence, and of his wisdom therein, were common notions, that every one had, and might be learned from beasts, birds, and fishes; particularly, that all things in the whole universe are made by God, and sustained by him, and are under his direction, and at his disposal, ℣. 7—10. and such things might as easily be searched, examined, and judged of, as sounds are tried by the ear, and food by the mouth, ℣. 11. and seeing it is usual among men, at least it may be expected that men in years should have a considerable share of wisdom and knowledge, it might be strongly inferred from thence, without any difficulty, that the most perfect and consummate wisdom was in God, ℣. 12, 13. whence he passes on to discourse most admirably and excellently of the wisdom and power of God in the dispensations of his providence, in a variety of instances; which shews his knowledge of his perfections, ways, and works, was not inferior to that of his friends, ℣. 14—25.

℣. 1. *And Job answered and said,*] In reply to *Zophar*, and in defence of himself, what is recorded in this and the two following chapters.

℣. 2. *No doubt but ye* are *the people*, &c.] Which is said not seriously, meaning that they were but of the common people, that are generally ignorant, and have but little knowledge, at least of things sublime, especially in matters of religion; wherefore, tho' they took upon them to be his teachers, and dictators to him, and censors of him, they were not above the rank, but in the class of people of low and mean understandings; see *John*, vii. 49. this sense indeed agrees with what is after said, *who knoweth not such things as these?* but since *Job* compares himself with them, and asserts he is not inferior to them, it supposes them to have a degree of knowledge and understanding of things somewhat above the common people; wherefore these words are to be taken ironically, exposing their vanity and self-conceit: *ye are the people*; the only, and all the people in the world of importance and consequence for good sense and wisdom; the only wise and knowing folk, the men of reason and understanding; all the rest are but fools and asses, or like the wild ass's colt, as *Zophar* had said, and which *Job* took as pointing to him; so the word in the *Arabic* language[c] signifies, the more excellent and better sort of people; or, ye are the only people of God, his covenant-people, his servants; that are made acquainted with the secrets of wisdom, as none else are: *and wisdom shall die with you*; you have all the wisdom of the world, and when you die it will be all gone; there will be none left in the world: thus he represents them as monopolizers and engrossers of wisdom and knowledge, full of it in their own ceit, allowing none to have any share with them: and by all this he not only upbraids them with their vanity and self-conceit, but puts them in mind, that, as wise as they were, they must die; and that, though their wisdom with respect to them, or any use they could make of it in the grave, where there *is none, would die too*; or that their wisdom was but the wisdom of the world, which comes to nought; yet there would be wisdom still in the world, and that which is true, which God makes known to men, even the wisdom of God in a mystery, the wisdom hid in himself; and who has the residue of the Spirit and his gifts to instruct men in it, and qualify them to be teachers of others; by which means, though men, even the best of men die, yet the word of God, the means of true wisdom and knowledge, will always abide.

℣. 3. *But I have understanding as well as you*, &c.] A natural understanding, or an understanding of natural things, which distinguishes a man from a brute; and a spiritual understanding, an understanding enlightened by the Spirit of God, which is naturally dark as to divine things; but he had an understanding given him, to know himself, his state and condition by nature; to know God, his love and grace to men, and, as his covenant-God; to know Christ his living Redeemer, who should stand on the earth in the latter day, both to be his Redeemer and his Judge; to know his intereſt in him, and in the blessings of grace, and glory by him: or, *I have an heart as well as you*[d]; a wise and an understanding one; a new heart, and a right spirit; an heart to fear and serve the Lord, a sincere and upright one, and devoid of hypocrisy and deceit; and as good an one as theirs: *I am not inferior unto you*; he was indeed as to estate and substance, being now reduced; though he had been, in that sense, the greatest man in all the East; but in wisdom and knowledge, in gifts and grace: thus a modest man, when oppressed and insulted by the speeches of over-bearing men, may be obliged and see it necessary to say some things of himself, in his own vindication, which he otherwise would not; see 2 *Cor.* xi. 16. and xii. 11. or, *I am not falling before you*; or *by you*[e]; as one intimidated, conquered, and yielding; I stand my ground, and will not give way or submit to you, or allow you to have the superiority of me: or, *I am falling* no more *than you*; they took him for an apostate from God, and the fear of him, and the true religion he had professed, which *Job* denies; he held fast his integrity; and though he was fallen into calamities and afflictions, he was not fallen from God; from his fear of him, faith in him, and love and obedience to him; he was a holy, good

[c] Golii Lex. Ar. Col. 1743. vid. Lud. Capell. in loc.

[d] גם לי לבב כמוכם etiam mihi cor sicut vobis, Pagninus, Montanus, Mercerus, Schmidt, Michaelis, Schultens; so Broughton.

[e] לא נפל אנכי מכם non cadens ego a vobis, Montanus, Vatablus, Bolducius, Beza, Mercerus, Michaelis; præ vobis, Schmidt.

good man, a perſevering ſaint; and though he had ſlips and falls in common with good men, yet fell not finally and totally, or was an apoſtate from the faith: *yea, who knoweth not ſuch things as theſe?* or, *with whom are not as theſe*[f]*?* the things you have been diſcourſing of, which you would fain have paſs for the ſecrets of wiſdom, deep and myſterious things, hid from vulgar eyes, which none have and know but yourſelves, are common things, what every one is poſſeſſed of, and underſtands as well as you; that there is a God that has made the world, and governs it; that he himſelf is unſearchable, infinite and incomprehenſible; a ſovereign Being that does according to his will and pleaſure, and ſees and knows all things, and does all things well and wiſely, and according to the counſel of his will: though ſome think *Job* has reference not to what *Zophar* had been diſcourſing concerning the infinity and wiſdom of God, but to the thing or things in diſpute between them, or to the aſſertions of his friends; that it is always well with good men, and ill with bad men, or that wicked men only are puniſhed and afflicted, and particularly what *Zophar* concluded his ſpeech with, ℣. 20. Now theſe were vulgar notions, which the common people had taken up, and were vulgar errors, as he proves in the following verſes, by giving inſtances of good men being afflicted, and of bad men being in proſperity.

℣. 4. *I am* as *one mocked of his neighbour*, &c.] That is, according to *Sephorno*, if I knew not, or denied thoſe things you have been ſpeaking of concerning God, his immenſity, ſovereignty and wiſdom, I ſhould be derided by all my friends and acquaintance; but rather the ſenſe is, *Job* inſtances in himſelf as a proof, that good men are afflicted by God in this life; he was once in a very proſperous condition, when he was careſſed by all, but now was fallen into ſuch low and miſerable circumſtances, as to be the ſcorn and contempt of his friends and neighbours; and even his being mocked, was no ſmall part of his afflictions; to endure cruel mockings has been the common lot of good men in all ages, and is reckoned one part of their diſtreſſes and ſufferings for righteouſneſs-ſake, *Heb.* xi. 36. and to be mocked by a neighbour, or a *friend*[g], as it may be rendered, greatly aggravates the affliction, ſee *Pſ.* lv. 12, 13. which was *Job*'s caſe; his friends that came to comfort him mocked at him, at leaſt ſo he underſtood them, and interpreted what they ſaid unto him, ſee ch. xvi. 20. and what made it ſtill the heavier to bear, he was mocked by ſuch a neighbour or friend, *who calleth upon God, and he anſwereth him*; he was mocked at not by prophane men only, but by a profeſſor of religion, one that made it his conſtant buſineſs to pray to God, and by the proſperity he was in, and the good things he enjoyed, he ſeems to be anſwered; or rather *Job* means himſelf who was mocked, and ſo this is introduced to aggravate the ſin of his friends, as well as to prove his point, and alſo to throw off a charge that had been brought againſt him. It was an aggravation of their ſin in mocking him, that he was a praying man; one that made a conſcience of daily calling upon God for the conſtant ſupplies of life, for his gracious preſence, for help in time of need, for diſcoveries of pardoning grace and mercy, and for deliverance out of his troubles; and who had in many inſtances received anſwers of prayer from God; and this being his character, and this the conſtant work and buſineſs of his life, and being heard and anſwered of God in times paſt, ſhewed him to be a good man, and yet an afflicted one; and this alſo ſerved to wipe off the reproach, and remove the charge which they tacitly inſinuated, and ſometimes ſpoke out, that he reſtrained prayer before God; but he was ſo far from it, that the ſcornful uſage of his friends made him ply the throne of grace the more frequently, ſee ch. xviii. 20. and from this ſingle inſtance of himſelf, he paſſes on to conſider it as a general caſe, as what uſually befals good and gracious men: *the juſt upright man is laughed to ſcorn*; or *the juſt perfect man*[h]; that is, perfectly juſt; no man is ſo of himſelf; none of *Adam*'s poſterity are righteous, no not one; nor is any man truly juſt, perfectly righteous in himſelf, but in Chriſt; and even ſuch a man does not do good without ſinning; only the man Chriſt Jeſus is righteous in ſuch ſenſe; but then all that are made righteous by the imputation of his righteouſneſs to them, are perfectly juſtified from all things, and are become the ſpirits of juſt men made perfect and compleat in him: the character here deſigns ſuch who are really righteous, truly gracious, are upright in heart, ſincere ſouls, who have the truth of grace in them, and walk uprightly; theſe become a prey, a laughing ſtock to wicked men, as *Noah*, *Lot*, and others, before the times of *Job*, had been, which he may have reſpect unto.

℣. 5. *He that is ready to ſlip with* his *feet*, &c.] Not into ſin, though this is often the caſe of good men, but into calamities and afflictions; and *Job* means himſelf, and every juſt upright man in the like circumſtances: or he that is *prepared* or *deſtined* to be among them, that *totter* and ſtagger in their *feet*[i]; that can't ſtand upon their feet, but fall to the ground; which may deſcribe man in declining and diſtreſſing circumſtances; or that is appointed to be the laughing-ſtock of ſuch as are unſtable in the word and ways of God; double-minded men, hypocrites, and formal profeſſors, that totter and ſtagger at every thing they meet with diſagreeable to the fleſh: with ſuch, a poor afflicted ſaint is laughed to ſcorn; he is as *a lamp deſpiſed in the thought of him that is at eaſe*; who are in affluent circumſtances, enjoy great proſperity, live in plenty, and are not in trouble as others; their hearts are at eaſe: now with ſuch, poor good men are had in great contempt; they are deſpiſed at heart, in the thoughts of ſuch perſons, if they don't in words expreſs it; they are like a lamp juſt going out, which is neglected, and looked upon as uſeleſs; or like a torch burnt to the end, when it is thrown away; and thus it is with men, whilſt the lamp of proſperity burns clear and bright, they are valued and had in eſteem, but when their lamp becomes dim, and is almoſt, or quite extinguiſhed, they are deſpiſed, ſee *Pſ.* cxxxiii. 3, 4. ſome apply this to Chriſt, who was a lamp or light, a great one, but deſpiſed of men, and even as a light; they loved darkneſs rather than light; and eſpecially by the *Phariſees*, who were at eaſe, ſettled on their lees, that truſted in themſelves that they were righteous, and deſpiſed others; and this is true of goſpel-miniſters, though bright and burning

[f] ואת מי אין כמו אלה & cum quo non ſicut hæc? Pagninus, Montanus, Bolducius, Mercerus; and to the ſame ſenſe Junius & Tremellius, Piſcator, Cocceius, Schultens. [g] לרעהו amico ſuo, Pagninus, Mercerus, Junius & Tremellius, Piſcator; ſo Broughton. [h] צדיק תמים juſtus perfectus, Pagninus, Montanus; juſtus abſolutus, Mercerus; ſo Broughton. [i] וכון למ עדי רגל deſtinatus vacillantibus pede, Schmidt; ſo Michaelis.

burning lights, and even of every good man, in whom the true light of grace, and of the goſpel, ſhines, and eſpecially when under afflictive circumſtances. Some, inſtead of a *lamp deſpiſed*, read, *for* or *becauſe of calamity deſpiſed* [k]; ſo *Aben Ezra*, which conveys the ſame ſenſe, that an afflicted man is deſpiſed for his affliction; and this being the caſe of good men, confutes the notion of *Job*'s friends, that it always goes well with ſuch; and their other notion of its going ill with bad men, is refuted in the following verſe.

℣. 6. *The tabernacles of robbers proſper*, &c.] Such as the *Chaldeans* and *Sabeans*, who had robbed *Job* of his ſubſtance, and filled their houſes with the ſpoils of others, and lived in the greateſt fulneſs and proſperity, and whom he might have in his view; and the like is what has been ſince obſerved by good men, and has been a trial and temptation to them, not knowing well how to reconcile this to the juſtice and wiſdom of God in providence, yet ſo it is, a fact that cannot be denied, ſee *Pſ.* lxxiii. 2, 3, 12. *Jer.* xii. 1, 2. *and they that provoke God are ſecure*; all ſin is abominable to God, contrary to his nature, will and law, and ſo provoking; yet there are ſome ſins that are more provoking than others, as idolatry, blaſphemy, murder, theft, robbery, rapine and oppreſſion, and the like, as well as attended with more aggravating circumſtances; and yet many who are guilty of ſuch enormous crimes, and God-provoking iniquities, are *ſecure*, live in the greateſt tranquility and ſafety, free from the incurſions, invaſions, and inſults of others: *their houſes*, as *Job* elſewhere ſays, *are ſafe from fear*, ch. xxi. 9. *into whoſe hand God bringeth* abundantly; an abundance of the good things of this world, who have as much or more than heart can wiſh; whoſe belly is filled with hid treaſure, whoſe grounds and fields bring forth plentifully, that they have no room to beſtow their fruits; this, as it is an aggravation of their ſin in provoking the God of their mercies, who is ſo liberal and bountiful to them, ſo it is the more full and expreſs for the point in hand *Job* is confuting. Some, as *Aben Ezra* and *Ben Gerſom*, underſtand this of idol-makers and idol-worſhippers, and render the words, *who makes a god with his hand*, or *carries a god in his hand* [l], and worſhips it; which others interpret of his doing what he will with God, having him, as it were, in his hand, or reckoning his hands his God, and thinks to do what he pleaſes [m].

℣. 7. *But aſk now the beaſts, and they ſhall teach thee*, &c.] And ſo the fowls of the air, and the fiſhes of the ſea, in this and the following verſe; from thoſe inſtructions may be learnt, or inſtances taken, and examples given, which may illuſtrate and confirm the ſame things that had been treated of: either what had been juſt now confuted, that it is always well with good men, and ill with with bad men; the reverſe of which had been affirmed and proved, that good men are afflicted, and wicked men proſper; ſomething like to which may be ſeen in the creatures, and learned of them; thus thoſe creatures that are the moſt harmleſs and innocent, and moſt uſeful and beneficial, are a prey to others, as ſheep and lambs to lions, wolves and bears, whilſt they range about foreſts, fields and plains, fearleſs and unmoleſted; and doves and turtles to hawks and vultures; and the leſſer fiſh to the greater, by whom they are devoured, ſee *Hab.* i. 13, 14. and moreover, theſe creatures which are moſt uſeful and profitable, or are for pleaſure and delight, fall more to the ſhare of wicked men than good men; when droves of cattle, and flocks of ſheep are obſerved, and the queſtion is put, to whom do they belong, the anſwer for the moſt part muſt be given, to ſuch and ſuch wicked men; and if the gold and ſilver, and other valuable things the earth produces, ſhould be enquired about whoſe they are? it muſt be ſaid, that they are generally ſpeaking the property of the men of the world; the prophane part of it; or if the fowls of the air, and fiſhes of the ſea, could ſpeak when aſked the queſtion, whoſe food they commonly were? the anſwer would be of the carnal, ſenſual and voluptuous men: or rather this may refer to what *Job* firſt takes notice of in this anſwer of his, that his friends repreſented what they ſaid as uncommon things, deep myſteries, and out of the reach of the vulgar, and which did not fall under common obſervation; whereas *Job* ſuggeſts, he was as well acquainted with them as they were, yea they were ſuch that almoſt every body knew; nay they might be learnt from the creatures, to which *Job* here ſends them for inſtruction; the beaſts, birds and fiſhes all proclaim that they did not make themſelves, nor did their fellow-creatures, but ſome firſt cauſe, who is God; that they are ſuſtained, ſupported and provided for by him, and are governed, directed and diſpoſed of as he pleaſes, and ſo furniſhes out documents of his ſovereignty, wiſdom, power and providence: *and the fowls of the air, and they will tell thee*; the ſame things; that God made them, and that they are dependent on him, and are fed and cared for by him, ſee *Matt.* vi. 26.

℣. 8. *Or ſpeak to the earth, and it ſhall teach thee*, &c.] Or aſk *a ſprig of the earth* [n], any ſhrub, or tree, or whatſoever grows out of it, and they will all unite in this doctrine, that they are raiſed and preſerved by the power of God, and are ſo many inſtances of his wiſdom, power and goodneſs: *and the fiſhes of the ſea ſhall declare unto thee*; as mute as they are, they'll proclaim this truth, that God is the mighty maker, and wiſe diſpoſer of them.

℣. 9. *Who knoweth not in all theſe*, &c.] Or *by* or *from all theſe* [o] creatures; what man is there ſo ſtupid and ſenſeleſs, that does not diſcern, or cannot learn, even from irrational creatures, the above things, even what *Zophar* had diſcourſed concerning God and his perfections, his power, wiſdom and providence? for by the things that are made, the inviſible things of God are clearly ſeen and underſtood, even his eternal power and Godhead, *Rom.* i. 20. particularly it may be known by theſe, and who is it that does not know thereby, *that the hand of the Lord hath wrought this?* made this viſible world, and all things in it, to which *Job* then pointed as it were with his finger, meaning the heavens, earth, and ſea, and all that in them are, which were all created by him: hence he is called the former and maker of all things; and which are all the works of his hand, that is, of his power, which is meant by his hand, that being the inſtrument of action. This is the only place where the word *Jehovah* is uſed in this book by the diſputants.

℣. 10.

[k] לפיד בוז ad calamitatem contumelia, Cocceius; ad infortunium vilis habetur, Guſſetius, p. 674. [l] חביא אלוה בידו quique deum portant *vel* portat in manu ſua, Tigurine verſion, Munſter; ſo Bolducius, De Dieu, Schultens. [m] Schmidt, &c. [n] שיח לארץ virgultum terræ, Pagninus Schmidt; ſo Druſius and Michaelis. [o] מכל אלה ex omnibus iſtis, Junius & Tremellius, Piſcator, Schmidt, Schultens, Michaelis; per omnia hæc, Cocceius; ſo Broughton.

℣. 10. *In whose hand is the soul of every living thing*, &c.] Of every animal, of every brute creature, as distinct from man; in the next clause: the life of every one of them is from him, and it is continued by him as long as he pleases, nor can it be taken away without his leave; two sparrows, which are not worth more than a farthing, not one of them falls to the ground, or dies without the knowledge and will of God, *Matt.* x. 29. of the soul or spirit of beasts, see *Eccl.* iii. 21. *and the breath of all mankind*; the breath of man is originally from God, he at first breathed into man the breath of life; and though this is in his nostrils, which makes him of little account, yet it would not continue there long, was it not in the hand, and under the care and providence of God; the breath of a king, as well as the heart of a king, is in the hand of the Lord; the breath of that great monarch *Belshazzar*, king of *Babylon*, was in the hand of God, *Dan.* v. 23. and so is the breath of every peasant; and as when he takes away the breath of other creatures, they die and return to the dust; such is the case of man when God takes away his breath; all our times are in his hand, to be born, to live and die, all is at his dispose: or *the spirit of all the flesh of men* [p], or of all mens flesh; his rational soul, as distinguished from his flesh or body, this is from God, supported in its being by him, and ever will be, being immortal, and will never die.

℣. 11. *Doth not the ear try words?* &c.] Articulate sounds; and the mind by them judges whether what is expressed and designed by them is right or wrong, true or false, to be received or rejected; so such that have spiritual ears to hear, try the words of God and men, the wholesome words of Christ, and those of false teachers, which eat as a canker; and by their spiritual judgment can distinguish between the one and the other, discern those that differ, and approve those that are excellent, by bringing them to the standard of the word, the balance of the sanctuary, the scriptures of truth: *and the mouth taste his meat?* and judge of it, whether good or bad, savoury or unsavoury, and so receive or reject it: thus such who have their taste changed, and relish spiritual things, can distinguish between the meat that perishes, and that which endures to everlasting life, even Christ, whose flesh is meat indeed; and those that have tasted that the Lord is gracious, and to whose taste the fruits of Christ, and the doctrines of grace are sweet; these will desire the sincere milk of the word, and that strong meat in it, which belongs to discerning and experienced souls; and will feed by faith upon the pure word of the gospel, and mix it with it, and reject all others. *Job* by this would signify, that the things his friends had been discoursing of, and which they thought were such deep and wonderful things, were as easy to be searched and found out, tried and judged of as sounds by the ear, or food by the taste; and it may be also, that hereby he suggests that his doctrine if it was impartially examined and tried by proper judges, it would appear as plain as any thing tried by the ear, or tasted by the mouth. Some think that *Job* intends by this, that from the senses of hearing and tasting in men, might be inferred the omniscience of God, his knowledge of all things, and his quick discernment of men, and their actions, since *he that planted the ear, shall he not hear? he that formed the eye, shall not he see?* *Ps.* xciv. 9. Some versions read the whole, *doth not the ear try words, as the mouth tastes his meat* [q]? as in ch. xxxiv. 3. *Saadiah Gaon* connects these words with the following, *as the ear tries words*, &c. *so with the antient is wisdom.*

℣. 12. *With the antient is wisdom*, &c.] Meaning not himself, who was not very ancient; tho' some think *Eliphaz* so understood him, hence those words of his in ch. xv. 9, 10. rather, as others, *Job* tacitly wishes that some ancient man, with whom wisdom was, would undertake to examine the affair between him and his friends, and judge of it, and decide the point; or, as others, he has respect to *Bildad*'s advice to search the fathers, and learn their sentiments, and be determined by them; to which he replies, that though it will be allowed that wisdom is with them, for the most part, yet their judgment of things is no farther to be regarded, than as it agrees with the wisdom of God, and the revelation he has made of his will; tho' it seems best of all to consider these words as an adagy or proverbial sentence generally agreed to, that it often is, as it might be expected it should, though it is not always, that men well advanced in years are wise; that as they have lived long in the world, they have learned much by observation and experience, and have attained to a considerable share of wisdom and knowledge in things, natural, civil and religious: *and in length of days is understanding*; the understandings of men are improved and enriched, and well stored with useful science, having had the opportunity of much reading, hearing and conversation; by this *Job* would suggest, that if his friends had more knowledge of hidden and recondite things, beyond common people, which yet they had not, it was not so wonderful, since they were aged men, and had lived long in the world; or rather it may be that this is mentioned, to observe, that from hence, seeing it is so among men, that ancient men have, or it may be expected they should have a considerable share of wisdom and understanding; it may be most easily and strongly concluded, that God, who is the ancient of days, has the most perfect and consummate wisdom and knowledge, which is asserted in the following verse.

℣. 13. *With him is wisdom and strength*, &c.] Not with the ancient and long-lived man, but with God, who has made the whole universe, and in whose hand, and at whose dispose all creatures are, ℣. 9, 10. with him wisdom is originally, essentially and inderivatively, as the fountain and fulness of it; he is the only and all-wise God; his wisdom is displayed in making the world, and all things in it, in the beautiful manner they are set, and in their subserviency to each other; in all the dispensations of his providence, having all a *bathos*, a depth of wisdom and knowledge in them, being all according to the counsel of his will; and in the work of redemption and salvation by Christ, in which he has abounded in all wisdom and prudence; in finding out and appointing a Redeemer, mighty and strong, equal to the work; in contriving and bringing it about, in such a manner as to glorify all his perfections; hence the gospel, which is the publication of this grace, is called the wisdom of God: and with him is wisdom to communicate to his people, to direct them how to behave under every providence, in every station of life, in the church,

[p] רוח כל בשר איש spiritus omnis carnis viri? Pagninus, Montanus, Schmidt, Schultens, Michaelis. [q] Vatablus, Drusius, Junius & Tremellius, Piscator, Mercerus, Cocceius, Schultens; so Broughton.

church, and in the world, ſee *Jam.* i. 5. and he has *ſtrength*, which he has ſhown in making the world out of nothing, in upholding it, and all things in it in being, in executing his deſigns, decrees and purpoſes, in fulfilling his promiſes, and in ſupporting and ſtrengthening his people under all their trials and exerciſes, to withſtand every enemy, and perform every duty; ancient men, tho' they may increaſe in wiſdom, they decline in ſtrength, but God has both, in infinite perfection: *he hath counſel and underſtanding*; his decrees and purpoſes wiſely formed within himſelf, are his counſels of old, and which are truly and punctually performed in time; his plan of peace, reconciliation and ſalvation by Chriſt, may, with propriety, be called the counſel of peace between them both; and the goſpel, and the ſeveral doctrines of it are the whole counſel of God, and ſo are the ordinances of it; and beſides theſe, by which he counſels and adviſes his people, he has counſel with him, and which he gives unto them by his Spirit, for which they bleſs his name; and ſo even did Chriſt as man and mediator, *Pſ.* xvi. 7. he has counſel to give, and does give in things temporal, relating to the common affairs of life, and in things concerning the good and welfare of immortal ſouls; all which comes from him who is *wonderful in counſel, and excellent in working*, *Iſ.* xxviii. 29. and he has an *underſtanding* that is infinite and unſearchable; he has an underſtanding of himſelf, his nature, perfections and perſons of all his creatures, and of all things paſt, preſent, and to come; the ſame things are ſaid of Chriſt, the wiſdom of God, *Prov.* viii. 14. *Job* having obſerved theſe things of God, paſſes on to diſcourſe moſt admirably and excellently of the power and wiſdom of God in various inſtances, eſpecially in the diſpenſations of his providence, by which he appears to have known the ſecrets of wiſdom, and not ſo ignorant as repreſented by *Zophar*.

℣. 14. *Behold, he breaketh down, and it cannot be built again*, &c.] Which ſome reſtrain to the tower of *Babel*; but though the builders of it were obliged to deſiſt from building, it does not appear that it was broken down, but ſeems to have continued many ages after: others more probably refer it to the deſtruction of *Sodom*, as *Sephorno*, which was an utter deſtruction, a perpetual deſolation, and that city never was rebuilt to this day; and the ſame may be obſerved of many other cities that have had their foundations razed up, and have never been rebuilt, *Thebes*, *Tyre*, &c. and as will be the caſe of *Rome*, or the great city of *Babylon*, when once deſtroyed; yea, this has been true of kingdoms and ſtates, ſuch as *Jeremiah* was to root out, pull down, and deſtroy; that is, by propheſying of their deſtruction, as the *Ammonites*, *Moabites*, *Edomites*, and others, whoſe names and nations are no more, ſee *Jer.* i. 10. and xxv. 27. and the four monarchies broken down and deſtroyed, and made as the chaff of the ſummer threſhing-floor, by the kingdom of Chriſt, *Dan.* ii. 35, 44. and may be exemplified in particular perſons and families; in *Job* and his family, the Lord broke him with breach upon breach; he broke him in his eſtate and ſubſtance; he broke down the hedge about him, and expoſed him to thieves and robbers that plundered him of his ſubſtance; he broke down his family, that had been ſo largely and happily built up, by taking away his children by death; and he broke his conſtitution by diſeaſes, afflictions and ſorrows, to which *Job* may have here reſpect, when he at this time never expected to have his loſſes in his ſubſtance, and in his family, and in his health, repaired, as they were; nor could it have been done without the will and pleaſure of God; and oftentimes when ſuch breaches are made, there is no reparation; a man's wealth, and health, and family are never built up again: *he ſhutteth up a man, and there can be no opening*; if he ſhut up a man in a priſon, there's no opening the doors of it to let out unleſs he pleaſes; whether it be the priſon of ſin, in which all are concluded, in the fetters, and with the cords of which they are held, and will continue, unleſs thoſe ſhackles are broken off by powerful and efficacious grace, and the Lord proclaims liberty to the captives, and the opening of the priſon to them that are bound, and gives it; or whether it be the priſon of the law, in which ſinners are ſhut up, and held as condemned malefactors; there is no deliverance from it but by Chriſt, who has redeemed his people from the curſe and condemnation of it; and by his Spirit, as a ſpirit of adoption, who delivers them from the bondage of it, and makes them free indeed; or whether it be the priſon of afflictions, ſtraits and difficulties in life, with which even good men are ſurrounded, being bound in fetters, and holden in cords of affliction; there is no opening for them, or getting out of them, unleſs the Lord breaks their bands aſunder, and brings them out of darkneſs and diſtreſs, as out of priſon-houſes, and ſo opens and makes a way for their eſcape; or whether he ſhuts them up, and they are ſo ſtraitened in their ſouls, that they cannot come forth in the free exerciſe of grace, and diſcharge of duty, as it was with *Heman*, when he ſaid, *I am ſhut up, and I cannot come forth*; and as it was with *David*, when he prayed, *bring my ſoul out of priſon, that I may praiſe thy name*, ſee *Pſ.* lxxxviii. 8. and cxlii. 7. there is no opening for them till the Spirit of the Lord opens their hearts and their graces, and brings them forth into exerciſe; and *where he is there is liberty*: or if he ſhuts up a man in the grave, as the *Targum* paraphraſes it, brings him to the houſe appointed for all living, and locks him up in it; there can be no opening for him till the reſurrection-morn, when Chriſt, who has the keys of hell and death, will unlock the graves, and the dead ſhall come forth, as *Lazarus* did at his call: or if *he ſhuts upon a man*[r], as the words may be rendered; ſhuts the gates of heaven upon a man, as the door into the marriage-chamber of the Lamb will be ſhut upon and againſt the fooliſh virgins, as well as prophane ſinners, there can be no opening, cry as long as they will; and as God ſhut the door of *Eden*, or the earthly paradiſe, againſt *Adam*, when he drove him out, to which *Sephorno* refers this paſſage; or if the Lord ſhuts up a man in hell, there is no opening, no way of eſcape from thence. We read of *ſpirits in priſon*, which is to be underſtood not of the limbus or purgatory of the papiſts, but of hell; and theſe *ſpirits* are the diſobedient in the times of *Noah*, who dying, or being ſwept away with the flood, were caſt into hell, where they have lain ever ſince, and will lie unto the judgment of the great day; between the place of the damned, and of the happy, in *Abraham*'s boſom, is a great gulph, that there is no paſſing

[r] על איש ſuper virum, Montanus, Mercerus, Bolducius; ſuper viro, Schmidt, Michaelis.

paſſing from one to the other, which is the immutable and unalterable decree of God, which has fixed the everlaſting ſtates of men.

ỳ. 15. *Behold, he with-holdeth the waters, and they dry up*, &c.] Or *lays a reſtraint in* or *on the waters*'; either in the ocean, as he did at the creation, when he gathered the waters that were upon the face of the earth into one place, and reſtrained them there, even in the decreed place he broke up for them, called the ſea, and ſet bars and doors to keep them within bounds, whereby the places they left became dry, and the dry land appeared, called earth; and ſo at the time of the flood, when the waters which covered the earth, and drowned the world, were called off again, the face of it was dry, and ſo it remains, the waters of the great ocean being reſtrained from overflowing it; and alſo when God rebukes the ſea, and ſmites the waves of it, or with-holds the ebbing and flowing of the tides, brooks and rivers of water dry up; ſee *Nahum* i. 4. *Zech.* x. 11. or elſe this may be underſtood of God's with-holding and reſtraining the waters in the clouds, and not ſuffering them to let down rain on the earth; when not only brooks dry up, as the brook *Cherith* did, where *Elijah* abode for ſome time, but the fruits of the earth, trees, plants and herbs dry up, wither and die; ſee 1 *Kings* xvii. 7. *Joel* i. 19, 20. and this is an emblem in a ſpiritual ſenſe of God's with-holding the word and ordinances, the waters of the ſanctuary, the means of grace, and of fruitfulneſs; which when he does, the conſequence of it is barrenneſs and unfruitfulneſs in kingdoms, cities, towns, families, and particular perſons; and of his with-holding the communications of his grace, often compared to water in ſcripture, even from his people; the effect of which is, that they are in withering circumſtances, the things that revive ſeem ready to die, though they ſhall not; love waxes cold, faith is ready to fail, and hope and ſtrength ſeem periſhing from the Lord: *he ſendeth them out, and they overturn the earth*; as at the time of the flood, when the fountains of the great deep were broken up, and the windows of heaven were opened, and ſuch vaſt quantities of water iſſued out, as overflowed the whole world, by which it was overturned; and as the apoſtle *Peter* ſays, *periſhed*, 2 *Pet.* iii. 5, 6. though this is alſo true of inundations that may have been ſince, which though not univerſal as that, yet ſo far as they have reached have overturned all in their way, and carried off the fruits of the earth, the habitations of men, and men themſelves; whole countries, cities and towns have been carried away by the waters of the ſea, or ſunk into it, particularly all that ſpace where now is the *Atlantic* ſea, as *Pliny*[t], from *Plato*, relates. It is well when the grace of God flows, and overflows, and ſuperabounds abounding ſin, and overpowers and overcomes carnal, earthly and ſenſual luſts, and reigns where ſin did, and teaches to deny ungodlineſs and worldly luſts, and to mortify the members on the earth.

ỳ. 16. *With him is ſtrength and wiſdom*, &c.] Which is repeated from ỳ. 13. though different words are uſed, but expreſſive of the ſame things; of the greateſt ſtrength, might and power of God, as the above inſtances ſhew, and of his moſt conſummate, ſolid and ſubſtantial wiſdom, as appears by what follows: *the deceived and the deceiver are his*; the wiſdom, knowledge, ſagacity and penetration into affairs, which the one has not, and the other has, are from him; he with-holds them from the one, who are ſimple and void of underſtanding, and ſo are eaſily impoſed upon, and deceived, and he gives them to others, who make an ill uſe of them, and deceive their fellow-creatures. Some are deceivers in civil things, in the buſineſs and affairs of life, who circumvent, trick, cheat and defraud their neighbours in buying and ſelling, uſing deceitful weights and meaſures, and by many other artful methods; others are deceivers in religious affairs, ſuch are falſe teachers, deceitful workers, that lie in wait to deceive; their intention is to deceive, they do it knowingly, and on purpoſe; they walk in craftineſs, and handle the word of God deceitfully; there were many of theſe in the times of the apoſtles that had then entered into the world, but never more than now; the great impoſtor and deceiver of all is Satan, to whom *Jarchi* reſtrains the words, who beguiled *Eve*, and indeed deceives the whole world, *Rev.* xii. 9. Multitudes are deceived by him, as well as by his emiſſaries, falſe teachers, and by their own hearts luſts; and even God's elect themſelves, whilſt in a ſtate of unregeneracy, bear this character of *deceived, ſerving divers luſts and pleaſures*, *Tit.* iii. 3. Now theſe are *his* the Lord's; which Mr. *Broughton* interprets, *from him, by him*, and *for him*; the wit, wiſdom, ſubtlety and ſagacity of deceivers are from him; gifts of nature, in themſelves good, beſtowed on them by him; the ill uſe they make of it is from themſelves, and owing to the vitioſity of their nature; nay, it is not only by his permiſſion, but according to his ordination and will, that there are ſuch perſons in the world: in ſome caſes they appear not only to have leave or permiſſion, but an order to ſeduce, as to the lying ſpirit ſent forth to ſeduce *Ahab*, 2 *Kings* xxii. 20—25. yea, the princes of *Noph* being deceived, and they ſeducing *Egypt*, it is aſcribed to the Lord's mingling a perverſe ſpirit in the midſt thereof, *Iſ.* xix. 13, 14. nay, when a prophet is deceived, God himſelf is ſaid to deceive that prophet, *Ezek.* xiv. 9. ſo much is there of the permiſſive and efficacious will of God in this matter; not that he is the author of error and deceit, or infuſes theſe into men, only the orderer, diſpoſer and over-ruler of theſe things to ſome purpoſes of his; he has power over them, and counter-works them when he pleaſes; he can, and does reſtrain them, and ſtops them, that they ſhall proceed no farther then he wills; falſe teachers would, if poſſible, deceive the very elect, but they cannot, and the reaſon is, God hinders them; Satan can go on no longer deceiving the world, than it is the pleaſure of God; a notorious inſtance of hindering and reſtraining him may be ſeen in *Rev.* xx. 3, 8. and all the deceptions that are ſuffered to be among men, they are all wiſely ordered and over-ruled to good purpoſes, ſo as to iſſue well; the deception of our firſt parents was ſuffered and willed, that the grace of God might be diſplayed in the ſalvation of men; errors and hereſies are, and muſt be, for the trial and diſcovery of ſound believers, that they which are approved might be manifeſt; and men that like not to retain God in their knowledge, reject both the light of nature and revelation, are left in righteous judgment to a reprobate mind, to give heed to ſeducing ſpirits, and are given up to ſtrong deluſions to believe a lye, that they might be damned, ſee 1 *Cor.* xi. 19. *Rom.* i. 28.

[s] יעצר במים detinebit in aquis, Montanus, Bolducius; ſi contineat, vel cohibeat, q. d. imperium exerceat in aquas, Michaelis. [t] Nat. Hiſt. l. 2. c. 90, 92.

28. 2 *Theſſ.* ii. 10—12. Now all this ſhews the infinite and conſummate wiſdom of God; it is brought to prove, not only that he *knows* deceivers, and all their arts and tricks, through which men are deceived by them, as *Aben Ezra* interprets it, and ſo the *Vulgate Latin* verſion renders it; but he is the fountain of all that wiſdom and knowledge in them, ſuperior to others, which they abuſe, nor can they uſe it without his leave; and he can and does counter-work them, and reſtrains them as he pleaſes, and makes all to work for, and iſſue in his own glory.

℣. 17. *He leadeth counſellors away ſpoiled*, &c.] Such who have the greateſt ſhare of knowledge and wiſdom in civil things, and are capable of giving advice to others, and are very uſeful in common-wealths, in cities, towns and neighbourhoods; wherefore it is a judgment on a people when ſuch are removed, *Iſ.* iii. 3. theſe God can ſpoil at once of all their wiſdom and knowledge, and render them unfit to give advice and counſel to others; or he can confound their ſchemes, diſappoint their devices, carry their counſel headlong, and make it of none effect, and ſo ſpoil them of their ends and views, and of their fame, credit and reputation: *and maketh the judges fools*; men of great parts, abilities and capacities, whereby they are qualified to ſit upon the bench, preſide in courts of judicature, and judge in all matters of controverſy that come before them; and it is a happineſs to a country to have ſuch perſons, as it is a judgment to have them removed, ſee *Iſ.* iii. 2. yet God can take away the wiſdom of ſuch men, deprive them of their natural abilities, and ſo infatuate them, that they ſhall not be able to underſtand a cauſe, but paſs a fooliſh ſentence, to their own ſhame and diſgrace, as well as to the injury of others; ſee *Iſ.* xl. 23.

℣. 18. *He looſeth the bonds of kings*, &c.] Not with which they themſelves may be bound, being taken priſoners, or being ſo before made kings, and brought from thence to reign, as in *Eccl.* iv. 14. but that which they bind on their ſubjects, a yoke of bondage, tyranny and oppreſſion; ſo that to looſe their bond, is to looſe their ſubjects from it, and free them from their arbitrary and deſpotic power, and from the burthens they lay upon them: unleſs rather it ſhould be underſtood of looſing their girdles, as an emblem of their government, ungirding them, or unkinging them, ſtripping them of their royal power and authority, called a *looſing of their loins*, *Iſ.* xlv. 1. and this power God has over ſuch great perſonages, as to ſet up kings, and remove them at his pleaſure, *Dan.* ii. 21. which ſhows that ſtrength and power, as well as wiſdom, are with him; this may reſpect *Chedorlaomer* caſting off the yoke of *Nimrod*, and the kings of *Canaan* caſting off the yoke of *Chedorlaomer*, and being looſed from it, *Gen.* xiv. 1, 4. *and girdeth their loins with a girdle*; not with a royal girdle, as an enſign of government; ſee *Iſ.* xi. 5. and xxii. 21. which he looſes, and ſtrips them of, but another inſtead of that; he girds them with the girdle of a ſervant or traveller; the alluſion being to the cuſtom in thoſe eaſtern countries, where they wore long garments, for ſervants to gird them up, when they waited on their maſters, or when men went long journeys, ſee *Luke* xvii. 7, 8. and ſo may ſignify, that kings ſometimes become ſervants, or go into captivity, and there be uſed as ſuch, as they ſometimes are; the *Vulgate Latin* verſion is, *he girds their reins with a rope.*

℣. 19. *He leadeth princes away ſpoiled*, &c.] Of their principalities and dominions, of their wealth and riches, and of their honour and glory; or *prieſts* [u], as ſome chuſe to render the word, againſt whom God has indignation for their ſins, and leads them into captivity with others; ſo the *Septuagint* verſion, *he leads the prieſts captives*; for no office, ever ſo ſacred, can protect wicked men, ſee *Lam.* ii. 6. *Jer.* xiv. 18. and from theſe ſometimes the law periſhes, and they are ſpoiled of their wiſdom and knowledge, and made unfit to inſtruct the people, and ſo of their credit and reputation among them. *Sephorno* interprets it of the prieſts ſpoiled of their propheſying, they propheſying falſe things to kings: *and overthroweth the mighty*; the mighty angels from heaven when they ſinned, and mighty men on earth, kings and princes, whom he puts down from their ſeats of majeſty and grandeur. *Sephorno* interprets this of kings, whoſe ways are perverted, by being led by falſe prophets, as *Ahab* was. Some [w] underſtand this of eccleſiaſtical men, mighty in word and doctrine, well grounded in theology, yet their wiſdom being taken away from them, they turn aſide into wicked paths, practices and principles, and fall from their ſtedfaſtneſs in truth and holineſs.

℣. 20. *He removeth away the ſpeech of the truſty*, &c.] Speech is proper to mankind, and a benefit unto them, whereby they can converſe together, and communicate their minds to each other; this is the gift of God, he gives to men in common the faculty of ſpeaking; to ſome the tongue of the learned, to ſpeak divers tongues, either in an ordinary, or in an extraordinary manner; and he that gives, can take away; he that made man's mouth or lip, can make it ſpeechleſs, as he does at death; when he takes away man's breath, he takes away his ſpeech; the ſtate of the dead is a ſtate of ſilence; and ſometimes he does it whilſt living, by ſtriking dumb, as he did *Zechariah*, the father of *John* the *Baptiſt*; and even without ſo doing, as in the builders of *Babel*, he took away the ſpeech they had, and gave them another; and ſometimes he ſuffers not men to ſpeak what they would, but what is contrary to their inclinations and deſires, as in *Balaam*, who would willingly have curſed *Iſrael*, but could not. Now that God ſhould take away by any means the ſpeech of liars, and faithleſs perſons, as *Ananias* and *Sapphira*, by ſtriking them dead; and of falſe teachers, deceivers, and bold blaſphemers of God, and of his Son, and of the bleſſed Spirit, whoſe mouths ought to be ſtopped, is no wonder; but it ſeems ſtrange, that he ſhould remove the ſpeech of *truſty* or *faithful* [x] men, that ſpeak the truth, and are to be credited and believed: and as the preceding words are underſtood of eccleſiaſtic perſons, theſe may be continued concerning them; and the character agrees with miniſters of the word, who are entruſted with the rich treaſure of it; that is put in earthen veſſels, and committed to the truſt of faithful men; who appear to be ſuch when they ſpeak the word faithfully, declare the whole counſel of God, and keep back nothing profitable to men; when they ſpeak plainly, with-

[u] כהנים ſacerdotes, V. L. Montanus, Tigurine verſion, Bolducius, Cocceius, Schmidt, Schultens. [w] Schmidt, Michaelis, Schultens. [x] לנאמנים veracibus, Pagninus, Montanus, Vatablus, Schultens; fidis, Mercerus, Piſcator; fidelibus, Bolducius.

without ambiguity, and ſincerely, without mixing or adulterating it; and are faithful as to God, who has appointed them, and put them into the miniſtry, ſo to the ſouls of men under their care: now God ſometimes takes away the ſpeech of theſe, not by changing their voice, or ordering them, inſtead of the gracious promiſes of the goſpel, to deliver out the menaces and threatenings of the law; but either by commanding them to be dumb and ſilent, and ſpeak no more to an incorrigible and rebellious people; as *Ezekiel* was bid to propheſy no more to the houſe of *Iſrael*, and the apoſtles to preach no more to the *Jews*; or by ſuffering them to be ſilenced by the edicts of wicked princes, and their violent perſecutions of them, ſo that the teachers of men are removed into corners, and not to be ſeen or heard; and alſo by death, when their faces are no more ſeen, and their ſpeech no more heard. Some, both *Jewiſh* and Chriſtian interprets, derive the word here uſed from the root נאם to *ſpeak*, and render it *ſpeakers* or *orators*[y]; ſo Mr. *Broughton* tranſlates the words, *he bereaveth the orators of lip*; he takes away their eloquence from them, deprives them of their ſpeaking well, and ſtrips them of their natural and acquired abilities, by which they have become good ſpeakers; and ſuch who uſe their talents well in this way are beneficial to a commonwealth, and it is a loſs when they are removed, or their ſpeech removed from them, ſee *Iſ.* iii. 3. *and taketh away the underſtanding of the aged*; or *elders*[z], as Mr. *Broughton*, either in age or office; elders in age, with whom underſtanding, reaſon, judgment, counſel and wiſdom, by all which the word is interpreted, may be thought to be, and it is expected they ſhould, and oftentimes are, though not always; yet all this, God can take away, and does when he pleaſes, and they become like children in underſtanding; through the infirmities of old age their memories fail them, their reaſon is impaired, their underſtanding and judgment are weakened, and they become unfit to give advice themſelves, and are eaſily impoſed on, and drawn aſide by others, as may be obſerved in *Solomon*, the wiſeſt of men, when he was grown old. This is to be underſtood of the natural underſtanding in things natural and civil, but not of the ſpiritual underſtanding, which is never taken away, but rather increaſed in old age; the true light of grace ſhines more and more unto the perfect day; it is a gift of God without repentance, which he never revokes and removes: it may intend the natural *taſte*[a], as the word may be rendered; this is often and generally taken away from the aged, as in old *Barzillai*, who could not taſte what he eat and drank, as to diſtinguiſh and reliſh it, 2 *Sam.* xix. 35. but not the ſpiritual taſte, of the Lord as gracious, of the good word of God, and the fruits of divine grace; the taſte and ſavour of which remain with the people of God in old age: or this may deſign men in office, either civil magiſtrates, called ſenators, the elders of the people, judges and counſellors, who inſtead of being taught more wiſdom, which their offices require, ſometimes become infatuated, their underſtanding of civil things is taken away from them, their wiſe counſels become brutiſh, and they like children; or eccleſiaſtic perſons, elders of churches, who having talents for publick uſefulneſs, either neglect them, or make an ill uſe of them, and therefore are taken away from them; their right arm is dried up, and their right eye darkened, *Matt.* xxv. 28, 29. *Zech.* xi. 17.

℣. 21. *He poureth contempt upon princes*, &c.] Not on good princes, ſuch as rule in righteouſneſs, and decree judgment, and govern their ſubjects according to good laws, in a mild and gentle manner, and anſwer to their name of free, liberal, beneficent and munificent. Theſe, as there is an honour due unto them, it is the will of God they ſhould have it; much leſs are princes, in a figurative ſenſe meant, good men, the children of God, who are born of him the King of kings, and ſo princes in all the earth; but, in a literal ſenſe, bad princes that oppreſs their ſubjects, and rule them with rigour, and perſecute good men; ſuch as roſe up againſt Chriſt, as *Herod* and *Pontius Pilate*; perſecutors of the ſaints, as the *Roman* emperors, and the antichriſtian princes in the papacy; theſe God ſometimes brings into contempt with their ſubjects, depoſes them from their government, reduces them to a mean, abject and ſervile ſtate; or they die a ſhameful death, as *Herod* was eaten with worms, and many of the heathen emperors died miſerable deaths; and the vials of God's wrath will be poured out upon all the antichriſtian ſtates, and their princes: pouring denotes the abundance of ſhame they are put to, as if they were clothed and covered with it, it being plentifully poured out like water, or as water was poured upon them, which is ſometimes done by way of contempt, ſee *Pſ.* cvii. 40. *and weakeneth the ſtrength of the mighty*; the ſtrength of men, hale and robuſt, by ſending one diſeaſe or another upon them, which takes it away from them; or by *the mighty* are meant, men in power and authority; kings, as the *Targum* paraphraſes it, mighty monarchs, whoſe ſtrength lies in their wealth and riches, in their fortreſſes and powerful armies; all which God can deprive them of in an inſtant, and make them as weak as other men. Some render it, *and looſeneth the girdle of the mighty*[b], the ſame as looſening the loins of kings, *Iſ.* xiv. 1. ungirding them, and taking away their power and authority from them, rendering them unfit for buſineſs, or unable to keep their poſts, and defend their kingdom.

℣. 22. *He diſcovereth deep things out of darkneſs*, &c.] The deep things of God, his own deep things which lie in his heart, wrapt up in darkneſs impenetrable to creatures, and which could never be known, unleſs he had diſcovered them; ſuch as the thoughts of his heart, which are very deep, *Pſ.* xcii. 5. the deep things of God, which the Spirit of God only knows, ſearches and reveals, 1 *Cor.* ii. 10, 11. even his thoughts of peace, and good things for his people, which are many and precious, are known to himſelf, and made known to them, or otherwiſe muſt have remained in darkneſs, and out of their reach, being as high as the heavens are from the earth; the decrees and purpoſes of God, which he hath purpoſed in himſelf, are deep things in his own breaſt, and lie concealed in darkneſs there, until diſcovered by the accompliſhment of them; ſuch as his decrees of election in Chriſt, redemption by him, and effectual vocation by his grace; all which are revealed and made known by the execution of them: the love of God to his people, which lay hid in his heart from everlaſting; this is diſcovered by the gift and miſſion of his Son; in

[y] Dicendi peritis, Beza; eloquentibus, Junius & Tremellius; ſo Kimchi, Ramban, Ben Gerſom, Ben Melech, Sephorno.
[z] זקנים ſeniorum, Cocceius, Michaelis; ſenatorum, Schultens.
[a] טעם guſtum, Druſius, Schultens. Schmidt; ſo Jarchi, Ben Gerſom, Bar Tzemach, & Ben Melech.
[b] ומזיח אפיקים רפדה & zonam potentium laxat, Tigurine verſion, Piſcator, Beza,

in the regeneration and quickening of his people, and of which he makes ſtill larger diſcoveries to them in the courſe of their lives: likewiſe the myſteries of the Goſpel, unknown to natural men, even the wiſe and prudent, only known to ſuch to whom it is given to know them, to whom they are revealed by the Father of Chriſt, and by the Spirit of wiſdom and revelation in the knowledge of the myſtery of God, and of the Father, and of Chriſt; reſpecting the perſons in the Godhead, the grace of each perſon, the incarnation of Chriſt, the union of the two natures in him, redemption and juſtification by him, regeneration by the Spirit of God, union to Chriſt, and communion with him, and conformity to him in ſoul and body, now and hereafter: likewiſe the ſecrets of his providence, in which there is a great depth of his wiſdom and knowledge, and is in great obſcurity; his path is in the great waters, and his footſteps are not known; his judgments are unſearchable, and his ways paſt finding out, but ere long they will be made manifeſt, and lie open to view. There are alſo the deep things of others, which he diſcovers, as the depth of ſin in the deceitful heart of man, which none knows as himſelf; and which lie hid there, until they are diſcovered in the light of the divine Spirit, who convinces of them, enlightens the underſtanding to behold thoſe ſwarms of luſts and corruptions it never diſcerned before; and then a man comes to ſee and know the plague of his own heart, he was before a ſtranger to; alſo the depths of Satan, his deep-laid ſchemes, his wiles and ſtratagems, to draw into ſin, and ſo to ruin; theſe are unknown to natural men, but ſaints are made acquainted with them, ſo that they are not altogether ignorant of his devices, *Rev.* ii. 24. 2 *Cor.* ii. 11. likewiſe the ſecret plots, counſels and combinations of wicked men, which they lay deep, and ſeek to hide from the Lord, being formed in the dark; but he ſees and knows them, diſcovers and confounds them: to which may be added all the wicked actions of men done in the dark, but cannot be hid from God, with whom the darkneſs and the light are both alike; and who, ſooner or later, brings them to light, even the hidden things of darkneſs, and makes manifeſt the counſels of the heart, as he will do more eſpecially at the day of judgment, to which every ſecret thing will be brought: *and bringeth to light the ſhadow of death*; not only life and immortality, as by the goſpel, but death, and the ſhadow of it, even deadly darkneſs, the groſſeſt of darkneſs; ſuch who are darkneſs itſelf he makes light, and out of the darkneſs in them commands light to ſhine, as in the firſt creation; to them that ſit in darkneſs, and in the ſhadow of death, he cauſes a great light to ariſe, the light of the goſpel, and the light of grace, yea, Chriſt himſelf, the light of the world; he calls and brings them out of it into marvellous light, out of the dark dungeon and priſon of ſin and unbelief, to the enjoyment of ſpiritual light and life here, and to everlaſting light and glory hereafter.

℣. 23. *He increaſeth the nations, and deſtroyeth them*, &c.] As he did before the flood, when the earth was filled, and all over peopled with them, but at the flood he deſtroyed them at once. *Sephorno* interprets it of the ſeven nations in the land of *Canaan*, which were increaſed in it, and deſtroyed, to make way for the *Iſraelites* to inhabit it; and this has ſince been verified in other kingdoms, large and populous, and brought to deſtruction, particularly in the four monarchies, *Babylonian*, *Perſian*, *Grecian* and *Roman*, and will be in the antichriſtian ſtates and nations of the world: *he enlargeth the nations, and ſtraiteneth them* again; or *ſtretcheth* or *ſpreadeth out the nations* [c], as he did all over the earth before the deluge, and then moſt remarkably ſtraitened them, when they were reduced to ſo ſmall a number as to be contained in a ſingle ark: or *leads them* [d]; that is, *governs them*, as Mr. *Broughton* renders the word, rules and over-rules them, as large as they are; or leads them into captivity, as ſome *Jewiſh* writers [e], as the *Iſraelites*; though they have been enlarged, and became numerous, as it was promiſed they ſhould, yet have been led into captivity, firſt the ten tribes by the *Aſſyrians*, and then the two tribes by the *Chaldeans*; the *Targum* is, *he ſpreadeth out a net for the nations, and leadeth them*, that is, into it, ſo that they are taken in it, ſee *Ezek.* xii. 13.

℣. 24. *He taketh away the heart of the chief of the people of the earth*, &c.] The people of the earth are the common people, the *chief* or *heads* [f] of them, as it may be rendered, are kings, princes and generals of armies; whoſe *hearts* may be ſaid to be *taken away*, when they are diſpirited, and deprived both of courage and conduct; have neither valour nor wiſdom, neither fortitude of mind, nor military ſkill to defend themſelves and their people againſt their enemies. *Sephorno* interprets this of *Sihon* and *Og*, whoſe ſpirits the Lord hardened, and made their hearts obſtinate to war with *Iſrael*, *Deut.* ii. 30. but it may be better underſtood of the *Iſraelites*, and the heads of them, when they were diſcomfited by the *Amalekites*, quickly after their coming out of *Egypt*, ſee *Numb.* xiv. 45. about which time *Job* lived: and the rather, ſince it follows, *and cauſed them to wander in a wilderneſs* where there is *no way*; no track, no beaten path to follow, to be a guide to them, and direct their way; in ſuch a wilderneſs the *Iſraelites* wandered near forty years, ſee *Pſ.* cvii. 40.

℣. 25. *They grope in the dark without light*, &c.] Like blind men, as the men of *Sodom*, when they were ſtruck with blindneſs; or *they grope*, or *feel the dark, and not light* [g], as the *Targum*; as the *Egyptians* did when ſuch groſs darkneſs was upon them, as might be felt: *and he maketh them to ſtagger like a drunken man*; that has loſt his ſight, his ſenſes, and his feet, and knows not where he is, which way to go, nor how to keep on his legs, but reels to and fro, and is at the utmoſt loſs what to do; all this is ſaid of the heads or chief of the people, in conſequence of their hearts being taken away, and ſo left deſtitute of wiſdom and ſtrength.

[c] שטח extendit, Tigurine verſion, Druſius, Mercerus; expandit, Beza, Junius & Tremellius, Piſcator, Schmidt; expandens, Schultens. [d] וינחם & ducit eas, Pagninus, Montanus, Mercerus, Cocceius, Schmidt. [e] Kimchi, Ben Melech, Bar Tzemach. [f] ראשי capitum, Montanus, Cocceius, Schmidt, Michaelis, Schultens. [g] ימששו חשך ולא אור palpant tenebras & non lucem, Vatablus, Mercerus, Druſius, Schultens.

CHAP.

CHAP. XIII.

JOB begins this chapter, by obſerving the extenſiveneſs of his knowledge, as appeared from his preceding diſcourſe, by which it was evident he was not leſs knowing than his friends, ℣. 1, 2. and therefore would have nothing to do with them as judges in his cauſe, but would appeal to God, and debate the matter before him, and leave it to his deciſion, ſince he could expect no good from them, ℣. 3, 4. and all the favour he intreats of them is, that they would for the future be no longer ſpeakers, but hearers, ℣. 5, 6, 13, 17. he expoſtulates with them about their wicked and deceitful way of pleading for God, and againſt him, ℣. 7, 8. and in order to ſtrike an awe upon them, ſuggeſts to them, that they were liable to the divine ſcrutiny; that God was not to be mocked by them, that he would ſurely reprove them for their reſpect of perſons, and deſires them to conſider his dreadful majeſty, and what frail creatures they were, ℣. 9—12. then he expreſſes his confidence in God, that he ſhould be ſaved by him, notwithſtanding the afflictive circumſtances he was in, ℣. 14, 15, 16. and doubted not he ſhould be able ſo to plead his cauſe, as that he ſhould be juſtified, if God would but withdraw his hand, and take off his dread from him, ℣. 18—22. he deſires to know what his ſins were, that he ſhould hide his face from him, and treat him with ſo much ſeverity, who was but a poor, weak, feeble creature, ℣. 23, 24, 25. and concludes with a complaint of the bitterneſs and ſharpneſs of his afflictions, with which he was conſumed, ℣. 26—28.

℣. 1. *Lo, mine eye hath ſeen all* this, &c.] Or *all thoſe things*[h] he had been diſcourſing of, concerning the wiſdom and power of God, and his friends alſo; ſome of theſe he had ſeen inſtances of, he had been an eye-witneſs of them, and could give an ocular teſtimony to them; and others he had diſcerned with the eyes of his underſtanding, being opened and enlightened, and had a clear and diſtinct view of them, ſo that he had ſeen and knew as much of theſe things as any of them had. Some[i] interpret it *all* other things, pertaining to the ſame ſubject; by what he had ſaid, it might be concluded he knew more; this was but a ſample or ſpecimen of his knowledge, which, when obſerved, it might be perceived what an underſtanding he had in ſuch divine things: the words are indeed abſolute, *my eye hath ſeen all things*[k], which muſt not be taken in the largeſt and comprehenſive ſenſe of all things to be ſeen, heard and underſtood; for tho' *Job*'s knowledge was very great, yet it did not take ſo great a compaſs as this; many things in nature his eye had not ſeen, others in providence he could not diſcern, and but a ſmall portion of God, of his nature, perfections, ways and works was known by him, as he himſelf confeſſes elſewhere, ch. xxvi. 14. this therefore muſt be limited and reſtrained to the ſubject-matter in hand, and to what he and his friends had been treating of: *mine ear hath heard*; ſome things he had knowledge of by the report of others, from his fore-fathers, his anceſtors, men of capacity and probity, that could be credited, and ſafely depended on, and even ſome things by revelation from God; for if *Eliphaz* his friend had an heavenly viſion, and a divine revelation, which his ear received a little of, why may it not be thought that *Job* alſo was ſometimes favoured with viſions and revelations from God, whereby he became more intimately acquainted with divine and ſpiritual things? *and underſtood it*; that is, what he had ſeen and heard; ſome things may be ſeen, and yet not known what they are; and other things may be heard, and not underſtood; but *Job* had an underſtanding of what he had ſeen with his own eyes, or had received by revelation, human or divine: and all this is introduced with a *lo* or *behold*; not as a note of admiration at his knowledge, though the things known by him were wonderful, but as a note of attention to them, and to his remark on them, and as expreſſive of the certainty of his ſight, hearing and underſtanding of theſe things.

℣. 2. *What ye know*, the ſame *do I know alſo*, &c.] Concerning God and his perfections, his ſovereignty, holineſs, juſtice, wiſdom, power, goodneſs, *&c.* and concerning his providences, and his dealings with men in an ordinary, or in an extraordinary way: *I* am *not inferior unto you*; as might be collected from the preceding diſcourſe; ſee the note on ch. xii. 3.

℣. 3. *Surely I would ſpeak to the Almighty*, &c.] Or *therefore I would ſpeak*[l], ſince he knew as much as his friends, and they knew no more than he, if ſo much, he would have no more to do with them, they ſhould not be his judges; nor would he be determined by them, but would appeal to God, and plead his own cauſe before him, by whom he doubted not he ſhould be candidly heard; he knew that he was the judge of all the earth, and would do right; and that he ſat on a throne judging righteouſly, and would maintain his right and his cauſe; that he would judge him according to his righteouſneſs and integrity, of which he was conſcious, and would paſs a juſt deciſive ſentence in his favour, and give the cauſe for him againſt his friends, as he afterwards did; for this is not to be underſtood of ſpeaking to him in prayer, though that is a ſpeech either of the heart or of the tongue, or of both, to God; and which he allows of, yea delights in, and which is a wonderful condeſcenſion; and therefore it may be uſed with boldneſs and freedom, and which gracious ſouls are deſirous of; and the conſideration of God being *almighty*, or *all-ſufficient*, is an argument, motive and inducement to them to ſpeak or pray unto him, ſince he is able to do all things for them, they want or deſire of him; but here it is to be underſtood of ſpeaking to him, or before him, in a judicial way, at his bar, before his tribunal, he ſitting as a judge to hear the cauſe, and decide the controverſy between *Job* and his friends. Some render it, *I would ſpeak for the Almighty, and deſire to reaſon for God*[m]; ſeeing he knew ſo much of him; not ſpeak againſt him, as his friends ſuggeſted he had, but for him, on behalf of his ſovereignty, juſtice, holineſs, wiſdom and ſtrength, as he had done, and would do yet more; by which he would have it known, that as he had as much knowledge as they, he was as zealous

[h] כל אלה omnia hæc, V. L. Tigurine verſion, Beza, Michaelis; ſo Vatablus, Mercerus, Piſcator, Codurcus. [i] Alia omnia. Schmidt.
[k] Omnia, Pagninus, Montanus, Junius & Tremellius, Bolducius, Cocceius, Schultens.
[l] אולם ideo, propterea, Pineda.
[m] אל שדי pro omnipotente—pro deo, Junius & Tremellius. 3

as zealous as any of them to plead for God, and defend him, and promote his honour and glory to the uttermoſt; but the other ſenſe is beſt: *and I deſire to reaſon with God*; not at the bar of his juſtice, with reſpect to the juſtification of his perſon by his own righteouſneſs; ſo no man can reaſon with God, as to approve himſelf juſt with him; nor will any ſenſible man deſire to enter into judgment with him on that foot; a poor ſenſible ſinner may reaſon with God at the throne of grace, and plead for pardoning mercy and juſtifying grace thro' the blood and righteouſneſs of Chriſt, and from the declarations, proclamations and promiſes of grace through him; but of neither of theſe ſorts of reaſonings are the words to be underſtood, but of debating the matter in controverſy between *Job* and his friends before God, that he might hear it, and decide it; this was what *Job* was deſirous of, of having the cauſe brought before him, the caſe ſtated and pleaded, and reaſoned on in his preſence; this he ſignifies would be a pleaſure to him; he *ſhould delight* to have it ſo, as the word [n] here uſed may be interpreted.

℣. 4. *But ye* are *forgers of lies*, &c.] This is a hard and very harſh ſaying; *Job* was now in a paſſion, provoked by his friends, and retorts upon them what they had charged him with, ch. xi. 3. ſo, often in controverſies and diſputes between good men undue heats ariſe, and unbecoming words drop from their lips and pens; to tell lies is a bad thing, but to forge them, to tell a ſtudied, premeditated lie, is dreadfully ſhocking, contrary to the grace of God, and which good men cannot allow themſelves in, it is the character of bad men, ſee *Iſ.* lxiii. 8. *Pſ.* cxix. 69. but it may be *Job* may not deſign lies in a ſtrict and proper ſenſe, but falſhoods and untruths; for though no lie is of the truth, yet every untruth is not a lie; becauſe a man may deliver an untruth, not knowing it to be ſo, but taking it for a truth, ſpeaks it, without any deſign to impoſe upon, and deceive others. Doctrinal lies may be intended, ſuch as the falſe prophets told, whereby they made the hearts of the righteous ſad, and were the untempered morter they daubed with, *Ezek.* xiii. 10, 22. and the word here uſed has the ſame ſignification, and may be rendered, *daubers of lies* [o]; that colour over things, and make falſhoods look like truths, and deliver them for ſuch, and like others ſpeak lies in hypocriſy: now thoſe here referred to were theſe, that God did not afflict good men, at leaſt in any very ſevere manner, and that *Job*, being thus afflicted, was a bad man, and an hypocrite; both theſe *Job* charges as lies: *ye* are *all phyſicians of no value*; or *idol-phyſicians* [p]; not that pretended to the cure of idols, but were no better than idols themſelves, and underſtood no more how to cure than they, than an heathen deity, the god of phyſic *Æſculapius*, or any one that might be reckoned ſuch; but was no other than an image of wood or ſtone, and ſo could not be poſſeſſed of the faculty of healing, and ſuch were *Job*'s friends; an idol is nothing, and is good for nothing, and ſuch were they as phyſicians, they were idol-phyſicians, like the idol-ſhepherd, *Zech.* xi. 17. of no value at all: the *Rabbins* [q] ſay, the word uſed ſignifies a nerve or ſinew of the neck, which when broken is incurable; and ſuch phyſicians were they, that could do him no ſervice, no more than cure a broken neck; *this is to be underſtood* of them, not as phyſicians of his body, that they pretended not to be; he was greatly diſeaſed from head to foot, and had no hope of a recovery of his health, nor did they pretend to preſcribe for him, nor does he reproach them on that account; but as phyſicians of his ſoul, afflicted and diſtreſſed, they came to adminiſter comfort to him under his afflictions, but they were miſerable comforters, as he elſewhere calls them, ch. xvi. 2. inſtead of acting the part of the good *Samaritan*, and pouring in oil and wine into his wounds, they poured in vinegar, and made them bleed and ſmart the more, and added affliction to his affliction; inſtead of healing, they wounded him yet more and more; and inſtead of binding up his wounds, opened them wider, and gave him ſenſible pain; inſtead of giving him the cordials of the goſpel, they gave him the corroſives of the law; and inſtead of pointing out *unto him* the gracious promiſes of God, for the ſupport of his afflicted ſoul, they loaded him with charges of ſin, and ſet him to work by repentance and reformation to obtain the forgiveneſs of them: they ſaid many good things, but miſapplied them, being ignorant of the caſe, and ſo were phyſicians of no value; as ſuch are who are ignorant of the nature and cauſes of a diſeaſe, and therefore make wrong preſcriptions, though the medicines they preſcribe may in themſelves be good: indeed, in ſoul-caſes, or for the healing of the diſeaſes of the ſoul, which are natural and hereditary, epidemical and univerſal, nauſeous and loathſome, and of themſelves mortal, all phyſicians are of no value; but Jeſus Chriſt, who is the only phyſician of ſouls, the able, ſkilful and infallible one, that cures all fully and freely that apply unto him; bodily phyſicians are of no uſe in ſuch caſes, nor merry companions, nor legal preachers, who direct to ſupple the wounds with tears of repentance, and bind them up with rags of a man's own righteouſneſs; Chriſt is the only Saviour, his blood the balſam that heals every wound, and his righteouſneſs that affords peace, joy and comfort to afflicted minds, and delivers from thoſe weights and preſſures of mind, with which they are bowed down.

℣. 5. *And that ye would altogether hold your peace*, &c.] Since what they ſaid of him was not true, nor any thing to the purpoſe, or that tended to the comfort of his afflicted ſoul, but the reverſe; and therefore he could have wiſhed they had never broke ſilence, but continued as they were the firſt ſeven days of their viſit; and now, ſince they had ſpoken, and had done no good by ſpeaking, but hurt, he deſires for the future they would be ſilent, and ſay no more: *and it ſhould be your wiſdom*; it would be the greateſt evidence of it they could give; they had ſhown none by ſpeaking; it would be a proof of ſome in them, ſhould they hold their peace; a very biting expreſſion this! ſee *Prov.* xvii. 28.

℣. 6. *Hear now my reaſoning*, &c.] *Job* intreats his friends, that they would be no longer ſpeakers but hearers; that they would vouchſafe to ſit ſtill, and hear what he had to ſay; though he was greatly afflicted, he had not loſt his reaſon, wiſdom was not driven out from him, ch. vi. 13. he had ſtill with him his reaſoning powers, which he was capable of making uſe of, and even before God, and deſires

[n] אהפץ lubet, Schultens. [o] טפלי שקר incruſtatores fuci, Schultens. [p] רפאי אלל curatores idoli, Bolducius; ſo Ramban; medici idoli, Pineda; ſo ſome in Druſius. [q] Jarchi & Bar Tzemach.

deſires that they would attend to what he had to ſay on his own behalf: *and hearken to the pleadings of my lips*; he was capable of pleading his own cauſe, and he was deſirous of doing it before God as his judge; and begs the favour of his friends to be ſilent, and hear him out, and then let judgment be given, not by them, but by God himſelf.

℣. 7. *Will you ſpeak wickedly for God?* &c.] As he ſuggeſts they did; they ſpoke for God, and pleaded for the honour of his juſtice, by aſſerting he did not afflict good men, which they thought was contrary to his juſtice; but then, at the ſame time, they ſpoke wickedly of *Job*, that he being afflicted of God was a bad man, and an hypocrite; and this was ſpeaking wickedly for God, to vindicate his juſtice at the expence of his character, which there was no need to do; and ſhewed that they were poor advocates for God, ſince they might have vindicated the honour of his juſtice, and yet allowed that he afflicted good men, and that *Job* was ſuch an one: *and talk deceitfully for him?* or tell lies for him, namely, thoſe juſt mentioned, that only wicked men, and not good men, were afflicted by him, and that *Job* was a bad man, and an hypocrite.

℣. 8. *Will ye accept his perſon?* &c.] Accepting or reſpecting perſons ought not to be done in judgment by earthly judges; which is done when they give a cauſe to one through favour and affection to his perſon, becauſe rich, or their friend, and againſt another, becauſe otherwiſe; and ſomething like this *Job* intimates his friends did in the preſent caſe; they only conſidered what God was, holy, juſt, wiſe and good in all he did, and ſo far they were right, and too much reſpect cannot be given him; but the fault was, that they only attended to this, and did not look into the cauſe of *Job* itſelf, but wholly neglected it, and gave it againſt him, he being poor, abject and miſerable, on the above conſideration of the perfections of God; which looked like what is called among men acceptation, or reſpect of perſons: *will ye contend for God?* it is right to contend for God, for the being of God againſt atheiſts, for the perfections of God, his ſovereignty, his omniſcience, omnipreſence, &c. againſt thoſe that deny them, for his truths and doctrines, word, worſhip and ordinances, againſt the corrupters of them; but then he and thoſe are not to be contended for in a fooliſh and imprudent manner, or with a zeal, not according to knowledge, much leſs with an hypocritical one, as was *Jehu*'s; God needs no ſuch advocates, he can plead his own cauſe, or make uſe of perſons that can do it in a better manner, and to better purpoſe.

℣. 9. *Is it good that he ſhould ſearch you out?* &c.] That is, God; ſearching is aſcribed to him after the manner of men; not that he is ignorant of perſons or things he ſearches after, or exerciſes that application, diligence and induſtry, and takes thoſe pains which are neceſſary in men to find out any thing; when he makes ſearch, it is not on his own account, but others; at leaſt it is only to ſhew his knowledge of perſons and things, and to make men known to others, or things to them themſelves; and is here to be underſtood in a judicial ſenſe, as it frequently is the caſe, ſo it was here, a man that is *firſt in his own cauſe*, as the wiſe man ſays, *Prov.* xviii. 17. *ſeemeth juſt*; to himſelf and others; it looks upon the repreſentation he makes of things, as if he was in the right: *but his neighbour cometh and ſearcheth him*; traverſes his arguments in his own vindication, and ſhews the fallacy of them; ſo *Job*'s friends making the worſt of his cauſe, and the beſt of their own, ſeemed right in their own eyes; but God, who is the ſearcher of hearts, and who knows all things, could ſee through their coverings of things, and could not be deceived by them, but would find them out, and expoſe them; as he did afterwards, when he gave judgment againſt them, and declared they had not ſaid that which was right, as his ſervant *Job* had, ch. xlii. 7, 8. and therefore it was not to their profit and advantage, and to their honour and credit, to be ſearched out by him, or to run the riſque of it, as they did, which is the amount of this queſtion: *or as one mocketh another, do ye ſo mock him?* men may be mocked by their fellow-creatures, either by words or geſtures, as good men uſually are in all ages, eſpecially the prophets of the Lord, and the miniſters of his word; or they may be deceived and impoſed upon by the falſe gloſſes and colourings of artful men, as ſimple men are deceived by the fair ſpeeches of falſe teachers, which is no other than an illuſion of them, or mocking them: in the firſt ſenſe God may be mocked, though he ſhould not; there have been, and will be ſuch bold and daring creatures as to mock at his promiſes, and his providence, to mock at his word, ordinances, and miniſters, which is interpreted by him a mocking and deſpiſing himſelf; but in the latter ſenſe he cannot be mocked, and it is a vain thing to attempt it; *be not deceived, God is not mocked, Gal.* vi. 7. he ſees through all the fallacious reaſonings of men; he judges not according to outward appearance; he ſees and knows the heart, and all the views and deſigns of men, and can detect all their ſophiſms and falſe gloſſes; he is not be deceived by ſpecious pretences of doing ſuch and ſuch actions for his glory, as caſting out good men, and their names, or traducing their characters that he may be glorified, or killing them to do him ſervice, *Iſ.* lxvi. 5. *John* xvi. 2. he is not to be flattered as one man may flatter another; to do this with him, is to mock him, he is not to be mocked in this way.

℣. 10. *He will ſurely reprove you*, &c.] Or *in reproving he will reprove you*[r]; he will certainly do it, it may be depended upon, and be expected; he will never ſuffer ſin to go unreproved and uncorrected; he will do it to the purpoſe, with ſharpneſs and ſeverity, as the nature of the crime requires; he reproves by his Spirit, and it is well for men when he thoroughly, and in a ſpiritual and ſaving way, reproves them by him, and convinces them of ſin, righteouſneſs and judgment; and he reproves by his word, which is written for reproof and correction; and by his miniſters, one part of whoſe work it is to rebuke and reprove men for bad practices, and bad principles; and in ſome caſes they are to uſe ſharpneſs, and which when ſubmitted to, and kindly taken, it is well; and ſometimes he reproves by his providences, by afflictive diſpenſations, and that either in love, as he rebukes his own children, or in wrath and hot diſpleaſure, as others, which is here deſigned; and as it is always for ſin he rebukes men, ſo particularly he rebukes for the following, as might be expected: *if ye do ſecretly accept perſons*; acceptance of perſons in judgment is prohibited by God, and is

[r] הנכח יוכיח arguendo arguet, Pagninus, Montanus, Munſter, Bolducius, Mercerus, Cocceius, Schmidt; redarguendo redarguet, Michaelis.

is highly reſented by him; yea, even the acceptance of his own perſon to the prejudice of the character of an innocent man; which ſeems to be what *Job* has reſpect unto, as appears from ℣. 8. and ſome verſions render it, *if ye accept his face* [a]; and though this may be done not openly and publickly, but in a covert and ſecret manner, under diſguiſe, and with ſpecious pretences to the honour and glory of God.

℣. 11. *Shall not his excellency make you afraid*, &c.] To commit ſin, any ſin, and particularly that juſt mentioned, which they might expect to be reproved for; there is an excellency in the name of God, which is fearful and dreadful, and in the nature and perfections of God, his power, juſtice, and holineſs, in which he is glorious and tremendous, and ſhould deter men from ſinning againſt him; and there is an excellency in his works of nature and providence, which are wondrous, and ſhew him to be near at hand, and can at once, if he pleaſes, take vengeance for ſin: or *ſhall not his height* [b], &c. his ſublimity, his ſuperiority to all beings; he is the moſt high God, higher than the higheſt among men, he is above all gods, all that are ſo called; and therefore all the inhabitants of the earth ſhould ſtand in awe of him, and not ſin: or *ſhall not his lifting up* [c]? &c. on a throne of judgment, as the *Targum* adds; he is the judge of the whole earth, and will judge his people, and right their wrongs; he ſits on a throne high, and lifted up, judging righteouſly; and will maintain the cauſe of the innocent, and avenge himſelf on thoſe that injure them, and therefore it muſt be a fearful thing to fall into his hands: ſome render it, *ſhall not his burning* [d]; or flaming fire, &c. as *Jarchi* obſerves, and apply it to hell-fire, and the everlaſting burnings of the lake which burns with fire and brimſtone; and which are very terrible, and may well affright men from ſinning againſt God; but the firſt ſenſe ſeems to be beſt: *and his dread fall upon you?* the dread of men, of powerful and victorious enemies, is very terrible, as was the dread of the *Iſraelites* which fell upon the inhabitants of *Canaan*, *Joſh.* ii. 9. but how awful muſt be the terror of the great and dreadful God, when that falls upon men, or his terrible wrath and vengeance are revealed from heaven, and threaten every moment to fall upon the tranſgreſſors of his law, upon thoſe that mock him, and injure his people.

℣. 12. *Your remembrances are like unto aſhes*, &c.] Either of things they put *Job* in remembrance of, the mementos which they had ſuggeſted to him; ſee ch. iv. 7. or the things which they had brought forth out of their memories, the inſtances they had given of what had been in the world, the arguments, objections, and reaſonings, they had made uſe of in this controverſy; their *memorable ſentences* [e], as ſome render it, were of no more moment and importance than aſhes, and eaſily blown away like them; or whatſoever was memorable in them, or they thought would perpetuate their memory hereafter, as their houſes and lands, and towns and cities, called by their names, theſe memorials ſhould periſh, *Pſ.* xlix. 11. and ix. 6. or their wealth and riches, their honour and glory, their learning, wiſdom, and knowledge, all ſhould fade, and come to nothing; the memory of the juſt indeed is bleſſed, the righteous are had in everlaſting remembrance, becauſe of their everlaſting righteouſneſs; but as for any thing elſe, that may be thought to be a remembrance of man, it is but as aſhes, of little worth, ſoon gone, and often trampled upon; and men ſhould remember, that they are but duſt and aſhes, as *Aben Ezra* [f] obſerves, even in their beſt eſtate, in compariſon of the excellency of God before ſpoken of; and as *Abraham* confeſſed in the preſence of God, *Gen.* xviii. 27. *your bodies to bodies of clay*; that is, are like to bodies of clay, to ſuch as are made of clay after the ſimilitude of human bodies; and ſuch are the bodies of men themſelves, they are of the earth earthly, they are houſes of clay, which have their foundation in the duſt; earthen veſſels, and earthly houſes of this tabernacle, poor mean frail brittle things, are cruſhed before the moth, and much more before the Almighty; the word is by ſome rendered *eminencies*, the moſt eminent men; what is moſt eminent in them are like to *eminences of clay* [g], or heaps of dirt: ſome interpret this as the former expreſſion, of their words, reaſonings, arguments, and objections; which though great ſwelling words, were vain and empty, mere bubbles, and though reckoned ſtrong reaſonings, unanſwerable arguments, and objections, had no ſtrength in them, but were to be eaſily thrown down like hillocks of clay; and though thought to be like ſhields, or high and ſtrong fortreſſes, as ſome [h] take the word to ſignify, yet are but clayey ones.

℣. 13. *Hold your peace, let me alone*, &c.] Or, ceaſe *from me* [i], from ſpeaking to me, or hindering me from ſpeaking. *Job* might perceive by ſome motions of his friends, that they were about to interrupt him; and therefore he deſires they would be ſilent, and let him go on: *that I may ſpeak*; or *and I will ſpeak, and let come on me what will*; either from men, or from God himſelf; a good man, when he knows his cauſe is good, and he has truth on his ſide, is not careful or concerned what reproach may be caſt upon him, or what cenſures from men he may undergo; or what perſecutions from them he may endure; none of theſe things move him from his duty, or can ſtop his mouth from ſpeaking the truth; let him be threatened with what he will, he cannot but ſpeak the things which he has ſeen and heard, and knows to be true; as for what may come upon him from God, that he is not ſolicitous about; he knows he'll lay nothing upon him but what is common to men, will ſupport him under it, or deliver him from it in his own time and way, or however make all things work together for his good: ſome render it, *and let ſomething paſs by me*, or *from me* [k]; that is, ſomewhat of his grief and ſorrow, whilſt he was ſpeaking and pouring out his complaints before God; but the former ſenſe ſeems beſt.

℣. 14. *Wherefore do I take my fleſh in my teeth*, &c.] Or bite my lips, to keep in my words, and refrain from ſpeaking? I will not do it: *and put my life in my hand?* or, expoſe it to danger by a forced ſilence; when I am ready to burſt, and muſt if I don't ſpeak; I will not thus endanger my life; it is unreaſonable I ſhould, I'll ſpeak my mind freely and fully, that I may be refreſhed; ſo *Sephorno*

[a] פניו faciem ejus, V. L. Munſter, Piſcator; perſonam ipſius, Beza, ſo the Targum. [b] שאתו celſitudo ejus, Montanus, Vatablus, Bolducius; ſublimitas ejus, Beza, Mercerus. [c] Elevatio, erectio, Druſius. [d] So ſome in Jarchi & Bar Tzemach. [e] זרוניכם ſententiæ veſtræ memorabiles, Schultens. [f] So the Tigurine verſion, meminiſſe oportebat vos ſimiles eſſe cineri. [g] לגבי המר גביכם eminentiæ veſtræ, eminentiæ luteæ, Beza; ſo Bolducius. [h] So Cocceius, Beza. [i] מגני deſiſtite a me, Junius & Tremellius, Piſcator. [k] ויעבר עלי מה ut tranſeat præter me aliquid, vel a me, Schmidt.

pborno interprets it of *Job*'s putting his hand to his mouth, that he might be ſilent; and of putting a forcible reſtraint upon himſelf, that he might not declare what was upon his mind; ſee ℣. 19. but others, as *Bar Tzemach*, take the ſenſe to be, what is the ſin I have committed, that ſuch ſore afflictions are laid upon me; that through the pain and diſtreſs I am in, I am ready to tear off my fleſh with my teeth, and my life is in the utmoſt danger? and ſome think he was under a temptation to tear his own fleſh, and deſtroy himſelf; and therefore argues why he ſhould be thus hardly dealt with, as to be expoſed to ſuch a temptation, and thrown in ſuch deſpair, which yet he laboured againſt; but rather the meaning is, in connexion with the preceding verſe, let whatſoever will come upon me, *at all events, I will take my fleſh in my teeth, and I will put my life in my hand* [l]; I will expoſe myſelf to the greateſt dangers, which is the ſenſe of the laſt phraſe in *Judg.* xii. 3. 1 *Sam.* xix. 5. and xxviii. 21. *Pſ.* cxix. 109. come life, come death, I'll not fear; I am determined to ſpeak out my mind, let what will be the conſequence; and with this bold and heroic ſpirit agrees what follows.

℣. 15. *Though he ſlay me, yet will I truſt in him*, &c.] There is a double reading of theſe words; the *Keri*, or marginal reading, is לו *in him*, which we follow; the *Cetib*, or textual reading is לא *not*, which many follow, and render the words, *lo he will ſlay me, I ſhall not hope*; or, *I have no hope*, or *do not expect* [m]; that is, any other than to be ſlain or die; and this agrees with various expreſſions of his elſewhere, that he had no hope of any long continuance of life, or of reſtoration to health and outward happineſs again, but expected to die quickly; ſee ch. vi. 11. and vii. 21. and x. 20. and xix. 10. *but I will maintain mine own ways before him*; or *to his face* [n]; though I die on the ſpot inſtantly, I'll ſtand by it, and make it appear that the ways I have walked in are right, that I have behaved as a ſincere upright man, a man fearing God, and eſchewing evil; a character which God himſelf has given of me, and I have not forfeited it: *I will argue* or *prove* [o] it before him, as it may be rendered; that my life and converſation has been agreeable to my profeſſion of him; that my ways have been according to his revealed will, and my walk as becoming the character I bear; and this I'll maintain and ſupport, as long as I live; I'll never depart from this ſentiment, or let go my integrity to my lateſt breath; ſee ch. xxvii. 5, 6. but the marginal reading ſeems beſt, *yet will I truſt in him* [p]? verily I will, though I am under cutting and ſlaying providences, under ſore afflictions, which may be called killing and ſlaying, or death itſelf; though there is an addition of them, one affliction upon another, and ſorrow upon ſorrow; though I am killed continually, all the day long, or dye by inches; yea though in the article of death itſelf, yet even then *will I truſt* and hope: God only is the object of truſt and confidence, and not a creature, or any creature-enjoyment, or creature-act; and great encouragement there is to truſt in him, ſeeing in him is everlaſting ſtrength, to fulfil his promiſes, to help in time of need, and to ſave with an everlaſting ſalvation; he is to be truſted in at all times, in times of affliction, temptation, deſertion, and death itſelf: it may be rendered [q], *I will hope in him*, ſince there is mercy and plenteous redemption with him, and he delights in thoſe that hope in his mercy; his eye is upon them, and his heart is towards them: or *I will wait for him*, or *expect him* [r]; wait for deliverance by him, wait all the days of his appointed time, till his change come; wait for the hope of righteouſneſs by faith, expect all needful grace from him now, and eternal glory and happineſs hereafter: *but* notwithſtanding his truſt was alone in God for time and eternity, yet, ſays he, *I will maintain mine own ways before him*; that I am not an hypocrite, or have behaved as a bad man; but have acted under the influence of grace, according to his mind and will revealed.

℣. 16. *He alſo* ſhall be *my ſalvation*, &c.] *Job* though he aſſerted the integrity of his heart and life, yet did not depend on his ways and works for ſalvation, but only on the Lord himſelf; this is to be underſtood not of temporal ſalvation, though God is the author of that, and it is only to be had of him, yet *Job* had no hope concerning that; but of ſpiritual and eternal ſalvation, which God the father has contrived, determined, and reſolved on, and ſent his ſon to effect; which *Chriſt* being ſent is the author of by his obedience, ſufferings, and death; and in him, and in his name alone is ſalvation; and every ſoul ſenſible of the inſufficiency of himſelf and others to ſave him, will reſolve, as *Job* here, that he, and he only, ſhall be his ſaviour, who is an able, willing, and complete one; ſee *Hoſ.* xiv. 3. and the words are expreſſive of faith of intereſt in him. *Job* knew him to be his ſaviour, and living redeemer, and would acknowledge no other; but claim his intereſt in him, now and hereafter, and which was his greateſt ſupport under all his troubles; ſee ch. xix. 26, 27. *Pſ.* xxvii. 1. *for an hypocrite ſhall not come before him*; a hypocrite may come into the houſe of God, and worſhip him externally, and ſeem to be very devout and religious; and he ſhall come before the tribunal of God, and ſtand at his bar, to be tried and judged; but he ſhall not continue in the preſence of God, nor enjoy his favour, or he ſhall not be able to make his cauſe good before him; and indeed he does not care to have himſelf examined by him, nor ſhall he be ſaved everlaſtingly, but undergo the moſt ſevere puniſhment, *Matt.* xxiv. 51. *Job* here either has reſpect to his friends, whom he cenſures as hypocrites, and retorts the charge upon they brought on him; or he has reference to that charge, and by this mean clears himſelf of it, ſince there was nothing he was more deſirous of than to refer his caſe to the deciſion of the omniſcient God, and righteous judge; which if he was an hypocrite he would never have done, ſince ſuch can never ſtand ſo ſtrict and ſevere an examination.

℣. 17. *Hear diligently my ſpeech*, &c.] Or, *in hearing hear* [s]; meaning, not only that his friends would attentively hear him, but continue to hear him; that they would hear him out what he had to ſay farther: upon his expreſſing himſelf with ſo much faith and confidence in God, they might riſe up from their ſeats and be preparing to be gone, as not having patience to hear a man talk ſo confidently who they thought was a bad man and an hypocrite;

[l] Super quocunque eventu, Schultens. Schultens, Guſſetius, p. 420. [m] Non ſperabo, Pagninus, Montanus, Vatablus. So Cocceius, [n] אל-פניו ad facies ejus, Montanus, Bolducius; ſo Vatablus, Schultens. [o] אוכוח arguam, Pagninus, Montanus, Bolducius, Schmidt, Schultens; probabo, Piſcator. [p] An non ſperem in eum? ſo ſome in Munſter; ſo Junius & Tremellius, Beza, Codurcus. [q] In eo tamen ſperabo, Schmidt. Piſcator, Michaelis. [r] Ipſum expectabo, Druſius. [s] שמעו שמוע audite audiendo, Pagninus, Montanus, Beza, &c.

hypocrite; or they might attempt to interrupt him while ſpeaking, and therefore he deſires they would be ſtill, and patiently and diligently hear what he had more to ſay: *and my declaration with your ears*; that is, that they would liſten to it attentively, when he doubted not but he ſhould make his caſe as clear as the ſun, and ſet it in ſuch a point of view, as that it would appear moſt plainly to be right, and he to be a juſt man.

℣. 18. *Behold now, I have ordered* my *cauſe*, &c.] Or *judgment*[t]; that is, he had looked over his cauſe afreſh, had reviewed the ſtate of his caſe, had conſidered it in every light, had drawn a plan of it, had digeſted it in a proper manner, and had arranged his reaſons and arguments in vindication of himſelf in a regular form; and had them at hand, and could readily and eaſily come at them on occaſion, to vindicate himſelf; and, upon the whole, could ſay in the ſtrongeſt manner, and could draw this concluſion, *I know that I ſhall be juſtified*; which, though it may primarily reſpect the caſe in diſpute between him and his friends, and the charge of wickedneſs and hypocriſy brought againſt him by them, from which he doubted not he ſhould upon a fair hearing be acquitted by God himſelf, yet it may include his whole ſtate of juſtification, God-ward, in which he was and ſhould continue; and ſo may reſpect, not only the juſtification of his cauſe before men, as it was ordered and managed by him, but alſo the juſtification of his perſon before God, of which he had a full aſſurance; having ordered his cauſe aright, ſettled matters well, and proceeded upon a good plan and foundation; which to do, is not to put juſtification upon the foot of purity of nature at firſt birth, and a ſober life and converſation from youth upward, and a perfection of good works arrived unto, as imagined; nor upon a comparative righteouſneſs with reſpect to other men, even profane and ungodly perſons; nor upon repentance, and ſincere though imperfect obedience; nor upon an external belief of evangelic truths, and a ſubmiſſion to goſpel-ordinances: but ſuch order their cauſe well, and rightly conclude their juſtification, who ſee and own themſelves to be tranſgreſſors of the law of God, behold and acknowledge their own righteouſneſs to be inſufficient to juſtify them, view the righteouſneſs of Chriſt revealed in the goſpel, in its glory, excellency, and ſuitableneſs, and lay hold upon it as their juſtifying righteouſneſs; and obſerving that the word of God declares, that thoſe that believe in Chriſt are and ſhall be juſtified, and finding in themſelves that they do with the heart believe in Chriſt for righteouſneſs, hence they moſt comfortably and moſt ſenſibly conclude that they are juſtified perſons; for this knowledge is of faith, and this faith the faith of aſſurance; it is not barely for a man to know that there is righteouſneſs in Chriſt, and juſtification by it, but that there is righteouſneſs in him for himſelf, and that he is the Lord his righteouſneſs; for the words may be rendered, *I know that I am righteous*; or, *am juſtified*[u]; juſtification is a paſt act in the mind of God; it is preſent, as it terminates on the conſcience of a believer; it is future, as it will be notified at the day of judgment before angels and men; ſee *Iſ.* xlv. 25.

℣. 19. *Who* is *he* that *will plead with me*, &c.] Enter the liſts with him; diſpute the point, and try the ſtrength of his arguments he had to plead for his own juſtification: thus *Chriſt*, the head of the church, and the ſurety of his people, is repreſented as ſpeaking when he had by his obedience and ſufferings made ſatisfaction for them, by bringing in an everlaſting righteouſneſs, and was, as their public and federal head, juſtified and acquitted, *Iſ.* l. 4—9. and much the ſame words are put into the mouth of a believer in him, and are expreſſed by him, *Rom.* viii. 33, 34. who ſtands acquitted from all charges that men or devils, friends or foes, the law or juſtice of God, the devil and his own unbelieving heart, at any time, can bring againſt him. *Job* well knowing the uprightneſs of his heart and life, the juſtneſs of his cauſe depending between him and his friends, boldly challenges them to come forth, and try it with him; or rather he ſeems deſirous that God himſelf would take the caſe in hand, and plead with him; he was ready to engage with him, and in the preſence of his friends, and in their hearing; and doubted not of being acquitted before God, and at his bar; ſo ſatisfied was he of his own innocence as to the things charged upon him: *for now if I hold my peace, I ſhall give up the ghoſt*; his ſenſe ſeems to be, that if he was not allowed to ſpeak for himſelf, and plead his cauſe, and have a hearing of it out, he could not live, he could not contain himſelf, he muſt burſt and die; nor could he live under ſuch charges and calumnies, he muſt die under the weight and preſſure of them; though ſome think that this not only expreſſes his eagerneſs and impatience to have his cauſe tried fairly before God, but contains in it an argument to haſten it, taken from the near approach of his death: *for now*, in a little time, *I ſhall be ſilent*[w]; be in the ſilent grave: *I ſhall expire*; or die; and then it will be too late; therefore if any will plead with me, let them do it immediately, or I ſhall be ſoon gone, and then it will be all over: or rather the ſenſe is, I challenge any one to reaſon the matter, and diſpute the point with me; and I promiſe that if the cauſe goes againſt me, *now will I be ſilent*; I'll not ſay one word more in my vindication: *I will dye*; or ſubmit to any death, or any ſort of puniſhment, that ſhall be pronounced upon me; I'll patiently endure it, and not complain of it, or object to the execution of it; ſo *Sephorno*.

℣. 20. *Onely do not two* things *unto me*, &c.] This is an addreſs not to *Zophar* as in the place of God, as ſome, but to God himſelf; by this it appears, that tho' in modeſty he does not mention him, yet he it is, he has the chief, if not the ſole regard unto in the preceding verſe; for his deſire was to ſpeak to the Almighty and reaſon with God, and have nothing more to do with his friends, ℣. 3, 4, 5. but before any pleadings begin on either ſide, he is deſirous of ſettling and fixing the terms and conditions of the diſpute; he requeſts that two things might be granted him, which are mentioned in the next verſe: *then will I not hide myſelf from thee*; thro' fear or ſhame, but boldly appear before God, and come up even to his ſeat, and plead with him face to face.

℣. 21. *Withdraw thine hand far from me*, &c.] His afflicting hand which preſſed him; this he deſires might be removed, or otherwiſe he could not have

[t] משפט judicium, Pagninus, Montanus, &c. eſſe, vel fore, Schultens. Schultens.

[u] כי אני אצדק quod ego juſtus ſum, Schmidt; me juſtum

[w] כי עתה אחריש ואגוע nunc enim ſilebo & expirabo, Cocceius; ſo Schmidt

have the command of himself, make use of his reasoning faculties, recollect his arguments, and give them in their due force and strength; for afflictions of body affect the soul and memory, understanding and judgment; this is one of the things he would have agreed unto before the dispute was entered on; the other follows: *And let not thy dread make me afraid*; the terrors of his law, or the dreadful apprehensions of his wrath; he desires to be freed from all slavish fear of God, that now possessed his mind thro' the severity of his dispensations towards him, behaving as if he was his enemy; or he deprecates his appearance in any external visible way and manner, which might be affrighting to him, and so hinder freedom of speech in his own defence; these two things are before requested, ch. ix. 34, 35. which should they be granted, he proposes as follows.

℣. 22. *Then call thou, and I will answer*, &c.] Either call him by name in open court, and he would answer to it; or arraign him at the bar, and exhibit charges against him, and he would make answer to them and clear himself; his sense is, that if God would take upon him to be plaintiff, and accuse and charge him with what he had to object to him, then he would be defendant, and plead his own cause, and shew that they did not of right belong unto him: *or let me speak, and answer thou me:* or he would be plaintiff, and put queries concerning the afflictions he was exercised with, or the severity of them, and the reason of such usage, and God be the defendant, and give him an answer to them, that he might he no longer at a loss as he was for such behaviour towards him: this is very boldly said indeed, and seems to savour of irreverence towards God; and may be one of those speeches for which he was blamed by *Elihu*, and by the Lord himself; tho' no doubt he designed not to cast any contempt upon God, nor to behave ill towards him; but in the agonies of his spirit, and under the weight of his affliction, and to shew the great sense he had of his innocence, and his assurance of it, he speaks in this manner; not doubting but let him have what part he would in the debate, whether that of plaintiff or defendant, he should carry the cause, and it would go in his favour; and though he proposes it to God to be at his option, to chuse which he would take, *Job* stays not for an answer, but takes upon him to be plaintiff, as in the following words.

℣. 23. *How many* are *mine iniquities and sins?*] Whether of ignorance or presumption, thro' mistake or wilfulness, voluntary or involuntary, sins of omission or commission, secret or open, or of heart, lip or life; for by this heap of words he uses in this and the next clause, he means all sorts of sins be they what they would; he desires to know what they were, both with respect to quality and quantity, how great[i] they were, what heinous and capital crimes he had been guilty of, that such sore afflictions were laid upon him; and how many they were, as they were suggested to be by his friends, and who indeed call them infinite, ch. xxii. 5. and as they might seem to be from the many afflictions endured by him, which were supposed to be for sins; tho' as *Schultens* observes, such an interrogation has the force of a diminution and negation, as that of the Psalmist; *how many are the days of thy servant?* Ps. cxix. 84. that is, how few are they? or rather none at all; namely of light and joy, of pleasure and comfort; so *Job* represents by this, his sins to be but few[k] in comparison of what his friends surmised, or might be concluded from his afflictions; and indeed none at all of a capital nature and such as were of a deep dye, attrocious and enormous crimes; only such as were common to good men, who all have their frailties, infirmities, and imperfections, there being not a just man that does good and sins not: *Job* did not pretend to be without sin, but he was not sensible of any notorious sin he could be charged with, nor was he conscious of allowing himself in any known sin, or of living and walking therein, which is inconsistent with the grace of God; moreover as he knew his interest in his living Redeemer and surety, to whom, and not to himself his sins and transgressions were imputed; he might ask *how many iniquities and sins are to me*[l]? as the words may be literally rendered; that is, which are to be reckoned to me, to be placed to my account? none at all; see 2 *Cor.* v. 19. *Ps.* xxxii. 1, 2. *make me to know my transgression and my sin*: not that he was ignorant of sin, of the nature and demerit of it, as unregenerate men are, who know not the plague of their own hearts, in-dwelling sin, internal lusts, nor the exceeding sinfulness of sinful actions, nor the effect and consequences of sin, pollution, guilt, the wrath of God, the curse of the law, and eternal death; at least do not know it as to be affected with a sense of it, to have a godly sorrow for it, repent of it, confess it and forsake it; such knowledge as this, is from the Spirit of God, and which *Job* had; but his meaning is, that if he could not be charged with many sins, as might seem to be the case, yet if there was but one that could be produced, and was the reason of his being afflicted after this manner, he desires to know what that was, that he might upon conviction of it, acknowledge it, repent of it, relinquish it, and guard against it; he desires to have a copy of his indictment, that he might know what he stood charged with, for what he was arraigned, condemned, and punished, as it was thought he was; this he judged a reasonable request, and necessary to be granted, that he might answer for himself.

℣. 24. *Wherefore hidest thou thy face,*] Not from his cry, because of his sore and grievous afflictions, as *Bar Tzemach*; nor from helping and saving him from his troubles, as *Sephorno*; nor from looking on his right ways, as *Jarchi*; but from his person, withdrawing the manifestation of his face and favour; witholding the discoveries of his love; and denying him the light of his countenance, and sensible communion with him, and enjoyment of him, he had been indulged with; *Job* formerly had seen the face of God, enjoyed his presence, and walked in fellowship with him; but now he had withdrawn himself from him, and he knew not where to find him; see ch. xxiii. 2, 8, 9. a greater blessing cannot be had, than the gracious presence of God; nothing gives more pleasure when enjoyed, and nothing more grievous to good Men when it is witheld; oftentimes sin is the cause of it, but not always, as in this instance of *Job*; the end of the Lord in all his afflictions both inward and outward, was to try his patience, his integrity, and faithfulness; but as *Job* was for the present ignorant of it, he desires to know the reason of this the Lord's behaviour towards him; as it is what all good men should do in the like circumstances, nothing being more afflicting and distressing to them, and even intolerable; see *Ps.* x. 11. xiii. 1. and lxxxviii. 14. some think here is an allusion to the behaviour of judges towards such as were condemned by them, they were prejudiced

[i] כמה vox pertinet ad multitudinem et magnitudinem, Pineda.
[l] לי sunt mihi, Beza, Schmidt, Michaelis.

[k] So Ben Melech interprets these words.

diced againſt, and would neither hear nor ſee them; or to a rite and cuſtom in former times, as *Pineda* obſerves, when judges at the time of pronouncing ſentence on a malefactor, uſed to draw a curtain between them; or to the covering of the face of the criminal, ſee ch. ix. 24. *and holdeth me for thine enemy? Job* had been an enemy to God, as all men are in a ſtate of nature, yea enmity itſelf, as is ſhewn by their wicked works; but he was now reconciled unto God, the enmity of his heart was ſlain, and he had laid down his weapons of rebellion, and ceaſed committing hoſtilities againſt God, and was become ſubject to him and to his law, through the power of efficacious grace; a principle of love, which is the fruit of the Spirit in regeneration was implanted in him; and he was a true and ſincere lover of God, one that feared him, and truſted in him; whoſe faith worked by love, and ſo appeared to be of the right kind; and therefore ſince he was conſcious to himſelf, that he loved God, with all his heart, loved his word, his ways and worſhip, his people and all that belonged to him, it was cutting and grievous to him, to be thought and accounted, or dealt with as an enemy to him; for ſo he interpreted his conduct towards him; as he afflicted him, he took it to be in anger and fury, and hot diſpleaſure; and as he hid his face from him, he ſuppoſed it was in great wrath, viewing him in this light as his enemy.

℣. 25. *Wilt thou break a leaf driven to and fro?* &c.] A leaf that falls from a tree in autumn, and withers, and is rolled up, and driven about by the wind, which it cannot reſiſt, to which *Job* here compares himſelf; but it is not to be underſtood of him with reſpect to his ſpiritual eſtate; for being a good man, and one that truſted in the Lord, and made him his hope, he was, as every good man is, like to a tree planted by rivers of water, whoſe leaf withers not, but is always green, and does not fall off, as is the caſe of carnal profeſſors, who are compared to trees in autumn, which caſt their leaves and rotten fruit; ſee *Pſ.* i. 3. *Jer.* xvii. 7. 8. *Jude* ver. 12. but in reſpect to his outward eſtate, his frailty, weakneſs, and feebleneſs, eſpecially as now under the afflicting hand of God; ſee *Iſ.* lxiv. 6. ſo *John* the *Baptiſt*, on account of his being a frail mortal man, a weak feeble creature, compares himſelf to a reed ſhaken with the wind, *Matt.* xi. 7. now to break ſuch an one, was to add affliction to affliction, and which could not well be borne; and the like is ſignified by the next clauſe, *and wilt thou purſue the dry ſtubble?* which can't ſtand before the wind, or the force of devouring fire; this alſo reſpects not *Job* in his ſpiritual eſtate, with regard to which he was not like to dry ſtubble or chaff, to which wicked men are compared; *Pſ.* i. 4. but to ſtanding corn and wheat in the full ear; and not only to green graſs which is flouriſhing, but to palm trees, and cedar trees of the Lord, which are full of ſap, to which good men are like; but he deſcribes him in his weak and afflicted ſtate, toſſed to and fro like dry ſtubble; and no more able to contend and grapple with an incenſed God, than dry ſtubble can withſtand devouring flames; this he ſays partly to ſuggeſt that it was below the divine being to ſet his ſtrength againſt his weakneſs; as *David* ſaid to *Saul*, *after whom is the king of Iſrael come out? after a dead dog, after a flea*, 1 *Sam.* xxiv. 14. which words *Bar Tzemach* compares with theſe; and partly to move the divine pity and commiſeration towards him; who uſes not to *break the bruiſed reed, nor quench the ſmoaking flax.*

℣. 26. *For thou writeſt bitter things againſt me*, &c.] Meaning not ſins and rebellions, taken notice of by him, when his good deeds were omitted, as *Jarchi*; ſin is indeed an evil and a bitter thing in its own nature, being exceeding ſinful and abominable, and its effects and conſequences; being what provokes God to anger moſt bitterly, and makes bitter work for repentance; as it did in *Peter*, who, when made ſenſible of it, wept bitterly; ſooner or later, ſin, tho' it is a ſweet morſel rolled about in the mouth for a while, yet in the iſſue proves the gall of aſps within, bitter and diſtreſſing; and this God alſo puts down in the book of his remembrance, yea writes it as with a pen of iron, and with the point of a diamond; but that cannot be meant here, ſince *Job* was enquiring after his ſins, aſking what and how many they were, and would not allow of any being committed by him that were heinous and notorious; wherefore afflictions are rather here intended, which are bitter and grievous, and not joyous, and eſpecially ſuch as *Job* was afflicted with; ſee *Ruth* i. 22. and theſe were written by the Lord in the book of his eternal purpoſes and decrees, and were the things he performed, which were appointed for *Job*, as he full well knew, and as all the afflictions of God's people are; and beſides they were written in a judiciary way, and ſo againſt him; they were, as he apprehended, the ſentence of a judge, written down, and read, and pronounced, and according to it inflicted, and that with great deliberation as things are written, and in order to continue, as what is written does; and ſo denotes that a ſevere decree was gone forth againſt him, with deſign, and was and would be continued: *and makeſt me to poſſeſs the iniquities of my youth*; which had been committed thro' weakneſs and ignorance; and which, it might have been thought, would not have been taken notice of and animadverted on; or rather, which *Job* concluded had been forgiven and forgotten, according to the tenor of the covenant of grace, and would never have been brought into account any more; and yet theſe were not only remembered by the Lord, at leaſt ſeemingly, by the afflictions that were endured; but they were by him brought to *Job*'s remembrance, and the guilt of them charged upon him, and ſtared him in the face, and loaded his conſcience, and filled him with reproach and ſhame as *Ephraim*. *Jer.* xxxi. 19. and which is deprecated by the Pſalmiſt; *Pſ.* xxv. 7. and what aggravated this caſe and made it the more diſtreſſing, was, that in *Job*'s apprehenſion it was to continue with him as an inheritance, as the word [m] ſignifies, which abides with men in their families for ever; and ſome reſpect may be had to the corruption of nature, which is hereditary, and remains with men from their youth upwards.

℣. 27. *Thou putteſt my feet alſo in the ſtocks*, &c.] Which is one kind of puniſhment of offenders, and a preſervation of them from making their eſcape; and is a ſecurity and reſervation of them for farther puniſhment ſometimes; and ſo *Job* looked upon his afflictions as a puniſhment for he knew not what, and with which he was ſo ſurrounded and incloſed, that there was no getting out of them, any more than a man can whoſe feet are ſet faſt in the ſtocks; and that he was here kept for greater afflictions ſtill, which he dreaded. *Aben Ezra* interprets it, *thou putteſt my feet in lime*; and this is followed by others [n], ſuggeſt-

[m] תורישני hæreditare me facis, Beza, Schmidt, Michaelis; ſo Junius and Tremellius, Piſcator, Cocceius, Schultens, ſo the Targum and Ben Melech. [n] Calce tinxiſti pedes meos, Guſſetius, p. 550. ſo ſome in Ben Melech.

ſuggeſting as a man's ſteps in lime, are marked and eaſily diſcerned, ſo were his by the Lord; but this ſeems to be foreign from the mind of *Job*, who would not make ſuch a conceſſion as this, as if his ſteps taken amiſs were ſo viſible: *and looketh narrowly into all my paths*; ſo that there was no poſſibility of eſcaping out of his troubles and afflictions; ſo ſtrict a watch was kept over him; ſee chap. vii. 12. according to *Ben Gerſom*, this refers to the ſtocks, *it keeps all my ways*; kept him within from going abroad about the buſineſs of life, and ſo may refer to the diſeaſe of his body, his boils and ulcers, which kept him at home, and ſuffered him not to ſtir out of doors; but the former ſenſe is beſt: *thou ſetteſt a print upon the heels of my feet*; either *it*, the ſtocks, made a mark upon his heels, with which they were preſſed hard, as *Gerſom*; or rather God ſet one upon them, afflicting him very ſorely and putting him to an excruciating pain, ſuch as is felt by criminals, when heavy blows are laid upon the ſoles of their feet, to which the alluſion may be; or elſe the ſenſe is, that he followed him cloſely by the heels, that whenever he took a ſtep, it was immediately marked and obſerved by the Lord, as if he trod in his ſteps, and ſet his own foot in the mark that was left.

℣. 28. *And he as a rotten thing conſumeth* &c.] This by ſome *Jewiſh* writers[z] is referred to, and connected with the driven leaf, and dry ſtubble, *Job* compares himſelf to ℣. 25. and ſo the ſenſe is, that his body, which for its frailty and weakneſs, is compared to ſuch things, is like any rotten thing, a rotten tree, as *Ben Melech*; or any thing elſe that is rotten, that is conſuming and waſting away, as *Job*'s body was, being clothed with worms, and clods of duſt: *as a garment that is moth-eaten*; a woollen garment, which gathers duſt, out of which moths ariſe; for duſt, in wool and woollen garments produces moths, as *Ariſtotle*[a] and *Pliny*[b] obſerve; and a garment eaten by them, ſlowly, gradually, and inſenſibly, yet certainly, decays, falls to pieces, becomes uſeleſs, and not to be recovered; ſuch was *Job*'s body, labouring under the diſeaſes it did, and was every day more and more decaying, crumbling into duſt, and juſt ready to drop into the grave; ſo that there was no need, and it might ſeem cruel, to lay greater and heavier afflictions on it: ſome interpreters make this *he* to be God himſelf, who ſometimes is as rotteneſs and a moth to men, in their perſons, families, and eſtates; ſee *Hoſ.* v. 12.

CHAP. XIV.

JOB having turned himſelf from his friends to God, continues his addreſs to him in this chapter; wherein he diſcourſes of the frailty of man, the ſhortneſs of his life, the troubles that are in it, the ſinfulneſs of it, and its limited duration, beyond which it cannot continue; all which he makes uſe of with God, that he would not therefore deal rigorouſly with him, but have pity on him, and ceaſe from ſeverely afflicting him, till he came to the end of his days, which could not be long, ℣. 1—6. he obſerves of a tree, when it is cut down to the root, yea, when the root is become old, and the ſtock dies, it will, by means of being watered, bud and ſprout again, and produce boughs and branches; but man, like the failing waters of the ſea, and the decayed and dried-up flood, when he dies, riſes not, till the heavens be no more, ℣. 7—12. and then he wiſhes to be hid in the grave till that time, and expreſſes hope and belief of the reſurrection of the dead, ℣. 13—15. and goes on to complain of the ſtrict notice God took of his ſins, of his ſevere dealings with men, deſtroying their hope in life, and removing them by death; ſo that they ſee and know not the caſe and circumſtances of their children they leave behind, and whilſt they live have continual pain and ſorrow, ℣. 16—22.

℣. 1. *Man* that is *born of a woman*, &c.] Man, *Adam*; not the firſt man ſo called, for he was made and created out of the duſt of the earth, and not born of a woman; the woman was made out of him, and not he of her; *earthly man*, as Mr. *Broughton* tranſlates it, as every deſcendant of *Adam* is; as is the earthy, ſuch are they that are earthy, every one of which is born of a woman; yet not as oppoſed unto and diſtinguiſhed from the heavenly one, or the Lord from heaven, for he alſo as man was made and born of a woman: this, though a proper deſcription of all mankind, there being none but what are born of a woman, ſee *Matt.* xi. 11. yet *Job* chiefly deſigns himſelf; for having ſpoken of his waſting circumſtances in which he was, in the laſt verſe of the preceding chapter, goes on in this to treat of his frailty and mortality, and to improve it into an argument with God for pity and mercy, as appears from ℣. 3. where he ſpeaks of himſelf in the firſt perſon, as here in the third, and all along: he may have reſpect in this clauſe to *Eve*, the mother of all living, from whom all deſcend, and of whom, in a ſenſe, they may be ſaid to be born; or elſe to his immediate parent, he and every man being born of a woman; no man, but the firſt, ever came into the world in any other way; there is one that came into the world without an earthly father, and that is our Lord Jeſus Chriſt, but none without a mother; nor he, who indeed was born of a virgin, and ſo in an extraordinary and miraculous manner; and this is obſerved, not ſo much on account of natural deſcent, or to denote that, as being reckoned from the mother, ſhe having ſo great a concern in the production of man, conceiving, bearing, and bringing him forth; nor to remark the ſinfulneſs of nature, though one born of a ſinful woman, muſt needs be ſo too, ſince this is expreſſed clearly in a following verſe; but the weakneſs and frailty of man; as is the creature that generates, ſuch is that that is generated; creatures born of ſtrong ones, are ſtrong, and of weak ones, weak; a creature born of a lion, is a ſtrong one; and man, born of a woman, muſt be weak and feeble, and no wonder he is ſhort-lived, as follows: is *of few days*; or *ſhort of days*[c]; comes ſhort of the days he might have lived if man had never ſinned; and comes ſhort of the days the firſt man did live, and which thoſe before the flood generally lived, who moſt of them lived upwards of nine hundred years; whereas now, and ever ſince the times of *Moſes*, and about which *Job* lived, the days of the years of

[z] R. Levi, Ben Gerſom & Bar Tzemach. [a] Hiſt. Animal. l. 5. c. 32. [b] Nat. Hiſt. l. 11. c. 35.
[c] קצר ימים brevis dierum, Montanus, Schmidt, Michaelis, Schultens; ſo Beza, Vatablus, Druſius, Mercerus.

of man are but threeſcore and ten; and ſuch are ſhorter of days ſtill, who live not more than half this time, who are cut off in the bloom and prime of life, the days of whoſe youth are ſhortened, who die in their youth, or in their childhood and infancy; and ſuch eſpecially are ſhort of days who are carried from the womb to the grave, or die as ſoon as born; and thoſe that live the longeſt, their days are but few, when compared with the days of eternity, or with thoſe, men ſhall live in another world, either good men in heaven, or wicked men in hell, which will be for ever; and eſpecially with reſpect to God, with whom one day is as a thouſand years, and a thouſand years as one day, and therefore the days and age of man are as nothing before him. *Job* has here alſo a reſpect to himſelf, whoſe days in his own apprehenſion were very few, and juſt at an end, and therefore craves pity and compaſſion, ſee ch. x. 20. and what aggravates the ſhortneſs of mans days is, as it follows: *and full of trouble*; man is born to it, being born in ſin; ſin and trouble go together, where there is ſin, there is trouble; ſin entered into the world, and death by it, with the numerous train of afflictions and miſeries which iſſue in it: all men have their troubles, ſome of one ſort, and ſome of another; wicked men are not indeed in trouble as other men, as good men are; they have not the ſame ſort of trouble, yet are not exempt from all; they are *full of commotion* [d], diſquietude and uneaſineſs, as the word ſignifies; they are reſtleſs, and ever in motion; they are like the troubled ſea that cannot reſt, but is continually caſting up mire and dirt; ſome are of ſuch tempers and diſpoſitions, that they can't ſleep unleſs they do miſchief; and though they are many of them proſperous in their wordly circumſtances, there are others that are reduced to poverty and diſtreſs, are attended with diſeaſes and diſorders, pains and ſores, and blaſpheme that God that that has power over them; and theſe are of all men the moſt miſerable, having no intereſt in God, in his loving-kindneſs, nor any enjoyment of his preſence, and ſo nothing to ſupport them in, and carry them through their troubles; and though they are generally without any ſenſe of ſin or danger, have no remorſe of conſcience, and their hearts are hardened; yet at times they are *full of trembling* [e], as ſome render the words; are ſeized with a panic through the judgments of God that are upon them, or are coming upon them, or when death is made the king of terrors to them: and good men they have their troubles; beſides thoſe in common with others, they have inward troubles ariſing from the vanity of their minds and thoughts, the impurity of their hearts, and the power of indwelling ſin in them, and eſpecially from the breaking forth of it in words and deeds; from the weakneſs of their graces, from the hidings of God's face, and the temptations of Satan: in ſhort, *Job*'s meaning is, that men in the ordinary courſe of things meet with ſo much trouble, that there is no need of any extraordinary afflictions to be laid on them, ſuch as his were.

℣. 2. *He cometh forth like a flower, and is cut down*, &c.] As the flower comes from the earth, ſo does man; as it comes out of the ſtalk, ſo man out of his mother's womb; as the flower flouriſhes for a while, and looks gay and beautiful, ſo man whilſt in youth, in health and proſperity. *Job* doubtleſs has reſpect to his own caſe before his troubles came upon him, when he was poſſeſſed of all that ſubſtance, which made him the greateſt man of the eaſt; when his children were like olive-plants around his table, and his ſervants at his command, and he in perfect health of body: and as a flower flouriſhes for a little while, and then withers; no ſooner is it come to its full blow, but preſently decays; ſuch is the goodlineſs of man, it fades away whenever God blows a blaſt upon it; yea he is eaſily and quickly cut down by death, like a beautiful flower cut with the knife, or cropped by the hand, or trampled upon by the foot, ſee *Pſ.* ciii. 15. and xc. 5, 6. *Iſ.* xl. 6, 7. *he fleeth alſo as a ſhadow, and continueth not*; either as the ſhadow of the evening, which is loſt when night comes on; or the ſhadow on a dial-plate, which is continually moving on; or, as the *Jewiſh Rabbins* ſay, as the ſhadow of a bird flying, which ſtays not, whereas the ſhadow of a wall, or of a tree, continues: a ſhadow is an empty thing, without ſubſtance, dark and obſcure, variable and uncertain, declining, fleeting and paſſing away; and ſo fitly reſembles the life of a man, which is but a vapour, a bubble, yea as nothing with God; is full of darkneſs, of ignorance, and of adverſity, very fickle, changeable, and inconſtant, and at moſt but of a ſhort continuance.

℣. 3. *And doſt thou open thine eyes on ſuch an one*, &c.] So frail and feeble, ſo ſhort-lived and ſorrowful, ſo ſoon and eaſily cut down and deſtroyed: and by opening of his eyes, is not meant his providential care of men; whoſe eyes indeed are every where, run to and fro throughout the earth, and are careful of, and provident for all ſorts of men, which is very wonderful, *Pſ.* viii. 4. nor the diſplays of his ſpecial grace and favour towards his own peculiar people, on whom his eyes of love, grace and mercy are opened, and are never withdrawn from them, which is marvellous loving-kindneſs; but the exerciſe of rigorous juſtice in puniſhing, afflicting and chaſtizing with ſo much ſeverity, as *Job* thought to be his own caſe; the eyes of God, as he thought, were ſet on him for evil, and not for good; he looked wiſtly on him, and in a very frowning manner; he ſharpened his eye upon him, as the phraſe is, ch. xvi. 9. and as ſome render the word [f] here, looked narrowly into all his ways, and watched every motion and every ſtep he took, and purſued him with great eagerneſs, and uſed him with great ſtrictneſs in a way of juſtice, which he a poor, weak creature was not able to bear; which ſenſe is confirmed by what follows: *and bringeth me into judgment with thee?* by this it appears *Job* has a view to himſelf all along, and to the procedure of God againſt him, which he took to be in ſtrict juſtice, and that was what he was not able to bear; he was not a match for God, being ſuch a frail, weak, ſinful, mortal creature; nor was God a man as he was, that they ſhould come together in judgment, or be fit perſons to contend together upon the foot of ſtrict juſtice; ſinful man can never be juſt with God upon this bottom, or be able to anſwer to one objection or charge of a thouſand brought againſt him; and therefore as every ſenſible man will deprecate God's entering into judgment with him, ſo *Job* here expoſtulates with God, why he ſhould bring him into judgment with him; when as he fled to his grace and

[d] שבע רגז ſatur commotione, Junius & Tremellius; Piſcator, Cocceius, Schmidt, Michaelis. [e] Saturus tremore, Montanus; ſatur trepidi tumultus, Schultens. [f] פקחת עיניך ſuper illo acuis oculos tuos, Cocceius; ſuper hunc apertos vibras oculos, Schultens.

and mercy, he ſhould rather ſhew that to him, than in a rigorous manner deal with him.

℣. 4. *Who can bring a clean* thing *out of an unclean?* &c.] Either produce a clean perſon from an unclean one? it is not to be expected that one perfectly free from ſin, ſhould be generated by, or brought out of one that is defiled with it; which is the caſe of all men: the firſt man, though made upright, ſinned, and by ſinning defiled himſelf, and all human nature in him; and ſo thoſe that immediately deſcended from him were polluted likewiſe, and ſo on in all generations, every man being conceived and ſhaped in iniquity; ſo that it is not poſſible that man that is born of a woman, ſinful and unclean, ſhould be clean himſelf, or be free from ſin; by which it is manifeſt, that the ſinfulneſs of human nature is unavoidable; it is natural and neceſſary, and cannot be otherwiſe, ſuch being the caſe and circumſtances of immediate parents, from whom men deſcend; and that this is the caſe of all men that come into the world by ordinary and natural generation; there is none righteous or pure from ſin: no *not one*; and things being ſo, *Job* thought it hard that he ſhould be ſingled out, and ſo ſeverely chaſtized, when the ſinfulneſs of nature was from and by his birth, and was natural and unavoidable, and when there was not a ſingle perſon on earth free from it. There never was but one inſtance of one clean being brought out of an unclean perſon, and that was our Lord Jeſus Chriſt of the virgin *Mary*; which was not in the ordinary way of generation, but by a ſupernatural and extraordinary production of his human nature, through the power of the Holy Ghoſt, whereby it eſcaped the original contagion and pollution of mankind: or elſe in conſequence of this the ſenſe is, who can bring forth or produce a good work from an impure perſon? or how can it be expected that a man that is defiled with ſin ſhould do a good work perfectly pure? for there is not even a juſt and good man that doth good and ſinneth not; and much leſs is it to be looked for, that men in a mere ſtate of nature, that are as they come into the world, ſinful and impure, ſhould ever be able to perform good works; it may as well be thought that grapes are to be gathered of thorns, or figs of thiſtles; men muſt be born again, created in Chriſt Jeſus, have faith in him, and the Spirit of God in them, ere they can do that which is truly good from right principles, and with right views; and man at moſt and beſt muſt be an imperfect creature, and deficient in his duty, and cannot bear to be ſtrictly examined, and rigorouſly proſecuted: or the meaning is, *who can make* [g] an unclean man a clean one, *no not one*; a man can't make himſelf clean by any thing he can do, by his repentance and humiliation, by his good works, duties and ſervices; none can do this but God; and to this ſenſe ſome render the words, *who can—is there one* [h]*?* there is, that is, God, he can do it, and he only: tho' men are exhorted to cleanſe themſelves, this does not ſuppoſe a power in them to do it; this is only deſigned to convince them of the neceſſity of being cleanſed, and to awaken a concern for it; and ſuch as are made ſenſible thereof will apply to God to purge them, and make them clean, and create a clean heart within them; and this God has promiſed to do, and does do; he ſprinkles the clean water of his grace, and purifies the heart by faith in the blood of Jeſus, which cleanſes from all ſin, and is the fountain opened to waſh in, for ſin and uncleanneſs: the *Targum* is, "who can give a clean thing out of a man that is defiled with ſins, except God who is one, and can forgive him?" none can pardon ſin but God, or juſtify a ſinner beſides him; and he can do both in a way of juſtice, upon the foot of the blood and righteouſneſs of Chriſt.

℣. 5. *Seeing his days are determined*, &c.] Or *cut out* [i], exactly and preciſely, how many he ſhall live, and what ſhall befal him every day of his life; whoſe life, becauſe of the ſhortneſs of it, is rather meaſured by days than years: *the number of his months* are *with thee*; before him, in his ſight, in his account, and fixed and ſettled by him: *thou haſt appointed his bounds that he cannot paſs*; the boundaries of his life, the period of his days, beyond which he cannot go; the term of man's life is ſo peremptorily fixed by God, that he cannot die ſooner, nor live longer than he has determined he ſhould; as the time of a man's birth, ſo the time of his death, is according to the purpoſe of God; and all intervening moments and articles of time, and all things that befal a man throughout the whole courſe of his life, all fall under the appointment of God, and are according to his determinate will; and when God requires of man his ſoul, no one has power over his ſpirit to retain it one moment; yet this hinders not the uſe of means for the preſervation and comfort of life, ſince theſe are ſettled as well as the end, and are under the divine direction: the word for bounds ſignifies ſometimes *ſtatutes* [k]; tho' not to be underſtood of laws appointed by God, either of a moral or ceremonial nature; but here it ſignifies ſet, ſtated, appointed times [l]. *Seneca* [m] ſays the ſame thing; "there is a boundary fixed for every man, which always remains where it is ſet, nor can any move it forward by any means whatſoever."

℣. 6. *Turn from him that he may reſt*, &c.] From this ſhort-lived afflicted man, whoſe days are limited, and will ſoon be at an end, meaning himſelf; not that he deſires he would withdraw his gracious preſence, nothing is more agreeable than this to a good man, and there is nothing he more deprecates than the withdrawment of it; beſides, this was *Job*'s caſe, and one part of his complaint, ch. xiii. 24. nor to with-hold his ſupporting preſence, or his providential care of him, without which he could not ſubſiſt, but muſt die and drop into the duſt; though ſome think this is the ſenſe, and render the words, *turn from him, that he may ceaſe* [n]; to be, or to live, and ſo a wiſh for death, that he might have reſt in the grave from all his labours, pains and ſorrows: but rather the meaning is, that he would turn away from afflicting him in this extraordinary manner; ſince according to the ordinary courſe of things he would meet with many troubles and afflictions, and had but a little time to live, and therefore intreats he would take off his hand which preſſed him ſorely, and grant him a little reſpite: or *look off from him* [o]; not turn away his eye of love, grace, and mercy, that is not reaſonable to ſuppoſe; that was what he wanted, that God would look upon him, and have compaſſion on him under his affliction, and abate it; but that he

[g] מי יתן quis poteſt facere? V. L. dabit, i. e. faciet, Vatablus; ſiſtet aut efficiet, Michaelis; quis efficiet? Cocceius.
[h] הלא אחד nonne tu qui ſolus eſt? V. L. annon unus? ſc. Mediator, Cocceius.
[i] חרוצים exacte præfiniti ſunt, Tigurine verſion.
[k] חקו ſtatuta ejus, V. L. Mercerus, Schmidt.
[l] Stata tempora, Beza.
[m] Conſolat. ad Marciam, c. 20.
[n] וירחל donec definat, ſc. eſſe vel vivere, Piſcator, Cocceius.
[o] שערה מעליו reſpice *aliorſum* ab eo, Junius & Tremellius, Piſcator, Cocceius, Schmidt, Michaelis; ſo De Dieu, Schultens.

he would turn away his angry, frowning countenance from him, which he could not bear; he had opened his eyes upon him, ℣. 3. and looked very sternly, and with great severity in his countenance, on him, and it was very distressing, and even intolerable to him; and therefore begs that he would take off his eye from him, that he might have *rest* from his adversity, that he might have some ease of body and mind, some intervals of peace and pleasure: or *that he might cease* [p] from murmuring, as *Aben Ezra*; or rather from affliction and trouble; not that he expected to be wholly free from it in this life, for man is born to it, as he full well knew; and the people of God have always their share of it, and which abides and waits for them while in this world; but he desires he might be rid of that very sore and heavy affliction now upon him; or *that it might cease* [q], the affliction he laboured under, which would be the case if God would turn himself, remove his hand, or look another way, and not so sharply upon him: *till he shall accomplish as an hireling his day*; an hireling, as if he should say, that is hired for any certain time, for a year, or more, or less, he has some relaxation from his labours, time for eating and sleeping to refresh nature; or he has some time allowed him as a respite from them, commonly called holy-days; or if he is hired only for a day, he has time for his meals; and if his master's eye is off of him, he slackens his hand, and gets some intermission from his labour; wherefore at least *Job* begs, that God would let him have the advantage of an hireling. Moreover, to *accomplish his day*, is either to do the work of it, or to get to the end of it; every man has work to do whilst in this world, in things natural, civil and religious, and is the work of his day or generation, and what must be done while it is day; and a good man is desirous of finishing it; to which the recompence of reward, though it is not of debt, but of grace, is a great encouragement, as it is to the hireling: or *till as an hireling he shall will*, or *desire with delight and pleasure* [r] *his day*; that is, his day to be at an end, which he wishes and longs for; and when it comes is very acceptable to him, because he then enjoys his rest, and receives his hire: so as there is a fixed time for the hireling, there is for man on earth; and as that time is short and laborious, so is the life of man; and at the close of it, the good and faithful servant of the Lord, like the hireling, in some sense rests from his labours, and receives the reward of the inheritance, having served the Lord Christ; which makes this day a grateful and acceptable one to him, what he desires, and with pleasure waits for, being better than the day of his birth; and especially when his life is worn out with trouble, and he is weary of it through old age, and the infirmities thereof, those days being come in which he has no pleasure. *Job* therefore intreats that God would give him some intermission from his extraordinary troubles, till his appointed time came, which then would be as welcome to him as the close of the day is to an hireling, see ch. vii. 1, 2.

℣. 7. *For there is hope of a tree if it be cut down*, that *it will sprout again*, &c.] That is, if it be cut down to the root, and only the stump of the root is left in the ground, as the tree in *Nebuchadnezzar*'s dream, yet the owner of it may entertain a hope that it is not utterly destroyed, but will bud out again; or *change* [s] its state and condition, and become flourishing again; or *renew* [t] itself, and its strength, and put out new shoots and branches; either it will rise up into a new body, as the laurel, as *Pliny* [u] relates, or produce new sprouts as the willow, alder-tree, and others; for this is not true of every tree, though it may be of many; for it is [w] reported of the cypress-tree, when cut down, it never sprouts out any more, unless in one place, in *Ænaria*; but since this is the case of some, it is sufficient to *Job*'s purpose: *and that the tender branch thereof will not cease*; from shooting out; or *its suckers will not cease* [w]; which may be observed frequently to grow out of the roots of trees, even of those that are cut down, such as above-mentioned.

℣. 8. *Though the root thereof wax old in the earth*, &c.] Lies long there, and is become dry, and seems to be consumed, on which account there may be the less hope of its flourishing: *and the stock thereof die in the ground*; which may make it still more improbable; for this is not to be understood with some interpreters [x] of the stock or trunk of the tree cut down, and lying along on the earth, and in the dust of it; though it may be observed, that even such a stock or trunk, separated from the root, and as it lies along, will sprout again, as particularly in elms: but it may rather mean, since it is said to be *in the ground*, that part of the stock or stump left in the ground, from whence the roots part and spread in the earth; and even though this dies, or at least so seems, yet there being still life and vigour in the roots, they send forth suckers.

℣. 9. Yet *through the scent of water it will bud*, &c.] As soon as it smells it, or perceives it, is sensible of it, or partakes of its efficacy; denoting both how speedily, and how easily, at once as it were, it buds forth thro' the virtue either of rain-water that descends upon it, or river-water by which it is planted, or by any means conveyed unto it; particularly this is true of the willow, which delights in watry places; and when it is in the circumstances before described, will by the benefit of water bud out again, even when its stock has been seemingly dead: *and bring forth boughs like a plant*; as if it was a new plant, or just planted; so the *Vulgate Latin* version, as *when it was first planted*; or as a plant that sends forth many branches: the design of this simile is to shew, that man's case is worse than that of trees, which when cut down sprout out again, and are in the place where they were before; but man, when he is cut down by death, rises up no more in the same place; he is seen no more in it, and the place that knew him, knows him no more; where he falls he lies until the general resurrection; he rises not before without a miracle, and such instances are very rare, and never either before or at the resurrection, but by the omnipotence of God; whereas a tree, in the above circumstances, sprouts out of itself, according to its nature, and in virtue of a natural power which God has put into it; not so man [y].

℣. 10. *But man dieth, and wasteth away*, &c.] All men, every man, *Geber* the mighty man, the strong man; some die in their full strength; the wise

[p] Et cesset, Mercerus; & desinat a malo suo, Pagninus. [q] Et cesset afflictio, Drusius; so the Targum. [r] יִרְצֶה grato animo excipiet, Tigurine version; velit, Montanus, Bolducius; acceptum habeat, Piscator, De Dieu, Michaelis. [s] יַחֲלִיף mutabit se, Drusius; conditionem suam, Piscator. [t] Renovat se, Schmidt. [u] Nat. Hist. apud Pinedam in loc. [w] Servius in Virgil. Æneid. l. 3. p. 681. Plin. Nat. Hist. l. 16. c. 33. [w] יִנָּקוֹתָיו fugensque ejus surculus, Schultens. [x] So Piscator and Cocceius. [y] Mutat terra vices——nos ubi decidimus, Horat. Carmin. l. 4. Ode 7.

wiſe man, notwithſtanding all his wiſdom and knowledge, and even ſkill in the art of medicine; the rich man with all his riches, with which he cannot bribe death, nor keep it off; the great and the honourable, emperors, kings, princes, nobles, all die, and their honour is laid in the duſt; yea, good men die, though Chriſt has died for them; even thoſe that are the moſt uſeful and beneficial to men, the prophets of the Lord, and the miniſters of his word; and it is no wonder that wicked men ſhould die, though they put the evil day far from them, make an agreement with death, or bid it defiance, their wickedneſs ſhall not deliver from it; all men have ſinned, and death paſſes on them, it is appointed for them to die; not their ſouls, which are immortal, but their bodies, which return to duſt, and are only the mortal part; death is a diſunion or ſeparation of ſoul and body: and now when this is made, the body *waſteth away* in the grave, and becomes rottenneſs, duſt, and worms, and does not by the ſtrength of nature ſpring up again, as a tree does; though ſome underſtand, by an inverſion of the phraſes, a waſting before death through diſeaſes, as if the words were to be read, *but man waſteth away and dieth* [z]; he is enervated by ſickneſs, his ſtrength is weakened in the way, and when he dies there is none left in him; he is *cut off* [a], as ſome chuſe to render it, or cut down as a tree is; but then there is no force or natural ſtrength in him to riſe again, as in a tree: *yea, man giveth up the ghoſt, and where is he?* not in the ſame place he was; not in his houſe and habitation where he lived; nor in his family, and among his friends, with whom he converſed, nor in the world, and on the earth where he did buſineſs; he is indeed ſomewhere, but where is he? his body is in the grave, his ſoul where is that? if a good man, it is in the preſence of God, where is fulneſs of joy; it is with Chriſt, which is far better than to be here; it is with the ſpirits of juſt men made perfect; it is in *Abraham*'s boſom, feaſting with him and other ſaints; it is in heaven, in paradiſe, in a ſtate of endleſs joy and happineſs: if a wicked man, his ſoul is in hell, in the lake which burns with fire and brimſtone, with the devil and his angels, and other damned ſpirits; in a priſon, from whence there is no releaſe, and in the uttermoſt miſery and diſtreſs, baniſhed from the divine preſence, and under a continual ſenſe of the wrath of God.

℣. 11. As *the waters fail from the ſea*, &c.] The words may be rendered either without the *as*, and denote diſſimilitude, and the ſenſe be, that the waters go from the ſea and return again, as with the tide: *and the flood decays and dries up*; and yet is ſupplied again with water: *but man lieth down, and riſeth not again*; or elſe with the *as*, and expreſs likeneſs; as the waters when they fail from the ſea, or get out of lakes, and into another channel, never return more; and as a flood occaſioned by the waters of a river overflowing its banks, never return into it more; ſo man when he dies, never returns to this world any more. The *Targum* reſtrains this to the *Red Sea*, and the parting of that and the river *Jordan*, and the drying up of that before the ark of the Lord, and the return of both to their places again.

℣. 12. *So man lieth down*, &c.] Or *and*, or *but man lieth down* [b]; in the grave when he dies, as on a bed, and takes his reſt from all his labours, toil and troubles, and lies aſleep, and continues ſo till the reſurrection-morn: *and riſeth not*; from off his bed, or comes not out of his grave into this world, to the place where he was, and to be engaged in the affairs of life he was before, and never by his own power; and whenever he will riſe, it will be by the power of God, and this not till the laſt day, when Chriſt ſhall appear in perſon to judge the world; and then the dead in Chriſt will riſe firſt, at the beginning of the thouſand years, and the wicked at the end of them: *till the heavens be no more, they ſhall not awake, nor be raiſed out of their ſleep*; for ſo the words are to be read, not in connexion with thoſe that go before, but with the laſt clauſes; though the ſenſe is much the ſame either way, which is, that thoſe who are fallen aſleep by death, and lie ſleeping in their graves, and on their beds, theſe ſhall neither awake of themſelves, nor be awaked by others, *till the heavens be no more*; that is, never, ſo as to awake and ariſe of themſelves, and to this natural life, and to be concerned in the buſineſs of it; which ſometimes ſeems to be the ſenſe of this phraſe, ſee *Pſ.* lxxxix. 29. *Matt.* v. 18. or as ſome render it, *till the heavens are wore out*, or *waxen old* [c]; as they will like a garment, and be folded up, and laid aſide, as to their preſent uſe, *Pſ.* cii. 26. or till they ſhall vaniſh away and be no more, as to their preſent form, quality and uſe, though they may exiſt as to ſubſtance; and when this will be the caſe, as it will be when the judge ſhall appear, when Chriſt ſhall come a ſecond time to judge the world; then the earth and heaven will flee away from his face, the earth and its works ſhall be burnt up, and the heavens ſhall paſs away with great noiſe; and then, and not till then, will the dead, or thoſe that are aſleep in their graves, be awaked by the voice of the archangel, and the trump of God, and they ſhall be raiſed from their ſleepy beds, awake and ariſe, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.

℣. 13. *And that thou wouldſt hide me in the grave*, &c.] The houſe appointed for all living, which ſome underſtand by the *chambers* in *Iſ.* xxvi. 20. The cœmetaries or dormitories of the ſaints, where they lie and ſleep until the indignation of God againſt a wicked world is over and paſt; or in *Hades*, the ſtate of the dead, where they are inſenſible of what is done in this world, what calamities and judgments are on the inhabitants of it, and ſo are not affected and grieved with theſe things; or in ſome cavern of the earth, in the utmoſt receſſes of it, in the very centre thereof, if poſſible; his wiſh is, to be buried alive, or to live in ſome ſubterraneous place, free from his preſent afflictions and miſery, than to be upon earth with them: *that thou wouldſt keep me ſecret*; ſo that no eye ſhould ſee him, that is, no human eye; for he did not expect to be hid from the ſight of God, be he where he would, before whom hell and deſtruction, or the grave are, and have no covering; and not only be ſecret, but ſafe from all trials and troubles, oppreſſions and oppreſſors; eſpecially as he may mean the grave, where the wicked ceaſe from troubling, and the weary are at reſt; the keys of which Chriſt keeps in his hands, and locks and unlocks, and none but him; and where he has laid up his jewels, the precious duſt of his ſaints, and where they and that

[z] So the Tigurine verſion, Vatablus: and ſome in Druſius; and ſome Hebrews in Ramban and Bar Tzemach. [a] ויחלש exciditur, Beza, Piſcator, Mercerus; ſo Kimchi & Ben Gerſom. [b] ואיש & vir, Pagninus, Montanus, Beza, Schmidt; at vir, Cocceius. [c] עד בלתי donec atteratur cœlum, V. L. ſo ſome in Bar Tzemach, though diſapproved of by him as ungrammatical.

that will be preſerved as hidden treaſure: *until thy wrath be paſt*; either with reſpect to others, an ungodly world, to puniſh whom God ſometimes comes out of his place in great wrath and indignation; and to prevent his dear children and people from being involved in common and publick calamities, he takes them away before-hand, and hides them in his chambers, *Iſ.* xxvi. 19, 20. and lvii. 1. or with reſpect to himſelf, as to his own apprehenſion of things, who imagined that the wrath of God was upon him, being ſeverely afflicted by him; all the effects of which he ſuppoſed would not be removed until he was brought to the duſt, from whence he came, and until his body was changed at the reſurrection; till that time there are ſome appearances of the diſpleaſure of God againſt ſin: and then follows another petition, *that thou wouldſt appoint me a ſet time, and remember me*; either for his going down to the grave, and being hid there, for which there is an appointed time; for as that is the place appointed for man, it is appointed for man to go unto it, and the time when, as appears from ℣. 5. or his coming out of the grave, for his reſurrection from thence, which alſo is fixed, even the laſt day, the day God has appointed to judge the world in righteouſneſs by Chriſt, at which time the dead will be raiſed; tho' of that day and hour no man knows: unleſs he ſhould mean a time for deliverance from his afflictions, which alſo is ſet; for God, as he ſettles the bounds of an affliction, how far it ſhould go, and no farther, ſo likewiſe the time when it ſhould end; and either of theſe *Job* might call a remembering of him, who thought himſelf, in his preſent caſe, as a dead man, out of mind, as thoſe that lie in the grave, remembered no more.

℣. 14. *If a man die*, &c.] This is ſaid not as if it was a matter of doubt, he had before aſſerted it; as ſure as men have ſinned, ſo ſure ſhall they die; nothing is more certain than death, it is appointed by God, and is ſure; but taking it for granted, the experience of all men, and the inſtances of perſons of every age, rank and condition teſtifying to it; the *Targum* reſtrains it to wicked men, "if a wicked man die:" *ſhall he live again?* no, he ſhall not live in this earth, and in the place where he was, doing the ſame buſineſs he once did; that is, he ſhall not live here; ordinarily ſpeaking, the inſtances are very rare and few; two or three inſtances there have been under the Old Teſtament, and a few under the New; but this is far from being a general and uſual caſe, and never through the ſtrength of nature, or of a man's ſelf, but by the mighty power of God: or it may be anſwered to affirmatively, he ſhall live again at the general reſurrection, at the laſt day, when all ſhall come out of their graves, and there will be a general reſurrection of the juſt, and of the unjuſt; ſome will live miſerably, in inexpreſſible and eternal torments, and wiſh to die, but cannot, their life will be a kind of death, even the ſecond death; others will live comfortably and happily an endleſs life of joy and pleaſure with God, Father, Son and Spirit, angels and glorified ſaints: hence, in the faith of this is the following reſolution, *all the days of my appointed time will I wait, till my change come*; there is an appointed time for man on earth when he ſhall be born, how long he ſhall live, and when he ſhall die, ſee ch. vii. 1. and xiv. 5. or *of my warfare*[d], for the life of man, eſpecially of a good man, is a ſtate of warfare with many enemies, ſin, Satan, and the world; at the end of which there will be a *change*; for not a change of outward circumſtances in this life is meant; for though there was ſuch a change befel *Job*, yet he was, eſpecially at this time, in no expectation of it; and though his friends ſuggeſted it to him, upon his repentance and reformation, he had no hope of it, but often expreſſes the contrary: but either a change at death is meant; the *Targum* calls it a change of life, a change of this life for another; death makes a great change in the body of a man, in his place here, in his relations and connexions with men, in his company, condition and circumſtances: or elſe the change at the reſurrection, when this vile body will be changed, and made like unto Chriſt's; when it will become an incorruptible, glorious, powerful and ſpiritual body, which is now corruptible, diſhonourable, weak and natural; and till one or other of theſe ſhould come, *Job* is determined to *wait*, to live in the conſtant expectation of death, and to be in a readineſs and preparation for it; in the mean while to bear afflictions patiently, and not ſhew ſuch marks of impatience as he had done, nor deſire to die before God's time, but whenever that ſhould come, quietly and chearfully reſign himſelf into the hands of God; or this may reſpect the frame and buſineſs of the ſoul in a ſeparate ſtate after death, and before the reſurrection, believing, hoping and waiting for the reſurrection of the body, and its union to it, ſee *Pſ.* xvi. 10.

℣. 15. *Thou ſhalt call, and I will anſwer thee*, &c.] Either at death, when the ſoul of man is required of him, and he is ſummoned out of time into eternity, and has ſometimes previous notice of it; though not by a prophet, or expreſs meſſenger from the Lord, as *Hezekiah* had, yet by ſome diſeaſe and diſtemper or another, which has a voice, a call in it to expect a remove ſhortly; and a good man that is prepared for it, he anſwers to this call readily and chearfully; death is no king of terrors to him, he is not reluctant to it, yea deſirous of it; intreats his diſmiſſion in peace, and even longs for it, and rejoices and triumphs in the views of it: or elſe at the reſurrection, when Chriſt ſhall call to the dead, as he did to *Lazarus*, and ſay, come forth; and when they ſhall hear his voice, even the voice of the archangel, and ſhall anſwer to it, and come forth out of their graves, the ſea, death, and the grave being obliged to deliver up the dead that are therein; though ſome think this refers to God's call unto him in a judicial way, and his anſwers to it by way of defence, as in ch. xiii. 22. but the other ſenſes ſeem more agreeable to the context: *thou wilt have a deſire to the work of thine hands*; meaning his body, which is the workmanſhip of God, and a curious piece of workmanſhip it is, wonderfully and fearfully made, and curiouſly wrought; and though it may ſeem to be marred and ſpoiled by death, yet God will have a deſire to the reſtoration of it at the reſurrection to a better condition; even the bodies of his people, and that becauſe they are veſſels choſen by him, given to his Son, redeemed by his blood, united to his perſon, and ſanctified by his Spirit, whoſe temples they are, and in whom he dwells: wherefore upon theſe conſiderations, it may be reaſonably

[d] עבא quibus nunc militō, V. L. militiæ meæ, Montanus, Tigurine verſion, Druſius, Codurcus, Michaelis, Schultens.

ably ſuppoſed, that Father, Son and Spirit have a deſire to the reſurrection of the bodies of the ſaints, and in which they will have a concern; and from which it may be concluded, it will be certainly effected, ſince God is a rock, and his work is perfect, or will be, both upon the bodies and ſouls of his people; and the work of ſanctification will not be properly compleated on them, until their vile bodies are changed, and made like to the glorious body of Chriſt; which muſt be very deſireable to him, who has ſuch a ſpecial love for them, and delight in them. Some render the words with an interrogation, *wilt thou deſire* to deſtroy *the work of thine hands*[e]? ſurely thou wilt not; or, as *Ben Gerſom*, "is it fit that thou ſhouldſt deſire to deſtroy the work of thine hands?" ſurely it is not becoming, it cannot be thought that thou wilt do it; but the former ſenſe is beſt.

℣. 16. *For now thou numbereſt my ſteps*, &c.] Or *but now*[f], at this preſent time thou ſeemeſt to have no deſire to me, or affection for me, but the reverſe. *Job* was in a pretty good frame of mind a little before, having in view his laſt change, and the glorious reſurrection; but on a ſudden he returns to his former complaints of God, and here of the rigour and ſtrictneſs of his juſtice in marking his ſteps, and correcting him for his ſin; ſo very uncertain are the beſt of frames: the outward converſation of men, whether good or bad, is often in ſcripture expreſſed by walking, and the actions of men, good or evil, are the ſteps taken therein; here they ſignify evil ones, irregular ſteps, ſteps out of the way of God's commandments, aberrations, ſtrayings from thence, falſe ſteps; theſe *Job* ſuppoſed God not only had knowledge of, as he has of all the ways, paths, and goings of men, but took very exact notice of his wrong ſteps; looked very narrowly to his paths, as in ch. xiii. 27. and ſtrictly marked them; yea, told them one by one, that he might miſs none, and make up a large account, which he put down in his book, in order to produce againſt him; in which *Job* was miſtaken: he thought God dealt with him, as he does with wicked men, whoſe evil actions are not only known and obſerved, but are counted and put down in the book of his remembrance, which will be opened at the laſt day, and produced againſt them; but God has blotted out of his book the ſins of his people, and will remember them no more; he has a book of remembrance for their good works, words and thoughts, but none for their evil ones: *doſt thou not watch over my ſin?* of error, infirmity and weakneſs; obſerve it, mark it in a ſtrict and rigorous way, which, when God does, who can ſtand before him? or *watch for my ſin*[g]? as *Jeremiah*'s enemies watched for his halting; ſo *Job* here repreſents God very wrongly, as if he watched for an opportunity againſt him, to take the advantage of it, and ſeverely chaſtize him: or *thou doſt not wait for my ſin*[h]; that is, the puniſhment of it, as many of the *Jewiſh* writers[i] carry the ſenſe; which is, that God did not defer the puniſhment of ſin, or give him any reſpite or breathing time, but as ſoon as ever he committed any offence, immediately, at once, he was rough with him, and uſed him with great ſeverity. *Aben Ezra* inſerts the word *only*, as explanative of the meaning of the words, thus, *thou watcheſt only over my ſin*, or doeſt not mark and obſerve anything but my ſins; not my good deeds, only my evil ones; which is a wrong charge, for God takes notice of the good works of his people, and rewards them in a way of grace, though not of debt, as well as of their evil works; and chaſtizes for them in a fatherly way: others render the words to this ſenſe, what is not; or of no moment or conſequence, thou keepeſt for me in mind and memory, as ſin[k]; that which is not ſin, or at leaſt not known to me to be ſin, or however ſomething very trifling, ſcarce to be called a ſin, yet I am dealt with for it as if a very heinous one; or I am afflicted for I know not what, or, which is all one, for what is not known to me. Some take the words to be a petition, *do not obſerve my ſin*[l]; or mark it ſtrictly, or keep it in mind, or reſerve it againſt another time, but hide thy face from it, and remember it no more, nor never againſt me.

℣. 17. *My tranſgreſſion is ſealed up in a bag*, &c.] Denoting either the hiddeneſs of it, as in *Hoſ.* xiii. 12. not from God; nor in ſuch ſenſe, ſealed up, as ſin is by the ſacrifice and ſatisfaction of Chriſt, who has thereby removed it out of the ſight of divine juſtice; ſo that when it is ſought for it ſhall not be found, nor any more ſeen, which is the ſenſe of the phraſe in *Dan.* ix. 24. where the words, *to make an end of ſin*, may be rendered, to *ſeal* them *up*; but this *Job* would not have complained of; he means it was hid as in a bag from himſelf, or he knew not what it was; the tranſgreſſion was ſealed up from him, he was intirely ignorant of, and unacquainted with what it was, for which he was ſeverely afflicted: or elſe his ſenſe is, that God had taken ſtrict notice of his tranſgreſſions, and had, as it were, put them up in a bag, and ſet a ſeal upon it, that none might be loſt, but might be ready to be produced againſt him another day; in alluſion, as it is thought, to bills of indictment put up in bags ſealed, to be brought into courts of judicature at a proper time, for which they are reſerved: *and thou ſeweſt up mine iniquity*; in the bag in which it is ſealed; not only did he ſeal up the bag, but ſewed a cloth over it thus ſealed, for greater ſecurity: or *thou ſeweſt to mine iniquity*[m], or adds iniquity to iniquity, as in *Pſ.* lxix. 27. as arithmeticians do, who add one number to another until it becomes a great ſum; thus God, according to *Job*, tacked and joined one ſin to another, till it became one large heap and pile, reaching to the heavens, and calling for vengeance; or, as *Sephorno* interprets it, joined ſins of ignorance to ſins of preſumption; or rather ſewed or added the puniſhment of ſin to ſin, or puniſhment to puniſhment; the *Targum* is, "my tranſgreſſion is ſealed up in a book of remembrances, and thou haſt joined it to my iniquities."

℣. 18. *And ſurely the mountain falling, cometh to nought*, &c.] *Job* here returns to his former ſubject of the irreparable ſtate of man at death, which he illuſtrates by various other ſimilies, as before; and firſt by a *mountain falling*, which may be ſuppoſed, and has been fact, and when it does, it *comes to nought*; it crumbles into duſt, and where it falls there it lies, and never riſes up to a mountain, or to the height it had, any more; or it *withers*[n], as ſome render it, the plants, herbs and trees that grow upon it wither away, ſee *Nahum*, i. 4. or

[e] תכסף perdere deſiderabis? Pagninus, Vatablus. [f] כי עתה at nunc, Piſcator. [g] See Dan. ix. 14. Jer. xx. 10. [h] לא תשמור על חטאתי non differes punitionem meam, Pagninus. [i] Jarchi, Gerſom, Bar Tzemach. [k] So Schultens. [l] Nec ſerves, id eſt, obſerves peccatum meum; ſome in Mercerus. [m] וחטפל על עוני aſſuis iniquitati meæ, Piſcator; & adjungis ad iniquitatem meam, Beza. [n] יבול marceſcit, Tigurine verſion, Mercerus; emarceſcit, Schultens.

or *it is diſſolved*, or *flows* [o], and ſpreads itſelf over the face of the green earth it covers, and deſtroys with its duſt and ſand, which is never more gathered up to form a mountain again; ſo man, like unto a mountain, as kingdoms, and ſtates, and kings, and princes, and great men are; the *Targum* inſtances in *Lot*; as a man may be ſaid to be, that is in good health of body, and in proſperous circumſtances in his family; when he falls, as he does by death, which is expreſſed by falling, 2 *Sam.* iii. 38. he comes to nought, he is not any more in the land of the living, nor in the place and circumſtances in which he was before: *and the rock is removed out of his place*; from the mountain, of which it was a part; or elſewhere, by earthquakes, by force of winds, or ſtrength of waters; and which, when once removed, is never returned to its place any more; ſo man, who in his full ſtrength ſeems like a rock immoveable, when death comes, it ſhakes and moves him out of his place, and that never knows him any more.

℣. 19. *The waters wear the ſtones*, &c.] Either by continual running in them, or conſtant dropping upon them [p]; and the excavations or hollow places they make are never filled up again, theſe impreſſions are never effaced, nor the ſtones reduced to their ancient form; ſo man, though he may have the ſtrength of ſtones, yet the waters of afflictions will gradually wear him away, and bring him to the duſt of death, and where he muſt lie till the heavens be no more: *thou waſheſt away the things which grow* out *of the duſt of the earth*; herbs, plants and trees, which a violent inundation of water tears up by the roots, and carries away, and they are never reſtored to their places any more. The word סְפִיחֶיהָ, which we render, *the things which grow out*, the ſpontaneous productions of the earth, as in *Lev.* xxv. 5. *Aben Ezra* interprets of floods of water; and ſo *Schultens*, from the uſe of the word [q] in the *Arabic* language, tranſlates it, *their effuſions*; that is, the effuſions of waters before-mentioned, the floods and inundations of them overflow, *and waſh away the duſt of the earth*; not only that which is on the ſuperficies of it, the ſoil of it; but, as the ſame learned man obſerves, they plow and tear up the earth itſelf, and carry it away, and it is never repaired; ſo men at death are carried away as with a flood, and are no more, ſee *Pſ.* xc. 5. *and* or *ſo* [r] *thou deſtroyeſt the hope of man*, not the hope of a good man about his eternal ſtate, and of enjoying eternal happineſs; which is the gift of God's grace, which is without repentance, never revoked, called in, or taken away or deſtroyed; it is built upon the promiſe of God, who cannot lie; it is founded on the perſon, blood, and righteouſneſs of Chriſt; and tho' it may be brought low, it is never loſt; the hope of carnal men, in an arm of fleſh, in the creature and creature-enjoyments, is indeed deſtroyed; and ſo is the hope of external profeſſors of religion, that is formed on their own works of righteouſneſs, and profeſſion of religion; but of this *Job* is not ſpeaking, but of the hope of man of living again in this world after death; for this is a reddition or application of the above ſimilies uſed to illuſtrate this point, the irreparable ſtate of man at death, ſo as that he ſhall never return to this life again, and to the ſame ſtate and circumſtances of things, as before; and next follows a deſcription of death, and the ſtate of the dead

℣. 20. *Thou prevaileſt for ever againſt him*, &c.] God is an overmatch for man, in any thing, in every thing; there is no contending with him, or ſtanding againſt him; he is ſtronger than he, and always prevails; there is no withſtanding any diſeaſe, and the force of it, when he ſends it; it is a meſſenger and ſervant of his, it goes at his command, and does what he bids it do; and all the art and power of man cannot reſiſt it, or hinder what God would have done by it; and ſo death itſelf is irreſiſtible; what's ſtronger than death? it is a king that reigns with a deſpotic power; it reigns irreſiſtibly, victoriouſly, and triumphantly; it prevails over all men, in all ages, and will do to the end of the world; no man has power over his ſpirit to retain it one moment, when death comes to ſeparate it from the body: and this prevalence of God by death over men, will be for ever; the grave is man's long home, to which he is brought by death, and he will never return from it more, to come again into this world, and be about the buſineſs of it as now; and he paſſeth out of the world, and is ſeen no more in it; death is a going the way of all fleſh, a departure out of this life, and to it man never uſually returns more; he goes to *Hades*, to the inviſible place, and makes his appearance no more here; ſee *Pſ.* xxxvii. 35, 36. *thou changeſt his countenance* at death; the forerunners of death will change a man's countenance, pains and diſeaſes of body; by theſe God makes man's beauty to conſume like the moth; the fear of death will change a a man's countenance, as the hand-writing on the wall did *Belſhazzar*'s; even ſuch who have outbraved death, and pretended to have made a covenant and agreement with it, yet when the king of terrors is preſented to them, they are ſeized with a panic, their hearts ache, and their countenances turn pale; but O! what a change is made by death itſelf, which for this reaſon is repreſented as riding on a pale horſe; *Rev.* vi. 8. when the roſy florid looks of man are gone, his comelineſs turned into corruption, his countenance pale and meagre, his eyes hollow and ſunk, his noſe ſharp pointed, his ears contracted, and jaws fallen, and his complexion altered, and ſtill more when laid in the grave, and he is turned to rottenneſs, duſt and worms: *and ſendeth him away*; giveth him a diſmiſſion from this world; ſendeth him out of it, from his houſe, his family, friends and acquaintance: his birth is expreſſed often by his coming into the world, and his death by going out of it; for here he has no continuance, no abiding, no reſt; and yet there is no remove, till God gives him diſmiſſion by death, then he ſends him away from hence; ſome in wrath, whom he ſends to take up their abode with devils and damned ſpirits; others in love, to prevent their being involved in evils coming upon the earth, and to be in better company, with God and Chriſt, with angels, and the ſpirits of juſt men made perfect: *Maimonides* interprets this of *Adam* [*], who when he changed the object of his countenance, and looked on the forbidden fruit, was ſent out of Paradiſe.

℣. 21. *His ſons come to honour*, &c.] Or *are multiplied*, [s] ſee *Nahum*, iii. 15. their families increaſe like a flock, become very numerous, which was reckoned a great bleſſing; or *become heavy* [t]; being loaded with gold and ſilver, with riches and honour, raiſed to great grandeur and dignity, and poſſeſſed of much wealth and large eſtates: *and he knoweth it not*; the man whoſe countenance is changed and

[o] Diffluit, Cocceius, Schmidt, Michaelis, [p] Gutta cavat lapidem, Ovid. de ponto, l. 4. [q] שטף effudit, Golius, col. 1182. Caſtel. col. 2590. [r] Sic, Vatablus, Druſius, Mercerus, Schultens; ita, Junius et Tremellius, Piſcator,; it anſwers to כִּי Aben Ezra, Gerſom. [*] Moreh nevochim. par. 1. c. 2. p. 5. [s] יִכְבְּרוּ πολλοι γενομενοι, Sept. multiplicabuntur, Vatablus, Bolducius. [t] Multi vel graves ſunt, Druſius; graves erunt et onuſti, Mercerus.

ſent away into another world; for the dead know nothing of the affairs of this life; a good man indeed after death knows more of God and Chriſt, of the doctrines of grace, and myſteries of providence; but he knows nothing of the affairs of his family he has left behind: ſome underſtand this of a man on his death-bed whilſt alive, who when he is told of the promotion of his ſons to honour, or of the increaſe of their worldly ſubſtance, takes no notice of it; either being deprived of his ſenſes by the diſeaſe upon him; or thro' the greatneſs of his pains and agonies, or the intenſeneſs of his thoughts about a future ſtate, does not advert to what is told him, nor rejoice at it; which in the time of health would have been pleaſing to him: but the firſt ſenſe ſeems beſt: *and they are brought low*, that is, his ſons; or *are diminiſhed*[u]; leſſened in their numbers, one taken off after another, and ſo his family decreaſes; or they come into low circumſtances of life, are reduced in the world, and brought to ſtraits and difficulties, to want and poverty: *but he perceiveth it not of them*; he is not ſenſible of their troubles, and ſo not grieved at them; ſee *Iſ.* lxiii. 16. or when he is told of them on his death-bed, he does not advert to them, or regard them, having enough to grapple with himſelf, and his mind intent on his everlaſting ſtate, or carried above them in the views of the love, grace, and covenant of God; ſee 2 *Sam.* xxiii. 5.

℣. 22. *But his fleſh upon him ſhall have pain*, &c.] Either he ſhall be chaſtened with ſtrong pains on his ſick and dying bed; which is the reaſon why he neither rejoices at the happineſs of his family, nor is diſtreſſed at their misfortunes; having ſo much pain in his fleſh and bones to endure himſelf; or as *Guſſetius* [x] renders it, *for this* his fleſh and ſoul ſhall have pain and grief, while he lives, becauſe he cannot know how it will be with his family, when he is dead; but rather this is to be underſtood of a man when dead; and ſo it is a continuation of the deſcription of death, or of the ſtate of the dead; thus *Aben Ezra* interprets it, of his fleſh upon him, that is, his body ſhall melt away, rot and corrupt, meaning in the grave; ſo the word is uſed of marring and deſtroying, in 2 *Kings*, iii. 19. to which the *Targum* inclines, "but his fleſh, becauſe of worms upon him, ſhall grieve;" and ſo *Jarchi*, troubleſome is the worm to a dead man, as a needle in quick fleſh; pain and grief are by a proſopopeia attributed to a dead body; ſignifying, that could it be ſenſible of its caſe, it would be painful and grievous to it; and his *ſoul within him ſhall mourn*; either whilſt he lives, becauſe of his afflictions and terrors, the days being come, in which he has no pleaſure, and the time of death drawing nigh; or his dead body, as the word is uſed in *Pſ.* xvi. 10. ſaid to mourn by the ſame figure; or his ſoul, becauſe of his body being dead; or rather his breath, which at death fails and pines away [y].

CHAP. XV.

JOB's three friends having in their turns attacked him, and he having given anſwer reſpectively to them; *Eliphaz* who began the attack firſt enters the liſts with him again, and proceeds upon the ſame plan as before, and endeavours to defend his former ſentiments, falling upon *Job* with greater vehemence and ſeverity; he charges him with vanity, imprudence and unprofitableneſs in his talk, and acting a part unbecoming his character as a wiſe man; yea with impiety and a neglect of religion, or at leaſt as a diſcourager of it by his words and doctrines, of which his mouth and lips were witneſſes againſt him, ℣. 1, 6. he charges him with arrogance and a high conceit of himſelf, as if he was the firſt man that was made, nay as if he was the eternal wiſdom of God, and had been in his council; and, to check his vanity, retorts his own words upon him, or however the ſenſe of them, ℣. 7.—10. and alſo with ſlighting the conſolations of God; upon which he warmly expoſtulates with him, ℣. 11.—13. and in order to convince him of his ſelf-righteouſneſs, which he thought he was full of, he argues from the angels, the heavens, and the general caſe of man, ℣. 14—16. and then he declares from his own knowledge, and from the relation of wiſe and antient men in former times, who made it their obſervation, that wicked men are afflicted all their days, attended with terror and deſpair, and liable to various calamities, ℣. 17—24. the reaſons of which are their inſolence to God, and hoſtilities committed againſt him, which they are encouraged in by their proſperous circumſtances, ℣. 25, 26, 27. notwithſtanding all, their eſtates, riches, and wealth, will come to nothing, ℣. 28—30. and the chapter is cloſed with an exhortation to ſuch, not to feed themſelves up with vain hopes, or truſt in uncertain riches, ſince their deſtruction would be ſure, ſudden, and terrible, ℣. 31—35.

℣. 1. *Then anſwered Eliphaz the Temanite*, &c.] Or, who was of *Teman*, as the *Targum*, the firſt of *Job*'s friends and comforters, the oldeſt of them, who firſt began the diſpute with him; which was carried on by his two other companions, who had ſpoken in their turns; and now in courſe it fell to him to anſwer a ſecond time, as he here does, and *ſaid*, as follows.

℣. 2. *Should a wiſe man utter vain knowledge*, &c.] As *Job* had been thought to be, or as he himſelf thought he was, which he might ſay ſarcaſtically; or as he really was, not worldly wiſe, nor merely wiſe in things natural, but in things divine; being one that had the fear of God, which is the beginning of wiſdom, and wiſdom itſelf; believed in Chriſt, and walked wiſely and circumſpectly before men; now it is not becoming ſuch a man to utter vain knowledge, or ſuch knowledge as is like the wind, or as the *Targum*, windy knowledge; empty, not ſolid, nor ſatisfying, but ſwells and puffs up, and is knowledge falſly ſo called; but it does not appear that *Job* did utter ſuch vain and fruitleſs things, as deſerved to be compared to the wind: *and fill his belly with the eaſt-wind*; which is noiſy and bluſterous, rapid and forcible, bearing all before it, and very infectious in hot countries; and ſuch notions *Job* according to *Eliphaz* ſatisfied himſelf with, and endeavoured to inſinuate them into others; which were nothing but great ſwelling words of vanity, and tended to ſubvert the faith of men, and overthrow all religion, and were very unwholſome, infectious and ruinous to the minds of men, as ſuggeſted.

℣. 3. *Should he reaſon with unprofitable talk*, &c.] That is, the wiſe man, ſuch a man as *Job*; does it become him to talk ſuch idle ſtuff? that which is falſe, and fooliſh, and frothy, that does not miniſter grace to

[u] יצערון ὀλιγοι γενωνται, Sept. minuuntur, numero pauci ſunt, Druſius. emarcida luget, Schultens.

[x] Ebr. Comment. p. 605.

[y] תאבל

to the hearer, and is not for the uſe of edifying; as whatever is untrue, unwiſe, vain, and empty, muſt be uſeleſs and anſwer no good end; nothing is profitable but what tends to increaſe ſolid wiſdom and ſpiritual knowledge, and to exerciſe grace, and influence an holy life; wherefore what are profitable to the ſouls of men, are the doctrines of the word of God, and the experiences of the grace of God, communicated by his people one to another; and nothing but theſe, or what agrees with them, ſhould come out of the mouth of a wiſe and good man; nor can ſuch an one expect to convince men of their errors, or reprove them for their ſins with ſucceſs, who deals in words of no profit; *or with ſpeeches wherewith he can do no good*; but may do a great deal of hurt both to himſelf and others; but the ſame thing is here ſignified in different words.

℣. 4. *Yea, thou caſteſt off fear*, &c.] Not of man; a ſlaviſh fear of man is to be caſt off, becauſe that brings a ſnare, deters men from their duty, and leads into ſin; tho' there is a fear and reverence of men which ought to be given to them, *fear to whom fear*, *Rom.* xiii. 7. but here the fear of God is meant, which is to be underſtood of the grace of fear, of which *Job* was poſſeſſed; that could not be caſt off, for this is not what is in a man naturally, or is by the light of nature, and ariſes from natural conviction, which may be caſt off as was by *Pharaoh*; but this is a bleſſing of the covenant of grace, ſure and firm, and is one of the gifts of grace, that are without repentance; it is a part of internal grace, which can never be loſt; it is improved and increaſed by freſh diſcoveries of the grace and goodneſs of God, and is an antidote and preſervative againſt apoſtacy: perhaps the whole worſhip of God may be meant, external worſhip, or outward religion in the form of it, which is ſometimes ſignified by the fear of God; *Eccl.* xii. 14. *Iſ.* xxix. 13. and it is caſt off when it is neglected and not attended to, or when men become prophane, after they have made a profeſſion of religion; but as neither of theſe can be thought to be the caſe of *Job*; rather the meaning of *Eliphaz* may be, that *Job* did not ſhew that reverence to God he ſhould, as his words may ſeem, in ch. xiii. 20, 21, 22, or that by his way of talk and reaſoning, and by the notions he had imbibed and gave out, and the aſſertions he laid down, all religion would be made void among men; for if, as he had ſaid, God *deſtroys the perfect and the wicked*, and *the tabernacles of robbers proſper*, and *the juſt men are laughed to ſcorn*, ch. ix. 22, and xii. 4. 6. who would fear God? it might be inferred from hence, that it is a vain thing to ſerve him, and there can be no profit got by keeping his ordinances, and walking before him; this is the way to put an end to all religion, as if *Eliphaz* ſhould ſay, and diſcourage all regard unto it: and *reſtraineſt prayer before God*; prayer is to be made to God and to him only, it is a part of religious worſhip, directed to by the light of nature; and ought to be performed by every man; it is a ſpecial privilege of the ſaints, who have a covenant-God on a throne of grace to go to, and can pray in a ſpiritual manner for ſpiritual things; and eſpecially is to be obſerved in times of trouble, in which *Job* now was, and never to be diſuſed: now this charge either reſpects *Job* himſelf, that he left off praying, which can hardly be ſuppoſed; or that he drew out prayer to a great length, as ſome underſtand the words [w] like the tautologies of the heathen; or he diminiſhed prayer, as others [x], leſſened the times of prayer, and the petitions in it: or rather it may reſpect others; not that it can be thought he ſhould lay his injunctions on thoſe over whom he had any authority, forbidding his ſervants, or thoſe about him to pray; but that by his manner of reaſoning he diſcouraged prayer, as *Eliphaz* thought, as a uſeleſs thing; for if God laughs at the trials and afflictions of the innocent, and ſuffers wicked men to proſper, who would pray to him, or ſerve him? ſee ch. x. 23. and xii. 6.

℣. 5. *For thy mouth uttereth thine iniquity*, &c.] Which was in his heart, and ſo was an evidence againſt him, and proved him perverſe, and made good the above charges exhibited againſt him: or *thine iniquity teaches thy mouth* [y]; the wickedneſs that was in his heart prompted his mouth to ſpeak the things he did, ſee *Matt.* xii. 34. and this, as it was an inſtance of his folly, *Prov.* xv. 2. ſo a proof of his caſting off the fear of the Lord; for if that had been before his eyes, he would have bridled his lips, and not uttered all the wickedneſs of his heart: for he that *bridleth not his tongue*, his *religion is vain*, James i. 26. *and thou chuſeſt the tongue of the crafty*; coloured over things under ſpecious pretences of religion and godlineſs, ſo that the ſimple and ignorant took him for a holy good man, when he was at heart an hypocrite; in this light *Eliphaz* puts *Job*, as one that walked and talked in craftineſs, and was a deceitful worker, and impoſed upon men with falſe gloſſes and plauſible pretences.

℣. 6. *Thine own mouth condemneth thee, and not I*, &c.] Or ſhews thee to be a wicked perſon, guilty of things charged upon thee; out of thine own mouth thou art convicted, there needs no other evidence to be brought againſt thee, that is ſufficient; and thou ſaveſt me, and any other the trouble of paſſing the ſentence of condemnation upon thee; thou haſt done it thyſelf, thine own mouth is judge and jury, and brings in the verdict, and pronounces it, as well as is the witneſs, as follows, and is inſtead of a thouſand witneſſes, ch. ix. 20. *yea, thine own lips teſtify againſt thee*; and therefore there were no need of producing any other teſtimony; what he had ſaid, ſhewed that his talk was vain and unprofitable, unbecoming a wiſe man, and tending to make null and void the fear of God among men, to diſcourage all religious exerciſes, and particularly prayer before God.

℣. 7. Art *thou the firſt man* that *was born?* &c.] The firſt *Adam*, who was created in wiſdom and knowledge, and had a large ſhare of underſtanding in things natural, civil, and moral; knew much of God and his perfections, of the works of nature, and of the wiſdom and power of God diſplayed in them; one inſtance of which is his giving names to the creatures; doſt thou think thou art that ſelf-ſame individual perſon, the father of all mankind, who had ſuch a ſtock and fund of knowledge, until, by ſeeking after more, and that unlawful, he loſt much of what he had? doſt thou imagine that thou haſt lived ever ſince, and ſeen or known every thing that was done in all ages from the beginning, and haſt gathered a large ſhare of knowledge from long experience, and by making ſtrict obſervations on men and things in ſuch a length of time? or, as

[w] תגרע tuliſti, V. L. traheres, Cocceius; multiplicaſti, ſo ſome in Bar Tzemach. [x] Imminues, Montanus; imminuiſti, Bolducius; diminuis, Schmidt; minuis, Schultens. [y] יאלף עונך פיך docuit iniquitas tua os tuum, V. L. Pagninus, Bolducius; docebit, Montanus; docet, Piſcator, Cocceius; ſo Tigurine verſion.

as the *Targum*, "Waſt thou born with the firſt man, without father and mother?" and haſt thou exiſted ever ſince? or, *Waſt thou born before Adam?* before the firſt man [z]? Art thou the wiſdom and ſon of God, who was before *Abraham*, before *Adam*, before any creature whatever, was in the beginning with God, and was God? What doſt thou make thyſelf to be, *Job?* thou a mere man, doſt thou make thyſelf to be the eternal God? for to be before the firſt man, or to be the firſt-born of every creature, or to be born before every creature, is expreſſive of eternity, as is the following phraſe: *or waſt thou made before the hills?* or exiſted before they did? as is ſaid of the Son of God, *Prov.* viii. 25. what is before the hills and mountains is eternal; the eternal God and his eternity are thus deſcribed, *Pſ.* xc. 2.

℣. 8. *Haſt thou heard the ſecret of God?* &c.] Or, *in the ſecret of God* [a], in his cabinet-council, what was ſaid and done there? haſt thou ſtood in the council of God? haſt thou been one of his privy-council, or counſellors, and been let into all the ſecrets of God, of his purpoſes and providence, and into the reaſons of all his adminiſtrations, that thou talkeſt ſo freely, and boldly, and confidently as thou doſt? Indeed Chriſt, the Son of God, was the Angel of the great council; the counſel of peace was between him and his Father; yea, he was in his boſom, and privy to all his thoughts, deſigns, and decrees, and knew every thing, what would be, and the reaſons thereof; as well as the nature of his Father, his perfections, mind, and will, which he has declared: but could *Job* pretend to this, or any thing like it? no ſurely. Indeed there are ſome ſecrets of God which he makes known to his people, and no doubt, in ſome meaſure, *Job* was acquainted with them; ſuch as the ſecrets of God's love, and of the covenant of his grace which are with them that fear him; and ſuch an one *Job* was, and with whom, in times paſt at leaſt, the ſecret of God was, even his everlaſting love in the open manifeſtation of it to him; which is a ſecret in the heart of God, till revealed and ſhed abroad in the hearts of his people; and ſo the *myſteries* of God, as ſome render the word [b], the doctrines of the goſpel, the myſteries of the kingdom of heaven, the knowledge of them, is given to the ſons of men; *Job* was acquainted with them, with the incarnation of Chriſt, redemption by him, and the reſurrection of the dead; the ſecrets of providence, though they may not always be known now, they will be hereafter; yea, God does nothing but he reveals his ſecrets to his ſervants the prophets, as he did to *Abraham* his friend; and as for the purpoſes of God, which are the ſecret things that belong to him, and can never be known unleſs revealed, and when fulfilled, even thoſe, ſuch as relate to the election of men, their redemption by Chriſt, and effectual vocation, are made known by God's ſaving and calling them according to them: *and doſt thou reſtrain wiſdom to thyſelf?* not keep it to himſelf without communicating it to others, which to do is to impriſon the truth, and detain it in unrighteouſneſs; as men have freely received, they ſhould freely give; but he arrogated and aſcribed wiſdom to himſelf, monopolized it, and would allow no man to have any ſhare of it but himſelf; he reckoned ſo highly of himſelf, as if he was the only wiſe man in the world; thus what he charged his friends with, *Eliphaz* retorts upon himſelf, ch. xii. 2. as he does his own words in the following verſe.

℣. 9. *What knoweſt thou that we know not?* &c.] Which are pretty near the words of *Job* to his friends, ch. xii. 3. and xiii. 2. and to the ſame ſenſe is what follows: what *underſtandeſt thou, which* is *not in us?* in our hearts, minds, and underſtanding; or among us, which one or other, or all of us, have not: yet all men have not knowledge alike; ſome that profeſs themſelves to be wiſe, and to have a large ſhare of knowledge, are fools; and ſuch who think they know ſomething extraordinary, and more than others, know nothing as they ought to know; and ſuch who have gifts of real knowledge, have them different one from another; even of the things known there is not a like degree of knowledge, and particularly in ſpiritual things; ſome are little children in underſtanding, ſome are young men and know more, and ſome are fathers, and know moſt of all; an equality in knowledge belongs to another ſtate, to the latter day-glory, when the watchmen ſhall ſee eye to eye, and all ſhall know the Lord, from the leaſt to the greateſt, and eſpecially to the ultimate glory, when ſaints will know as they are known.

℣. 10. *With us* are *both the grey-headed*, &c.] The grey-headed man, or one that is ſo, it is in the ſingular number; grey hairs are a ſign of old age, and an emblem of wiſdom, ſee ch. xii. 12. to which words *Eliphaz* may be thought to refer; *Job* there ſuggeſting as if wiſdom was with him, being an antient man: *and very aged men*; or *man* rather; Mr. *Broughton* renders it, and *all grey*, as if the other word only ſignifies one that has a mixture of grey hairs on him, but this one all whoſe hairs are turned grey: *much elder than thy father*; or *greater*, as the ſame learned man renders it; and ſo *Aben Ezra* and *Bar Tzemach* ſay in the *Arabic* language the word ſignifies, and may deſign a third perſon. *Ben Gerſom* thinks that *Eliphaz* was older than *Job*, and that his other two friends were younger than he, or *Zophar* only was younger than he; one of the *Targums* paraphraſes the words thus, "but *Eliphaz* who is grey, and *Bildad* who is aged, are with us, and *Zophar* who is greater in days than thy father;" it appears that they were very old men by what *Elihu* ſays, ch. xxxii. 6, 7. though it may be, *Eliphaz* may not barely have reſpect to themſelves and their age, but to their anceſtors, their fathers, from whom they had their knowledge, when they were but of yeſterday, and knew little, and ſo pleads antiquity on their ſide; and it has been obſerved that *Teman*, from whence *Eliphaz* was, was famous for wiſdom, and wiſe men in it, at leaſt it was ſo in after-times; and if ſo early, the obſervation would be more pertinent, and the ſenſe might be thought to be; that we have at *Teman* men as antient and as wiſe as at *Uz*, in the ſchools of the one as in the ſchools of the other, and ſo have the opportunity of gaining as much wiſdom and knowledge as *Job*: or it may be, the meaning only is this, that we have on our ſide the queſtion as many antient and learned men, or more, than *Job* can pretend to; and thus, as before, antiquity is pleaded; but is not a ſure rule to go by, at leaſt by truſting to it men may be led aſide; for though truth is the good old way, and is the oldeſt way, yet error is almoſt as old as truth; it follows ſo cloſe upon the heels of it, that it is difficult, in ſome caſes, to diſcern which is firſt,

[z] So Mercerus, and ſome in Vatablus, Schmidt, Jarchi & Bar Tzemach.

[a] בסוד אלוה in ſecreto dei, Pagninus, Montanus, Cocceius, Schultens.

firſt, though truth always is; there is the old way which wicked men have trodden, and a pretence to antiquity, if not carefully obſerved, may lead into it, ſee *Jer.* vi. 16. *Job* xxii. 15.

℣. 11. Are *the conſolations of God ſmall with thee?* &c.] Meaning either thoſe which *Eliphaz* and his friends had adminiſtred, when, upon his repentance and reformation, they promiſed him great and good things that ſhould befall him and his family, and that his latter end ſhould be greater than his beginning; which *Job* ſlighted, took no notice of, nor entertained any hope concerning it; and theſe they called the conſolations of God, not only becauſe great, as things excellent have the name of God added to them to expreſs their excellency, but becauſe they were adminiſtred in the name of God, and were according to the word and will of God, at leaſt as they thought: *Ben Gerſom* renders it, *the conſolations of theſe*; theſe were *Bildad* and *Zophar*; ſo *Bar Tzemach*; or, as others, *theſe conſolations* [b] which I and my friends have ſuggeſted; but not human, rather divine conſolations are meant; and this is a freſh charge againſt *Job*, that he made light of ſuch, even the conſolations of God, Father, Son, and Spirit, who are each of them comforters; ſaints may and ſhould comfort one another, and miniſters of the goſpel are *Barnabaſes*, ſons of conſolation; but God is the great comforter, it is he only can ſpeak and apply comfort to purpoſe; and his conſolations are not to be accounted *ſmall*, if it be conſidered from whence they come, from the great God, the Creator, to creatures, duſt and aſhes, ſinful ones, on whom they are beſtowed, ſuch as are undeſerving of them, yea, deſerving of the wrath of God, and the curſes of his law; and alſo the nature of theſe comforts, as that they are ſtrong conſolations, and effectual through the power and grace of God, and are everlaſting, the matter and foundation of them being ſo; and though they may be refuſed through unbelief, as being too great in the view of a ſinful creature for himſelf, yet they can never be accounted ſmall, or ſlighted and deſpiſed by a gracious ſoul; nor can it be thought they were by *Job*, ſince he was ſo diſtreſſed with the arrows of the Almighty, a ſenſe of divine wrath, and was ſo deſirous of the divine preſence, and even begged he might take comfort a little: *is there any ſecret thing with thee?* any ſecret wiſdom and knowledge which they were ſtrangers to; or any ſecret way of conveying comfort to him they knew not of; or any ſecret ſin in him, any *Achan* in the camp, that hindered him from receiving comfort, or put him upon ſlighting what was offered to him.

℣. 12. *Why doth thine heart carry thee away*, &c.] To ſuch conceit of thyſelf, and contempt of others, and even to ſlight the conſolations of God; the heart being deceitful and wicked, ſometimes carries away good men to ſay and do thoſe things which are unbecoming; and if, in any inſtance, this was *Job*'s caſe, it was owing to his own heart, which carried him beyond due bounds; for whenever any man is *tempted* to do evil, *he is drawn away of his own luſt*, and enticed, *James* i. 14. *and what do thine eyes wink at?* conniving at and ſhutting his eyes againſt his own ſins and iniquities, unwilling to ſee them, and be convinced of them, and own them; or ſhutting them againſt the charges and reproofs of his friends, and all the light and evidence with which they came; or rather, as careleſly attending to them, and ſcoffing and ſneering at them: ſome render it, *what do thine eyes aim at* [c]? as men, when they take an aim at a mark, wink with or ſhut one eye; what are thy deſigns? what haſt thou in view? what wouldſt thou be at, talking and behaving in ſuch a manner as thou doſt?

℣. 13. *That thou turneſt thy ſpirit againſt God*, &c.] Not againſt men, his friends only, but againſt God himſelf, being filled with wrath and indignation at him; ſhewing the enmity of his heart unto him, and committing hoſtilities upon him, ſtretching out his hand, and ſtrengthening himſelf againſt him, running upon him, on the thick boſſes of his buckler, as after expreſſed: *and letteſt ſuch words go out of thy mouth?* as in ch. ix. 22. and x. 3. and xii. 6. and xiii. 22—27.

℣. 14. *What is man that he ſhould be clean?* &c.] Frail, feeble, mortal man, or woful man, as Mr. *Broughton* renders it; ſince he is ſinful, whereby he is become ſuch a weak and dying creature: this queſtion, as well as the following, is put by way of contempt, and as leſſening man in a comparative ſenſe, and in order to abate any high conceit of himſelf; who is not naturally clean, but the reverſe, being conceived and born in ſin; nor can he be ſo of himſelf, nor by any means he is capable of; and however clean he may be in his own eyes, or in the eyes of others, yet is not clean in the ſight of God, and ſtill leſs pure than him, his Maker, as in ch. iv. 17. and indeed cannot be clean at all, but through the grace of God, and blood of Chriſt, which cleanſes from all ſin: *and he which is born of a woman*; a periphraſis of man, ch. xiv. 1. *that he ſhould be righteous?* as no man is naturally; there is none righteous, no not one; though man originally was made righteous, yet ſinning he loſt his righteouſneſs, and all his poſterity are without any; nor can they become righteous of themſelves, or by any works of righteouſneſs done by them; and though they may truſt in themſelves that they are righteous, and may appear outwardly ſo before men, yet by the deeds of the law no fleſh can be juſtified or accounted righteous in the ſight of God, and much leſs be more juſt than he, as in ch. iv. 17. nor can any of the ſons of men be made or reckoned righteous, but by the obedience of Chriſt, or by that juſtifying righteouſneſs that is in him: what *Eliphaz* here ſays concerning the impurity, imperfection, and unrighteouſneſs of men are very great truths; but if he aims at *Job*, as he ſeems to do, he miſſes his mark, and miſtakes the man, and it is in vain with reſpect to him, or as a refutation of any notions of his; for *Job* aſſerts the corruption and depravity of human nature as ſtrongly as it is expreſſed here, ch. xiv. 4. nor does he ever claim, but diſclaims ſinleſs perfection, ch. ix. 20. nor did he expect to be perſonally juſtified before God by any righteouſneſs of his own, the imperfection of which he was ſenſible of, but by the righteouſneſs of his living Redeemer, ch. ix. 30, 31. and xix. 25. but what he pleaded for was the integrity and uprightneſs of his heart in oppoſition to hypocriſy he was charged with; and the holineſs and righteouſneſs of his life and converſation, in oppoſition to a courſe of living in ſin, or to his being guilty of ſome notorious ſin or ſins for which he was afflicted, as was inſinuated. *Eliphaz* here recurs to his oracle, ch. iv. 17, 18. and expreſſes it much to the ſame ſenſe.

℣. 15

[b] תנחומות אל conſolationes iſtorum virorum, Vatablus; conſolationes iſtæ. ſo ſome in Druſius. collimant, Junius & Tremellius, Piſcator, Cocceius; ſo Broughton.

[c] ימון

℣. 15. *Behold, he putteth no truſt in his ſaints*, &c.] In holy men, ſet apart for himſelf by his grace, whoſe ſins are expiated by the blood of his Son, and whoſe hearts are ſanctified by his Spirit, and who live holy lives and converſations, as *Abraham*, *Iſaac*, and *Jacob*; theſe, though he truſts many of them with much, as the prophets of old, with the meſſages of his grace and will, and the miniſters of the word with treaſure, in their earthen veſſels, the ſacred depoſitum of the glorious goſpel, with gifts of grace, fitting them for their work, and with the care of the ſouls of men; yet he truſts none of them with themſelves, with the redemption and ſalvation of their ſouls, with the regeneration and ſanctification of their hearts, and with their preſervation to eternal glory; he has put thoſe into the hands of his Son and Spirit, and keeps them by his power through faith unto ſalvation: the *Targum* renders it, in his ſaints above, in the ſaints in heaven, in glorified men; he is there their all in all, as their happineſs ſo their ſafety and protection; ſee an inſtance of his care and preſervation of them after the reſurrection, when in a perfect ſtate, *Rev.* xx. 8, 9. or this may be underſtood of the angels, who ſometimes are called ſaints, *Deut.* xxxiii. 2. who though they have been truſted with many things to impart to the ſons of men, yet not with the ſalvation of men, nor even with the ſecret of it; they were not of God's privy-council when the affair was debated and ſettled; nor with other ſecrets, as the day and hour of the laſt judgment, the coming of the Son of Man: or the ſenſe may be, *he putteth no perfection* or *ſtability* [d] in them, that is, perfection in compariſon of his; for if theirs were equal to his, they would be Gods, which it is impoſſible to be, or for God to make them ſuch; and likewiſe ſuch ſtability as to have been able to have ſtood of themſelves, which it appears they had not, ſince many of them fell, and the reſt needed confirming grace, which they have by Chriſt, the head of all principalities and powers: yea, *the heavens are not clean in his ſight*; heaven-born men, partakers of the heavenly calling, whoſe hearts and affections are ſet on heavenly things, and have their converſation in heaven; yet theſe, in the ſight of a pure and holy God, and in compariſon of him, are impure and unholy; or they of heaven, as Mr. *Broughton* renders it, the inhabitants of heaven; the angels on high, as the *Targum* paraphraſes it; theſe are charged by him with folly, and they, conſcious of their imperfection with reſpect to him, cover their faces with their wings, whilſt they celebrate the perfection of his holineſs, who is ſo glorious in it; though the natural heavens may be intended, at leaſt not excluded, and the luminous bodies in them, as *Bildad* ſeems to explain it, ch. xxv. 5, 6. the ſtars are reckoned the more denſe and thick part of the heavens, the moon has its ſpots, and by later diſcoveries, it ſeems the ſun is not without them, and the heavens are often covered with clouds and darkneſs, and the preſent ones will be purified with fire at the general conflagration, which ſuppoſes them unclean, and they ſhall paſs away, and new ones ſucceed, which implies imperfection in the former, or there would be no need of others; this is the proof *Eliphaz* gives of what he had ſuggeſted in the preceding verſe.

℣. 16. *How much more abominable and filthy is man*, &c.] In his natural, corrupt, and unregenerate eſtate; man, as a creature, was not abominable, but becoming ſinful he is; he is ſo in himſelf, caſt out to the loathing of his perſon, being full of wounds, bruiſes, and putrifying ſores, yea, like a dead corrupted carcaſs, for he is dead in treſpaſſes and ſins; and he appears to be corrupt by the abominable works done by him, as all the works of the fleſh are; yea, he is abominable to himſelf, when made ſenſible of his ſtate and caſe; he then abhors himſelf, and repents of his ſins, he loaths his ſins, and himſelf for them; and muſt be much more ſo in the ſight of God, who is of purer eyes than to behold iniquity, as man is nothing elſe than a maſs of ſin, and therefore muſt be *filthy*; for ſin is of a defiling nature, it defiles the body and all its members, and the ſoul with all its powers and faculties: man is naturally and originally filthy, being conceived in ſin, and ſhapen in iniquity; nor can a clean thing be brought out of an unclean; he is internally and univerſally unclean, his heart is a ſink of ſin, deſperately wicked, and wickedneſs itſelf; his mind and conſcience are defiled, and there is no place clean; and this appears outwardly in his actions, in his life and converſation, which is filthy alſo; for if the plowing of the wicked is ſin, and the righteouſneſſes of men are filthy rags, how impure muſt the immoral actions of wicked men be? man is ſo impure, that nothing but the blood of Chriſt can purify his heart, and purge his conſcience from dead works, and make white his outward converſation-garment: *which drinketh iniquity like water*; it is as natural to him to commit iniquity, as it is for a man to drink water when he is thirſty, and he does it with equal guſt, delight, and pleaſure; as cold water is delightful to a thirſty ſoul, ſo is ſin to a ſinner, a ſweet morſel he holds in his mouth; divers luſts are divers pleaſures, though theſe pleaſures are but for a ſeaſon: ſin, like water, is eaſy to be come at, it is near at hand, it eaſily beſets men, and is all around them, and they eaſily give into it; every one turns to his wicked courſe as readily as the horſe ruſhes into the battle; and the phraſe may be expreſſive of the abundance of ſin committed, like large draughts of water greedily taken down by a man a-thirſt, and repeated again and again; moreover, as water drank enters into men, and is taken down as an harmleſs thing, yet often proves very hurtful and pernicious to them when drank whilſt they are hot, and occaſions diſorders, which iſſue in death; ſo ſin, though it may ſeem harmleſs, and be pleaſing and refreſhing, going down like water, yet it works like poiſon, and is the gall of aſps within a man, and ends in eternal death, if grace prevents not. This is the concluſion and application of the whole to man, arguing from the greater to the leſſer, and ſo proving the impurity and imperfection of man, and that he cannot be clean and righteous before God of himſelf.

℣. 17. *I will ſhew thee, hear me*, &c.] Here *Eliphaz* proceeds to illuſtrate and make plain, to clear and defend his former ſentiment and propoſition, and into which the reſt of his friends came; that only wicked, and not righteous men are afflicted of God, eſpecially in ſuch a manner as *Job* was; and he propoſes to ſhew things worthy of his regard, and not ſuch vain and unprofitable things which *Job* had uttered; and in order to ſtir up and engage his attention, he ſays what follows: *and that which I have ſeen I will declare*; what he had been

[d] לא יאמין non poſuit ſtabilitatem, Pagninus; immutabilitatem, ſive perfectionem abſolutam, Vatablus; firmum opus non produxit, Tigurine verſion; non crediturus eſſet firmitatem, Junius & Tremellius.

2

been an eye-witneſs of himſelf; the ſame he had obſerved, ch. iv. 8. and ſuch teſtimonies are moſt regarded, and reckoned moſt authentic and creditable, eſpecially when they come from men of character; ſee *Luke* i. 1, 2. 1 *John* i. 1.

℣. 18. *Which wiſe men have told from their fathers*, &c.] Men wiſe in the beſt ſenſe, not to do evil, but to do good; not worldly wiſe men, but ſuch who have wiſdom, ſound wiſdom in the inward parts; who are wiſe to ſalvation, and who are partakers of divine and ſpiritual wiſdom; and ſuch men, as they would never tell an untruth, ſo they would never report a falſe or a fooliſh thing they had heard, nor any thing but upon a good teſtimony, what they have received from their fathers, who were alſo wiſe and good men; and therefore ſuch a teſtimony, though not ocular, but by tradition, deſerves regard: *and have not hid it*; their fathers did not hide it from them, and what they have received from their fathers, they did not hide it from their children; and ſo it came to be handed down from one to another with great truth, exactneſs, and certainty, and to be depended upon, ſee *Pſ.* xliv. 1. and lxxviii. 3, 4.

℣. 19. *Unto whom alone the earth was given*, &c.] Who were entruſted with the government of whole kingdoms and nations; and therefore not mean men, but perſons of great conſequence, and to be credited; being ſuch as were appointed by God, and by him put into ſuch an high office, for which they were qualified by him; and being obſerved to be ſuch by men, were made choice of by them to take the government of them: this is not to be reſtrained to the land of *Canaan*, and to *Abraham*, *Iſaac*, and *Jacob*, to whom it was given, and to their poſterity; and who it is very probable at this time did not yet enjoy it; but it reſpects more and larger tracts of land, and the rulers of them, and at a greater diſtance of time, and very likely *Noah* and his ſons, to whom the whole earth was given, and by whom it was repleniſhed, and among whom it was divided; this ſeems oppoſed to what *Job* had ſaid, ch. ix. 24. *and no ſtranger paſſed among them*; either there was no wicked man among them, a ſtranger to God and godlineſs; or an enemy that invaded them, paſſed through them, diſturbed and diſpoſſeſſed them of their power and ſubſtance; which ſhews how wiſe and good men are regarded by the Lord, and not diſtreſſed and afflicted as wicked men be; as well as ſerves to ſtrengthen the credit of their character, and the report received and derived from them by tradition, and tacitly glances at *Job*'s diſtreſs and diſturbance by the *Chaldeans* and *Sabeans*; next follows the account of the things either ſeen by *Eliphaz*, or handed down from ſuch credible perſons now deſcribed.

℣. 20. *The wicked man travaileth with pain all his days*, &c.] Either to commit iniquity, which he is at great pains to do, and even to wearineſs; and, agreeable to the metaphor uſed, he conceives it in his heart, he travails with it in his mind, and he brings forth falſhood and a lye, what diſappoints him, and which iſſues in death, eternal death, ſee *Pſ.* vii. 14. *James* i. 14, 15. or to get wealth and riches, in obtaining of which he pierces himſelf through with many ſorrows; and theſe being like thorns, in uſing them he gets many a ſcratch, and has a good deal of trouble, pain and uneaſineſs in keeping them, inſomuch that he cannot ſleep comfortably through fear of loſing them; wherefore he does not enjoy that peace, comfort, and happineſs it may be thought he does; and beſides all this, he has many an inward pain and gripe of conſcience for his many ſins and tranſgreſſions, which lie at the door of conſcience, and when it is opened ruſh in, and make ſad work, and put him to great pain and diſtreſs; for otherwiſe this cannot be ſaid of every wicked man, that they are in outward pain and diſtreſs, or in uncomfortable circumſtances, at leaſt in appearance; for of ſome it is ſaid, *they are not in trouble as other men, neither are they plagued like other men*, *Pſ.* lxxiii. 5. they live wholly at eaſe, and are quiet, and die ſo, at leaſt ſeemingly: ſome reſtrain this to ſome particular perſon whom *Eliphaz* might have in view; the *Targum* paraphraſes it of wicked *Eſau*, who it was expected would repent, but did not; others think that he had in his eye ſome notorious oppreſſor, that had lived formerly, or in his time, as *Nimrod*, the mighty hunter and tyrant, or *Chedorlaomer*, who held for ſome years ſeveral kings in ſubjection to him; but it is much if he does not deſign *Job* himſelf; however, he forms the deſcription of the wicked man in ſuch a manner, that it might as near as poſſible ſuit his caſe, and in many things he plainly refers to it: and this is a ſad caſe indeed, for a wicked man to travail in pain all his days in this life, and in the world to come to ſuffer the pains of hell-fire to all eternity; the pains of a woman, to which the alluſion is, are but ſhort at moſt, but thoſe of the wicked man are for life, yea, for ever; and among the reſt of his pains of mind, eſpecially in this world, what follows is one, and which gives much uneaſineſs: *and the number of years is hidden to the oppreſſor*; Mr. *Broughton* renders it, *ſoon numbered years*; that is, few, as the years of man's life at moſt are but few, and thoſe of the oppreſſor fewer ſtill, ſince bloody and deceitful men do not live out half the days of the years of man's life, but are oftentimes cut off in the midſt of their days; and be they more or fewer, they are all numbered and fixed, and the number of them is with God, and him only; they are fixed and ſettled by the decree of God, and laid up in his purpoſes, and reſerved for the oppreſſor; but they are a ſecret to him, he does not know how long he ſhall live, or how ſoon he may die, and then there will be an end of his oppreſſion and tyranny, and of his enjoyment of his wealth and riches unjuſtly got; and this frets him, and gives him pain, and makes him uneaſy; whereas a good man is eaſy about it, he is willing to wait his appointed time, till his change comes; he is not ſo much concerned to know the time of his death, as to be in a readineſs for it. The *Targum* paraphraſes this of *Iſhmael* the mighty: the oppreſſor is the ſame with the wicked man in the preceding clauſe.

℣. 21. *A dreadful ſound is in his ears*, &c.] Or *a voice*, or *ſound of fears* [a], of what cauſes fears; and which are either imaginary; ſometimes wicked men fear when there is no cauſe or occaſion for it; they fancy an enemy at their heels, and flee, when none purſues them; they are a *Magor Miſſabib*, a fear to themſelves and all about them; like *Cain*, who fancied and feared, that every man that met him would ſlay him; ſuch is the effect of a guilty conſcience: or real; and theſe either extraordinary ſounds, ſuch as were made in the ears of the *Syrian* hoſt,

[a] קול פחדים ſonitus timorum, Pagninus, Montanus, Bolducius; to the ſame ſenſe Godurcus, Junius & Tremellius, Mercerus, Cocceius, Schmidt, Schultens.

hoſt, which cauſed them to flee, and leave their tents, and all their ſubſtance in them, 2 *Kings* vii. 6. or ordinary, as the ſound of the trumpet, the alarm of war, wars and rumours which are very terrible, eſpecially to ſome perſons; or ſounds of fears, reports of one calamity after another, which cauſe fears; and ſo may reſpect *Job*'s troubles, and the dreadful ſound of them in his ears, brought by one meſſenger of bad tidings after another: but there is a more dreadful ſound than either of theſe, which is ſometimes in the ears of wicked men; the terrors of the law of God broken by them, the menaces and curſes of it, and a ſound of hell and damnation, which continually rings in their ears, and fills them with horror and black deſpair; and ſo the *Targum*, "the voice or ſound of the fears in hell is in his ears;" and among the reſt of his fears what follows is one, and ſo ſome connect the words, that [u] *in proſperity the deſtroyer ſhall come upon him*; either God the lawgiver, whoſe law he has tranſgreſſed, and who is able, as to ſave his people, ſo to deſtroy the wicked, ſoul and body in hell; and deſtruction from the Almighty, *Job* himſelf ſays, was a terror to him, ch. xxxi. 23. or a deſtroying angel, ſuch an one as went through the land of *Egypt*, and deſtroyed the firſt-born, and into the camp of *Iſrael*, when they committed ſin, and were deſtroyed of the deſtroyer; or ſome enemy, plunderer, and robber, ſuch as the *Sabæans* and *Chaldæans* were, and to whom reſpect may be had; or even the devil himſelf, *Apollyon*, the deſtroyer of the ſouls of men, and who ſometimes wicked men fear will come and carry them away, ſoul and body, to hell; or it may be death is meant, which kills and deſtroys all men; and wicked men are afraid that in the midſt of all their peace and proſperity ſudden deſtruction by death ſhould come upon them, like a thief in the night, and remove them from all their enjoyments; and whether they are or no under any fearful apprehenſions of this, it certainly will be their caſe.

℣. 22. *He believeth not that he ſhall return out of darkneſs*, &c.] When he lies down at night he deſpairs of ever ſeeing the light of the morning through fear of an enemy, a robber, a murderer, or of one diſaſter or another, *Deut.* xxviii. 66, 67. or when he is in any affliction and calamity, which is often ſignified by darkneſs, he can't perſuade himſelf that he ſhall ever be delivered out of it, and reſtored to his former condition again: and here *Eliphaz* ſeems to glance at *Job*, who had no hope of his being brought into ſuch a ſtate of proſperity he had been in; whereas good men, when in darkneſs, believe they ſhall be brought again to the light, as the church in *Mic.* vii. 8, 9. or the infidel, who knows he muſt be laid in the dark and ſilent grave; the heathen man, ſuch as were many of the neighbours of *Eliphaz*, the *Idumeans*, among whom he dwelt, who were without the hope of a glorious reſurrection; and which is an article of pure revelation, and which the idolatrous heathen were ſtrangers to, and ſo believed it not, or any deliverance from the grave; or this may reſpect the blackneſs of darkneſs, the outer darkneſs, the darkneſs of hell, which when once a wicked man is caſt into, and enveloped with, he deſpairs, as he well may, of ever being delivered out of it: *and he is waited for of the ſword*; or by them that kill with the ſword, as the *Targum*, who lie in wait for him, to rob him, and kill him; or in his own apprehenſion, he ſeems to have nothing but drawn ſwords about him, or a ſword hanging over his head, or the judgments of God ready to fall upon him for his ſins; for he having killed others with the ſword, muſt expect to be killed with it himſelf.

℣. 23. *He wandereth abroad for bread*, &c.] Either as a plunderer and robber, he roves about to increaſe his worldly power and ſubſtance; or rather being reduced to poverty, wanders about from place to place, from door to door, to beg his bread; which is a curſe imprecated on the poſterity of wicked men, *Pſ.* cix. 10. *ſaying*, *where* is it? where is bread to be had? where ſhall I go for it? where lives a liberal man that will give it freely and generouſly? by this queſtion it ſeems as if it was difficult for ſuch a man to get his bread by begging; he having been cruel and oppreſſive to others, unkind and ungenerous in his time of proſperity, now finds but few that care to relieve him; and indeed a man that has not ſhewn mercy to the indigent, when in his power to have relieved them, cannot expect mercy will be ſhown to him; this he does, wanders about, ſeeking food, *whereſoever he is* [w]: *he knoweth that the day of darkneſs is ready at his hand*; either that a day of affliction and adverſity is coming upon him, perceiving his affairs to grow worſe and worſe, or to be immediately and already on him, which obliges him to wander about for bread; or that the day of death is at hand, which he is made ſenſible of by one ſymptom or another; or rather it may be the day of everlaſting darkneſs in hell, the wrath of God to the uttermoſt he has deſerved; he finds the day of judgment is at hand, and the judge at the door, and in a ſhort time he muſt receive the reward of eternal vengeance for the wicked deeds he has done; for ſo the words may be rendered, *that the day of darkneſs is prepared by his hand* [x]; by the evil works his hand has wrought, and ſo has treaſured up to himſelf wrath againſt the day of wrath, and righteous judgment of God.

℣. 24. *Trouble and anguiſh ſhall make him afraid*, &c.] Either his preſent troubles ſhall frighten him, they being ſo very diſmal, terrible and diſtreſſing, and make him fear that others were coming on, more dreadful and formidable; or thoſe troubles he fears will be his portion hereafter, theſe terrify him beyond meaſure, even that indignation and wrath, tribulation and anguiſh that ſhall come upon every ſoul of man that doth evil, *Rom.* ii. 8, 9. *they ſhall prevail againſt him as a king ready to the battle*; that is, trouble and anguiſh ſhall prevail againſt him; he will be no more able to reſiſt them, than a very inferior force, or even a ſingle man is able to reſiſt a warlike king, attended with a numerous army, and theſe ſet in battle-array; ſuch a man's troubles will come upon him as an armed man, againſt which he cannot ſtand; the *Targum* is, "they ſhall ſurround him as a king prepared for a footſtool;" who being taken by the enemy ſhall be uſed as a footſtool to mount on horſeback; and as the word has the ſignification of a globe or ball, ſee *Iſ.* xxii. 18. ſome think it has reſpect to the manner of kings, when taken captive, put into an iron cage, as *Bajazet* was by *Tamerlane*; or into an iron hoop, bound hand and foot, and hung up in chains; or, as *Ben Gerſom* thinks, to the manner of drowning perſons, who uſed to be tied hand and foot, as if rolled up in the form of a globe,

[u] Vaſtatorem invaſurum eum, Junius & Tremellius. ſuis factis, Tigurine verſion; per manum ſuam, Schmidt.

[w] So Noldius in Ebr. Concord. part. p. 27.

[x] בידו

globe, and ſo caſt into the water; but rather the reference is to an army, beſieging a place all around in the form of a ball or globe, ſo that there is no eſcaping them; or rather it may be to a king drawing up his army in ſuch a form, ready to engage in battle; or putting it in ſuch a poſition when incamped or intrenched, waiting the motion of the enemy; ſee 1 *Sam.* xxvi. 5. and ſuch are the troubles that ſurround and prevail againſt a wicked man, ſee *Iſ.* xxix. 3. the reaſons of the wicked man being brought into ſuch a woful condition follow.

℣. 25. *For he ſtretcheth out his hand againſt God,* &c.] Being an hater of him, an enemy to him, yea enmity itſelf againſt him; an enemy in his mind, which appears by his wicked works, which are ſo many acts of hoſtility againſt God; all ſins are againſt God, his nature, his will, his law, and all his remonſtrances, exhortations, cautions, and inſtructions; but ſome are more daring and impudent than others, or are committed in a more open, bold, and audacious manner, as were thoſe committed by the inhabitants of *Sodom*, and thoſe who are ſimilar to them; eſpecially ſuch as ſtrike at the being of God and his perfections, his providence and government of the world; and ſuch as deny theſe may moſt truly be ſaid to ſtretch out their hands againſt God, and ſtrike at him: and this may regard not only ſins committed againſt the light of nature, and the law of God, but againſt the evangelic revelation, the doctrines of the goſpel, and the ordinances of it; for ſuch who deny the one, and reject the other, openly oppoſe themſelves to God, and expoſe themſelves to his wrath and vengeance; for of how much ſorer puniſhment ſhall ſuch be thought worthy, who trample *Chriſt* and his blood under foot, deſpiſe and diſobey his goſpel: *and ſtrengtheneth himſelf againſt the Almighty*; by hardening his heart againſt him as *Pharaoh* did; by putting on a bold and brazen countenance, by ſetting his mouth againſt God in heaven, and ſuffering his tongue to walk through the earth, fearing neither God nor man; by entering into a friendſhip with the world, and making alliances with the enemies of God, even by making a covenant with death, and an agreement with hell; all which is egregious folly and madneſs: for a ſinful man to oppoſe himſelf to God, is to ſet briars and thorns to a conſuming fire; for a weak feeble creature to ſet himſelf againſt the Almighty, who can cruſh him in a moment, and ſend him down to hell, is the height of folly; let the potſherds ſtrive with the potſherds of the earth, but not man with his maker; who ever ſtrengthened or hardened himſelf againſt him, and proſpered?

℣. 26. *He runneth upon him,* even *on* his *neck,* &c.] As a fierce and furious enemy runs upon another with great wrath and fury; as the he-goat in *Daniel*'s viſion ran upon the ram, in the fury of his power, that is, *Alexander* upon *Darius*; which inſtance *Bar Tzemach* refers to; and as an adverſary, who throws down his weapons, and goes in to cloſer quarters, and takes his antagoniſt by the throat, or round the neck, in order to throw him down to the ground; in ſuch a bold and inſolent manner does the wicked man encounter with God; he makes up to him, and flies in his face, and moſt audaciouſly attacks him: or he runs upon him *with* his *neck* [y]; with a ſtretched-out neck, in the moſt haughty manner, with a neck like an iron ſinew, and with a brow like braſs: *upon the thick boſſes of his bucklers*; alluding to ſhields, imboſſed in the middle, where they are thicker than in the other parts, and uſed to have a ſpike of iron ſet in the middle; ſo that it was daring and dangerous to run upon them: theſe may deſign the perfections of God, denied by the wicked man; or his providential diſpenſations, deſpiſed by him; or his purpoſes and decrees ridiculed, replied unto, and diſputed; or the flaming ſword of juſtice, and the curſes of a righteous law, in defiance of which wicked men go on in ſin: or *with the boſſes of his bucklers* [z]; with all his family, as *Schmidt*; or employing all his wealth and riches, his power and authority, againſt God, and the intereſt of religion in the world. Some underſtand this of God, meeting the wicked man, ſtretching out his hand, and ſtrengthening himſelf againſt him, as if he, God, ran upon the wicked man, and upon his neck, and took him by it, and ſhook him; *as in* ch. xvi. 12. and upon the thick boſſes of his buckler, his bones and nerves, as Mr. *Broughton*; or on his power and wealth, which are not able to ſecure him from the vengeance of the Almighty; but the former ſenſe ſeems beſt.

℣. 27. *Becauſe he covereth his face with his fatneſs,* &c.] He has no fear of God, nor ſhame for his ſin; he bluſhes not to riſe up againſt God in the manner he does, becauſe his eyes ſtand out with fatneſs; or rather his face is covered with it, that is, he abounds in riches, he enjoys great proſperity, a large affluence of all good things; and this makes him haughty and imperious, neither to fear God, nor regard man, like *Jeſhurun*, who when he *waxed fat*, was *grown thick, and covered with fatneſs, kicked* againſt God, and his providences, ſinned and rebelled againſt him; *forſook God which made him, and lightly eſteemed the rock of his ſalvation, Deut.* xxxii. 15. and to the ſame purpoſe is the following clauſe: *and maketh collops of fat in his flanks*; a deſcription of a very fat man, and one that pampers the fleſh, and indulges himſelf in eating and drinking; and, figuratively, of one that abounds in the good things of this world, and which make him vain and proud, and lead him on to commit ſin in a bold and daring way, promiſing himſelf impunity in it, but without any juſt ground for it, as the following verſes ſhew; perhaps ſome reſpect may be had to *Job*'s children feaſting with one another in their proſperity, which led on to ſin, and iſſued in their ruin, as *Eliphaz* would ſuggeſt.

℣. 28. *And he dwelleth in deſolate cities,* &c.] This is either a continuation of the account of the wicked man's proſperity, which makes him haughty; ſuch is his might and power, that he deſtroys cities and palaces, built and enjoyed by others, and then out of the ruins of them builds greater cities and more noble palaces, to perpetuate his name to poſterity; which ſenſe agrees with ch. iii. 14. and with the *Targum*, "and he makes tabernacles in deſert cities, that he may dwell in houſes which were not inhabited;" and ſo *Ben Gerſom*: and hence becauſe of his ſucceſs among men, and the grandeur he lives in, his heart is lifted up, and his hand is ſtretched out againſt God; or elſe this may expreſs the ſinful courſe of life ſuch a man lives, who chuſes to dwell in deſolate places, and deſerts, to do hurt to others, to ſeize upon travellers as they paſs by, and rob and plunder them of their ſubſtance,

[y] בצואר ereCto collo, V. L. Piſcator; duro collo, Druſius, Michaelis; cum cervice, Cocceius, Schmidt, Schultens.
[z] בעבי גבי כגניו cum craſſitie umbonum clypeorum ſuorum, Cocceius; ſo Schmidt, Michaelis, Schultens.

ſubſtance, ſitting and waiting for them in ſuch places, as the *Arabian* in the wilderneſs, *Jer.* iii. 2. which is the ſenſe of ſome, as *Aben Ezra* obſerves; or rather this points at the puniſhment of the wicked man, who though for the preſent may be in great proſperity, poſſeſſed of large cities and ſtately palaces, *yet* or *but*[a], for ſo the particle may be rendered, *he dwelleth in deſolate cities*; in ſuch as ſhall become deſolate, being deſtroyed by a ſuperior enemy, that ſhall come upon him; or through his ſubjects forſaking him, not being able to bear his tyranny and cruelty; or he ſhall be driven from his dominions by them, and beobliged to fly, and dwell in deſert places; or he ſhall chuſe to dwell there, through the horrors of a guilty conſcience; or beſt of all, he ſhall be reduced to ſuch diſtreſs and poverty, that he ſhall not have a houſe fit to dwell in; but *ſhall inhabit the parched places in the wilderneſs, in a ſalt land, and not inhabited, Jer.* xvii. 6. as follows: *and in houſes which no man inhabiteth, which are ready to become heaps*; ſuch as have been deſerted by their former inhabitants, becauſe come to decay, and ready to fall down upon them, and become heaps of ſtones and rubbiſh.

℣. 29. *He ſhall not be rich*, &c.] Though his heart is ſet upon it, he is determined at any rate to be rich; he labours for it with all his might and main, and yet ſhall not attain what he is ſo deſirous of; many who take a great deal of pains to be rich, and even in a lawful way, and are men of underſtanding in trade and buſineſs, and yet riches are not their portion; and ſome who get a great deal, yet don't grow rich; what they get, they put into a bag of holes, and it drops through as faſt as they put in; what they get in one ſinful way, they conſume in another, and ſo are always poor; and others, though they have amaſſed together a vaſt ſubſtance, yet ſtill are but poor men, not uſing what they have either for their own good, or the good of others; and not being content with what they have, but always craving more, and ſo are even poor in their own account, not having what they would have: however, ſuch a man is not rich towards God; for in godly and ſpiritual things, he is deſtitute of the true riches of grace, and has no title to the riches of glory; and as for his earthly riches, theſe ſhall not endure, though he may be rich for the preſent, he will not be always ſo; and this ſenſe the next clauſe confirms; *neither ſhall his ſubſtance continue*; or *his ſtrength*[b]; his power and might, a rich man's wealth being his ſtrong city, in which he places his truſt and confidence; riches are called *ſubſtance*, though they are but a ſhadow, yea, mere non-entities, things that are not, in compariſon of heavenly things; ſee *Prov.* xxiii. 5. and viii. 22. at leaſt they are not an enduring ſubſtance; they are uncertain things, here to-day, and gone to-morrow; that make themſelves wings, and fly away from the owners of them; or they are taken away from them, and are not like the riches of grace, which are durable riches; or like thoſe of glory; but by one means or another, are taken out of the hands of the poſſeſſors of them, and they are reduced to poverty: and this *their ſubſtance ſhall not riſe*; or rather, *not riſe again*[c], as the word may be rendered; notwithſtanding all the pains they may take, their ſubſtance ſhall not riſe, grow, and increaſe; or not riſe up to the former pitch it did, but being fallen into poverty there they lie: *neither ſhall he prolong the perfection of it upon the earth*; though indeed there is no perfection in the creature, nor in creature-enjoyments, nor in outward riches and ſubſtance; ſuch as have had the largeſt ſhare of them, as *David* and *Solomon*, have declared they have ſeen an end of all perfection, and that all things, the higheſt enjoyments, are vanity and vexation of ſpirit; yet when men are got to the ſummit, and height, and perfection of outward happineſs, as they or others may think, this is not prolonged, or continued long in the earth, or they continued in it; but often are ſuddenly caſt down from the pinnacle of honour, wealth, and riches; hence ſome render the words, *and their proſperity ſhall not be fixed into the earth*[d]; ſhall not take root, though it may ſeem to do, *Jer.* xii. 2. and ſo ſhall not ſpread itſelf as a tree well rooted does; and as does the ſpiritual proſperity, perfection, and fulneſs of good men, which they have in and by *Chriſt*; being rooted in the love of God, in the grace of *Chriſt*, and having the root of the matter in them, they caſt forth their roots as *Lebanon*, and their branches ſpread, and they are full of the fruits and bleſſings of grace, *Hoſ.* xiv. 5, 6.

℣. 30. *He ſhall not depart out of darkneſs*, &c.] Out of the darkneſs of poverty, calamity, and diſtreſs he comes into, and indeed he deſpairs of it himſelf, as in ℣. 22. and in a ſpiritual ſenſe he departs not out of the darkneſs of ſin, out of the dark ſtate of unregeneracy; nor will he depart out of the blackneſs and darkneſs reſerved for him hereafter, when he is once come into it: *the flame ſhall dry up his branches*; alluding either to a violent drought and heat, which dries up paſtures, herbs, and trees, and the branches of them; or to a wind, as the *Septuagint*, a burning wind, in the eaſtern countries, which conſumed all green things; or to a flaſh of lightning, which ſhatters, ſtrips, and deſtroys branches of trees: here it may ſignify the wrath of God, like a flame of fire conſuming the wealth and ſubſtance, and families of wicked men; whoſe children particularly may be compared to branches, and ſo reſpect may be had to *Job*'s children, who were ſuddenly deſtroyed by a violent wind, which threw down the houſe in which they were: *and by the breath of his mouth ſhall he go away*; out of the world, a phraſe expreſſive of death; either becauſe of the breath of his own mouth, as ſome in *Jarchi*, becauſe of his blaſphemies againſt God and his people, becauſe of his curſing and ſwearing his mouth is full of, and the many vain, fooliſh, and idle words which come out of it, and for which he will be condemned; or rather "by the breath of the mouth of God," as the *Targum*; either according to his purpoſe and decree, and by his order, and the word that goes out of his mouth; the wicked man ſhall be obliged to depart out of the world at once, being ſtruck dead by him, as *Ananias* and *Sapphira* were; or by his powerful wrath and vengeance, whoſe breath is as a ſtream of brimſtone, and with which he will ſlay the wicked of the earth, and particularly will conſume the wicked one, Antichriſt, even with the ſpirit of his mouth, and with the brightneſs of his coming, *Iſ.* xi. 4. 2 *Theſſ.* ii. 8.

℣. 31. *Let not him that is deceived truſt in vanity*, &c.] Every wicked man is deceived, either by *Satan*,

[a] So the Annotator of the Aſſembly of Divines.
[b] חילו ejus robur, Mercerus; potentia ejus, Druſius.
[c] לא יקום neque reſurgent opes ejus, Schmidt. V. L. & non pangetur in terram proſperitas eorum, Schultens,
[d] ולא יטה לארץ נטלם nec mittet in terra radicem ſuam,

Satan, who deceives the whole world, deceived our firſt parents, and deceives all their poſterity, not only prophane ſinners, but many profeſſors of religion alſo; or by their own hearts, which are deceitful and deſperately wicked; or through the deceitfulneſs of ſin, which promiſes profit, pleaſure, and liberty, and iſſues in ruin, pain, and bondage; and through the deceitfulneſs of riches, which promiſe that ſatisfaction they do not give: and ſuch as are deceived in this manner are prone to truſt in vanity; in men, who in every ſtate, high or low, are altogether vanity; and in creature-enjoyments, in outward riches and wealth, which are all vanity and vexation of ſpirit; and in their own hearts, and the vanity of their minds, which to do is extreme folly; and in their righteouſneſs and external privileges, which will be of no ſervice to them, as to their acceptance with God, and eternal happineſs; and therefore truſt in whatſoever is vain and empty, and affords no ſolid ſatisfaction, real pleaſure, and advantage, is here dehorted from; unleſs the words will be allowed to be juſtly rendered, as I think they may, *truſt not in him that is deceived by vanity*[c]; by any of the above vain things, ſince he muſt himſelf be a vain man, and therefore not to be confided in; to which ſenſe the *Targum* inclines; "he will not (or ſhould not) believe in a ſon of man, (or in a man) who errs through falſhood;" the reaſon diſſuading from it follows: *for vanity ſhall be his recompenſe*; all that a man gets by truſting in vanity, or by truſting in a man deceived, is nothing but emptineſs and vanity; he gets nothing ſolid and ſubſtantial, that will be of any advantage to him here or hereafter; and yet this he will not eaſily believe; and ſo *Beza* reads the words, *he that is deceived by vanity will not believe that vanity ſhall be his recompenſe.*

℣. 32. *It ſhall be accompliſhed before his time*, &c.] Either the recompence or reward of his truſting in vanity, in vain perſons or things, the puniſhment of ſuch a truſt, the ſorrows and troubles following upon it; theſe ſhall come upon the wicked man *before his day*[f], as it may be rendered; before the day of his death, even before his old age; before the evil days come in a courſe of nature, and thoſe years in which he has no pleaſure: or his life, and the days of his life, *ſhall be filled up*[g]; or be at an end before his time; not before the time fixed in the decree and purpoſe of God, ch. xiv. 5. but before his own time, that he and his friends thought he might have lived, and as his healthful conſtitution promiſed; or before the then common term of human life; and ſo the phraſe is expreſſive of an immature death: *and his branch ſhall not be green*; but dried up and wither away; his wealth and riches, his children and family, be utterly extinct; inſtead of being like a branch, green and flouriſhing, ſhall be like a dry ſtick, uſeleſs and unprofitable, only fit for burning; ſee ℣. 30.

℣. 33. *He ſhall ſhake off his unripe grape as the vine*, &c.] Either the wicked man himſelf ſhall ſhake off or loſe his ſubſtance; or God ſhall ſhake off from him all that was dear and valuable to him; or he ſhall be ſhaken by one providence or another, juſt as a vine is ſhaken by a violent wind and tempeſt, and its unripe grapes are battered off by an hail-ſtorm, or plucked off by the hand, or drop off through rottenneſs; ſo it is ſignified by this metaphor, that a wicked man ſhould be ſtript of his wealth and riches in a ſudden manner; or his children ſhould be ſnatched from him in their youth, before they were well grown up to maturity, and ſo like the unripe grape; perhaps reſpect is had to *Job*'s caſe, both with regard to his ſubſtance and his family: *and ſhall caſt off his flower as the olive*; which tree when ſhaken in a violent manner, drops its flower, and ſo brings forth no fruit; it is obſerved by naturaliſts[h], that theſe two trees, the vine and the olive, flouriſh much about the ſame time, and often ſuffer much by ſtorms and tempeſts, which deſtroy their fruits, and eſpecially when rain falls in the time of their flowering; the ſame thing is intended in this clauſe as in the former.

℣. 34. *For the congregation of hypocrites* ſhall be *deſolate*, &c.] Hypocrites are ſuch who ſeem to be, and would be thought to be what they are not; they are outwardly righteous before men, but inwardly very wicked; have a form of godlineſs, but are deſtitute of the power of it; pretend to much religion, and to be worſhippers of God, when it is only in outward appearance, and not in reality and ſincerity: and ſuch as theſe have been in the congregations of the righteous, in all ages; but here *Eliphaz* ſpeaks of a congregation of them, a ſociety, a family of them; and very probably has his eye upon *Job*'s, and would repreſent hereby, that he, the head of his family, and his children, when living, and his ſervants and aſſociates, were all hypocrites, and now become deſolate, reduced to want and poverty, and in diſtreſſed circumſtances: or were *ſolitary*[i] and alone, as the word is rendered in ch. iii. 7. deſtitute of friends, and of the comforts of life; and perhaps reference may be had to the future ſtate of ſuch, when they ſhall aloud be bid to depart from God, have no ſociety with angels and ſaints, but ſhall have their portion with thoſe of the ſame character with them, hypocrites, in the higheſt degree of torment and miſery, *Matt.* xxiv. 51. *and fire ſhall conſume the tabernacles of bribery*; either ſuch tents, or houſes, as were built with money taken as bribes; ſee *Hab.* ii. 12. or where ſuch who received bribes dwelt; unjuſt judges, who took a gift that blinds the eyes, to pervert juſtice. *Job* is afterwards by *Eliphaz* repreſented as if he was an oppreſſor, a wicked magiſtrate, and guilty of ſuch like crimes as here pointed at, ch. xxii. 6—9. and the *fire* ſaid to conſume the dwelling-places of ſuch, may be underſtood either of material fire, ſuch as came down from heaven, and deſtroyed *Job*'s ſheep; or figuratively, the wrath of God often compared to fire, which would appear in one way or another, to the utter ruin of ſuch perſons, their habitations, and thoſe that dwelt in them.

℣. 35. *They conceive miſchief*, &c.] That is, ſuch wicked perſons, as before deſcribed; they meditate ſin in their minds, and contrive how to commit it, and form ſchemes within themſelves to do miſchief to others: *and they bring forth vanity*; or ſin; for luſt when it is conceived bringeth forth ſin, and that is vanity, an empty thing, and neither yields profit nor pleaſure in the iſſue, but that which is uſeleſs and unſerviceable, yea hurtful and ruinous; for ſin when it is finiſhed, bringeth forth death,

[c] בשו נתעה per vanitatem deceptus, Beza; ſo Tigurine verſion. [f] בלא יומו ante diem ſuam, Vatablus, Junius & Tremellius, Piſcator. [g] המלא complebitur, Montanus; implebitur, Schultens, [h] Plin. Nat. Hiſt. l. 16. c. 25. l. 17. c. 2, 24. [i] גלמוד ſolitarium, Montanus; and to the ſame Senſe Vatablus, Beza, Tigurine verſion, Junius & Tremellius, Piſcator, Druſius, Cocceius.

death, even death eternal, *Jam.* i. 14, 15. *and their belly prepareth deceit*; their inward part frames and deviſes that which is deſigned to deceive others, and in the end proves deceitful to themſelves: the alluſion is to a pregnant woman, or rather to one who ſeems to be ſo, and whoſe conception proves abortive, and ſo deceives and diſappoints herſelf and others; ſee *Pſ.* vii. 14.

CHAP. XVI.

THIS chapter and the following contain *Job*'s reply to the preceding diſcourſe of *Eliphaz*, in which he complains of the converſation of his friends, as unprofitable, uncomfortable, vain, empty, and without any foundation, ℣. 1, 2, 3. and intimates that were they in his caſe and circumſtances, he ſhould behave in another manner towards them, not mock at them, but comfort them, ℣. 4, 5. though ſuch was his unhappy caſe, that whether he ſpoke or was ſilent, it was much the ſame; there was no alloy to his grief, ℣. 6. wherefore he turns himſelf to God, and ſpeaks to him, and of what he had done to him, both to his family, and to himſelf; which things as they proved the reality of his afflictions, were uſed by his friends as witneſſes againſt him, ℣. 7, 8. and then enters upon a detail of his troubles, both at the hands of God and man, in order to move the divine compaſſion, and the pity of his friends, ℣. 9—14. which occaſioned him great ſorrow and diſtreſs, ℣. 15, 16. yet aſſerts his own innocence, and appeals to God for the truth of it, ℣. 17, 18, 19. and applies to him, and wiſhes his cauſe was pleaded with him, ℣. 20, 21. and concludes with the ſenſe he had of the ſhortneſs of his life, ℣. 22. which ſentiment is enlarged upon in the following chapter.

℣. 1. *Then Job anſwered and ſaid*;] As ſoon as *Eliphaz* had done ſpeaking, *Job* ſtood up, and made the following reply.

℣. 2. *I have heard many ſuch things:* &c.] As thoſe *Eliphaz* has been diſcourſing of, concerning the puniſhment of wicked men; many inſtances of this kind had been reported to him from his preceptors, and from his parents, and which they had had from theirs, as well as *Eliphaz* had from his; and he had heard theſe things, or ſuch like, told *many times* from one to another, as *Ben Gerſom* interprets it; or *frequently*, as the *Vulgate Latin* verſion, yea he had heard them his friends ſay many things of this kind; ſo that there was nothing new delivered, nothing but what was *crambe millies cocta*, the ſame thing over and over again; inſomuch that it was not only needleſs and uſeleſs, but nauſeous and diſagreeable, and was far from carrying any conviction with it, or having weight and influence upon him; that he only gave it the hearing, and that was all, and ſcarce with any patience, it being altogether unapplicable to him: that wicked men were puniſhed for their ſins, he did not deny; and that good men were alſo afflicted, was a very plain caſe; and that neither good nor hatred, or an intereſt in the favour of God or not, were not known by theſe things; nor could any ſuch concluſion be fairly drawn, that becauſe *Job* was afflicted, that therefore he was a bad man: *miſerable comforters* are *ye all*; his friends came to comfort him, and no doubt were ſincere in their intentions; they took methods, as they thought, proper to anſwer ſuch an end; and were ſo ſanguine as to think their conſolations were the conſolations of God, according to his will; and bore hard upon *Job* for ſeeming to ſlight them, ch. xv. 11. to which *Job* here may have reſpect; but they were ſo far from adminiſtring divine conſolation, that they were none at all, and worſe than none; inſtead of yielding comfort, what they ſaid added to his trouble and affliction; they were, as it may be rendered, *comforters of trouble*, or *troubleſome comforters*, [k] which is what rhetoricians call, an *oxymoron*; what they ſaid, inſtead of relieving him, laid weights and heavy preſſures upon him, he could not bear; by ſuggeſting his afflictions were for ſome enormous crime and ſecret ſin that he lived in the commiſſion of; and that he was no other than an hypocrite; and unleſs he repented and reformed, he could not expect it would be better with him; and this was the ſentiment of them one and all: ſo to perſons under a ſenſe of ſin, and diſtreſſed about the ſalvation of their ſouls, legal preachers are miſerable comforters, who ſend them to a convicting, condemning, and curſing law, for relief; to their duties of obedience to it for peace, pardon, and acceptance with God; who decry the grace of God in man's ſalvation, and cry up the works of men; who lay aſide the perſon, blood, and righteouſneſs of Chriſt, the conſolation of *Iſrael*, and leave out the Spirit of God the comforter, in their diſcourſes; and indeed all that can be ſaid, or directed to, beſides the conſolation that ſprings from God by Chriſt, thro' the application of the Spirit, ſignifies nothing; for if any comfort could be had from any other, he would not be as he is called, the God of all comfort; all the creatures and creature-enjoyments, even the beſt are broken ciſterns, and like the deceitful brooks *Job* in ch. vi. compares his friends to, that diſappoint when any expectations of comfort are raiſed upon them.

℣. 3. *Shall vain words have an end?* &c.] Or *words of wind* [l], vain empty words, great ſwelling words of vanity, mere bubbles that look big, and have nothing in them; here *Job* retorts what *Eliphaz* had inſinuated concerning him, and his words, ch. xv. 2. 3. and he intimates ſuch worthleſs diſcourſes ſhould have an end, and a ſpeedy one, and not be carried on to any length, they not bearing it; and wiſhes they were at an end, that he might hear no more of them; and ſuggeſts that it was weak and fooliſh in them, to continue them; that if they could ſpeak to no better purpoſe, it would be beſt to be ſilent: *or what emboldeneth thee that thou anſwereſt?* when men are engaged in a good cauſe, have truth on their ſide, and are furniſhed with arguments ſufficient to defend it; this animates and emboldens them to ſtand up in the defence of it, and to anſwer their adverſaries, and to reply when there is occaſion; but *Job* could not imagine, what ſhould encourage and ſpirit up *Eliphaz* to anſwer again, when he had been ſufficiently confuted; when his cauſe was bad, and he had no ſtrong reaſons to produce in the vindication of it: or *what has exaſperated*

[k] מנחמי עמל conſolatores moleſtiæ, Vatablus, Druſius, Mercerus, Cocceius, Schmidt, Michaelis; moleſti, Beza, Junius & Tremellius, Piſcator, Codurcus, Tigurine verſion; moleſtiſſimi, Schultens. [l] לדברי רוח verbis venti, Beza, Bolducius, Mercerus, Schmidt, Michaelis.

rated or *provoked thee* [l] to make reply? here *Job* ſeems to have thought that he had ſaid nothing that was irritating, tho' it is notorious he had, ſuch were his grief and troubles; and ſo well aſſured he was of his being in the right, that the harſh and ſevere words and expreſſions he had uſed, were not thought by him to have exceeded due bounds, ſuch as ch. xii. 2. 3. and xiii. 2. 4.

℣. 4. *I alſo could ſpeak as ye do*, &c.] As big words, with as high a tone, with as ſtiff a neck, and as haughtily and loftily; or *ought I to ſpeak as you do* [m]? that I ought not, nor would you think I ought, if you were in my caſe; or being ſo, *would I ſpeak as you do* [n]? no, I would not, my conſcience would not ſuffer me: *if your ſoul were in my ſouls ſtead*; in the ſame afflicted ſtate and condition, in the ſame diſtreſſed caſe and circumſtances; not that he wiſhed it, as ſome render the words, for a good man will not wiſh hurt to another; only he ſuppoſes this, as it was a caſe ſuppoſeabe, and not impoſſible to be a fact, ſome time or another, in this ſtate of uncertainty and change; however it is right to put ourſelves in the caſe of others in our own imagination, that ſo it may be conſidered in the proper point of view, and we may better judge how we ſhould chuſe to be treated ourſelves in ſuch circumſtances, and ſo teach us to do that to others, as we would have done to ourſelves: *I could heap up words againſt you*; talk as faſt as you to me, and run you down with a great torrent of words; *Job* had a great fluency, he talked a great deal in his afflicted ſtate, too much as his friends thought, who repreſent him as dealing in a multitude of words, and as a very talkative man, ch. viii. 2. and xi. 2. and what could he have done, had he his health, and in proſperous circumſtances as formerly? he could have brought many charges and accuſations againſt them, as they had againſt him: or *would I heap up words againſt you*, or *ought I* &c. no, it would not be my duty, nor would I do it; humanity and good ſenſe would never have allowed me to do it; but on the contrary, *I would have joined* myſelf *with you*, in a ſocial free and familiar manner in words, [p] in a friendly conjunction with you, ſo the words may be read and paraphraſed; I would have come and paid you a viſit, and ſat down by you, and entered into a kind and compaſſionate confabulation with you about your caſe and condition, and done all I could to comfort you; I would have framed and compoſed (as the word uſed ſignifies) a ſet diſcourſe on purpoſe; I would have ſought out all the acceptable words, and put them together in the beſt manner I could for you [q]; had I the tongue of the learned, I would have made uſe of it, to have ſpoken a word in ſeaſon to you: *and ſhake mine head at you*; by way of ſcorn and deriſion, that is, he could have done it as well as they; ſhaking the head is uſed as a ſign of contempt, *Pſ.* xxii. 8. *Lam.* ii. 15. or *would I*, or *ought I to ſhake my head at you* [r] if in my caſe? no, I would not, as I ought not, I would have ſcorned to have done it; or the ſenſe may be, *I would have ſhook my head at you*, in a way of pity, bemoaning, lamenting, and condoling your caſe [s]; ſee *Job* xlii. 11. *Nahum* iii. 7.

℣. 5. But *I would ſtrengthen you with my mouth*, &c.] Comfort them with the words of his mouth; ſo God ſtrengthens his people with ſtrength in their ſouls, when he anſwers them with good and comfortable words; an angel ſtrengthened Chriſt as man when in an agony, comforting him, ſuggeſting comfortable things to him; ſo one ſaint may ſtrengthen and comfort another when in diſtreſs, whether of ſoul or body; ſee *Pſ.* cxxxviii. 3. *Luke* xxii. 43. 32. and thus *Job* had ſtrengthened and comforted others, with his words in former times, as *Eliphaz* himſelf owns, ch. iv. 3. 4. and ſo he would again, were there a change in his circumſtances, and objects preſented; *and the moving of my lips ſhould aſſwage your grief*; words uttered by him, which are done by the moving of the lips, ſhould be ſuch as would have a tendency to allay grief, to ſtop, reſtrain, forbid and leſſen ſorrow; at leaſt that it might not break out in an extravagant way, and exceed bounds, and that his friends might not be ſwallowed up with overmuch ſorrow.

℣. 6. *Though I ſpeak, my grief is not aſſwaged*, &c.] Tho' he ſpoke to God in prayer, and intreated for ſome abatement of his ſorrows, he got no relief; and tho' he ſpoke to himſelf in ſoliloquies, his ſorrow was not repreſſed nor leſſened; he could not adminiſter comfort to himſelf in the preſent caſe, tho' he might to others in like circumſtances, if his own were changed; and though *I forbear* ſpeaking, hold my peace, and ſay nothing, *what am I eaſed?* or *what goes from me* [t]? not any thing of my trouble or grief; ſometimes a man ſpeaking of his troubles to his friends gives vent to his grief, and he is ſomewhat eaſed; and on the other hand being ſilent about it, he forgets it, and it goes off; but in neither of thoſe ways could *Job* be releaſed: or it may be his ſenſe is, that when he ſpake of his affliction, and attempted to vindicate his character, he was repreſented as an impatient and paſſionate man, if not as blaſphemous, ſo that his grief was rather increaſed, than aſſwaged; and if he was ſilent that was interpreted a conſciouſneſs of his guilt; ſo that let him take what courſe he would, 'twas much the ſame, he could get no eaſe nor comfort.

℣. 7. *But now he hath made me weary*, &c.] Or *it hath made me weary* [u]; that is, *my grief*, as it may be ſupplied from the former verſe; or rather God, as appears from the next clauſe, and from the following verſe, where he is manifeſtly addreſſed; who by afflicting him had made him weary of the world, and all things in it, even of his very life, ch. x. 1. his afflictions were ſo heavy upon him, and preſſed him ſo hard, that his life was a burden to him; they were heavier than the ſand of the ſea, and his ſtrength was not equal to them; he could ſcarcely drag along, was ready to ſink and lie down under the weight of them: *thou haſt made deſolate all my company*, or *congregation* [w]; the congregation of ſaints that met at his houſe for religious worſhip, as ſome think, which now thro' his affliction was broke up, whom *Eliphaz* had called a congregation of hypocrites, ch. xv. 34. which paſſage *Job* may have reſpect unto; or rather his family, his children, which were taken away from him: the Jews ſay [x], ten perſons in any place make a congregation; this was juſt the number of *Job*'s Children, ſeven ſons and three daughters;

---

[l] כה ימריצך quid exacerbat te, Junius & Tremellius; ſo Codurcus, Schultens. [m] ככם אדברה ſicut vos loqui deberem? Schmidt. [n] Etiam ego ut vos loquerer? Cocceius; ſo Broughton. [o] אחבירה עליכם במלים nectere deberem nexus contra vos verbis? Schmidt. [p] Adjungerem me ſuper vos in ſermonibus, Montanus, Bolducius; ſo Vatablus, Cocceius. [q] Vobis enim aptum ſermonem accommodarem, Tigurine verſion; ſo Codurcus. [r] אניעה-ראשי & caput meum quaſſarem ſuper vobis, Cocceius; movere deberem ſuper vos caput meum? Schmidt. [s] So Tigurine verſion and Bar Tzemach, κινησας φα καρη. Hom. Il. 17. v. 200. [t] כה מני יהלך quid a me abit, Junius & Tremellius, Schultens. [u] Dolor meus, V. L. ſo Aben Ezra & Cocceius. [w] עדתי meam congregationem, Pagninus; conventum meum, Montanus, Bolducius. [x] Vid. Druſium in loc.

daughters; or it may be he may have reſpect to his friends, that came to viſit him, who were moved and ſtupified as it were at the ſight of him and his afflictions, as the word[r] is by ſome tranſlated, and who were alienated from him; were not friendly to him, nor adminiſtered to him any comfort; ſo that they were as if he had none, or worſe.

℣. 8. *And thou haſt filled me with wrinkles*, &c.] Not thro' old age, but thro' affliction, which had ſunk his fleſh, and made furrows in him, ſo that he looked older than he was, and was made old thereby before his time; ſee *Lam.* iii. 4. for this is to be underſtood of his body, for as for his ſoul, that thro' the grace of God, and righteouſneſs of Chriſt, was without ſpot or wrinkle, or any ſuch thing: which *is a witneſs againſt me*; as it was improved by his friends, who repreſented his afflictions as proofs and teſtimonies of his being a bad man; tho' theſe wrinkles were witneſſes for him, as it may be as well ſupplied, that he really was an afflicted man: *and my leanneſs riſing up in me*; his bones ſtanding up, and ſtanding out, and having ſcarce any thing on them but ſkin, the fleſh being gone: *beareth witneſs to my face*; openly, manifeſtly, to full conviction; not that he was a ſinful man, but an afflicted man; *Eliphaz* had no reaſon to talk to *Job* of a wicked man's face being covered with fatneſs, and of collops of fat on his flanks, ch. xv. 27.

℣. 9. *He teareth* me *in his wrath, who hateth me*, &c.] By whom is meant not ſatan as *Jarchi*, tho' he is an enemy to, and an hater of mankind, eſpecially of good men; nor *Eliphaz*, as others, who had, fallen upon *Job* with a great deal of wrath and fury, tearing his character in pieces, which *Job* attributed to his hatred of him; but it rather appears from the context, that God himſelf is intended, of whom *Job* had now a miſtaken notion and apprehenſion; taking him for his enemy, being treated by him, as he thought, as if he had an averſion to him, and an hatred of him; whereas God hates none of his creatures, being his offspring, and the objects of his tender care, and providential regard: indeed ſin is hateful to him, and makes men odious in his ſight, and he hates all the workers of iniquity, and thoſe whom he paſſed by, when he choſe others; tho' they are ſaid to be hated by him as *Eſau* was, yet not with a poſitive but a negative hatred; that is, are not loved by him; and conſidered as profane and ungodly perſons, and as ſuch fore-ordained to condemnation; for ſin may be ſaid to be hated, but good men never are; God's choſen ones, his children and ſpecial people, are the objects of his everlaſting love; and tho' he may be angry with them, and ſhew a little ſeeming wrath towards them, yet never hates them; hatred and love are as oppoſite as any two things can poſſibly be; and indeed ſtrictly and properly ſpeaking, there is no wrath nor fury in God towards his people; tho' they deſerve it, they are not appointed to it, but are delivered from it by Chriſt; and neither that nor any of the effects of it ſhall ever light on them; but *Job* concluded this from the providence he was under, in which God appeared terrible to him, like a lion or any ſuch fierce and furious creature, to which he is ſometimes compared, and compares himſelf, which ſeizes on its prey, and tears and rends it to pieces; *Iſ.* xxxviii. 13. *Hoſ.* v. 14. thus God permitted *Job*'s ſubſtance to be taken from him by the *Chaldeans* and *Sabeans*; his children by death, which was like tearing off his limbs; and his ſkin and his fleſh to be rent and broken by boils and ulcers: *Job* was a type of Chriſt in his ſorrows and ſufferings; and tho' he was not now in the beſt frame of mind, the fleſh prevailed, and corruptions worked, and he expreſſed himſelf in an unguarded manner, yet perhaps we ſhall not find in any part of this book, things expreſſed, and the language in which they are expreſſed, more ſimilar and to be accommodated to the caſe, and ſorrows, and ſufferings of Chriſt, than in this context; for tho' he was the ſon of God's love, his dear and well beloved ſon, yet as he was the ſurety of his people, and bore and ſuffered puniſhment in their ſtead, juſtice behaved towards him as tho' there was a reſentment unto him, and an averſion of him; yea, he ſays *thou haſt caſt off and abhorred, thou haſt been wroth with thine Anointed* or *Meſſiah*, *Pſ.* lxxxix. 38. and indeed he did bear the wrath of God, the vengeance of juſtice or curſe of the righteous law; and was ſuffered to be torn in every ſenſe, his temples with a crown of thorns, his cheeks by thoſe that plucked off the hair, his hands and feet by the nails driven in them, and his ſide by the ſpear; and his life was torn, ſnatched and taken away from him in a violent manner: *he gnaſheth upon me with his teeth*; as men do when they are full of wrath and fury: this is one way of ſhewing it, as the enemies of *David*, a type of Chriſt, and the ſlayers of *Stephen* his proto-martyr did, *Pſ.* xxxv. 16. *Acts* vii. 34. and as beaſts of prey, ſuch as the lion, wolf, &c. do: *mine enemy ſharpeneth his eyes upon me*; the *Targum* adds as a razor. Here again *Job* conſiders God as his enemy though he was not, miſinterpreting his dealings with him; he repreſents him as looking out ſharp after him, inſpecting narrowly into all his ways and works and actions, ſtrictly obſerving his failings and infirmities, calling him to an account, and afflicting him for them, and dealing rigidly and ſeverely with him for any ſmall offence: his eyes ſeemed to him to be like flames of fire, to ſparkle with wrath and revenge; his face, as he imagined, was ſet againſt him, and his eyes upon him to deſtroy him; and thus the eye of vindictive juſtice was upon Chriſt his antitype, when he was made ſin and a curſe for his people, and the ſword of juſtice was awaked againſt him, and thruſt in him.

℣. 10. *They have gaped upon me with their mouth*, &c.] Here *Job* ſpeaks of the inſtruments which God ſuffered to uſe him ill; and he has reſpect to his friends who came with open mouth againſt him, loading him with calumnies and reproaches, laying charges to him he was not conſcious of, and treating him with ſcorn and contempt, which ſuch a geſture is ſometimes a token of, *Lam.* iii. 46. and ii. 15. and in which manner alſo Chriſt was uſed by men, on whom the reproach of them that reproached God and his people fell, and who exhibited falſe charges againſt him of various ſorts; and he was the reproach of men and the contempt of the people, who laughed him to ſcorn, opened their mouths in deriſion; they ſhot out the lip and ſhook the head, and mocked and ſcoffed at him; yea, *they gaped upon him with their mouth as a ravening and a roaring lion*, *Pſ.* xxii. 6—7—13; to which the alluſion is here, when they cried out themſelves and called upon others to join them, ſaying, Crucify him, crucify him: *they have ſmitten me on the cheek reproachfully*; to be ſmitten on the cheek is a reproach itſelf, and is a ſuffering not very patiently endured. Hence Chriſt, to teach his followers patience, adviſed when they were ſmitten on the one cheek to turn the other, that is, to take the blow patiently; and it is not the ſmart of the ſtroke that is ſo much regarded as the ſhame of it; the affront given, and the indignity offered; ſee 2 *Cor.* xi 20, 21. *Mat.* v. 39. ſo that the phraſe may be taken for reproaching him; and indeed it may be rendered,

[r] Stupefeciſti, Tigurine verſion; ſo Jarchi.

dered, *they have ſmitten on the cheek with reproach* [a]; they reproached him, which was the ſame as if they had ſmitten him on the cheek; they ſmote him with their tongues, as *Jeremiah*'s enemies ſmote him; they threw the dirt of ſcandal and calumny at him, and which is the common lot of God's people; and tho' ſince they are reproached for Chriſt's ſake, for the goſpel's ſake, and for righteouſneſs-ſake, they ſhould not be diſturbed at that; but rather reckon themſelves happy, as they are ſaid to be, and bind theſe reproaches about their necks as chains of gold, and eſteem them greater riches than all the treaſures of *Egypt*. This was literally true of *Job*'s antitype, the Meſſiah, for as it was foretold of him that he ſhould give his cheek to thoſe that plucked off the hair, and they ſhould ſmite the judge of *Iſrael* with a rod upon his cheek. *Iſ.* l. 6. *Mic.* v. i. ſo this was done unto him by the ſervants of the high-prieſt in his hall, and by others, *Matt.* xxvi. 67. *John* xviii. 22. *they have gathered themſelves together againſt me*; *Job*'s friends got together in order to viſit him and comfort him, but it proved otherwiſe, and he viewed it in no other light than as a combination againſt him: the words may be rendered, *they filled themſelves againſt me* [b]; their hearts with wrath and anger, as the *Targum*; their mouths with reproaches and calumnies, and their eyes with pleaſure and delight, and ſatisfaction at his miſeries and afflictions; and ſo the *Vulgate Latin* verſion, "they are ſatiated with my puniſhments; though rather this may reſpect the high ſpirits they were in, the boldneſs and even impudence, as *Job* interpreted it, they ſhewed in their conduct towards him, their hearts being ſwelled with pride and haughtineſs and paſſion [c]; ſee *Eſth* vii. 5. *Acts* v. 3. or elſe their numbers that came againſt him; ſo Mr. *Broughton*, renders the words, *they came by full troops upon me*; *Job*'s three friends being great perſonages, very probably brought a large retinue and train of ſervants with them; who obſerving their maſter's conduct, behaved in an indecent manner towards him themſelves, to whom he may have reſpect, ch. xxx. 1. this was verified in Chriſt his antitype, whom *Judas*, with a multitude of men, with ſwords and ſtaves, even with a band of ſoldiers, came to apprehend in the garden; and when *Herod* and *Pontius Pilate*, with the *Gentiles*, and people of *Iſrael*, were gathered againſt him to do what God had determined ſhould be done, *Matt.* xxvi. 46. *John* xviii. 3. *Acts* iv. 27, 28.

℣. 11. *God hath delivered me up to the ungodly*, &c.] The evil or wicked one, for it is in the ſingular number; and deſigns either Satan, into whoſe hands God had not only delivered his ſubſtance, but his perſon, excepting his life; though it may be, and which is an objection to this ſenſe, *Job* as yet knew it not; or elſe *Eliphaz*, or the ſingular number being put for the plural, as the next clauſe explains it, all his friends, whom he in turn calls evil and wicked men, becauſe of their treatment of him; or elſe the *Sabæans* and *Chaldeans* are intended, who were ſuffered to plunder him of his ſubſtance: the words are very applicable to Chriſt, who was delivered to the *Gentiles*, and into the hands of ſinners and wicked men, and that by the determinate counſel and foreknowledge of God, who with wicked hands took him, and crucified him, *Matt.* xx. 19. and xxvi. 45. *Acts* ii. 23. or God *ſhut* him *up*, or *delivered* him *bound* [d], as the word ſignifies; which was literally true of Chriſt, who was bound by the *Jews*, and delivered firſt to the high-prieſt, and then to the *Roman* governor, in ſuch circumſtances, *John* xviii. 12, 13. *Matt.* xxvii. 2. *and turned me over into the hands of the wicked*; ſignifying the ſame as before, unleſs it ſhould be rendered, *and cauſed me to decline*, or *come down by the hands of the wicked* [e]; that is, from his former ſtate of proſperity and happineſs, into the low circumſtances in which he was, and which he was brought into by the means of wicked men, God ſuffering it ſo to be.

℣. 12. *I was at eaſe, but he hath broken me aſunder*, &c.] He was in eaſy and affluent circumſtances, abounding with the good things of this life, lay in his neſt, as his expreſſion is, ch. xxix. 18. quietly and peaceably, where he expected he ſhould have died; and he was eaſy in his mind, had peace of conſcience, being a good man that feared God, and truſted in his living Redeemer, enjoying the preſence of God, the light of his countenance, and the diſcoveries of his love, ſee ch. xxxix. 2, 3, 4, 5. but now he was broken to pieces, he was ſtripped of his worldly ſubſtance; his family was broken up, and not a child left him; his body was broken, and full of ruptures through boils and ulcers; and his ſpirits were broken with his afflictions, and a ſenſe of divine diſpleaſure; the arrows of God's wrath, in his apprehenſion, ſtuck in him, and the poiſon thereof drank up his ſpirits. Mr. *Broughton* renders it, *I was wealthy*, and *he hath undone me*; though once ſo opulent, he was now broken, and become a bankrupt. It may be applied to Chriſt, his antitype, who, though rich, became poor to make his people rich, 2 *Cor.* viii. 9. and whoſe body was broken for them; and he was wounded and bruiſed for their tranſgreſſions, and whoſe heart was broken with reproach: *he hath alſo taken me by the neck, and ſhaken me to pieces*; as a combatant in wreſtling, who is ſtronger than his antagoniſt, uſes him; or as a giant, who takes a dwarf by his neck or collar, and ſhakes him, as if he would ſhake him to pieces, limb from limb; or *hath daſhed* or *broken me to pieces* [f]; or to ſhivers; as glaſs or earthen veſſels daſhed againſt a wall, or ſtruck with a hammer, fly into a thouſand pieces, can never be put together again; ſo *Job* reckoned of his ſtate and condition as irrecoverable, that his health, his ſubſtance, his family could never be reſtored as they had been: *and ſet me up for his mark*; to ſhoot at, of which he complains ch vii. 20. a like expreſſion is uſed by the church in *Lam.* iii. 12, 13. and a phraſe ſimilar to this is uſed of Chriſt, *Luke* ii. 34. and in conſequence of this are what follow.

℣. 13. *His archers compaſs me round about*, &c.] Satan and his principalities and powers caſting their fiery darts at him; or rather his friends ſhooting their arrows, even bitter words, reproaches and calumnies; or the various diſeaſes of his body, his boils and ulcers, which were ſo many arrows ſhot into him, in every part of him all around, and gave him exquiſite pain and anguiſh; beſides the arrows of the Almighty, or that painful ſenſation he

[a] בחרפה cum opprobrio, Beza, Vatablus, Druſius; ſo Schmidt, Michaelis, Schultens; with reproaches, Broughton.
[b] יתמלאון impleverunt ſeſe, de Dieu. [c] Vid. De Dieu in loc. [d] יסגירני vinctum me tradidit, Grotius, Michaelis, Schultens. [e] ירטני divertere fecit a vita, Pagninus; declinare me facit, Beza, Druſius, Mercerus. [f] יפצפצני confregit me, V. L. Pagninus; minutatim con regit me, Tigurine verſion; ſo Schultens, Jarchi & Ben Gerſom.

he had of the wrath of God. This alſo is true of Chriſt, the antitype of *Job* and of *Joſeph*; of the latter of which it is ſaid, *the archers ſorely grieved him, and ſhot at him, but his bow abode in ſtrength*, *Gen.* xlix. 23, 24. ſo Satan and his miniſters threw their fiery darts at Chriſt when on the croſs, and the ſcribes and prieſts, his emiſſaries, ſurrounded him there, and ſhot out their reproachful and blaſphemous words at him, and the juſtice of God ſmote him, and the law of God caſt its curſes on him. *Guſſetius* renders the words, *his great ones* [g]; and ſuch *Job*'s friends were, men of great ſubſtance, and lived in great credit and honour; ſome have ſuppoſed them to be kings, and ſuch were thoſe that oppoſed Chriſt, and diſtreſſed him, the rulers of the people, civil and eccleſiaſtic: *he cleaveth my reins aſunder*; by cauſing his arrows to enter into them, *Lam.* iii. 13. the conſequence of which muſt be death; a man cannot live, at leaſt long, after this is his caſe; though ſome think this is to be underſtood of the diſorder of the ſtone in his reins or kidneys, which was very diſtreſſing to him: *and doth not ſpare*; ſhews no mercy or pity, tho' in ſuch ſad circumſtances and dreadful agonies; thus God ſpared not his own Son, *Rom.* viii. 32. *he poureth out my gall upon the ground*; which is done by piercing the gall-bladder with a ſword, or any ſuch inſtrument, ſee ch. xx. 25. which muſt iſſue in death; and the deſign of both theſe clauſes is to ſhew, that *Job* looked upon his caſe irretrievable, and he here makes uſe of hyperbolical expreſſions to ſet it forth by.

℣. 14. *He breaketh me with breach upon breach*, &c.] Upon his ſubſtance, his family, and the health of his body, which came thick and faſt, one after another; referring to the report of thoſe things brought by one meſſenger upon the back of another, ſee *Ezek.* vii. 26. *he runneth upon me like a giant*; with great fury and fierceneſs, with great ſtrength and courage, with great ſpeed and ſwiftneſs, cauſing great terror and diſtreſs; he not being able to reſiſt him, any more than a dwarf a giant, and no more, nor ſo much a match for him; ſee *Iſ.* xlii. 13.

℣. 15. *I have ſewed ſackcloth upon my ſkin*, &c.] Which he very probably put on when he rent his mantle, or ſat in aſhes; which actions were uſually performed together in times of diſtreſs and ſorrow, ſee *Gen.* xxxvii. 34. and this was no doubt a voluntary action of his, like that of the king of *Nineveh* and his ſubjects; though ſome have thought that *Job* was ſo reduced, that he had no cloaths to wear, and was obliged to put on ſuch coarſe raiment, which is not probable; and it ſeems, that he put this next to his ſkin, which muſt be very uneaſy to one that had been uſed to ſuch ſoft apparel, as it ſeems did alſo the kings of *Iſrael* in time of mourning, 1 *Kings* xxi. 27. 2 *Kings* vi. 30. it is not only obſerved by ſeveral *Jewiſh* writers, that the word here uſed in the *Arabic* language ſignifies ſkin, as we render it, as *Aben Ezra*, *Ben Melech*, and others; but the ſkin of the wound, the thin ſkin which is drawn over a wound when it is healing, as *Ben Gerſom* and *Bar Tzemach*; which being tender, muſt be very unfit to bear ſuch rough raiment upon it; nay, *Schultens* obſerves, that the *Arabic* word more properly ſignifies *torn ſkin* [h], as *Job*'s ſkin muſt be full of ruptures thro' the boils and ulcers upon him; he himſelf ſays, that his *ſkin* was *broken*, *and become loathſome*, ch. vii. 5. now to have ſackcloth put on ſuch a ſkin muſt be intolerable: the phraſe of *ſewing* it to it, is very unuſual; though it may ſignify no more than an application of it, a putting it on him, and clothing himſelf with it; yet it ſeems to denote its ſticking cloſe to him, as if it was ſewed to his ſkin, through the purulent matter of his boils clotting and cleaving to it; for he ſays in the above place, that his *fleſh* was *clothed with worms and clods of duſt*; and thoſe running into one another, were like one ſcab, and, as it were, a garment to him; his *diſeaſe bound* him *about as the collar of his coat*, and his *ſkin* was as *black* as ſackcloth itſelf, ch. xxx. 18—30. the deſign of the expreſſion is both to ſhew the wretched and miſerable condition he was in, and his great humiliation on account of his preſent circumſtances; and that he was not that proud and haughty man, or behaved under his affliction in the inſolent manner *Eliphaz* had ſuggeſted, ch. xv. 12, 13, 25, 26. but was one that humbled himſelf under the mighty hand of God, which is farther confirmed by the next clauſe: *and defiled my horn in the duſt*; as he did when he ſat in aſhes, as he afterwards repented in duſt and aſhes; and it was uſual in the times of mourning to put duſt or aſhes upon the head; which may be meant by his horn, the horn of a beaſt, to which the alluſion is, being in the head; and this may be put for the whole body, which ſometimes, on ſuch occaſions, was rolled in duſt and aſhes, ſee *Joſh.* vii. 6. *Mic.* i. 10. and the horn being an emblem of grandeur, power and authority, may denote that *Job* now laid aſide all the enſigns of it, and was content to have his honour laid in the duſt, and lie low before God, and not lift up his horn unto him, and much leſs ſtretch out his hand againſt him; the *Targum* is, "I ſprinkled my glory in *or* with duſt."

℣. 16. *My face is foul with weeping*, &c.] On account of the loſs of his ſubſtance, and eſpecially of his children; at the unkindneſs of his friends, and over his own corruptions, which he felt working in him, and breaking forth in unbecoming language; and becauſe of the hidings of the face of God from him: the word uſed in the *Arabic* language [i] has the ſignification of redneſs in it, as *Aben Ezra*, and others obſerve; of red wine, and as *Schultens* adds, of the fermentation of it; and is fitly uſed to expreſs a man's face in exceſſive weeping, which looks red, and ſwelled, and blubbered: *and on my eyelids* is *the ſhadow of death*; which were become dim through weeping, ſo that he could ſcarcely ſee out of them, and like a dying man could hardly lift them up; and ſuch was his ſorrowful condition, that he never expected deliverance from it, but that it would iſſue in death; and which he ſuppoſed was very near, and that he had many ſymptoms of it, of which the decay of his eye-ſight was one; and he was ſo far from winking with his eyes in a wanton and ludicrous way, as *Eliphaz* had hinted, ch. xv. 12. that there was ſuch a dead weight upon them, even the ſhadow of death itſelf, that he was not able to lift them up.

℣. 17. *Not for* any *injuſtice in my hands*, &c.] Came all thoſe afflictions and calamities upon him, which occaſioned ſo much ſorrow, weeping, mourning and humiliation; he does not ſay there was no ſin in him, not any in his heart, nor in his life, nor any iniquity done by him, he had acknowledged theſe

[g] Ejus magnates, Comment. Ebr. p. 773. רביו ejus magni, Montanus.

[h] על גלדי ſuper laceram cutem, Schultens; cutis eaque læſa & ulceribus percuſſa, Stockius, p. 188. גלד cutim percuſſit, Hottinger. Smegma Orient. p. 135. Stockius, ib.

[i] חמרמרדה intumuit, V. L. Tigurine verſion; fermenteſcit, Schultens.

these things before, ch. vii. 20. and ix. 20, 30, 31. but that there was nothing in his hands gotten in an unjuſt manner; he had taken away no man's property, nor injured him in the leaſt in a private way; nor had he perverted juſtice as a public magiſtrate, by taking bribes or accepting perſons, and could challenge any to prove he had, as *Samuel* did, 1 *Sam.* xii. 3. *alſo my prayer* is *pure*; he prayed, which diſproves the calumny of *Eliphaz*, ch. xv. 4. and his prayer was pure too; not that it was free from failings and infirmities, which attend the beſt, but from hypocriſy and deceit; it came not out of feigned lips, but was put up in ſincerity and truth; it ſprang from an heart purified by the grace of God, and ſprinkled from an evil conſcience; it was put up in the faith of Chriſt, and as a pure offering through him; *Job* lifted up pure and holy hands, and with theſe a pure and holy heart, and for pure and holy things; ſo that it was not for want of doing juſtice to men, nor for want of devotion towards God, that he was thus afflicted by him; compare with this what is ſaid of his antitype, *Iſ.* liii. 9.

℣. 18. *O earth, cover not thou my blood*, &c.] This is an imprecation, wiſhing that if he had been guilty of any capital crime, of ſuch acts of injuſtice that he ought to be puniſhed by the judge, and even to die for them; that his blood when ſpilt might not be received into the earth, but be licked up by dogs, or that he might have no burial or interment in the earth; and if he had committed ſuch ſins as might come under the name of blood, either the ſhedding of innocent blood, though that is ſo groſs a crime, that it can hardly be thought that *Job*'s friends even ſuſpected this of him; or rather other foul ſins, as injuſtice and oppreſſion of the poor; the *Tigurine* verſion is, *my capital ſins*, ſee *Iſ.* i. 15, 18. then he wiſhes they might never be covered and concealed, but diſcloſed and ſpread abroad every where, that all might know them, and he ſuffer ſhame for them; even as the earth diſcloſes the blood of the ſlain, when inquiſition is made for it, *Iſ.* xxvi. 21. *and let my cry have no place*; meaning, if he was the wicked man and the hypocrite he was ſaid to be, or if his prayer was not pure, ſincere and upright, as he ſaid it was, then he deſired that when he cried to God, or to man, in his diſtreſs, he might be regarded by neither; that his cry might not enter into the ears of the Lord of hoſts, but that it might be ſhut out, and he cover himſelf with a cloud, that it might not paſs through, and have any place with him; and that he might not meet with any pity and compaſſion from the heart, nor help and relief from the hand of any man.

℣. 19. *Alſo now, behold, my witneſs is in heaven*, &c.] That is, God, who dwells in the heavens, where his throne is, and which is the habitation of his holineſs, and from whence he beholds all the ſons of men, and their actions, is the all-ſeeing and all-knowing Being; and therefore *Job* appeals to him as his witneſs, if he was guilty of the things laid to his charge, to bear witneſs againſt him, but if not to be a witneſs for him, which he believed he would, and deſired he might: *for my record is on high*; or *my teſtimony*; that can teſtify for me; who is an *eye-witneſs* [k], as ſome render it, before whom all things are naked and open; who has ſeen all my actions, even the very inmoſt receſſes of my mind, all the thoughts of my heart, and all the principles of my actions, and him I deſire to bear record of me; ſuch appeals are lawful in ſome caſes, which ought not to be common and trivial ones, but of moment and importance, and which can't well be determined in any in other way; ſuch as was the charge of hypocriſy againſt *Job*, and ſuſpicions of his having been guilty of ſome notorious crime, though it could not be pointed at and proved; ſee 1 *Sam.* xii. 3, 4. 2 *Cor.* i. 13. *Phil.* i 8.

℣. 20. *My friends ſcorn me*, &c.] Not that they ſcoffed at his afflictions and calamities, and at his diſeaſes and diſorders, that would have been very brutiſh and inhuman, but at his words, the arguments and reaſons he made uſe of to defend himſelf with, ſee ch. xii. 4. but *mine eye poureth out* tears *unto God*; in great plenty, becauſe of his very great ſorrows and diſtreſſes, both inward and outward; and it was his mercy, that when his friends ſlighted and neglected him, yea bore hard upon him, and mocked at him, that he had a God to go to, and pour out not only his tears, but all his complaints, and even his very ſoul unto him, from whom he might hope for relief; and what he ſaid, when he did this, is as follows.

℣. 21. *Oh that one might plead for a man with God*, &c.] That is, that one might be appointed and allowed to plead with God on his account; or that he be admitted to plead with God for himſelf; or however, that there might be a hearing of his caſe before God, and that he would decide the thing in controverſy between him and his friends, when he doubted not but it would be given on his ſide: *as a man* pleadeth *for his neighbour*; uſing great freedom, and powerful arguments, and having no dread of the judge, nor fear of carrying the cauſe for his neighbour; ſo *Job* wiſhes, that either one for him, or he himſelf might be freed from the dread of the divine Majeſty, and might be ſuffered to ſpeak as freely to his caſe, as a counſellor at the bar does for his client. The words will admit of a more evangelic ſenſe by obſerving that *God*, to whom *Job* ſays his eye poured out tears, at the cloſe of the preceding verſe, is to be underſtood of the ſecond perſon in the God-head, Jehovah, the Son of God, the Meſſiah; and then read theſe words that follow thus, *and he will plead for a man with God, and the ſon of man for his friend*; which laſt clauſe perhaps may be better rendered, *even the ſon of man*, &c. and ſo they are expreſſive of *Job*'s faith, that though his friends deſpiſed him, yet he to whom he poured out his tears, and committed his caſe, would plead his cauſe with God for him, and thoroughly plead it, when he ſhould be acquitted. The appellation, *the ſon of man*, is a well-known name for the Meſſiah in the New Teſtament, and is not altogether unknown in the Old, ſee *Pſ.* lxxx. 17. and one part of his work and office is to be an advocate with the Father for his friends, whom he makes, reckons, and uſes as ſuch, even all the Father has given him, and he has redeemed by his blood; for theſe he pleads his blood, righteouſneſs and ſacrifice, to the ſatisfaction of the law, and juſtice of God, and againſt Satan, and all enemies whatever, and for every bleſſing they want; and for which work he is abundantly fit, becauſe of the dignity of his perſon, his nearneſs to God his Father, and the intereſt he has in him. *Guſſetius* [l] goes this way, and obſerves, that this ſenſe has not been taken notice of by interpreters,

[k] עדי oculatus meus teſtis, Schultens.

[l] Ebr. Comment. p. 320, 321.

terpreters, which he ſeems to wonder at; whereas our *Engliſh* annotator on the place had it long ago, and Mr. *Caryll* after him, though diſapproved of by ſome modern interpreters.

℣. 22. *When a few years are come*, &c.] As the years of man's life are but few at moſt, and *Job*'s years, which were yet to come, ſtill fewer in his apprehenſion; or *years of number* [m], that are numbered by God, fixed and determined by him, ch. xiv. 5. or being few are eaſily numbered: *then I ſhall go the way* whence *I ſhall not return*; that is, go the way of all fleſh, a long journey; death itſelf is meant, which is a going out of this world into another, from whence there is no return to this again, to the ſame place, condition, circumſtances, eſtate and employment as now; otherwiſe there will be a reſurrection from the dead, the bodies will riſe out of the earth, and ſouls will be brought again to be united with them, but not to be in the ſame ſituation here as now: this *Job* obſerves either as a kind of ſolace to him under all his afflictions on himſelf, and from his friends, that in a little time it would be all over with him; or as an argument to haſten the pleading of his cauſe, that his innocence might be cleared before he died; and if this was not done quickly, it would be too late.

CHAP. XVII.

IN this chapter *Job* not only enlarges upon the reaſon given in the preceding chapter, why he was deſirous of an advocate with God, and one to plead his cauſe with him for him, ℣. 1. but adds other reaſons taken from the uſage of his friends, from the impoſſibility of any but a divine perſon being his ſurety; and of any one being provided and appointed as ſuch but by God himſelf; from the inſufficiency of his friends to judge of his cauſe, and from the condition and circumſtances he was in, ℣. 2—7. then he takes notice of the effects his preſent caſe would have on good men, that though they might be aſtoniſhed at it, they would be filled with indignation againſt hypocrites, and would not be moved and ſtumbled by his afflictions to apoſtatize from and deſert the good ways of God, ℣. 8, 9. after which he addreſſes his friends, and either calls upon them to renew the diſpute with him, or repent of their notions, and join with him in his ſentiments, ℣. 10. and laſtly deſcribes his ſtate and circumſtances, according to his apprehenſion of things, obſerving the ſhortneſs of his life, and the darkneſs of the diſpenſation he was under, thro' one thing and another, ℣. 11, 12. that he had nothing but the grave in view, which, and its attendants, he had made very familiar with him, ℣. 13, 14. and that he had no hope of reſtoration to a better condition, as to his outward circumſtances, and that he, and his hopes his friends would have him entertain, and they alſo, would go down together to the grave, and there ſhould lie in the duſt, and reſt together till the morning of the reſurrection, ℣. 15, 16.

℣. 1. *My breath is corrupt*, &c.] Through the force of his diſeaſe, which made it have an ill ſmell, ſo that it was ſtrange and diſagreeable to his wife, ch. xix. 17. paſſing through his lungs, or other parts, which were affected with ſome diſorder, or as frequently is the caſe of dying perſons, and ſo *Job* thought himſelf to be. The word [n] uſed has the ſignification of pain, even of the pains of a woman in travail; and ſo may ſignify, that *Job* drew his breath with great pain, as people troubled with an aſthma do, or dying perſons in the hiccups, or juſt fetching their laſt breath; or *my ſpirit* [o], as it may be rendered, that is, his vital ſpirits which were exhauſted and ſpent, there were ſcarce any left in him; or *my mind* [p], or ſoul, which was overwhelmed with grief, and ſo diſturbed, that he was not himſelf, but in a manner diſtracted with the terrors of God, and the ſeverity of his hand upon him: *my days are extinct*; here *Job* corrects himſelf; he had ſpoken of a few years before, but it is as if he ſhould ſay now, why do I talk of a few years, when I have but a few days to live, and even thoſe are as good as gone? meaning not only his days of proſperity, which were at an entire end, as he thought, but the days of his natural life; the lamp of life was almoſt burnt out, the oil was ſpent, the wick was juſt extinguiſhed, it was like the ſnuff of a candle going out: *the graves* are ready *for me*; the place of his fathers ſepulchres, the burial-place of his anceſtors, where many graves were; or he may have reſpect to various things into which the dead are put, as into ſo many graves; as beſides their being rolled up in linen, as was the way of the eaſtern countries, there was the coffin, a ſort of a grave, and which ſometimes was made of ſtone; and then the place dug in the earth, more properly called the grave, and often over that a ſepulchral monument was erected; ſo that there was grave upon grave. *Job* does not ſeem to have any reſpect to the uſage of kings, and great perſonages, preparing ſtately monuments for themſelves whilſt living, ſuch as the pyramids of *Egypt*, built by and for their kings, as is ſuppoſed; for the words, *are ready*, are not in the text, only ſupplied, though they are alſo by the *Targum*; they are very ſhort and ſignificant in the original text, *the graves for me*, or they are mine; the grave is my property, my houſe, where I expect ſhortly to be, and there to abide and dwell until the reſurrection, and which was deſirable to him; *a grave to me*; that is all that I deſire, or can expect; here, he wiſhed to be, as he did not doubt he quickly ſhould be; and it is as if he ſhould ſay, I am ready for that, and ſo *Jarchi* paraphraſes it; and happy is the man that is ready for the grave, for death, and eternity, for the coming of his Lord, having the grace of God wrought in him, and the righteouſneſs of his living Redeemer on him, which was *Job*'s caſe; ſuch an one ſhall go into the nuptial chamber at once, and be received into everlaſting habitations.

℣. 2. Are there *not mockers with me?* &c.] Meaning not irreligious perſons, ſuch as make a mock at ſin, a jeſt of religion, a laugh at good men, ſneer at the doctrines and ordinances of God, and ſcoff at things future, as the coming of Chriſt, the reſurrection of the dead, and a future judg-

2 ment,

[m] שנות מספר anni numeri, Montanus, Vatablus, Bolducius; numbered days, Broughton; ſo Tigurine verſion. [n] Pineda. [o] רוחי ſpiritus meus, V. L. Pagninus, Montanus, Junius & Tremellius, &c. [p] Anima mea, Piſcator. Schmidt.

ment; with whom it is very uncomfortable to be, as well as with any ſort of prophane men, and ſuch there were no doubt in *Job*'s time; but he ſeems to deſign his friends, by whom he thought himſelf mocked, and who were, as he imagined, ſcorners of him, ch. xii. 4. and xvi. 20. and therefore for this reaſon intreats his caſe might be heard, and his cauſe pleaded: *and doth not mine eye continue in their provocation?* or *lodge all night*[q]; his ſenſe is, that they were continually provoking him with their words, their ſcoffs and jeers, their cenſures and calumnies, and the weak reaſons and arguments they made uſe of to ſupport their charges and ſuſpicions; theſe dwelt upon his mind not only in the day-time, but in the night, ſo that he could not get a wink of ſleep for them; their words were ſo teizing and diſtreſſing, and they acted ſuch a cruel part to him, and ſtuck ſo cloſe to him, and hung upon his thoughts, that he could not get clear of them in the night-ſeaſon; but his mind ran upon them, which kept him waking that he could not cloſe his eye-lids for thinking of them.

℣. 3. *Lay down now*, &c.] A pledge that thou wilt provide a ſurety, appoint and admit one to plead for me, and that thou wilt hear my cauſe, and determine it; or *put now*, or *put I pray thee*[r], thy heart and mind to me, and my caſe, to my petition and requeſt, and grant it: *put me in a ſurety with thee*; appoint, provide and place a ſurety for me with thee, and let him appear to do his work and office: ſuch an one Jeſus Chriſt is; he is of God the Father's appointing to be the mediator between God and men, and who himſelf voluntarily engaged and agreed to be the ſurety of the better teſtament; and this was known to the Old Teſtament-ſaints, and to *Job*; and his prayer was the prayer of faith: and this work and office Chriſt performs; he was ſurety for his people from eternity; he drew nigh to God on their account, and ſtruck hands with his Father, or covenanted and agreed with him about the ſalvation of his people, and the manner of it; he gave his word, his bond, to his Father for them, that he would ſave them; and upon that ſuretyſhip-engagement of Chriſt, all the Old Teſtament-ſaints were pardoned, juſtified and glorified; he promiſed and bound himſelf to pay all their debts, to ſatisfy for all their ſins, to bring in an everlaſting righteouſneſs for them, and to bring them all ſafe to heaven and happineſs; in order to which, he put himſelf in their room and ſtead, and laid down his life a ranſom for them; upon which *Job* might ſay, and ſo may every believer, what follows, *who* is *he* that *will ſtrike hands with me?* that will enter the liſts, litigate and diſpute the point with me, or bring any charge or accuſation againſt me, having ſuch a ſurety to anſwer for me, ſuch an advocate to plead my cauſe, ſuch a mediator between God and man, who has made reconciliation for ſin, brought in everlaſting righteouſneſs, and ſatisfied law and juſtice, ſee *Rom.* viii. 33, 34. or elſe the ſenſe is, *who* is *he* beſides him that is a ſurety of God's appointing and providing, *can ſtrike hands with me?* or be a ſurety for me? there is no other Mediator, Saviour or Redeemer beſides him; if he had not undertaken the cauſe of his people, and the redemption of them, it muſt have ceaſed for ever, no other was equal to ſuch a work; ſo that here is another reaſon uſed with the Lord to provide a ſurety, ſince no other could to any purpoſe.

℣. 4. *For thou haſt hid their heart from underſtanding*, &c.] That is, the hearts of his friends, and therefore they were unfit to undertake his cauſe, or be ſureties for him, or be judges in it. It is the ſame thing as to hide underſtanding from their hearts, which God ſometimes does in a natural ſenſe; when men like not the knowledge of him, as attainable by the light of nature, he gives them up to reprobate minds, minds void of knowledge and judgment in things natural; and ſometimes in a ſpiritual ſenſe, he hides mens hearts from the knowledge of things divine and evangelical, and even this he does from the wiſe and prudent of this world; yea, ſometimes he hides the knowledge of his providential dealings with men, from his own people, as he did from *Aſaph*, *Jeremiah*, *Habakkuk*, and others; and, as it ſeems from *Job*'s friends, who therefore miſtook his caſe, and were very unfit and inſufficient to determine it: *therefore ſhalt thou not exalt* them; to ſuch honour and dignity to be umpires, arbitrators or judges in the caſe of *Job*; this God had reſerved for another, *Elihu*, or rather himſelf, who decided the controverſy between *Job* and his friends, and declared in his favour, and that they had not ſpoken the thing that was right of him, as his ſervant *Job* had done, ch. xlii. 7.

℣. 5. *He that ſpeaketh flattery to* his *friends*, &c.] As *Job*'s friends did to him when they promiſed great outward proſperity, and a reſtoration to his former ſtate, and to a greater affluence upon his repentance and reformation; or when they ſpoke deceitfully for God, pretending great regard to the honour of his juſtice and holineſs, and therefore inſiſted on it, that he muſt be a wicked man and an hypocrite, that was afflicted by him, as *Job* was: *even the eyes of his children ſhall fail*; ſo hateful are ſome ſins to God, and particularly deceitful tongues, and flattering lips, that he will puniſh them in their poſterity; the eyes of their children ſhall fail for want of ſuſtenance, and whilſt they are looking in vain for ſalvation and deliverance out of trouble, ſee *Exod.* xx. 4.

℣. 6. *He hath made me alſo a by-word of the people*, &c.] Either *Eliphaz*, or God; for whatſoever befel him, whether more immediately by the hand of God, or by any inſtrument, he aſcribes it to him, as being ſuffered in providence to befal him; as when he became a by-word or proverb to the people in common, to whom an example might be ſet by one or more of *Job*'s friends. The name of *Job* is to this day a by-word or proverb among men, both for his poverty and his patience; if a man is deſcribed as very poor, he is ſaid to be as poor as *Job*; or if very patient under his afflictions, he is ſaid to be as patient as *Job*; but as neither of theſe are to the diſgrace of *Job*, ſomething elſe ſeems rather intended here, even ſomething to his reproach; as when a man was repreſented as a very wicked man, or an hypocrite, it uſed to be ſaid, ſuch an one is as wicked a creature, and as arrant an hypocrite, as *Job: and aforetime I was* as *a tabret*; the delight of the people, who when he appeared in the public ſtreets, came out and went before him, ſinging, and dancing, and beating on tabrets, and ſuch like muſical inſtruments,

[q] תלן pernoctat, Junius & Tremellius, Piſcator, Druſius, Schmidt, Michaelis, Schultens. [r] שימה נא pone hunc, Montanus; pone quæſo, Pagninus, Piſcator, Mercerus, Cocceius, Schmidt; ſub. cor tuum, Vatablus.

ſtruments, to expreſs their joy upon the ſight of him; but now it was otherwiſe with him, and he whom they could not ſufficiently extol and commend, now knew not well what to ſay bad enough of him; ſuch a change in the ſentiments and conduct of men, muſt needs be very chagrining: or *afore-time I was as a lord*, as *Ben Gerſom*, from the uſe of the word in *Dan.* iii. 2. as he ſuppoſes; he was like a lord or nobleman, or as one in ſome high office, and now as the offſcouring of all things; or it denotes what he was *before them*, the people in their ſight at preſent, and ſhould be: the word uſed is *Tophet*, which *Aben Ezra* takes to be the name of a place, and as it ſeems of that place where children were offered to *Molech*, and which place was in being, and ſuch practices uſed by the *Canaanites* in the times of *Job*; and this place which was alſo called the valley of *Hinnom*, being afterwards uſed for hell, led the *Targum* to paraphraſe the words thus, *and hell from within ſhall I be*; and ſo *Sephorno*, in appearance hell to all that ſee me; and in general it may ſignify that he was, or ſhould be avoided, as any unclean place, very ungrateful and diſagreeable, as that place was; or as any thing abominable, and to be loathed and rejected, and this way go ſeveral interpreters[s]; though ſome think reſpect is had to the puniſhment of tympanization, in which ſufferers were beat upon in ſeveral parts of their bodies, as if men were beating upon a tabret or drum, which gave great pain and torment, ſee *Heb.* xi. 35, 37. and with ſuch-like cruelty and indignity *Job* ſuggeſts he was, or ſhould be uſed; and therefore begs for a ſurety, for one to interpoſe and plead on his behalf, let the carriage of men to him be what it will, that is here referred to; compare with this *Pſ.* lxix. 11.

℣. 7. *Mine eye alſo is dim by reaſon of ſorrow*, &c.] Through exceſſive weeping, and the abundance of tears he ſhed, ſo that he had almoſt loſt his eye-ſight, or however it was greatly weakened and impaired by that means, which is often the caſe, ſee *Pſ.* vi. 7. and xxxi. 9. *and all my members* are *as a ſhadow*; his fleſh was conſumed off his bones, there were nothing left ſcarcely but ſkin and bone; he was a mere anatomy, and as thin as a lath, as we commonly ſay of a man that is quite worn away, as it were; is a walking ſhadow, has ſcarce any ſubſtance in him, but is the mere ſhadow of a man; the *Targum* interprets it of his form, ſplendor and countenance, which were like a ſhadow; ſome interpret it *my thoughts*[t], and underſtand it of the formations of his mind, and not of his body, which were ſhadows, empty, fleeting, and having no conſiſtence in them through that ſorrow that poſſeſſed him.

℣. 8. *Upright* men *ſhall be aſtoniſhed at this*, &c.] Such as were upright in heart, and in their walk and converſation, ſincere and honourable in their profeſſion of religion, theſe would be amazed at the afflictions of *Job*, and the unkindneſs of his friends; it is hereby ſuggeſted, that it would be then, and in ages to come, a matter of ſurprize to truly gracious perſons, when they ſhould hear of ſuch ſore afflictions laid upon ſo good a man, and be told what cenſures, calumnies and reproaches were caſt upon him by his friends; this would be ſo aſtoniſhing, that they would not know how to believe it, and ſtill more at a loſs how to account for it, that ſuch things ſhould be permitted in providence, there being reaſon to believe the truth of them: *and the innocent ſhall ſtir up himſelf againſt the hypocrite*; that is, ſuch, who though they are not free from ſin, yet live holy and harmleſs lives and converſations among men, ſo that they are not chargeable with any groſs iniquity, or what is ſcandalous and unbecoming their character; theſe ſhall riſe up with indignation againſt ſuch perſons as pretend to a great deal of ſanctity and devotion, and yet have no charity or love to an afflicted ſaint, but cenſure and reproach him, and add affliction to his affliction. Thus *Job* retorts the charge of hypocriſy his friends brought againſt him upon them; for he ſeems tacitly to deſign them, and delivers theſe words as a kind of ſolace to himſelf; that though he was thus uſed by them at that time, yet good men in future time would have different apprehenſions of him, and riſe up and vindicate his name and character.

℣. 9. *The righteous alſo ſhall hold on his way*, &c.] He that is righteous, not in appearance but really, not in a legal but in an evangelic ſenſe; who is juſtified by the righteouſneſs of *Job*'s living Redeemer, who lives by faith on his righteouſneſs, and in conſequence of that in holineſs of life and converſation; ſuch an one being in Chriſt the way of righteouſneſs and ſalvation, and walking in the paths of faith, holineſs and truth, and in all the tracks of religious worſhip, private and public, he will perſevere therein, and will not on any account depart out of the right way into which he has been led and directed. This is oppoſed to a going back, as ſome do, and to a turning to the right-hand or the left, as others, and to a ſtanding ſtill, being ſtumbled, offended and diſcouraged; and it ſuppoſes a progreſs, a going forward in the way, ſo as not to be moved out of it by their own, or the afflictions of others, by the reproaches and perſecutions of men, the temptations of Satan, the ſnares, riches, honours and pleaſures of the world, or through darkneſs, deſertion and unbelief; they may indeed have many ſlips and falls, and be almoſt, but not altogether, out of the way, and never finally or to perdition; which is owing not to their conduct and care, might and ſtrength, but to the power of God, and the ſupplies of his grace, to Chriſt and his ſtrength, and to the Spirit and his influence, guidance and direction: *and he that hath clean hands ſhall be ſtronger and ſtronger*; or *add ſtrength*[u]; increaſe in it. This character is oppoſed to one of an immoral life and converſation, and deſcribes one that is not guilty of any notorious crime, that does not live in any known ſin, but in the general courſe of his life is upright and ſincere, holy, harmleſs and inoffenſive; ſuch a man as he is already a partaker of ſpiritual grace and ſtrength, and ſo as he wants more, it is given him; his ſpiritual ſtrength is renewed, he goes from one degree of it to another, and even whilſt walking in the way of God, he finds an increaſe of it; yea, that itſelf is ſtrength unto him; as his day is his ſtrength is, to aſſiſt him in religious ſervices, to enable him to reſiſt his enemies, and endure afflictions, and continue in the good ways of God.

℣. 10. *But* as for *you all, do ye return, and come now*, &c.] This is an addreſs to his three friends, all and every one of them, who he perceived were nettled with his reply, and were either departing, or preparing for a rejoinder; and being conſcious of his innocence, and ſatisfied of the goodneſs

[s] Schmidt, Michaelis, Schultens. [t] יצרי cogitationes meæ, Pagninus, Bolducius, Codurcus, ſo Ben Gerſom. [u] יוסיף אמץ addet fortitudinem, Pagninus, Montanus.

neſs of his cauſe, and having nothing to fear from them, boldly challenges them to go on with the diſpute; for tho' they were three to one, he was a match for them all; or elſe he calls upon them to turn and repent of what they had ſaid to him, to relinquiſh the bad notions and ill opinion they had of him, and to retract their hard ſpeeches and unjuſt cenſures, and return to a friendly and amicable converſation; or however, that they would come and ſit down quietly, and patiently hear what he had farther to ſay to them for their information and inſtruction, which they ſtood in great need of: *for I cannot find* one *wiſe* man *among you*; that took his caſe right, was capable of judging of it, and ſpeaking pertinently to it, and of adminiſtring comfort to him in it; they were phyſicians, but not ſkilful ones; comforters, but miſerable ones; had not the tongue of the learned, to ſpeak a word in ſeaſon; diſputants, but wranglers, and knew not where the pinch of the controverſy lay; and their arguments were weak and worthleſs, and their judgment and ſenſe of things not deſerving any regard, ſee 1 *Cor.* vi. 5.

℣. 11. *My days are paſt*, &c.] Or *paſſed away* or *paſſed over* [w]; not that they had paſſed over the time fixed and appointed by God, for there is no paſſing the bound ſettled by him, ch. xiv. 5. but either the common term of man's life was paſſed with *Job*, or he ſpeaks of things in his own apprehenſion; he imagined his death was ſo near, that he had not a day longer to live; his days, as he before ſays, were extinct, were at an end, he ſhould never enjoy another day; and therefore it was folly to flatter him with a promiſe of long life, or encourage him to expect it; which he may mention as a proof of there being not a wiſe man among them, ſince they all ſuggeſted this in caſe of repentance; or his meaning is, that his good days, or days of goodneſs, as *Jarchi* interprets it, were paſt; his days of proſperity were at an end, and evil days were come upon him, in which he had no pleaſure; nor had he any reaſon to believe it would be otherwiſe with him: *my purpoſes are broken off*; *Job* doubtleſs had formed in his mind great deſigns of good things, natural, civil and religious, concerning the enlargement of his temporal eſtate, the ſettlement of his children in the world, making proviſion for the poor, ſupporting and enlarging the intereſt of true religion, the reformation of his heatheniſh neighbours, and the ſpread of divine truths among them; but now they were all fruſtrated, he was not in a capacity of carrying them into execution, and was obliged to drop them, and think no more of them, nor was there with him any proſpect of ever renewing them; they were *rooted up* [x], or plucked up, as ſome render the word, ſo that there was no likelihood of their ever riſing up again, and coming to any effect: even *the thoughts of my heart*; or *the poſſeſſions* [y] of it, as the thoughts are; they are the things of a man, which eſpecially belong to him; they are the inheritance of his mind, what none have a right unto, and a claim upon, but himſelf, nor can any know but himſelf, and to whom he diſcovers them: now the thread of theſe is broken off at death, they then ceaſe; not that the mind or ſoul of man ceaſes to be, or ceaſes to be a thinking being, it ſtill thinks; but only its thoughts are not employed about the ſame things in a future ſtate, or in the ſtate after death, as in this, ſee *Pſ.* cxlvi. 4.

℣. 12. *They change the night into day*, &c.] Meaning either his friends, by what they had ſaid unto him, or the thoughts of his heart, which comes to the ſame ſenſe; theſe being in the night-ſeaſon employed about what had been ſaid to him in the day, inſomuch that he could get no ſleep, the night was as broad day unto him; or they put the day before the night, contrary to the order of nature, as *Noldius* [z] obſerves, whereas the night is before the day, *Gen.* i. 5. his friends promiſing him long days, and an age clearer than noon-day, as bright as the morning, ch. xi. 17. when the night of death was coming on, and he was haſtening to the dark and ſilent grave: *the light* is *ſhort*, *becauſe of darkneſs*; the morning-light, or light of the day, when that comes continues but for a ſhort time, becauſe of the darkneſs of the evening, which quickly follows; or becauſe of the darkneſs of affliction, which fills it up, and makes it uncomfortable; or the light of proſperity, could it be enjoyed, is but ſhort, becauſe of the darkneſs of adverſity; or *the light is near* [a], as in the original text; though *Jarchi* interprets the word *ſhort*, as we do; *Noldius* renders it, *the light is rather nearer than darkneſs* [b]; after the night has been ſpent without ſleep, the morning-light is nearer than darkneſs; that may ſoon be expected, and ſo an end to ſleep and reſt.

℣. 13. *If I wait*, *the grave* is *mine houſe*, &c.] Not that *Job* put an *if* upon, or made a doubt of waiting upon God in private or public; or of waiting for him, his gracious appearances to him, anſwers of prayer, performance of promiſes, and deliverance out of trouble; and eſpecially of waiting his appointed time till his change came, and hoping and expecting eternal life and happineſs; all which he determined to do, and did, ſee ch. xiii. 15, 16. and xiv. 14. and xix. 25, 26, 27. but, he ſays this with reſpect to the advice of his friends, which ſhould it be taken, the iſſue of it would be no other than what he here ſuggeſts; they had intimated, that if he repented and reformed, he might hope for and expect a peaceable tabernacle, and a proſperous habitation, a fine houſe, and affluent circumſtances, ch. v. 24. and viii. 6. Now, ſays he, ſhould I liſten to this, and endeavour to cheriſh ſome hope and expectation of ſuch things, and put myſelf in a waiting poſture for them; alas, how ſoon would it be over, for what other houſe can I rationally expect but the grave? and this is what I have concluded upon; I think of no other houſe than that, which is man's long home, the houſe appointed for all living; there I ſhall dwell, and make my abode until the morning of the reſurrection, and I look for no other; and if I ſhould, I am well aſſured I ſhould be diſappointed: *I have made my bed in the darkneſs*; in the dark grave, where the light of the body is extinct, and where the light of the ſun comes not; in houſes there are divers apartments, ſome for work and buſineſs, as is the ſhop; others for eating and drinking, as the dining-room; and others for ſleep and reſt, as the bed-chamber; now in the houſe of the grave, there is no mention of any but the latter; for there is no work and device in the grave, nor eating and drinking there; but it is a bed where the weary ſaint

[w] עברו tranſierunt, Pagninus, Montanus, &c. [x] נתקו evulſæ ſunt, Pagninus, Montanus, Piſcator; radicitus evulſæ ſunt, Michaelis. [y] מורשי poſſeſſiones, Montanus, Vatablus, Piſcator, Cocceius, Schmidt; hæreditariæ poſſeſſiones, Schultens; ſo Druſius & Michaelis. [z] Ebr. Part. Concord. N°. 1931. [a] קרוב propinquam, Pagninus, Montanus; ſo Junius & Tremellius, Piſcator, &c. [b] Ib. p. 642.

ſaint lies down and reſts upon from all his toil and labour, until he awakes at the reſurrection: now *Job* had ſettled the matter with himſelf, he had laid it out in his own mind, and taken a kind of pleaſure in the proſpect of it; that he had got a houſe to remove into, when he was diſlodged from the earthly houſe of his tabernacle, and where he had made himſelf, in his own thought, an eaſy bed, on which he ſhould lay his weary limbs, and take his ſleep and reſt, until the heavens be no more.

℣. 14. *I have ſaid to corruption, thou* art *my father*, &c.] Not to the corruptible ſeed, of which he was begotten; nor to the corruption or purulent matter of his boils and ulcers, and the worms his fleſh was now clothed with, ch. vii. 5. but to that corruption his body would turn to in the grave, lying long enough to ſee it, which Chriſt's body did not, *Pſ.* xvi. 10. that is, *to the pit of corruption* [c], as it may be rendered, meaning the grave, ſo called becauſe in it dead bodies corrupt and putrefy: in houſes are families conſiſting of various perſons, of different relations, who dwell together in friendſhip and harmony, very lovingly and familiarly, as father and mother, brother and ſiſter; ſo in the grave, the dwelling-houſe of men, there are inhabitants that dwell together, as if they were familiar friends and acquaintance; and with theſe *Job* claims kindred, ſuch as corruption, rottenneſs, duſt and worms, and theſe he ſpeaks unto, not only very familiarly, but very reſpectfully; the note of *Bar Tzemach* is, "I honour the grave as a ſon a father, that it may receive me quickly;" yea, he ſpeaks as not aſhamed of the relation, but is fond of it; *I called* or *cried* [d], that is, aloud, with great vehemency and affection: *to the worm*, thou art *my mother and my ſiſter*; theſe are the rather mentioned, becauſe the relation is near, and they are very loving and tender, and abide in the houſe, ſee *Prov.* vii. 5. he calls theſe his mother and ſiſter, as the above *Jewiſh* commentator obſerves, becauſe he might lie in their boſom; by all this *Job* would repreſent how familiar death and the grave were to him, and how little he dreaded them; yea, how deſirable they were to him, ſince he ſhould be at home, and among his relations and friends.

℣. 15. *And where* is *now my hope?* &c.] Not the grace of hope, which was in his heart; and though it might ſometimes be low in exerciſe, it could not be loſt; it is an anchor, ſure and ſtedfaſt, and is one of the graces that always abides, and never diſappoints and makes aſhamed; nor the object of hope, eternal glory and happineſs in another world, that is laid up in heaven, and for which he was looking and waiting by faith; but his hope of outward happineſs, and of being reſtored to his former ſtate of proſperity, or a better, which his friends encouraged him to; this had no place in him, nor did he ſee any reaſon to cheriſh it, all ground and foundation of it was removed, as he apprehended; there was nothing on which he could build ſuch an hope as that, ſee ch. vi. 11. and xix. 10. as for *my hope, who ſhall ſee it?* that is, which his friends would have him hope for, a fine houſe, a large eſtate, a numerous family, honour and reſpect among men, long life, and an abundance of outward peace and happineſs; this he was firmly perſuaded he ſhould never ſee, being juſt going into the grave, nor his friends that ſuggeſted theſe things to him, nor any body elſe; though indeed what he himſelf truly hoped for, might be rightly thus deſcribed, being things not ſeen by the eye of the body, nor by carnal ſenſe and reaſon, but are the inviſible glories and realities of another world, for *hope that is ſeen is not hope*, &c. *Rom.* viii. 24, 25. 2 *Cor.* iv. 18. *Heb.* xi. 1. but *Job* does not deſign theſe, but the former.

℣. 16. *They ſhall go down to the bars of the pit*, &c.] He himſelf, and his friends, and the hopes they would have him entertain; theſe ſhould all go down together to the grave, and there lie barred and locked up; theſe hopes ſo as never to riſe more, and the bodies of himſelf, and his friends, till looſed by him, who has the keys of hell and death: or *the bars ſhall go down to the grave*; the members of his body, as *Jarchi*, which are the bars of it, as ſome in *Bar Tzemach*; the ſtrength and ſupport of it, as particularly the bones, theſe ſhall go down to the grave, and there turn to rottenneſs and duſt; and therefore, as if he ſhould ſay, as he elſewhere does, *what is my ſtrength that I ſhould hope*, ch. vi. 11. *when* our *reſt together is in the duſt*; which is man's original, and to which he returns, and in which the dead lie and ſleep until the reſurrection; and where they are at reſt from all adverſity and affliction of body, mind and eſtate; from all the troubles and vexations occaſioned by wicked men, and from all diſputes, wranglings, contentions and animoſities among friends, which would be the caſe of *Job*, and his friends, when their heads were laid in the duſt, and which he ſuppoſed would quickly be; and therefore it was in vain for them to feed him with hopes of outward happineſs, and for him to entertain them; it beſt became them both to think of death and the grave as near at hand, where their controverſies would be buried, and they would be good friends, and lie quietly together, and take their reſt until they ſhould awake and riſe to everlaſting life.

CHAP. XVIII.

IN this chapter is *Bildad*'s ſecond reply to *Job*, in which he falls with great fury upon him, very ſharply inveighs againſt him, and very highly charges him; the charges he brings againſt him are talkativeneſs and inattention to what was ſaid to him, ℣. 1, 2. contempt of his friends, impatience under his affliction, and pride and arrogance, as if the whole world, the courſe of nature and providence, and God himſelf, all muſt give way to him, ℣. 3, 4. nevertheleſs, he is aſſured of the miſerable ſtate of a wicked man, ſooner or later, which is deſcribed by the extinction of his light of proſperity, ℣. 5, 6. by the defeat of his counſels, being enſnared in a net laid for him, ℣. 7—10. by the terrible judgments of the ſword, famine and peſtilence, by one or the other of which he is brought to death, the king of terrors, ℣. 11—14. by the deſtruction of his habitation, and of his poſterity, ſo that he has none to bear his name, or perpetuate his memory, ℣. 15—17. by his being

[c] לשחת foveam, Pagninus, Montanus, Tigurine verſion, Druſius, &c.

[d] קראתי vocavi, Montanus; clamavi, Mercerus.

ing driven out of the world, leaving no iſſue behind him, to the aſtoniſhment of all that knew him, ℣. 18—20. and the chapter is cloſed with this obſervation, that this is the common caſe of wicked and irreligious perſons, ℣. 21.

℣. 1. *Then anſwered Bildad the Shuhite, and ſaid.*] Who, next to *Eliphaz*, ſpoke before, and now in his turn attacks *Job* a ſecond time, and more roughly and ſeverely than before; now he gives him no advice or counſel, nor any inſtructions and exhortations for his good, nor ſuggeſts that it might be better times with him again, as he had done before; but only heaps up charges againſt him, and deſcribes the miſerable circumſtances of a wicked man, as near to *Job*'s as he could; thereby endeavouring to confirm his former poſition, that wicked men are puniſhed of God, and to have this concluſion drawn from it, that *Job* muſt needs be a wicked man, ſince he was ſo greatly afflicted.

℣. 2. *How long* will it be ere *ye make an end of words?* &c.] Becauſe theſe words are expreſſed in the plural number, ſome think more perſons than one are addreſſed, either *Eliphaz* and *Job* together, who are complained of as taking up all the time, and having all the talk to themſelves, that another could ſcarce put in a word; *Bildad* could ſay this with a better grace, becauſe his diſcourſes were but ſhort; or elſe all his friends, whom he blames for not ſtopping *Job*'s mouth at once, and for lengthening out the diſpute with him; as if he ſhould ſay, why are you ſo complaiſant to him, to wait till he has done ſpeaking, ere you reply? why don't you without any ceremony interrupt him, and not ſuffer him to go on with his prate, a man that is ſo inſufferably rude as to reckon us all as beaſts? and to what purpoſe is it, to talk to ſuch a man that is ſo hardened and incorrigible, ſo proud and conceited? it is all labour in vain, and mere beating the air; it is high time to have done talking, and to put an end to the diſpute, when things are at ſuch a paſs with him as they are: or elſe the words are directed to *Job*, and his friends that were with him, who might now and then ſpeak a word in his behalf, though their words are not recorded; or however by their looks or geſtures might ſhew their approbation of *Job*'s defences: that there were others preſent beſides *Job* and his three friends, it is probable; yea, it is certain that *Elihu* was preſent all the while, but he was not altogether of *Job*'s mind; nor does it appear that he had any to take his part, for his brethren, acquaintance, kinsfolk, and familiar friends, ſtood at a diſtance from him, and his maids and men-ſervants uſed him ill; and even his own wife was not very kind to him, as he declares in the following chapter; wherefore it ſeems beſt of all to underſtand theſe words as ſpoken to *Job* alone, the plural being uſed for the ſingular, according to the idiom of the tongue in which they were ſpoken; and ſo are a charge of loquacity againſt him for talking too much, and too long, unleſs it had been to better purpoſe; and in like manner *Bildad* begins his firſt reply to *Job*, ch. viii. 2. a late interpreter renders the words, *how long will you lay ſnares with words*[e]? uſe cautious words, ſet ſnares with words to catch, lie upon the catch, and lay hold upon a word, and improve it to diſadvantage, which is imprudently or inadvertently dropped: *mark, and afterwards we will ſpeak*; or *let us ſpeak*[f]; after we have well conſidered things, got a right underſtanding of them, and thoroughly digeſted them, and have well concerted things, and have thought very cloſely what reply to make to them; and ſo the words are a tacit reflexion of *Bildad*'s on his other two friends, that they ſpoke before they thought, and therefore ſome things impertinently, which *Job* took the advantage of againſt them; wherefore it would be right for the future to mark and conſider things well before-hand, and then ſpeak, as they then would with greater propriety, and more to the purpoſe: public ſpeakers eſpecially, or ſuch who are engaged in public ſervice, or in a public diſpute, ſhould meditate before-hand what to ſay, leſt they deliver what is crude and indigeſted, and may be turned againſt them. Our Lord indeed directed his diſciples, when called before kings and governors for his ſake, not to premeditate what they ſhould anſwer; but that was an extraordinary caſe, and they were promiſed to have extraordinary aſſiſtance, whereby ſome great ends were to be anſwered, the confuſion of their enemies, and the confirmation of the chriſtian religion. But the words ſeem rather directed to *Job*, and to carry in them a charge of inattention to what was ſaid to him by his friends; and therefore *Bildad* exhorts him to mark and obſerve what they ſaid to him, to liſten attentively to that, and well conſider it, and then it would be an encouragement to them to proceed in diſcourſing with him. *Job* is repreſented like ſome hearers that ſtop their ears to the voice of the charmer charming ever ſo wiſely; or that are careleſs and inattentive to what they hear, and let it paſs, and never think of it more; whereas hearers of the word ſhould be ſwift to hear, and liſten with attention, and take care that they let not ſlip what they have heard, and that they meditate upon it in order to get inſtruction by it, and when they hear in ſuch a manner, it is an encouragement to ſpeak; or elſe the ſenſe is, *act wiſely*[g], like an honeſt man, and ſhew yourſelf to be a wiſe man, a man of underſtanding, that well weighs and conſiders things, and rightly takes them in, and receives inſtruction by them, and talks like a ſenſible man: *then afterwards we will ſpeak*; or otherwiſe if you go on to talk in the fooliſh manner you do, it is to no purpoſe to carry on the diſpute; the beſt way is to put an end to it at once.

℣. 3. *Wherefore are we counted as beaſts*, &c.] This ſeems to refer to ch. xii. 7. where *Job* ſends them to the beaſts, to get knowledge and inſtruction; and therefore it was concluded he reckoned them as ſuch, and put them on a level with them, yea made them inferior to them; or to ch. xvii. 4, 10. where they are repreſented as deſtitute of wiſdom and underſtanding, and therefore it is ſuppoſed were counted by *Job* no other than as beaſts. Man by the fall is indeed become like them, and ſome are more brutiſh than they, and all are brutiſh as to ſpiritual knowledge and underſtanding; and thoſe that are moſt ſenſible of themſelves, are ready to acknowledge their ignorance, that they are more brutiſh than any, and eſpecially are as a beaſt before God; and particularly with reſpect to knowledge of the methods of providence, in regard to his dealings with the righteous and wicked; ſee *Pſ.* lxxiii. 22. and which was the caſe in controverſy

[e] Schultens. [f] ואחר נדבר & poſtea loquamur, Piſcator, Mercerus, Cocceius. [g] חבינו diſerte agatis, Schultens.

verſy between *Job* and his friends; but yet ſelf-ſufficient perſons don't care to have their underſtandings in any thing called in queſtion, but like the *Phariſees* ſay, *are we blind alſo? John* ix. 40. and take it very hard that they ſhould be reckoned like beaſts, void of underſtanding, when they are the people, and wiſdom will die with them: and *reputed vile in your ſight?* as wicked and profligate perſons, the moſt abandoned of mankind, ſuch as are juſtly deſpiſed by good men, ſee *Pſ.* xv. 4. *Dan.* xi. 21. or *unclean* [h], filthy, polluted and defiled, as all men are by nature, and as they are in all the powers and faculties of their ſouls; nor can they make themſelves clean, their hearts or their hands; nothing ſhort of the grace of God, and blood of Chriſt, can cleanſe from ſin; yet ſelf-righteous perſons think themſelves clean and pure when they are not waſhed from their ſins, and take it ill of others to be reputed unclean perſons: or *ſhut* [i], ſtopped up, as the hearts of men are from God and Chriſt, and the true knowledge of them, and divine things, until opened by him, who has the key of the houſe of *David*, and opens, and no man ſhuts; or *hidden* [k], referring to ch. xvii. 4. having a covering over their hearts, and a vail over the eyes of their underſtandings, ſo that the things of providence were hid from them, as ſometimes the things of grace are from the wiſe and prudent; but to be thought that this was their caſe, is reſented by *Bildad.*

℣. 4. *He teareth himſelf in his anger*, &c.] Or *his ſoul* [l], meaning *Job*, and referring to what he had ſaid in ch. xvi. 9. Now, ſays *Bildad*, it is neither God nor man that tears you, it is you yourſelf; repreſenting *Job* as a mad-man, rending his clothes, tearing his fleſh, and even his very ſoul; for by his paſſion which he expreſſed, whether to God or his friends, it did himſelf the moſt hurt, he broke his peace, and ſpoiled his comfort, and ruined his health, and made himſelf the moſt unhappy of mankind, by giving looſe to his paſſion, to his wrath and anger, which ſlays and kills a man, ch. v. 2. here a charge of impatience is ſuggeſted, contrary to the character given of *Job*, *James* v. 11. *ſhall the earth be forſaken for thee?* through fear of thee, becauſe of thy rage and fury; doſt thou think that the inhabitants of the earth will flee before thee, at thy ſtorming, rage and wrath? before God none can ſtand when he is angry; there is no abiding his indignation when his fury is poured out like fire, and perſons of the greateſt rank will flee to the rocks and mountains to hide them from his face and fury; but what doſt thou think, or make thyſelf to be, to be as deity, that the inhabitants of the earth ſhould flee before thee, and forſake it? or when thou dieſt, doſt thou think that all the inhabitants of the earth will die with thee, and ſo it will be forſaken for thy ſake? taking the hint from what *Job* had ſaid, ch. xvii. 16. or doſt thou think thyſelf a man of ſo much importance and conſequence in the earth, that when thou dieſt there will not be a man left of any worth and notice, that all had as good die with thee? or will God drop the government of the world on thy account? will he no more employ his care and providence in concerning himſelf in the affairs of the world, but let all things go as they will, and ſo the earth, as to his providential regards to it, be forſaken for thy ſake? will God neither do good to good men, nor puniſh bad men? which muſt be the caſe according to thy doctrine; but will God counter-act this method of his providence, he has always taken in the earth, that thou mayeſt appear not to be an evil man, as might be concluded from thine afflictions, but a good man notwithſtanding them? *and ſhall the rock be removed out of his place?* which is not uſual, nor can it be done by man; it may be done by God, who touches the mountains and they ſmoke, and at whoſe preſence they drop and move, as *Sinai* did, and as the mountains and hills will flee away at the preſence of the judge of all the earth, when he appears; but no ſuch phænomenon can be expected upon the preſence and ſight of a man; much leſs can God himſelf, who is often called a rock, and is immoveable, unalterable and unchangeable in his nature, perfections, purpoſes and the counſels of his will, be made to act contrary to either of them; nor will he do it for the ſake of any man; he does all things after the counſel of his own will; he takes a conſtant courſe in providence, in the government of the world, and canſt thou think that he will go out of his uſual way for thy ſake, in puniſhing wicked men, and rewarding good men? you may as ſoon imagine that a rock will be removed out of its place, as the ordinary courſe of providence will be altered on thy account; to ſuppoſe this is preſumption, pride and arrogance, which is what *Bildad* means to faſten upon *Job.*

℣. 5. *Yea, the light of the wicked ſhall be put out*, &c.] Or *nevertheleſs* [m]; notwithſtanding all this diſregard and inattention to us, and contempt of us, and all the rage, and wrath, and pride, and haughtineſs diſcovered, as if the laws of nature, and ſtated methods of providence, muſt all give way to juſtify a man in ſuch circumſtances as ſhew him to be wicked; this will certainly be his caſe, his *light ſhall be put out*; meaning not the light of his eyes, or his corporal light, which ſometimes has been the caſe of wicked men, as was of the *Sodomites*, ſince this, through accident, or old age, is common to good and bad man; but rather moral light, the light of nature, with which every man is enlightened that comes into the world; by which he can diſcern things natural and civil, and in ſome degree things moral and religious, though in a very dim manner; and which, when it is abuſed, may be taken away, and men be given up to judicial blindneſs, and to a reprobate mind, a mind void of ſenſe and judgment. *Cocceius* thinks, light of doctrine may be intended, ſpeculative and notional light and knowledge of divine things, as of God, and his perfections, which may be more clearly diſcerned by revelation than by the light of nature; and of Chriſt, his perſon, offices and grace; and of the goſpel, and the ſeveral doctrines of it, which men may be enlightened into, and yet be wicked men, as *Balaam*, and others; which knowledge may be loſt, and light put out, as in the man that had but one talent, and neglected it, and in the idol-ſhepherd, *Matt.* xxv. 29. *Zech.* xi. 17. to which may be added the light of joy, or a flaſh of natural affections that ſometimes is to be obſerved in hypocritical perſons, or notional profeſſors, which in time is loſt, and comes to nothing, as in *Herod* and the ſtony ground-hearers, *Mark* vi. 20. *Matt.* xiii. 20. but as for the true ſpiritual light, and experimental knowledge, that can never be loſt or put out, but ſhines more and more unto the perfect day: but it ſeems beſt by *light* here to underſtand

[h] נטמינו immundi, Druſius, Piſcator, Michaelis; ſo Broughton. mus, Hebræi in Mercer. [k] So the Targum.
[m] גם attamen, nihilominus, Cocceius, Schultens; ſo the Targum.
[l] Clauſi ſumus, Montanus; obturati ſumus, Hebræi in Mercer. [l] נפשו animam ſuam, Pagninus, Montanus, &c.

ſtand outward proſperity, for as darkneſs is often put for adverſity, ſo light for proſperity in civil things, ſee *Eſth.* viii. 16. but then, though this in wicked men is often put out, and they are reduced to diſtreſſed circumſtances, yet not always; and it ſometimes is the caſe of good men, and was the caſe of *Job*, which *Bildad* had his eye upon, ſee ch. xxix. 2, 3. *and the ſpark of his fire ſhall not ſhine*; all his carnal reaſonings, the effects of the light of nature, and all his ſchemes, eſpecially religious ones built upon them, ſhall all come to nothing, and be of no effect or uſe unto him, ſee *Iſ.* l. 11. or the ſenſe is, that he ſhall be reduced to ſo low a condition in things civil, that he ſhall have no light nor heat, nor joy and comfort, in this ſenſe; no not ſo much as a ſpark of outward happineſs ſhall be left him.

℣. 6. *The light ſhall be dark in his tabernacle*, &c.] Not the light of the eye, in the tabernacle of his body, rather the light of nature and reaſon in him; and when that *light* that is *in* a man becomes *darkneſs*, as our Lord ſays, *how great is that darkneſs! Matt.* vi. 23. but beſt of all, it deſigns the light of proſperity in his houſe and family, which ſhould be quite obſcured: *and his candle ſhall be put out with him*; which ſometimes ſignifies the ſpirit of man, his rational ſoul, called the candle of the Lord, *Prov.* xx. 27. which, tho' it dies not when man dies, yet its light is extinct with reſpect to the things of this life, and all its thoughts and reaſonings are no more about civil matters, and the affairs of this world; in that ſenſe this light is put out, and thoſe thoughts periſh with him, *Pſ.* cxlvi. 4. but more frequently it is uſed for outward proſperity, which if it continues with a man as long as he lives, as it often does, yet when he dies, it ceaſes and is no more; it does not deſcend with him into the grave, and he cannot carry it into another world, but it is put out in obſcure darkneſs; ſee ch. xxi. 17. *Prov.* xx. 20.

℣. 7. *The ſteps of his ſtrength ſhall be ſtraitened*, &c.] As a man in health can take large and ſtrong ſteps, and travel in the greatneſs of his ſtrength; ſo in proſperity he can, and does take large ſteps in obtaining fame and reputation among men, in amaſſing ſubſtance to himſelf, and towards ſettling his family in the world; he is like one in a large place, and walks at liberty, goes in and out at pleaſure, and none can controul him; he walks in pride, and with an high and lifted up head, and with contempt of others, and his will is his law, and he does as he pleaſes; but in adverſity, as his ſtrength is weakened in the way, he cannot take the ſtrides he did, his way is hedged up with thorns, he is preſſed on every ſide, and ſurrounded with troubles, ſo that let him turn himſelf which way he will, he can find no way to eſcape: *and his own counſel ſhall caſt him down*; as *Ahitophel*'s and *Haman*'s did, which iſſued in their ruin; what wicked men ſometimes plot and deviſe, with a view to their own good, and the injury of others, proves the deſtruction of themſelves; when they have contrived to raiſe themſelves upon the ruins of others, it has been the means of caſting them down from the ſtate and condition they were in, inſtead of raiſing to an higher, even down to deſolation, and into the moſt miſerable circumſtances.

℣. 8. *For he is caſt into a net by his own feet*, &c.] He goes into it of himſelf, incautious and imprudent; the counſels, ſchemes and methods he takes to hurt others, iſſue in his own ruin; the pit he digs for them, he falls and ſinks into himſelf; and the net which he has ſpread and hid for others, in it is his own foot taken; and the ways and means he takes to do himſelf good, to amaſs riches and advance his family, being illicit ones, prove ſnares and nets unto him, thoſe leading him into many fooliſh and hurtful luſts, which bring him to perdition, *Pſ.* ix. 15. 1 *Tim.* vi. 9. even the various ſins and tranſgreſſions he commits are ſnares unto him, by which he is enticed and drawn in: for in *the tranſgreſſion of an evil man there is a ſnare*, *Prov.* xxix. 6. theſe promiſe him peace, and pleaſure, and liberty, but give neither; they are nets in which he is entangled, and cords by which he is held, *Pſ.* ix. 15, 16. into which his own feet carry him: ſome render it, *he goes with a net at his feet* [n], or with his feet in a net; he can't go where he would, or do as he pleaſes; he is reſtrained by the providence of God; as the devils are held in chains, ſo the feet of wicked men are entangled in a net, that they cannot move and act as they are deſirous of: *and he walketh upon a ſnare*; laid for him, and hidden to him, and therefore walks on boldly and unconcerned, not being apprehenſive of any danger, though greatly expoſed to it; he walks on as on firm and good ground, and in a broad road, but deſtruction and miſery are in his ways; yet he walks on of himſelf willingly, and with all his ſtrength, pleaſing himſelf in the path he treads, not dreaming of the miſchief that awaits him; or *upon a thicket* [o] of thorns and briars, his ſins and iniquities with which he is entangled, and out of which he can't extricate himſelf, or afflictive providences with which his way is hedged up; though the former ſenſe ſeems beſt; Mr. *Broughton* renders it, *a platted gin.*

℣. 9. *The gin ſhall take him by the heel*, &c.] And hold him faſt, ſo that he ſhall not be able to get away, eſpecially out of ſuch as are ſet by God himſelf; for God has his nets, and ſnares, and gins for wicked men, and ſuch plenty of them, that he even is ſaid to rain them on them; yea, he himſelf is a gin and a ſnare unto them, and out of his hands there is no eſcaping, wherefore it is a terrible thing to fall into them, ſee *Ezek.* xii. 13. and xxxii. 3. *Pſ.* xi. 6. *Iſ.* viii. 14, 15. and *the robber ſhall prevail againſt him*; either robbers literally taken, ſuch as the *Sabeans* and *Chaldeans*, to whom *Bildad* may have reference, who prevailed againſt *Job*, and plundered him of his ſubſtance; and ſuch as theſe, as the word ſignifies, are *thirſty ones* [p], who thirſt after the wealth and riches of men, and after their blood for the ſake thereof, blood-thirſty ones; Mr. *Broughton* renders it, *the ſavage*, barbarous, wild and uncivilized, that lived in deſart places, and were like wild beaſts, let their hair grow long, to make them look more terrible and formidable, which ſome take to be the ſignification of the word, and render it *horrid* [q] or terrible, ſee the note on ch. v. 5. or elſe the devil may be meant, who is like a roaring lion, terrible and frightful, and who, as he was a murderer from the beginning, ſo a thief and robber, that comes to kill and deſtroy, and whom God ſuffers to prevail over the children of diſobedience, and in whom he works powerfully, being the ſtrong man armed, that has poſſeſſion of them and their goods, and keeps them in peace; and who has his ſnares, which he

[n] כי שלח ברשת ברגליו nam it cum reti in pedibus ſuis, Cocceius. [o] על שבכה in perplexo, Cocceius.
[p] צמים ſitibundos, Montanus; ſitibundus, Tigurine verſion. [q] Horridus, Junius & Tremellius, Cocceius, Schmidt.

he lays ſuited to the tempers and diſpoſitions of men, and in which they are taken alive, as beaſts of prey, and are detained by him at his pleaſure, 2 *Tim.* ii. 26.

℣. 10. *The ſnare* is *laid for him in the ground*, &c.] Or *hidden* [r] there; for, as *Solomon* ſays, *in vain the net is ſpread in ſight of any bird*, *Prov.* i. 17. and in vain it is to lay a ſnare publickly in the ſight of any creature, it will not then come near it, but ſhun and avoid it; and therefore it is laid under ground, or hid in the earth, or in ſome private place, where the creature, it is deſigned for, may be thought to come, or into which it is decoyed; or *the cord* [s], that which is faſtened to the ſnare or net, and which the fowler holds in his hand, and pulls with, as he finds occaſion and opportunity offers; but this is hid as much as poſſible, that it may not be ſeen: *and a trap for him in the way*; in which he is uſed to walk, by the road-ſide, or in it; Mr. *Broughton* renders it, *a pitfall on the way-ſide*, ſuch as is dug for beaſts to fall into and be taken. The whole of this is deſigned to ſhow how ſuddenly and ſecretly wicked men are taken in nets, and ſnares, and gins, either of their own or others laying, and whilſt they are crying peace, peace, ſudden deſtruction comes upon them; ſee *Eccl.* ix. 12. 1 *Theſſ.* v. 3.

℣. 11. *Terrors ſhall make him afraid on every ſide*, &c.] Make him a *Magor Miſſabib*, as *Paſhur* was a terror to himſelf, and all his friends about him; theſe terrors may be either the terrors of the judges of the earth upon wicked men, who are, or ſhould be, a terror to evil doers, and of whom wicked men are afraid, leſt they ſhould be taken and puniſhed by them; to this ſenſe is the note of *Sephorno*: or elſe the terrors of a guilty conſcience, which drive a man to his wit's end, that he knows not what to do, nor whither to go; theſe terrify him night and day, and make an hell upon earth unto him; or the terrors of the righteous law of God broken by him, its menaces and curſes threatening him with death and everlaſting damnation; or the terrors of the judgments of God on earth, which by their fore-runners appear to be coming on it, by reaſon of which mens hearts fail for fear of them; or terrible apprehenſions of the wrath of God for ſin, here and hereafter, together with the terrors of death, which fall upon them, and of an awful judgment yet to come. Now *Bildad* had obſerved, that *Job* had ſaid ſome things concerning the terrors he was ſometimes poſſeſſed of, ch. vi. 4. and vii. 14. and ix. 28. and therefore would ſuggeſt from hence, that he muſt be a wicked man, ſince this is the caſe of ſuch; but it is eaſy to obſerve, that good men are ſometimes ſurrounded with terrors as well as others, ſo that this is no proof of a man's character and ſtate, ſee *Pſ.* lxxxviii. 15, 16. *Lam.* ii. 22. *and ſhall drive him to his feet*; to take to his feet and run, in order to get rid of his terrors if poſſible, but in vain; theſe cauſe him not to run to God, to his feet, to the throne and footſtool of his grace, but from him, to the rocks and mountains to hide him from his wrath, though there is no going from his ſpirit, nor fleeing from his preſence; and terrors will alſo have ſuch an effect upon wicked men as to cauſe them to flee from men, as in *Cain*, who not only went from the preſence of the Lord, but from the ſociety of men, and became a fugitive and vagabond, and afraid of every one he met with, leſt he ſhould kill him; and ſometimes wicked men flee when none purſue, and even at the ſound of a ſhaking leaf, *Prov.* xxviii. 1. *Lev.* xxvi. 36. or *ſhall ſcatter him at his feet* [t], either at the feet of the robber, or cauſe him to fall to the ground, in the place where his feet ſtood. Mr. *Broughton* renders it, *ſhall preſs him at his feet*, ſhall follow at his heels; and keep cloſe to him where-ever he goes, and overtake and ſeize him.

℣. 12. *His ſtrength ſhall be hunger-bitten*, &c.] Or *ſhall be famine* [u], or hunger, that is, ſhall be weakened by it; famine is a ſore evil, and greatly weakens the natural ſtrength of men; want of food will ſoon bring down the ſtrength of the ſtrongeſt man, when the ſtay and the ſtaff, the ſuſtenance and ſupport of man's nature is taken from him: many of the *Jewiſh* writers, by *his ſtrength*, underſtand his children, who are, as *Jacob* ſaid of *Reuben*, his might, and the beginning of his ſtrength, *Gen.* xlix. 3. and when grown up are his protection and defence; and for theſe to be diſtreſſed with hunger, or deſtroyed by famine, is a ſore judgment; ſo the *Targum* paraphraſes it, his firſt born ſon; *Jarchi* interprets it, his ſon; and *Ben Gerſom*, his ſeed or offspring: *and deſtruction* ſhall be *ready at his ſide*; or *to his rib* [w]; that is his wife, as the *Targum* and *Jarchi* explain it, the *Jews* calling a man's wife his rib, becauſe the woman was originally made out of one of the ribs of man; and if this could be thought to be the ſenſe of the word here, and what is given by them of the former clauſe, both make up a compleat account of the deſtruction of a wicked man's family, his wife and children: but rather it ſignifies ſome calamity, diſtreſs and trouble at hand, ready prepared for wicked men, juſt going to be inflicted on them; for God has ſtores of vengeance for them, and has made ready his bow, and prepared inſtruments and arrows of death and deſtruction for them, as well as there is everlaſting fire prepared, and blackneſs of darkneſs reſerved for them in the world to come; for it can hardly be thought that this ſhould be underſtood literally of any diſeaſe in the ſide, as the pleuriſy, *&c.* which is threatening, or any mortal wound or ſtab there, ſuch as *Joab* gave *Amaſa* under the fifth rib.

℣. 13. *It ſhall devour the ſtrength of his ſkin*, &c.] Or *the bars of his ſkin* [x], the ſtrength and ſupport of his body, for which his ſkin may be put, as the bones; or *the branches of his ſkin* [y], the veins, which like ſo many branches run under, and may be ſeen through the ſkin: now theſe, *it*, famine, or want of food, devours, and deſtroys the ſtrength and beauty of the ſkin, cauſe it to be black like an oven, *Lam.* iv. 8. and v. 10. bring a man to a mere ſkeleton, to ſkin and bones, waſte and conſume the members of his body, his fleſh, and blood, and bones; the *Targum*, *Jarchi*, and *Aben Ezra*, by *his bars* or *branches* underſtand his children, which are his bars, the ſtrength of him, and are to him as branches to a tree, proceeding from him; and if we render it, as ſome do, *he ſhall devour* [z], or *eat*, that is, the wicked man, it points to us the moſt horrible ſcene in a famine, which is ſhocking and

[r] טמון abſconditus, V. L. Pagninus, Montanus, Junius & Tremellius, &c. Tigurine verſion, Mercerus, Druſius, Cocceius, Schmidt.
[s] חבלו funis ejus, Montanus, Mercerus, Piſcator, Schmidt.
[t] הפצרהו diſpergent eum, Pagninus, Montanus, Beza, Grotius, Schultens.
[u] רעב fames, Beza.
[w] לצלעו coſtæ ejus, Montanus, Vatablus, Michaelis.
[x] בדי עורו vectes cutis ſuæ, Tigurine verſion, Junius & Tremellius, Piſcator, Schultens,
[y] Ramos cutis, Montanus, Vatablus, Druſius, Mercerus, Schmidt; ramos corporis ipſius, Cocceius.
[z] יאכל comedet, Pagninus, Montanus, Mercerus.

and ſhuddering; and yet what has been, as in the ſieges of *Samaria* and *Jeruſalem*, a parent's eating and devouring his own children, 2 *Kings* vi. 28, 29. *Lam.* iv. 10. but rather, the *it* is *the firſt-born of death*, in the next clauſe, which is to be ſupplied from thence here: even *the firſt-born of death ſhall devour his ſtrength*; and ſo Mr. *Broughton* tranſlates the whole verſe, "a ſtrange death ſhall eat all the branches of his body, all its branches ſhall it eat;" which the *Targum* interprets of the angel of death, him which has the power of death: but rather it ſignifies not what preſides over death, but what death firſt produces, which are corruption and rottenneſs, duſt and worms; theſe are the firſt-born of death, or the firſt-fruits and effects of it, and which devour and deſtroy not the ſkin only, but the whole body and all its members: or *the firſt-born death* [a]; death, which is a firſt born, it is the firſt-born of ſin; ſin is its parent, luſt conceives ſin, and that brings forth death; death is the child of ſin, and is its firſt-born, and ſin entered into the world, and death by ſin; and this is what devours and deſtroys the ſtrength of men. Some underſtand by firſt-born death, a premature one, death before the uſual time, or common courſe of nature; wicked men don't live out half their days; and when they are taken off in their youth, in the prime of their days, and ſtrength, and amidſt all their wealth, riches and pleaſures, this is the firſt, or firſt-born death, as that is a ſecondary one which is late, in the time of old age. This is the ingenious thought of *Pineda*; but perhaps rather, as the firſt-born is the chief and principal, ſo here may be meant, the chiefeſt of deaths, the moſt hard, cruel and ſevere; the firſt of thoſe, that death has under it, which are principally the ſword, famine, peſtilence, and the noiſom beaſt, ſee *Rev.* vi. 8. it is commonly thought that famine is intended, ſpoken of in the context; but why not rather ſome thing diſtinct from it, and particularly the peſtilence? ſince that is emphatically called death by the *Jews*, and in the paſſage laſt referred to, and is the terror by night, and the arrow that flies by day, even the peſtilence that walks in darkneſs, and the deſtruction that waſtes at noon-day; by means of which thouſands, and ten thouſands of wicked men fall at the ſides of good men, when it does not affect them; and ſo may be the evil particularly threatened to a wicked man here, ſee *Pſ.* xci. 5, 6, 7.

℣. 14. *His confidence ſhall be rooted out of his tabernacle*, &c.] That which his confidence was placed in, his wealth and riches, his family, particularly his children, in all which he placed his confidence of future proſperity and happineſs; theſe ſhould be all taken away from him, and his houſe cleared of them all; or his good, ſound and healthful conſtitution, on account of which he promiſed himſelf long life, this he ſhould be deprived of, and it ſhould be taken out of the tabernacle of his body; or his hope and confidence of eternal happineſs in another world, this ſhould periſh, and be as the giving up of the ghoſt: or the words may be rendered, *he ſhall be rooted out of his tabernacle*, which was *his confidence* [b]; that is, his ſoul ſhall be taken out his body by death, in which it dwelt as in a tabernacle, and where he hoped to have had a long continuance; death is a rooting of a man out of it, and even out of the world, ſee *Pſ.* lii. 5. *and it ſhall bring him to the king of terrors*; either famine, by which his ſtrength is weakened, or deſtruction that is at his ſide, or the firſt-born of death, or his vain confidence: or this may be the ſenſe, *thou* (O God) *wilt bring him*, or *cauſe him to go to the king of terrors* [c]; to death; all men are brought unto it, but not all unto it as a king of terrors; as good men, ſuch as *Simeon*, the apoſtle *Paul*, and others, but wicked men. Death is a king, it reigns, it has a large empire, even the whole world; its ſubjects are numerous, all, high and low, rich and poor, great and ſmall; and the duration of its reign is long, it reigned from *Adam* to *Moſes*, from *Moſes* to the coming of Chriſt, and from thence to this day, and will to the end of the world, and it reigns with an irreſiſtible power: and this king is a king of terrors to wicked men; it is, as *Ariſtotle* [d] calls it, the moſt terrible of terribles; it is terrible to nature, being a diſſolution of it; and it muſt be terrible to mere natural men, who have nothing to ſupport them under it, and no views beyond the grave to comfort them, and cauſe them to go chearful through it; but, on the other hand, have not only the bitterneſs of death to endure, but have terrible apprehenſions of a future judgment that comes after it. Some render it, *the king of darkneſs* [e], extreme darkneſs, blackneſs of darkneſs, utter darkneſs, which wicked men at death are brought unto. *Jarchi* interprets it of the king of dæmons, the devil; and to be brought to him is to be brought to hell and eternal damnation: ſo ſome render it, *terrors ſhall bring him to his king* [f], the devil; or rather, *terrors ſhall come upon him like a king* [g], in a very grand, powerful and formidable manner.

℣. 15. *It ſhall dwell in his tabernacle*, &c.] What ſhall dwell in it is not ſaid; there are various conjectures about it, and different ſupplements are made; the *Targum* is, "his wife ſhall dwell in a tabernacle not his;" and to the ſame purpoſe *Jarchi*; as if it was one part of the puniſhment of a wicked man, that he ſhould leave a widow behind him, and no houſe of his own for her to dwell in; but this is the caſe of the widows of many good men, who themſelves, in their life-time, have no houſes of their own, and ſome no certain dwelling-places, yea, have lived in caves and dens of the earth; the mother of our Lord, who ſeems to have been a widow at his death, was taken by one of his diſciples to his own home, which ſhows ſhe had none of her own. The *Vulgate Latin* verſion is, "his neighbours ſhall dwell in his tabernacle;" which ſome underſtand of their coming into it after his death, to mourn and bewail him; but as ſuch a viſit of his family upon his deceaſe, cannot be called dwelling, ſo this is rather a benefit and favour to his family, than a diſtreſs: rather it may ſignify, that ſuch neighbours whom he had oppreſſed, and who hated him for his tyranny and cruelty, now ſhould dwell in his houſe; what he had built, ſtrangers ſhould inhabit, which is a puniſhment of ſin and ſinners, *Deut.* xxviii. 30. *Aben Ezra* ſupplies it thus, a ſtrange or evil beaſt ſhall dwell in it, as they do in deſolate places; and it is frequently given as a ſign and token of deſolation in countries, cities and palaces, that they are become the habitations of wild and ſavage creatures, ſee *Iſ.*

[a] בכור מות primogenita mors, V. L.
[b] Michaelis.
[c] De Dieu.
[d] Ethic. l. 3. c. 9.
[e] למלך בלהות ad regem caliginum, Cocceius,
[f] Schmidt.
[g] Inſtar regis, Schultens; quaſi rex, V. L.

Iſ. xiii. 19—22. and xxxiv. 11, &c: *Zeph.* ii. 14. but it ſeems beſt to ſupply it from the context, either thus, famine, hunger, want of food ſhall dwell in it; poverty and want ſhall come like an armed man into it, and take poſſeſſion; there ſhall appear all the marks and ſigns of penury and diſtreſs; or deſtruction ready at his ſide ſhall take up its abode in it, and it ſhall be called the houſe of deſtruction, as a certain city is called the city of deſtruction, becauſe devoted to it, *Iſ.* xix. 18. or the firſt-born of death, ſome deadly diſeaſe, as the peſtilence; or death itſelf, the king of terrors, who is ſometimes repreſented as a perſon coming up into the windows of a palace, and entering it, and cutting off great numbers; ſo that it goes ill with him that is left in a tabernacle, where he has his habitation, *Jer.* ix. 21. *Job* xx. 26. or terror, as *Ben Gerſom*; every one of the terrors before mentioned, ſo that no body will care to dwell in it, but forſake it as an haunted houſe: in ſhort, from the whole it may be gathered, that the curſe of God ſhould alight upon it, and remain in it, as it does in the houſe of the wicked; the ſame with the flying roll in the viſion of *Zechariah*, the curſe of God's righteous law, which enters into the houſe of the thief and perjurer, and conſumes it, *Prov.* iii. 33. *Zech.* v. 4. the reaſon follows, *becauſe it is none of his*; not by right, being bought or built with mammon of unrighteouſneſs, with money not honeſtly got, and therefore ſhall not proſper; or becauſe it is no longer his, he being taken from it by death, the king of terrors, and that not knowing or owning him any more as its maſter or proprietor, and therefore ſtrangers ſhall dwell in it; or becauſe there is none that ſhall be after him, becauſe he ſhall have none left, or he ſhall have no ſurvivor [h], all his family being taken away by death; and therefore nothing but deſolation and deſtruction ſhall be ſeen in it, ſee *Amos* vi. 9, 10. *brimſtone ſhall be ſcattered upon his habitation*; that is, his houſe ſhould be burnt down by lightning, which is often ſulphurous, and ſometimes very ſenſibly has the ſmell of brimſtone in it [i]. *Bildad* may refer either to the fire of heaven that deſtroyed *Job*'s ſheep, which was of this kind; or rather to the deſtruction of *Sodom* and *Gomorrah*, by a ſhower of fire and brimſtone from heaven, a fact well known in thoſe times. Moreover, brimſtone ſcattered upon the wicked man's dwelling-place, may denote the deſolation of it, that it ſhould lie in ruins, and be unfit to be inhabited; and the deſolation of places is ſometimes ſignified by their being ſalt, brimſtone and burning pitch, *Deut.* xxix. 23. *Iſ.* xxxiv. 9. yea, this may be carried farther, and denote the eternal damnation of all in his houſe, ſeeing the burning of *Sodom* with brimſtone, was an example to ungodly men ſuffering the vengeance of eternal fire, *Jude* ℣. 7. and which is ſometimes expreſſed by brimſtone, and a lake burning with fire and brimſtone, *Rev.* xx. 10. and xxi. 8. and xiv. 10, 11. Some [k] think reſpect is had to the luſtration of houſes with ſulphur, to drive away dæmons, and remove impurity, to make them fit to dwell in [l]; and others think it refers to the burning of ſulphur in houſes at funerals, to teſtify and exaggerate mourning [m].

℣. 16. *His roots ſhall be dried up beneath*, &c.] Wicked men are ſometimes compared to trees; to trees of the wood, barren and unfruitful; to trees without fruit, twice dead, plucked up by the roots; and ſometimes to green bay-trees, very flouriſhing for a while, and which on a ſudden periſh, and come to nothing, ſee *Cant.* ii. 3. *Jude* ℣. 12. *Pſ.* xxxvii. 35, 36. and ſuch a ſimile is here uſed; and by his *roots* may be meant his family, from whence he ſprung, which now ſhould be extinct with him, ſee *Iſ.* xi. 1. *Dan.* xi. 7. or his ſubſtance, which being greatly increaſed, he ſeemed to take root in the earth, and not only to be in a proſperous, but in a ſtable, ſettled condition; but now, *Ephraim* like, he ſhould be ſmitten, and his root dried up; all his wealth, and all the reſources of it, ſhould be exhauſted, be no more, ſee *Jer.* xii. 2. *Hoſ.* ix. 16. *and above ſhall his branch be cut off*; his children that ſprung from him, as branches from a tree, and were his glory and beauty, theſe ſhould be cut off; referring no doubt in both clauſes to *Job*'s preſent circumſtances, whoſe root in the time of his proſperity was ſpread out by the waters, but now dried up, and on whoſe branches the dew lay all night, but now cut off, ch. xxix. 19. ſo the *Targum*, "his children ſhall be cut off out of the earth, and from heaven his deſtruction ſhall be decreed;" both clauſes ſignify the utter deſtruction of the family of the wicked man, root and branch, ſee *Mal.* iv. 1. It is a beautiful deſcription of a tree ſtruck with thunder and lightning, and burnt and ſhattered to pieces, and agrees with the preceding verſe.

℣. 17. *His remembrance ſhall periſh from the earth*, &c.] Not only are the wicked forgotten of God in heaven, and are as the ſlain he remembers no more, unleſs it be to pour out his wrath upon them, and puniſh them for their ſins, for which great *Babylon* will come up in remembrance before him; but of men on earth, and in the very places where they were born, and lived all their days, *Eccl.* viii. 10. and ix. 5. yea, thoſe places, houſes and palaces, towns and cities, which they have built to perpetuate their memory among men, periſh and come to nought, and their memorial with them, *Pſ.* ix. 5, 6. and xlix. 11. *and he ſhall have no name in the ſtreet*; much leſs in the houſe of God, ſtill leſs in heaven, in the Lamb's book of life; ſo far from it, that he ſhall have none on earth, no good name among men; if ever his name is mentioned after his death, it is with ſome brand of infamy upon him; he is not ſpoken of in public, in a court of judicature, nor in any place of commerce and trade, nor in any concourſe of people, or public aſſembly of any note, eſpecially with any credit or commendation; ſuch is the difference between a good man and a wicked man, ſee *Prov.* xi. 7.

℣. 18. *He ſhall be driven from light into darkneſs*, &c.] Either from the light of outward proſperity formerly enjoyed by him, into the darkneſs of adverſity; or rather from the light of the living, the light of the preſent life, to the darkneſs of death, and the grave, the land of darkneſs, and of the ſhadow of death, ch. x. 21, 22. and even into utter darkneſs, blackneſs of darkneſs, the darkneſs of hell, eternal darkneſs; oppoſed to the light of the divine preſence, and the inheritance of the ſaints in light, poſſeſſed by them to all eternity; which the wicked man is deprived of, and will have no ſhare in, but ſhall be driven from the preſence of God, and by him; for ſo the words may be rendered, *they ſhall drive him* [n], God, Father, Son and Spirit; God by the eaſt-wind and ſtorm of his wrath ſhall carry him away, and hurl him

out

[h] So Syr. Ar. & Schmidt.
[i] Plin. Nat. Hiſt. l. 35. c. 15. Vid. Plin. Nat. Hiſt. l. 35. c. 15. Theocrit. Idyll. 25. ℣. 95. Homer. Odyſſ. 22. prope finem.
[k] Scheuchzer. Phyſic. Sacr. vol. 4. p. 709, 710.
[l] Vid. Menochium de Repub. Heb. l. 8. c. 6 col. 792.
[m] Vid. Menochium de Repub. Heb. l. 8. c. 6 col. 792.
[n] יהדפהו expellent eum, Pagninus, Montanus; ſo Figurine verſion, Vatablus, Mercerus, Druſius, Schultens, Cocceius, Schmidt.

out of his place, and ſhall caſt the fury of his wrath on him, and not ſpare, nor ſhall he flee out of his hands, though he fain would, ch. xxvii. 21, 22. or the angels, good or bad, ſhall drive him into endleſs torments, or ſhall by the divine order take him and caſt him into outward darkneſs, where are weeping, wailing, and gnaſhing of teeth; thus are the wicked driven againſt their will, and muſt go whether they will or no, and like beaſts to the ſlaughter, are driven in their wickedneſs, in order to ſuffer the puniſhment due unto it, when the righteous hath hope in his death, *Prov.* xiv. 32. *and chaſed out of the world*; or caſt out of it, as an unclean or excommunicated perſon, of which the word here is ſometimes uſed [o]; and not only chaſed out of his own place, out of his own houſe, and out of his own country, but even out of the world, ſo as to have no place any more in it, ſee ch. xx. 8, 9.

℣. 19. *He ſhall neither have ſon nor nephew among his people*, &c.] Neither ſon, nor ſon's ſon, or grandſon; ſo the *Targum*, *Jarchi* and *Bar Tzemach*; that is, he ſhall be childleſs, and have no heirs, ſucceſſors or ſurvivors to inherit his eſtate, bear and perpetuate his name among the people of his country, city, or neighbourhood. *Bildad* reſpects no doubt the preſent caſe of *Job*, who had loſt all his children; but he was miſtaken if he thought he ſhould die ſo, for he had after this as many children as he had before: *nor any remaining in his dwellings*; being all dead, or fled from them, thro' the terror, deſolation and deſtruction in them. *Aben Ezra* and *Bar Tzemach* interpret them places, in which he was a ſojourner or ſtranger; and Mr. *Broughton*, nor remnant in his pilgrimage.

℣. 20. *They that come after him ſhall be aſtoniſhed at his day*, &c.] At the day of his calamity and diſtreſs, ruin and deſtruction, ſee *Pſ.* xxxvii. 13. *Obad.* ℣. 12. it would be extremely amazing to them how it ſhould be, that a man who was in ſuch flouriſhing and proſperous circumſtances, ſhould be brought at once, he and his family, into ſuch extreme poverty, and into ſuch a diſtreſſed and forlorn condition; they ſhould be, as it were, thunder ſtruck at it, not being able to account for it: by theſe are meant, ſuch as are younger than the wicked man, and that continue longer than he, yet upon the ſpot when his calamity befel; or elſe poſterity in after-times, who would be made acquainted with the whole affair, and be ſurprized at the relation of it: *as they that went before were affrighted*; not that lived before the times of the wicked man, for they could not ſee his day, or be ſpectators of his ruin, and ſo be affrighted at it; but his cotemporaries, who are ſaid to be thoſe that went before, not with reſpect to the wicked man, but with reſpect to younger perſons or poſterity that were after; ſo *Bar Tzemach* interprets it, which were in his time, or his cotemporaries; and Mr. *Broughton*, "the preſent took an horror;" a late learned commentator [p] renders the words, weſtern and eaſtern; as if all people in the world, eaſt and weſt, would be amazed and aſtoniſhed at the ſudden and utter deſtruction of this wicked man.

℣. 21. *Surely ſuch are the dwellings of the wicked*, &c.] As before deſcribed; as that the light ſhould be dark in them; a wicked man's confidence ſhould be rooted out of them; every thing ſhocking and dreadful ſhould dwell in them; brimſtone ſhould be ſcattered on them, they ſhould be utterly conſumed, and none remaining in them, ℣. 6, 14, 15, 19. The *Targum* repreſents theſe as the words of the perſons aſtoniſhed and affrighted, who at the ſight of ſuch a diſmal ſpectacle ſhould utter them, prefacing them thus, "and they ſhall ſay, but theſe are the dwellings, *&c.*" and *this* is the *place* of him that *knoweth not God*; the place that he ſhall be driven to when chaſed out of the world, even a place of darkneſs and miſery, ℣. 18. or *this is the caſe of him that knoweth not the Omnipotent*, as Mr. *Broughton* tranſlates the words; that is, which is above deſcribed in the ſeveral particulars of it; this is ſooner or later the caſe of every wicked man, as *Bildad* ſuppoſed it now was *Job*'s caſe, at leaſt in part, or would be hereafter: one *that knows not God*, is the periphraſis of a wicked man, that has no knowledge of God, at leaſt no practical knowledge of him, that lives without God in the world, or like an atheiſt; ſuch ſhall be puniſhed with everlaſting deſtruction by him, ſee 2 *Theſſ.* i. 8, 9. either one whom *God knows not* [q], ſo ſome render the words; for though God by the perfection of his omniſcience knows all men, good and bad, yet there are ſome he knows not ſo as to approve of, love and delight in, ſee *Matt.* vii. 23. or rather that have no knowledge of God, who though they may know there is a God, yet do not worſhip and glorify him as God; and though they may profeſs to know him, yet in works they deny him, and however have no ſpiritual and experimental knowledge of him; don't know him in Chriſt, as the God of all grace, and as their God in him; they don't know him, ſo as to love him, fear, worſhip and obey him.

CHAP. XIX.

THIS chapter contains *Job*'s reply to *Bildad*'s ſecond ſpeech, in which he complains of the ill uſage of his friends, of their continuing to vex him, and to beat, and bruiſe, and break him in pieces with their hard words, and to reproach him, and carry it ſtrange to him, ℣. 1—3. which he thought was very cruel, ſince, if he was miſtaken, the miſtake lay with himſelf, ℣. 4. and if they were determined to go on at this rate, he would have them obſerve, that his afflictions were of God, and therefore ſhould take care to what they imputed them, ſince he could not get the reaſons of them, or his cauſe to be heard, though he vehemently and importunately ſought it, ℣. 5—7. and then gives an enumeration of the ſeveral particulars of his diſtreſs, all which he aſcribes to God, ℣. 8—12. and he enlarges upon that part of his unhappy caſe, reſpecting the alienation of his neareſt relations, moſt intimate acquaintance and friends from him, and their contempt of him, and the like treatment he met with from his ſervants, and even young children, ℣. 13—19. all which, with other troubles, had ſuch an effect upon him as to reduce him to a mere ſkeleton, and which he mentions to move the pity of theſe his friends, now converſing with him, ℣. 20—22. and yet after all, and in the midſt of it, and which was his great ſupport under his trials, he expreſſes his ſtrong faith in his living

[o] יגדרו excommunicabunt eum, Schmidt, Michaelis; ſo Codurcus. quem non agnoſcit Deus ſortis, Junius.

[p] Schultens.

[q] לא ידע אל

living Redeemer, who ſhould appear on the earth in the latter day, and be his Saviour, and in the reſurrection of the dead through him, which he believed he ſhould ſhare in, and in all the happineſs conſequent on it; and he wiſhes this confeſſion of his faith might be written and engraven, and be preſerved on a rock for ever for the good of poſterity, ver. 23—27, and cloſes the chapter with an expoſtulation with his friends, diſſuading them from perſecuting him any longer, ſince there was no reaſon for it in himſelf, and it might be attended with bad conſequences to them, ver. 28, 29.

℣. 1. *Then* Job *anſwered and ſaid.*] Having heard *Bildad* out, without giving him any interruption; and when he had finiſhed his oration, he roſe up in his own defence, and put in his anſwer as follows.

℣ 2. *How long will ye vex my ſoul*, &c.] Which of all vexation is the worſt; not only his bones were vexed, but his ſoul alſo, as *David*'s was, *Pſ.* vi. 2, 3. His body was vexed with boils from head to feet; but now his ſoul was vexed by his friends, and which denotes extreme vexation, a man's being vexed to his very heart: there are many things vexatious to men, eſpecially to good men; they are not only vexed with pains of the body, as others, and with loſs of worldly ſubſtance; but even all things here below, and the higheſt enjoyment of them, as wealth, wiſdom, honours, and pleaſures, are all vanity and vexation of ſpirit, as they were to *Solomon*; but more eſpecially, truly good men are vexed with the corruptions of their hearts, which are as pricks in their eyes and thorns in their ſides, and with the temptations of Satan, which are alſo thorns in the fleſh and fiery darts, and with the converſation of wicked men, as was the ſoul of righteous *Lot*, and with the bad principles and practices of profeſſors of religion; and ſometimes as *Job* was, they are vexed by their own friends, who ſhould be their comforters, but prove miſerable ones, as his did, and even vexatious, and continued ſo to the wearing him out almoſt; and ſo ſome render the words, *How long will ye weary my ſoul* [c], with repeating their inſinuations that he was a wicked and hypocritical man, and therefore was afflicted of God in the manner he was; and which, knowing his own innocency, extremely vexed him: *and break me in pieces with words*; not his body, but his ſpirit; which was broken, not by the word of God, which is like an hammer that breaks the rocky heart in pieces; for ſuch a breaking is in mercy, and not an affliction to be complained of; and ſuch as are thus broken are healed again, and bound up by the ſame hand that breaks; who has great regard to broken ſpirits and contrite hearts; looks to them, and dwells with them, in order to revive and comfort them: but, by the words of men; *Job* was ſmitten with the tongues of men; as *Jeremiah* was, and was beaten and bruiſed by them, as any thing is beaten and bruiſed by a peſtle in a mortar, as the word [d] ſignifies, and is ſometimes rendered, *Iſ.* liii. 5. 10. theſe muſt be not ſoft but hard words, not gentle reproofs, which being given and taken in love, will not break the head, but calumnies and reproaches falſly caſt, and with great ſeverity, and frequently, which break the heart. See *Pſ.* lxix. 20.

℣ 3. *Theſe ten times have ye reproached me*, &c.] referring not to ten ſections or paragraphs, in which they had done it, as *Jarchi*; or to the five ſpeeches of his friends, in which their reproaches were doubled; or to *Job*'s words, and their anſwer as *Saadiah*; for it does not denote an exact number of their reproaches, which *Job* was not ſo careful to count; but it ſignifies that he had been many times reproached by them; ſo *Aben Ezra*, and in which ſenſe the phraſe is often uſed, ſee *Gen.* xxxi. 7. *Numb.* xiv. 22. it is the lot of good men in all ages to be reproached by carnal and profane ſinners, on account of religion, and for righteouſneſs-ſake, as Chriſtians are for the ſake of Chriſt and his goſpel; and which *Moſes* eſteemed greater riches than all the treaſures of *Egypt*; but to be reproached by friends, and that as an hypocrite and a wicked man, as *Job* was, muſt be very cutting; and this being often repeated, as it was an aggravation of the ſin of his friends, ſo likewiſe of his affliction and patience: *Ye are not aſhamed*, ſo *that ye make yourſelves ſtrange to me*; they looked ſhy at him; would not be free and friendly with him, but carried it ſtrange to him, and ſeemed to have their affections alienated from him. There ſhould not be a ſtrangeneſs in good men one to another, ſince they are not aliens from the commonwealth of *Iſrael*, and ſtrangers to the covenants of promiſe, to the grace of God, and communion with him; ſince they are fellow-citizens, and of the houſhold of God; belong to the ſame city, ſhare in the ſame privileges, are of the ſame family, children of the ſame father, and brethren one of another, members of the ſame body, heirs of the ſame grace and glory, and are to dwell together in heaven to all eternity; wherefore they ſhould not make themſelves ſtrange to each other, but ſhould ſpeak often, kindly, and affectionately one to another, and freely converſe together about ſpiritual things; ſhould pray with one another, and build up each other on their moſt holy faith, and by love ſerve one another, and do all good offices mutually that lie in their power, and bear one another's burdens, and ſo fulfil the law of Chriſt: but inſtead of this, *Job*'s friends would ſcarcely look at him, much leſs ſpeak one kind word to him; yea, they *hardened* themſelves *againſt* him, as ſome [e] render the word; had no compaſſion on him, or pity for him in his diſtreſſed circumſtances, which their relation to him obliged unto, and was due unto him on the ſcore of friendſhip; nay, they *mocked* at him, which, is the ſenſe of the word according to *Ben Gerſom* [f]; and of this he had complained before, ch. xii. 4, and xvii. 2. and with ſome [g] it has the ſignification of impudence and audaciouſneſs, from the ſenſe of the word in the *Arabic* language, ſee *Iſ.* iii. 9. as if they behaved towards him in a very impudent manner: or, though they *knew* him, as the *Targum* paraphraſes it, yet they were *not aſhamed* to reproach him; though they knew that he was a man that feared God; they knew his character and converſation before his afflictions came on him, and yet traduced him as an hypocrite and a wicked man. Whatever is ſinful men ſhould be aſhamed of, and will be ſooner or later; not to be aſhamed thereof, is an argument of great hardneſs and impenitence; and among other things it becomes ſaints to be aſhamed of their making themſelves ſtrange to one another. Some render it interrogatively [h], *are ye not aſhamed?* &c. you may well be aſhamed

[c] תגיון defatigabitis, Schmidt, Michaelis. Schultens.
[d] תדכאונני obtundetis, Vatablus, Piſcator, Schmidt; ſo Michaelis, Schultens.
[e] תהכרן לי induraſtis facies veſtras contra me, Vatablus; ſo Broughton.
[f] Erubeſcitis ſubſannare me Pagninus. Druſius; ſo Schultens.
[g] So Junius & Tremellius, Piſcator.

2

aſhamed, if you are not; this is put in order to make them aſhamed.

℣. 4. *And be it indeed* that *I have erred*, &c.] Which is a conceſſion for argument-ſake, but not an acknowledgment that he had erred; though it is poſſible he might have erred, and it is certain he did in ſome things, though not in that reſpect with which he was charged; *humanum eſt errare*, all men are ſubject to miſtakes, good men may err; they may err in judgment, or from the truth in ſome reſpect, and be carried away for awhile, and to ſome degree with the error of the wicked, though they ſhall be turned from it again; they may err in practice, and wander from the way of God's commandments; and indeed, their ſtrayings and aberrations of this ſort are ſo many, that *David* ſays, *Who can underſtand his errors?* Pſ. xix. 12. and they may err in words, or make a miſtake in ſpeech; but then no man ſhould be made an offender for a word; for he muſt be a perfect man that is free from miſtakes of this kind: now *Job* argues that ſuppoſing this to be his caſe in any of the above inſtances; yet, ſays he, *mine error remaineth with myſelf*; I only am chargeable with it, and anſwerable for it; it is nothing to you, and why ſhould you trouble yourſelves about it; it will not be imputed to you, nor will you ſuffer on account of it; or, admitting I have imbibed an error, I do not publiſh it abroad; I keep it to myſelf; it lies and lodges in my own breaſt, and no body is the worſe for it: or *let it remain*, or *lodge with me* [k]; why ſhould my miſtakes be publiſhed abroad, and all the world be made acquainted with them? or, elſe this expreſſes his reſolution to abide by what his friends called an error; and then the ſenſe is, if this is an error which I have aſſerted, that God afflicts both good and bad men; and that afflictions are no argument of a man's being an hypocrite and a wicked man, I am determined to continue in it; I will not give it up, I will hold it faſt; it ſhall remain with me as a principle never to be departed from; or it may be rather his meaning is, that this notion he had imbibed would remain with him, and was likely to do ſo, for any thing they had ſaid, or could ſay to the contrary.

℣. 5. *If indeed ye will magnify* yourſelves *againſt me*, &c.] Look and talk big, ſet up themſelves for great folk, and reſolve to run him down; open their mouths wide againſt him, and ſpeak great ſwelling words in a bluſtering manner; or magnify what they called an error in him, and ſet it out in the worſt light they could: and *plead againſt me my reproach*; his affliction which he was reproached with, and was pleaded againſt him as an argument of his being a wicked man; if therefore they were determined to go on after this manner, and inſiſt on this kind of proof, then he would have them take what follows.

℣. 6. *Know now that God hath overthrown me*, &c.] He would have them take notice that all his afflictions were from the hand of God; and therefore ſhould take care to what they imputed any acts of his, whoſe ways are unſearchable, and the reaſons of them not to be found out; and therefore, if a wrong conſtruction ſhould be put upon them, which may be eaſily done by weak-ſighted men, it muſt be diſpleaſing to him. *Job* had all along from the firſt aſcribed his afflictions to God, and he ſtill continued to do ſo; he ſaw his hand in them all, whoever were the inſtruments, it was God that had overthrown him, or caſt him down from an high to a very low eſtate; that had taken away his ſubſtance, his children, and his wealth: or *hath perverted me* [l]; not that God had made him perverſe, or was the cauſe or occaſion of any perverſeneſs in him, either in his words or in his actions, or had perverted his cauſe, and the judgment of it; *Job* could readily anſwer to thoſe queſtions of *Bildad*, *Doth God pervert judgment? or doth the Almighty pervert juſtice?* and ſay, no, he doth not; but he is to be underſtood in the ſame ſenſe as the church is; when ſhe ſays, ſee *Lam.* iii. 9. *he hath made my path crooked*; where the ſame word is uſed as here; and both ſhe and *Job* mean, that God had brought them into croſs, crooked, and afflictive diſpenſations: *and hath compaſſed me with his net*; and which alſo deſigns affliction, which is God's net, which he has made, ordained, and makes uſe of; which he lays for his people, and takes them in, and draws them to himſelf, and prevents them committing ſin, and cauſes to iſſue in their good; ſee *Lam.* i. 13. *Ezek.* ii. 13.

℣. 7. *Behold I cry out of wrong*, &c.] Or of *violence* [m], or injury done him by the *Sabeans* and *Chaldeans* upon his ſubſtance, and by Satan upon his health; this he cried out, and complained of in prayer to God, and of it as it were in open court, as a violation of juſtice, and as being dealt very unjuſtly with: *but I am not heard*; his prayer was not heard; he could get no relief, nor any redreſs of his grievances, nor any knowledge of the reaſons of his being thus uſed; ſee *Hab.* i. 2. *I cry aloud, but* there is *no judgment*; notwithſtanding his vehement and importunate requeſts; and which were repeated time after time, that there might be a hearing of his cauſe; that it might be ſearched into and tried, that his innocence might be cleared, and juſtice done him, and vengeance taken on thoſe that wronged him; but he could not obtain it; there was no time appointed for judgment, no court of judicature ſet, nor any to judge. Now ſeeing this was the caſe, that the hand of God was in all his afflictions; that he had complained to him of the injury done him; and that he had moſt earneſtly deſired his cauſe might be heard, and the reaſons given why he was thus uſed, but could get no anſwer to all this; therefore it became them to be cautious, and careful of what they ſaid concerning the dealings of God with him, and to what account they placed them; of which he gives a particular enumeration in the following verſes.

℣. 8. *He hath fenced up my way that I cannot paſs*, &c.] A metaphor taken from travellers, who not only meet with obſtacles and obſtructions in their way, which make it difficult; but ſometimes with ſuch incloſures and fences, that they are at a full ſtop, and cannot paſs on, and know not what courſe to ſteer: the people of God are not inhabitants of this world, but pilgrims, ſtrangers, and ſojourners in it, and travellers through it; they are bound for another country, and are travelling to it; and though their way for the moſt part is indeed troubleſome, but generally paſſable, or made ſo; yet ſometimes not only is their way hedged up with afflictions, and they hedged about with them, that they cannot eaſily get out, and get through and paſs on; and it is with much difficulty, and with being much ſcratched and torn they do bruſh through; but they alſo at other times find God has built up a wall

[k] אתי תלין mecum maneat, Beza; to the ſame ſenſe, Mercerus, Schmidt, Junius and Tremellius, Piſcator, Michaelis, Schultens. [l] עותני pervertit me, Montanus, Mercerus; ſo Vatablus, Druſius, Schultens. [m] חמס violentiam, Junius & Tremellius, Piſcator, &c. injuriam, Montanus.

a wall againſt them, and encloſed them with hewn ſtones, and ſo fenced up their way that they cannot paſs on; ſuch difficulties preſent as ſeem inſurmountable, and they are at a ſtand, and know not what way to take; which was now *Job*'s caſe, ſee *Lam.* iii. 5. 7. 9. and this may not only reſpect the way of his walk in this world, but his way to God, either to the throne of his grace, or the tribunal of his juſtice: the way to God, as on a throne of grace, is only through Chriſt, the living way; which, tho' more clearly revealed under the goſpel-diſpenſation, and therefore called a new way, yet was known under the former diſpenſation, and made uſe of; in which ſaints may have acceſs to God, with boldneſs and confidence: but ſometimes this way ſeems by unbelief to be fenced up, though it is always open; and eſpecially when God hides his face, and is not to be ſeen, nor is it known where to find him, and how to come up to his ſeat; and which alſo was *Job*'s caſe, ch. xxiii. 3. and whereas he was very deſirous of having his cauſe heard and tried at the tribunal of God, his way was ſo ſhut up, that he could not obtain what he ſo much deſired, and knew not therefore how to proceed, and what courſe to take: *and he hath ſet darkneſs in my paths*; and was like a traveller in a very dark night, that cannot ſee his way, and knows not what ſtep to take next; ſo good men, though they walk not in the ways of darkneſs, in a moral ſenſe, as unregenerate men do; yet even while they are walking in the good ways of truth and holineſs, and while they are paſſing thro' this world, God ſometimes withdraws the light of his countenance from them, ſo that they walk in darkneſs, and have no light, which is very uncomfortable walking; and when God may be ſaid to put darkneſs into their paths, he not granting them the light of grace and comfort they have ſometimes enjoyed; and ſo it is with them when under ſuch dark diſpenſations of providence, as that they cannot ſee the end of God in leading them in ſuch ways; and then their caſe is ſuch as it now was *Job*'s; that they cannot ſee any way of getting out of it; as the *Iſraelites* at the *Red ſea*, and *Paul* and the mariners when in a ſtorm, and all hope of being ſaved was gone.

℣. 9. *He hath ſtript me of my glory*, &c.] The metaphor of a traveller may be ſtill continued, who falling among thieves is ſtripped of his cloaths, to which the alluſion may be: *Job* was not ſtripped of his glory in a ſpiritual ſenſe, not of the glorious robe of Chriſt's righteouſneſs, nor of the graces of the Spirit, which make ſaints all-glorious within; but in a civil ſenſe, and is to be underſtood not merely of his rich apparel, or of his robe, which he might wear as a civil magiſtrate, as an enſign of honour, and which made him look glorious; but either of his wealth, riches, and ſubſtance, which are a man's glory, and which he too often and too much glories in, though *Job* might not; ſee *Pſ.* xlix. 16. *Gen.* xxxi. 1. or of his children, *Hoſ.* ix. 11. *Eſth.* v. 11. and indeed of every thing that made him look magnificent among men; as an abundance of this world's good, a numerous family, fine cloaths, ſumptuous living, and a ſtately palace; all which *Job* might have had, but was now ſtripped of all by one means or another; and whoever were the inſtruments, he aſcribes it all to God, as being according to his ſovereign will and pleaſure; and theſe things are very properly and ſignificantly expreſſed by cloaths a man is ſtripped of, becauſe they are outward, things as garments are, adorn and make externally glorious, as they do, and of which a man may be as ſoon and as eaſily deprived, as to be ſtripped of his cloaths, by one or more of ſuperior power to him: *and taken the crown from my head*; meaning much the ſame as before, either his wealth and riches, which are the crown of a wiſe man, *Prov.* xiv. 24. or his children, which are the crown of old men, *Prov.* xvii. 6. or every thing that gave him honour, reputation, and eſteem with men; all was taken away from him, and his honour laid in the duſt. Some from hence have wrongly concluded, that *Job* was a king, and wore a royal diadem, of which he was now deprived, miſtaking him for *Jobab* a king of *Edom*, *Gen.* xxxvi. 33. but he had and wore a better diadem, and which he did not loſe, but held faſt, even his righteouſneſs, juſtice, and integrity, ch. xxix. 14. and much leſs could the crown of life, righteouſneſs, and glory, to which he was entitled, be taken from him.

℣. 10. *He hath deſtroyed me on every ſide*, &c.] To be *troubled on every ſide* is much, as the apoſtles were, 2 *Cor.* iv. 8. but to be deſtroyed on every ſide, and all around, is more, and denotes utter deſtruction; it may have reſpect to the ruin of his ſubſtance and family, which were all demoliſhed at once; his oxen and aſſes, which were on one ſide, his camels on another, his ſheep on another, and his children on another, and all deſtroyed in one day, and perhaps in a few hours; and alſo to his body, which God had made, and had faſhioned together round about; but now he had ſuffered it to be ſmitten with ulcers from the crown of his head to the ſole of his feet; and this earthly tabernacle of his was demoliſhing on every ſide, and juſt falling down; for the alluſion is either to the demolition of a building, or to the rooting up of a tree, and ſo continued in the next clauſe; comparing himſelf to a tree, that is dug about on all ſides, and its roots laid bare, and theſe and all their fibres cut off, ſo that it is utterly deſtroyed from growing any more, but becomes dead; and this *Job* thought to be his caſe: and *I am gone*; or am a dead man, juſt going out of the world, the way of all fleſh; and becauſe of the certainty of it, and of its being very quickly, in a few minutes, as it were, he ſpeaks of it as if it already was: wherefore it follows, *and my hope he hath removed like a tree*; not like a tree that is cut down to its roots which remain in the ground, and may ſprout out again, ch. xiv. 7. nor like a tree that is taken up with its roots, and removed to another place, and planted in another ſoil, where it may grow as well or better; but like a tree cut off from its roots, or pulled up by the roots, and laid upon the ground, when there can be no hope of its ever growing again; and ſo the hope of *Job* was like that; not his hope of ſalvation, of the reſurrection of the dead, and of eternal life, which was ſtrong and firm, ch. xiii. 15, 16. and xix. 25, 26, 27. nor can a good and well-grounded hope be removed; not the grace of hope, which is an abiding one; nor the ground of hope, which is Chriſt and his righteouſneſs, upon which hope as an anchor, being caſt, is ſure and ſtedfaſt; nor the object of hope, eternal glory and happineſs laid up in heaven: but this is to be interpreted of *Job*'s hope of a reſtoration to outward happineſs, which his friends would have had him entertain, in caſe of repentance and reformation; but *Job*, as he was not ſenſible of his need of the one, as his friends underſtood it, he had no hope of the other, ſee ch. vi. 11. and xvii. 15.

℣. 11. *He hath alſo kindled his wrath againſt me*, &c.] In this and ſome following verſes, the metaphor is taken from a ſtate of warfare, in which enemies

mies are engaged in an hoſtile way; in which way *Job* apprehended God was come forth againſt him; he imagined, that the wrath of God, which is comparable to fire for its force and fury, was kindled againſt him; that it began to appear, and was burſting out in a flame upon him, and all around him, to conſume him; he thought his afflictions were in wrath, which is often the miſtaken apprehenſion of good men, ſee *Pſ.* xxxviii. 1. and lxxxviii. 7. 16. and that the terrors of it were ſet in battel-array againſt him, ch. vi. 4. *and he counteth me unto him as* one of *his enemies*; all men are by nature enemies to God, yea, enmity itſelf, and ſo are his own people whilſt unregenerate, until the enmity of their hearts is ſlain, and they are reconciled to God by his ſpirit and grace; but as *Job* was truly a gracious man, and poſſeſſed of the fruits of the Spirit, he muſt among the reſt of his graces have the love of God in his heart; and he was ſenſible and conſcious to himſelf that he was no enemy to God, and could appeal to him as the ſearcher of hearts, that he knew he loved him; nay, he could not believe that God reckoned him his enemy, when he had given ſuch a teſtimony of him, and of his fear of him, that there was none like him; and when *Job* ſo ſtrongly truſted in him for ſalvation, and believed he ſhould enjoy him for ever: but his ſenſe is, that God treated him, by afflicting him in the manner he did, as if he was one of his enemies; had he really been one, he could not have uſed him he thought more roughly and ſeverely; ſo that judging according to the outward appearance of things, it might be concluded, as it ſeems it was by his friends, that he was a wicked man, an hypocrite, an enemy to God and godlineſs; but whereas *Job* thought that God dealt with him as with an enemy, he was miſtaken; ſince when God afflicts his people, he deals with them as with ſons, *Heb.* xii. 7.

℣. 12. *His troops come together*, &c.] Afflictions which are many, and of which it may be ſaid as was at the birth of *Gad*, who had his name from the word here uſed, *a troop cometh*; *Gen.* xxx. 11. and theſe ſometimes come together, or follow ſo quick one upon another, that there is ſcaree any interval between them, as did *Job*'s afflictions; and they are God's hoſts, his troops, his ſoldiers, which are at his command; and he ſays to them as the centurion did to his, to the one go and he goes, and to another come and it comes: *and raiſe up their way againſt me*; as an army, when it comes againſt a place, throws up a bank to raiſe their artillery upon, that they may play it to greater advantage; or make a broad cauſeway, for the ſoldiers to march abreaſt againſt it; or an high caſt up way, as the word [y] ſignifies, over a ditch or dirty place in a hollow, that they may the better paſs over: ſome read it, *they raiſe up their way upon me* [z]; he oppoſing and ſtanding in the way was cruſhed down by them, and trampled upon, and over whom they paſſed as on an high way, and in a beaten path; ſee *Iſ.* li. 23. but moſt render it, *againſt me*; for *Job* looked upon all his afflictions, as *Jacob* did, to be againſt him, to militate againſt him, and threaten him with ruin, when they were all working for him, even for his good: *and encamp round about my tabernacle*; as an army round about a city when beſieging it. *Job* may have reſpect to the tabernacle of his body, as that is ſometimes ſo called, 2 *Cor.* v. 1. 2 *Pet.* i. 13, 14. and to the diſeaſes of it; which being a complication, might be ſaid to encamp about him, or ſurround him on all ſides.

℣. 13. *He hath put my brethren far from me*, &c.] As it is one part of buſineſs in war, to cut off all communication between the enemy and their confederates and auxiliaries, and to hinder them of all the help and aſſiſtance from them they can; ſo *Job* here repreſents God dealing with him as with an enemy, and therefore keeps at a diſtance from him all ſuch from whom he might expect comfort and ſuccour, as particularly his brethren; by whom may be meant ſuch who in a natural relation are ſtrictly and properly brethren; for ſuch *Job* had, as appears from ch. xlii. 11. who afterwards paid him a viſit, and ſhewed brotherly love to him; but for the preſent the affliction that God laid upon him, had ſuch an influence on them as to cauſe them to ſtand aloof off, and not come near him, and ſhew any regard unto him; and as this was the effect of the afflicting hand of God, *Job* aſcribes it to him, and which added to his affliction; ſee *Pſ.* lxix. 8. *and mine acquaintance are verily eſtranged from me*; ſuch as knew him in the time of his proſperity, and frequently viſited him, and converſed with him, and he with them; but now things having taken a different turn in his outward circumſtances, they carried it ſtrange to him, as if they had never been acquainted with him: *ſi fueris felix*, &c.

℣. 14. *My kinſfolk have failed*, &c.] Or *ceaſed* [a], not to be, or that they were dead, which is ſometimes the ſenſe of the word; but they ceaſed from viſiting him, or doing any good office for him; thoſe that were *near* [b] him, as the word uſed ſignifies; that were near him in relation, and were often near him in place, in his own houſe, in company and converſation with him, now ceaſed to be near him in affection; or to come nigh him, to converſe with him and comfort him, and ſympathize with him, which might be expected from perſons nearly related: *and my familiar friends have forgotten me*; ſuch as were well known to him, and he to them, and who not long ago were very loving and friendly to him, and very freely and familiarly converſed with him; but now they forgot him; the friendſhip that ſubſiſted between them, the friendlineſs with which they had viſited him, and the favours they had received from him, they ſo ſlighted, and neglected him, that it ſeemed as if he was forgotten, as a dead man, out of mind; or as if they did not remember that there ever was, or at leaſt that there now was, ſuch a man in the world as *Job*: Theſe could not be true friends; for *a friend loves at all times, and a brother is born for adverſity*, *Prov.* xvii. 17. a real friend loves, and continues to love in adverſity as well as in proſperity; and ſuch an one, who ſometimes ſticks cloſer to a man than a brother, is born and deſigned to be of ſervice to him in a time of trouble; but ſo it was ordered by divine providence, and according to the will of God, that *Job* ſhould meet with ſuch treatment from his brethren, relations, acquaintance, and familiar friends, for the trial of his faith and patience.

℣. 15. *They that dwell in mine houſe*, &c.] Not his neighbours, as the *Septuagint*; for though they dwelt near his houſe, they did not dwell in it; nor inmates and ſojourners, lodgers with him, to whom he let out apartments in his houſe; this can't be ſuppoſed

[y] ויסלו aggerant, Cocceius, Schultens; ſtraverunt, Montanus, Schmidt; a מסלה via ſtrata & elevata, Mercerus, Druſius. [z] עלי ſuper me, Pagninus, Montanus, Mercerus, Schmidt, Michaelis. [a] חדלו deſierunt, Pagninus, Montanus, Vatablus, Mercerus, Druſius, Piſcator, Schmidt, Michaelis; ceſſant, Schultens. [b] קרובי propinqui mei, Pagninus, Montanus, &c.

ſuppoſed to have been his caſe, who was the greateſt man in all the eaſt; nor even tenants, that hired houſes and lands of him; for the phraſe is not applicable to them; it deſigns ſuch who were inhabitants in his houſe. *Job* amidſt all his calamities had an houſe to dwell in; it is a tradition mentioned by *Jerom* [c], that *Job*'s houſe was in *Carnea*, a large village in his time, in a corner of *Batanea*, beyond the floods of *Jordan*; and he had perſons dwelling with him in it, who are diſtinct from his wife, children, and ſervants after mentioned; and are either *ſtrangers* [d], as the word ſometimes ſignifies, he had taken into his houſe in a way of hoſpitality, and had given them lodging, and food, and raiment, as the light of nature and law of God required, *Deut.* x. 18, 19. *Job* xxxi. 32. or elſe proſelytes, of whom this word [e] is ſometimes uſed, whom he had been the inſtrument of converting from idolatry, ſuperſtition, and profaneneſs, and of gaining them over to the true religion; and whom he had taken into his houſe, to inſtruct them more and more in the ways of God, ſuch as were the trained ſervants in *Abraham*'s family: theſe, ſays he, *and my maids count me for a ſtranger*; both the one and the other, the ſtrangers he took out of the ſtreets, and the travellers he opened his doors unto, and entertained in a very generous and hoſpitable manner; the proſelytes he had made, and with whom he had taken ſo much pains, and to whom he had ſhewn ſo much kindneſs and goodneſs, and been the means of ſaving their ſouls from death; and his maidens he had hired into his houſe, to do the buſineſs of it, and who ought to have been obedient and reſpectful to him, and whoſe cauſe he had not deſpiſed, but had treated them with great humanity and concern; the *Targum* wrongly renders the word, *my concubines*; yet theſe one and another looked upon him with an air of the utmoſt indifference, not as if he was the maſter of the houſe, but a ſtranger in it, as one that did not belong unto it, and they had ſcarce ever ſeen with their eyes before; which was very ungrateful, and diſreſpectful to the laſt degree; and if they reckoned him a ſtranger to God, to his grace, to true religion and godlineſs, this was worſe ſtill; and eſpecially in the proſelytes of his houſe, who owed their converſion, their light and knowledge in divine things, to him as an inſtrument: *I am an alien in their ſight*; as a foreigner, one of another kingdom and nation, of a different habit, ſpeech, religion, and manners; they ſtared at him as if they had never ſeen him before, as ſome ſtrange object to be looked at, an uncommon ſpectacle, that had ſomething in him or about him unuſual and frightful; at leaſt contemptible and to be diſdained, and not to be ſpoke to and familiarly converſed with, but to be ſhunned and deſpiſed.

℣. 16. *I called my ſervant*, &c.] His manſervant, whom he had hired into his houſe, and who waited upon his perſon, and had been his truſty and faithful ſervant, and was dear unto him, and he had ſhewn him much reſpect and kindneſs in the time of his proſperity; him he called to him, to do this and that and the other thing for him as uſual; and of whoſe aſſiſtance and ſervice he might ſtand in more need, being ſo greatly afflicted in body as well as in other things; and who ought to have been obedient to his call in all things, and have ſerved him with all readineſs and chearfulneſs, with all heartineſs, ſincerity, integrity, and faithfulneſs; and given him the ſame honour and reverence as before; but inſtead of all this, it is obſerved, *and he gave me no anſwer*; whether he would or would not do what he ordered him to do; he took no notice of him, he turned a deaf ear to him, and his back upon him; he came not near him, but kept his place where he was, or walked off without ſhewing any regard to what he ſaid to him; he neither anſwered him by words, nor by deeds, neither ſignified his readineſs to do what he was ordered, nor did it. In ſome caſes it is criminal in ſervants to anſwer again, when they thwart and contradict their maſters, or reply in a ſawcy, ſurly, and impudent manner; but when they are ſpoke to about their maſter's buſineſs, it becomes them to anſwer in a decent, humble, and reſpectable way, declaring their readineſs to do their maſter's will and pleaſure: *I entreated him with my mouth*; which is an aggravation of his inſolence and diſobedience; ſuch was the low condition *Job* was reduced unto, and ſuch the humility of his mind under his preſent circumſtances, that he laid aſide the authority of a maſter, and only intreated his ſervant, and begged it as if it was a favour, to do this or the other for him; nor did he ſignify this by a look and caſt of his eye; or by a nod of his head, or by the direction of his hand; but with his mouth he ſpake unto him, and let him know what he would have done; and this not in an authoritative, haughty, and imperious manner; but with good words, and in ſubmiſſive language, as if it was ſomething he was beholden to his ſervant for, rather than obedience to be performed.

℣. 17. *My breath is ſtrange to my wife*, &c.] Being corrupt and unſavoury, through ſome internal diſorder; ſee ch. xvii. 1. ſo that ſhe could not bear to come nigh him, to do any kind office for him; but if this was his caſe, and his natural breath was ſo fœtid, his friends would not have been able to have been ſo long in the ſame room with him, and carry on ſo long a converſation with him; rather therefore it may ſignify the words of his mouth, his ſpeech along with his breath, which were very diſagreeable to his wife; when upon her ſoliciting him to curſe God and die, he told her ſhe talked like one of the fooliſh women; and when he taught her to expect evil as well as good at the hand of God, and to bear afflictions patiently: or elſe the ſenſe may be, *my ſpirit* [f], his vital ſpirit, his life was weariſome and loathſome to his wife; ſhe was tired out with him, with hearing his continual groans and complaints, and wiſhed to be rid of him, and that God would take away his life: or elſe, as ſome render it, *my ſpirit is ſtrange* to me, *becauſe of my wife* [g]; and then the meaning is, that *Job* was weary of his own life, he loathed it, and could have been glad to have it taken from him, becauſe of the ſcoffs and jeers of his wife at him, her brawls and quarrels with him, and ſolicitations of him, to curſe God and renounce religion: *though I intreated her for the children's ſake of mine own body*; this clauſe creates a difficulty with interpreters, ſince it is generally thought all *Job*'s children were dead. Some think that only his elder children were deſtroyed at once, and that he had younger ones at home with him, which he here refers to; but this does not appear: others ſuppoſe theſe were children of his concubines;

[c] De loc. Heb. fol. 89. M.
[d] זרי peregrini, Schmidt, Schultens. Vatablus, Schmidt, Schultens; anima mea, Cocceius.
[e] Apud Rabbinos, paſſim.
[f] רוחי ſpiritus meus, Junius & Treme propter uxorem meam, Schmidt.
[g] לאשתי

concubines; but this wants proof, that he had any concubine; and beſides an intreaty for the ſake of ſuch children could have no influence upon his proper wife: others take them for grand-children, and who indeed are ſometimes called children; but then they could not with ſtrict propriety be called the children of his body; and for the ſame reaſon it cannot be meant of ſuch that were brought up in his houſe, as if they were his children; nor ſuch as were his diſciples, or attended on him for inſtruction: but this may reſpect not any children then living, but thoſe he had had; and the ſenſe is that *Job* intreated his wife, not for the uſe of the marriage-bed, as ſome ſuggeſt [h]; for it can hardly be thought, that in ſuch circumſtances in which he was, there ſhould be any deſire of this kind; but to do ſome kind office for him, as the dreſſing of his ulcers, *&c.* or ſuch things which none but a wife could well do for him; and this he entreated for the ſake of the children he had had by her, thoſe pledges of their conjugal affection; or rather, ſince the word has the ſignification of deploring, lamenting, and bemoaning; the clauſe may be thus rendered, *and I lamented the children of my body* [i]: he had none of thoſe indeed to afflict him; and his affliction was, that they were taken away from him at once in ſuch a violent manner; and therefore he puts in this among his family-trials; or this may be an aggravation of his wife's want of tenderneſs and reſpect unto him; that his breath ſhould be unſavory, his talk diſagreeable, and his ſighs and moans be weariſome to her, when the burden of his ſong, the ſubject of his ſorrowful complaints was the loſs of his children; in which it might have been thought ſhe would have joined with him, being equally concerned therein.

℣. 18. *Yea, young children deſpiſed me*, &c.] Having related what he met with within doors from thoſe in his own houſe, the ſtrangers and proſelytes in it, his maidens and men-ſervants, and even from his own wife, he proceeds to give an account of what befel him without; young children, who had learned of their parents, having obſerved them to treat him with contempt, mocked and ſcoffed at him, and ſaid, There ſits old *Job*, that naſty creature, with his boils and ulcers; or uſing ſome ſuch contemptuous expreſſion, as *wicked man*; ſo ſome tranſlate the word [k]; he was ſcorned and contemned by prophane perſons, who might twit him with his religion, and aſk where was his God? and bid him obſerve the effect and iſſue of his piety and ſtrict courſe of living, and ſee what it was all come to, or what was the fruits of it: the *Vulgate Latin* verſion renders it *fools*, that is, not ideots, but ſuch as are ſo in a moral ſenſe, and ſo ſignifies as before; and as theſe make mock at ſin, and a jeſt of religion, it is no wonder that they deſpiſed good men: the word is rendered by a learned man [l], the *moſt needy clients*, who were dependent on him, and were ſupported by him; but this coincides with ver. 15. *I aroſe, and they ſpoke againſt me*: he got up from his ſeat, either to go about his buſineſs, and do what he had to do; and they ſpoke againſt him as he went along, and followed him with their reproaches, as children will go after perſons in a body they make ſport of; or he roſe up in a condeſcending manner to them, when they ought to have roſe up to him, and reverenced, and honoured him; and this he did to win upon them, and gain their good-will and reſpect; or to admoniſh them, chaſtize and correct them for their inſolence and diſreſpect to him; but it ſignified nothing, they went on calling him names, and ſpeaking evil againſt him, and loading him with ſcoffs and reproaches.

℣ 19. *All my inward friends abhorred me*, &c.] Or *the men of my ſecret* [m]; who were ſo very familiar with him, that he imparted the ſecrets of his heart, and the moſt private affairs of life unto them, placing ſo much confidence in them, and treating them as his boſom-friends; for this is always reckoned a great inſtance of friendſhip, *Job* xv. 15. and yet their minds were ſet againſt him; their affections were alienated from him; they abhorred the ſight of him, and declined all converſation with him, even all of them; not one ſhewed reſpect unto him: *and they whom I loved*; or *this whom I loved* [n]; this and that, and the other particular friend, that he loved more than others: though all men are to be loved as the creatures of God, and as fellow-creatures, and eſpecially good men, even all the ſaints; yet there are ſome that engroſs a greater ſhare of love than others, among natural and ſpiritual relations; as *Joſeph* was more loved by his father than the reſt of his children; and even by our Lord, *John* was loved more than the other diſciples: and ſo *Job*, he had ſome particular friends that he loved above others; and yet theſe not only turned away from him in the time of his adverſity, and turned their backs on him, and would have nothing to ſay to him for his comfort, nor afford him any relief of any kind in his diſtreſs, but *were turned againſt him*, and became his enemies; and, as *David* ſays of ſome that he had a love for, *for my love, they are my adverſaries*, Pſ. cix. 4.

℣ 20. *My bone cleaveth to my ſkin, and to my fleſh*, &c.] Or, *as to my fleſh* [o], as Mr. *Broughton* and others render the words; as his bones uſed to ſtick to his fleſh, and were covered with it, now his fleſh being conſumed and waſted away with his diſeaſe, they ſtuck to his ſkin, and were ſeen through it; he was reduced to ſkin and bone, and was a mere ſkeleton, what with the force of his bodily diſorder, and the grief of his mind through the treatment he met with from God and men, ſee *Lam.* iv. 8. *and I am eſcaped with the ſkin of my teeth*; meaning not as ſome underſtand it, his lips which covered his teeth; for thoſe cannot be properly called the ſkin of them; rather the fine poliſh of the teeth, which fortifies them againſt the hurt and damage they would receive by what is eat and drank; though it ſeems beſt to interpret it of the ſkin of the gums, in which the teeth are ſet; and the ſenſe is, that *Job* had eſcaped with his life, but not with a whole ſkin, his ſkin was broken all over him, with the ſores and ulcers upon him, ſee ch. vii. 5. only the ſkin of his teeth was preſerved, and ſo Mr. *Broughton* renders it, *I am whole only in the ſkin of my teeth*; every where elſe his ſkin was broken; ſo the *Targum*, "I am left in the ſkin of my teeth." Some have thought that Satan, when he ſmote *Job* from head to feet with ulcers, ſpared his mouth, lips, and teeth, the inſtruments of ſpeech, that he might

[h] R. Levi Ben Gerſom; ſo ſome in Vatablus. [i] והנותי deploro, Cocceius; & miſerans lugeo, Schmidt; & miſeret me, Michaelis; comploro, Schultens. [k] עוילים iniqui, Pagninus, Montanus; homines nequam, Tigurine verſion; ſo Ben Gerſom. [l] Clientes egentiſſimi, Schultens. [m] מתי סודי viri ſecreti mei, Montanus; homines ſecreti mei, Cocceius, Schmidt; viri arcani mei, Beza, Mercerus; homines arcani mei conſilii, Michaelis. [n] וזה & quem, V. L. & hic ſeu is quem, Mercerus, Druſius. [o] בעורי ובבשרי cuti meæ ut carni meæ; Tremellius, in one edition of his verſion.

might therewith curſe God, which was the thing he aimed at, and propoſed to bring him to, by getting a grant from God to afflict him in the manner he did.

℣. 21. *Have pity upon me, have pity upon me*, &c.] Inſtead of calumny and cenſure, his caſe called for compaſſion; and the phraſe is doubled, to denote the vehemence of his affliction, the ardency of his ſoul, the anguiſh of his ſpirits, the great diſtreſs he was in, and the earneſt deſire he had to have pity ſhewn him; and in which he may be thought not only to make a requeſt to his friends for it, but to give them a reproof for want of it: *O ye my friends*; as they once ſhewed themſelves to be, and now profeſſed they were; and ſince they did, pity might be reaſonably expected from them; for even common humanity, and much more friendſhip required it of them, that they ſhould be pitiful and courteous, and put on bowels of mercy and kindneſs, and commiſerate his ſad eſtate, and give him all the ſuccour, relief, and comfort they could, ſee ch. vi. 14. *for the hand of God has touched me*; his afflicting hand, which is a mighty one; it lay hard and heavy upon him, and preſſed him ſore; for though it was but a touch of his hand, it was more than he could well bear; for it was the touch of the Almighty, who *toucheth the hills, and they ſmoke*; and if he lays his hand ever ſo lightly on houſes of clay, which have their foundation in the duſt, they cannot ſupport under the weight of it, ſince they are cruſhed before the moth, or as eaſily as a moth is cruſhed.

℣. 22. *Why do ye perſecute me as God*, &c.] As if they were in his ſtead, or had the ſame power and authority over him, who is a ſovereign being, and does what he pleaſes with his creatures, and is not accountable to any for what he does; but this is not the caſe of men, nor are they to imitate God in all things; what he does, is not in all things a warrant to do the like, or to be pleaded and followed as a precedent by them; they ſhould be merciful as he is merciful, but they are not to afflict and diſtreſs his people becauſe he does, and which he does for wiſe ends and reaſons; for ſuch a conduct is reſented by him, ſee *Zech.* i. 15. God perſecuted, or purſued and followed *Job* with one affliction after another, and hunted him as a fierce lion does his prey, ch. x. 16. but this was not a reaſon why they ſhould do the ſame. Some read the words, *why do ye perſecute me as thoſe*[p]*?* you that profeſs to be my friends, why do ye perſecute me as thoſe before-mentioned, as thoſe wicked men; or *with thoſe*, with ſuch reproaches and calumnies; but the original will not bear it: *and are not ſatisfied with my fleſh?* It was not enough that he was afflicted in his body and his fleſh was ulcerated from head to feet, and was clothed with worms and clods of duſt; they were not content that his children, which were his own fleſh, were tore away from him, and deſtroyed; and that his ſubſtance, which is ſometimes called the fleſh of men, ſee *Mic.* iii. 3. and *Rev.* xvii. 16. was devoured, and he was ſpoiled and plundered of it; but they ſought to afflict his mind, to wound his ſpirit, by their heavy charges, and accuſations, by their calumnies and reproaches, and hard cenſures of him; he ſuggeſts, that they dealt with him more cruelly than ſavage beaſts, who, when they have got their prey, are ſatisfied with their fleſh; but they, who would be thought to be his friends, were not ſatisfied with his.

℣. 23. *O that my words were now written*, &c.] Not his things[q], as ſome render it, his affairs, the tranſactions of his life; that ſo it might appear with what uprightneſs and integrity he had lived, and was not the bad man he was thought to be; nor the words he had delivered already, the apologies and defences he had made for himſelf, the arguments he had uſed in his own vindication, and the doctrines reſpecting God and his providence, which he hadlaid down and aſſert'd; and was ſo far from being aſhamed of them, or retracting them, that he wiſhes they had been taken down in writing, that poſterity might read and judge of the controverſy between him and his friends; but rather the words he was about to deliver in the following verſes, expreſſing his faith in Chriſt, in the reſurrection of the dead, and in a future ſtate of happineſs and glory; theſe he wiſhes were *written*, that they might remain as a ſtanding teſtimony of his faith and hope; for what is written abides, when that which is only ſpoken is ſoon forgot, and not eaſily recalled: *O that they were printed in a book!* not written on looſe ſheets, which might be loſt, but in a book bound up, or rolled up in a volume, as was the cuſtom of antient times; though this cannot be underſtood of printing properly taken, which has not been in uſe but little more than three hundred years, but of engroſſing, as of ſtatutes and decrees in public records; and the word for *ſtatutes* comes from this that is here uſed.

℣. 24. *That they were graven with an iron pen, and lead in the rock for ever.*] Or that they were written *with an iron pen and lead, that they were cut or hewn out in a rock for ever*; not with both an iron and leaden pen, or pencil; for the marks of the latter are not durable, and much leſs could it be uſed on a rock according to our verſion; but the ſenſe ſeems to be, that they might be written with an iron pen, which was uſed in writing, *Jer.* xvii. 1. upon a ſheet of lead, as the Vulgate *Latin* verſion; for it was uſual in antient times, as *Pliny*[r] and others relate, for books to be made of ſheets of lead, and for public records to be engroſſed, as in plates of braſs, ſo ſometimes in ſheets of lead for the perpetuity of them; or elſe it refers to the cutting out of letters on ſtones, as the law was on two tables of ſtone, and filling up the inciſions or cuttings with lead poured into them, as *Jarchi* ſuggeſts; ſo *Pliny*[s] ſpeaks of ſtone pillars in *Arabia* and the parts adjacent, with unknown characters on them: alſo this may have reſpect to the manner of writing on mountains and rocks formerly, as the *Iſraelites* at, or quickly after the times of *Job* did. There are now in the wilderneſs through which the *Iſraelites* paſſed, hills called *Gebel-el-mokatab*, the written mountains, engraved with unknown antient characters, cut into the hard marble rock; ſuppoſed to be the antient *Hebrew* written by the *Iſraelites* for their diverſion and improvement, which are obſerved by ſome modern travellers[t]. In the laſt age, *Petrus a Valle* and *Thomas a Novaria* ſaw them; the latter of which tranſcribed ſome of them, ſome of which ſeemed to be like to the *Hebrew* letters now in uſe, and others to the *Samaritan*; and ſome agreed with neither[u]; and[x] *Coſmas* the *Egyptian*, who wrote *A. D.* 535, declares on his own teſtimony, that all the manſions of the *Hebrews* in the wilderneſs were to be ſeen in ſtones with *Hebrew* letters engraved on them, which ſeemed to be an account of their journies in it. The inſcription on a ſtone

[p] So Ben Gerſom. [q] מלי res meæ, Polychronius apud Pinedam in loc. [r] Nat. Hiſt. l. 13. c. 11. Alex. ab Alex. l. 2. c. 30. Pauſaniæ Meſſenica, ſive, l. 4. p. 266. & Bœotica, ſive, l. 9. p. 588. [s] Nat. Hiſt. l. 6. c. 28 & 29. [t] See a Journal from Cairo, &c. in. 1722. p. 45, 46. and Egmont and Heyman's Travels, vol. ii. p. 171. 181. [u] Antiq. Eccleſ. Orient. p. 147. [x] Apud Montfaucon, tom. 2. p. 205.

a ſtone at *Horeb*, brought from thence by the above-mentioned *Thomas a Novaria*, and which *Kircher* [w] has explained thus "God ſhall make a virgin con-"ceive, and ſhe ſhall bring forth a ſon," is thought by learned men to be of a later date, and the explication of it is not approved of by them [x]. *Job* may have in view his ſepulchre hewn out of a rock, as was uſual, and as that was our Lord was laid in; and ſo his wiſh might be that the following words were his funeral epitaph, and that they might be cut out and inſcribed upon his ſepulchral monument, his rocky grave; that every one that paſſed by might read his ſtrong expreſſions of faith in a living Redeemer, and the good hope he had of a bleſſed reſurrection.

℣. 25. *For I know*, &c.] The particle כי, which is ſometimes rendered by the copulative *and*, by an adverſative *but*, and ſometimes as a cauſal particle *for*, ſhould not be rendered here by either; but as an explanative, *to wit*, or *namely*, as it is by *Noldius* [y], in connection with the preceding words; in which *Job* wiſhes ſome words of his were written in a book, or engroſſed on ſheets of lead, or were cut out on ſome rock, and particularly were engraved on his tombſtone; *namely*, theſe following, *I know that my Redeemer liveth*, &c. and to this agrees *Broughton*, *how that my Redeemer liveth*; let theſe be the words, written, engraved, and cut out there: by my Redeemer, he means not any mere man that ſhould riſe up and vindicate him; for the account of his then living, and of his ſtanding on the earth in the latter day, will not agree with ſuch an one; nor God the father, to whom the character of a Redeemer is ſeldom or ever given, nor did he ever appear or ſtand on earth, nor was his ſhape ſeen at any time, *Joh.* v. 37. but the Son of God, the Lord Jeſus Chriſt, who is our *Goel*, the word here uſed, our near kinſman, and ſo our Redeemer, to whom the right of redemption belonged; and who was ſpoken of by all the holy prophets, from the beginning of the world, as the Redeemer of his people, who ſhould redeem them from all their ſins; from the law, its curſes and condemnation; from Satan, and his principalities and powers; from death and hell, and everlaſting deſtruction; and that by giving himſelf a ranſom for them: all which was known in the times of *Job*, ch. xxxiii. 24. and known by him, who ſpeaks of him as *living*; he then exiſted not only as a divine perſon, as he did from all eternity, but in his office-capacity as Mediator, and under the character of a Redeemer; for the virtue of his future redemption reached to all the ages before it, from the foundation of the world; beſides, the epithet *living* points at him as the *living God*, as he is, *Heb.* iii. 12. and ſo equal to the work of redemption, and able to redeem, and mighty to ſave; of whom it is ſaid, not that he has lived, or ſhall live, but *liveth*, ever lives; and ſo an expreſſion of the eternity of Chriſt, who is from everlaſting to everlaſting, the ſame to-day, yeſterday, and for ever; and who, though he died in human nature, yet is alive, and lives for evermore; he has life in and of himſelf, as he is God over all bleſſed for ever; and has life in him for all his people, as Mediator; and is the author of ſpiritual life in them, and the donor of eternal life to them; and becauſe he lives, they ſhall live alſo. Now *Job* had an intereſt in him as the living Redeemer, and knew he had, which is the greateſt bleſſing that can be enjoyed; an intereſt in Chriſt is of infinitely more worth than the whole world, and the knowledge of it exceeds all others; this knowledge was not merely ſpeculative, nor only approbational and fiducial, though ſuch *Job* had, ch. xiii. 15, 16. but the knowledge of aſſurance of intereſt; to know Chriſt as a Redeemer of men, and not our Redeemer is of no avail; the devils know him to be a Redeemer, but not their's: men may have an intereſt in Chriſt, and as yet not know it; intereſt is before knowledge; it is neither knowledge nor faith that gives intereſt, but God of his grace gives both intereſt and knowledge: and ſuch a knowledge as here expreſſed, is a peculiar favour; it is owing to an underſtanding given to know him, that is true, and that we are in him that is true; and to the ſpirit of wiſdom and revelation, in the knowledge of Chriſt, and to the teſtimony which he bears; and ſuch knowledge will ſupport under the greateſt afflictions and ſoreſt trials; under the ill uſage of friends, and the loſs of neareſt and deareſt relations, and in the views of death and eternity; all which was *Job*'s caſe: *and* that *he ſhall ſtand at the latter* day *upon the earth*, appear in the world in human nature; he the ſeed of the woman, and born of one, be made fleſh, and dwell among men, and converſe with them, as *Jeſus* did; who ſtood upon the land of *Judea*, and walked through *Galilee*, and went about doing good to the bodies and ſouls of men; and this was in the laſt days, and at the end of the world, *Heb.* i. 1. and ix. 26. as a pledge of this there were frequent appearances of the Son of God in an human form to the patriarchs; nor need it ſeem ſtrange, that *Job*, tho' not an *Iſraelite*, had knowledge of the incarnation of Chriſt, when it is ſaid to [z] be the opinion of the *Indian Brachmans*, that God often appeared in the form and habit of ſome great men, and converſed among men; and that *Wiſtnavius*, whom, they ſay, is the ſecond perſon of the Trine-une God, had already aſſumed a body nine times, and ſometimes alſo an human one; and that the ſame will once more be made by him; and *Confucius*, the *Chineſe* philoſopher [a] left it in writing, that the Word would be made fleſh, and foreſaw the year when it would be: or, *he ſhall riſe the laſt out of the earth* [b]; and ſo it may reſpect his reſurrection from the dead; he was brought to the duſt of death, and was laid in the grave, and buried in the earth, and was raiſed out of it; and whoſe reſurrection is of the greateſt moment and importance, the juſtification, regeneration, and reſurrection of his people depending on it: but this is not to be underſtood, as if he was the laſt that ſhould riſe from the dead; for he is the firſt-fruits of them that ſleep, and the firſt-born from the dead, the firſt that roſe to an immortal life; but that he who as to his divine nature, is the firſt and the laſt; or that, in his ſtate of humiliation is the laſt, the meaneſt, and moſt abject of men [c]; or rather, who, as the public and federal head of his people, is the laſt *Adam*, 1 *Cor.* xv. 45. and who did riſe as ſuch for their juſtification, which makes the article of his reſurrection an unſpeakable benefit: or, *he ſhall ſtand over the earth in the latter day* [d], in the laſt times of all, in the cloſe of time, at the end of the world, at his appearing and kingdom, when he ſhall come to judge the quick and dead; thoſe that will be alive, and thoſe that will be raiſed from the dead, who will meet him in the air over the earth, and ſhall be for ever with him; and even then *he ſhall ſtand upon the earth*; for it is expreſsly ſaid, that

[w] Prodrom. Copt. c. 8. p. 201. 207. Lipman. Confut. p. 429, &c.
[z] Huet. Alnetan. Quæſt. l. 2. c. 13. p. 234.
[a] Martin. Sinic. Hiſt. l. 4. p. 131.
[x] Vide Hottinger. præfat. ad Cipp. Hebr. p. 6, 7, 8. Wagenſeil. Carmin.
[y] ואני nempe ego, Nold. Ebr. Concord. partic. p. 696. N° 1750.
[b] ואחרינקו עפר יעלם
[c] Noviſſimus i. e. miſerrimus & abjectus, Bolducius; ſic ultimus qui poſtremus ex pulvere (terra) ſurget, Nold. ib. miſerorum, Ciceron. Orat. pro Flacco 74.
[d] Supra pulverem, Cocceius, Schultens.

that when he ſhall come, and all the ſaints with him, *his feet ſhall ſtand on the Mount of Olives*, Zech. xiv. 4, 5. or, *he ſhall ſtand againſt the earth at the latter day* [c]; in the reſurrection-morn, and ſhall exerciſe his authority over it, and command the earth and ſea to give up their dead; and when at his all-commanding voice the dead ſhall come out of their graves, as *Lazarus* came out of his, he ſhall ſtand then upon the duſt of the earth, and tread upon it as a triumphant conqueror, having ſubdued all his enemies, and now the laſt enemy death is deſtroyed by the reſurrection of the dead: what a glorious and enlarged view had *Job* of the bleſſed Redeemer!

℣. 26. *And* though *after my ſkin*, worms *deſtroy this* body, *&c.*] Meaning not, that after his ſkin was wholly conſumed now, which was almoſt gone, there being ſcarce any left but the ſkin of his teeth, ver. 20. the worms in his ulcers would conſume what was left of his body, which ſcarce deſerved the name of a body; and therefore he points to it, and calls it *this*, without ſaying what it was; but that when he ſhould be entirely ſtripped of his ſkin in the grave, then rottenneſs and worms would ſtrip him alſo of all the reſt of his fleſh and his bones; by which he expreſſes the utter conſumption of his body by death, and after it in the grave; and nevertheleſs, though ſo it would be, he was aſſured of his reſurrection from the dead: *yet in my fleſh ſhall I ſee God*; he believed, that though he ſhould die and moulder into duſt in the grave, yet he ſhould riſe again, and that in true fleſh, not in an aerial, celeſtial body, but in a true body, conſiſting of fleſh, blood and bones, which ſpirits have not, and in the ſame fleſh or body he then had, his own fleſh and body, and not another's; and ſo with his fleſhly or corporeal eyes ſee God, even his living Redeemer, in human nature; who, as he would ſtand upon the earth in that nature, in the fulneſs of time, and obtain redemption for him, ſo he would in the latter day appear again, raiſe him from the dead, and take him to himſelf, to behold his glory to all eternity: or *out of my fleſh* [f], out of my fleſhly eyes; from thence and with thoſe ſhall I behold God manifeſt in the fleſh, my incarnate God; and, if *Job* was one of thoſe ſaints that roſe when Chriſt did, as ſome ſay [g], he ſaw him in the fleſh and with his fleſhly eyes.

℣. 27. *Whom I ſhall ſee for myſelf*, &c.] For his pleaſure and profit, to his great advantage and happineſs, and to his inexpreſſible joy and ſatisfaction, ſee *Pſ.* xvii. 15. and xvi. 11. *and mine eyes ſhall behold, and not another*; or *a ſtranger* [h]; theſe very ſelf-ſame eyes of mine I now ſee with, will behold this glorious perſon, God in my nature, and not the eyes of another, of a ſtrange body, a body not my own; or as I have ſeen him with my ſpiritual eyes, with the eyes of faith and knowledge, as my living Redeemer, ſo ſhall I ſee him with my bodily eyes after the reſurrection, and enjoy uninterrupted communion with him, which a ſtranger ſhall not; one that has never known any thing of him, or ever intermeddled with the joy of ſaints here, ſuch ſhall not ſee him hereafter, at leaſt with pleaſure; like *Balaam*, they may ſee him, but not nigh, may behold him, but afar off: though *my reins be conſumed within me*; or *in my boſom* [i]; the word *though* may be left out, and be read, *my reins are conſumed within me*; or, *within my boſom*: and both being the ſeat of the affections and deſires, may ſignify, his moſt earneſt and eager deſire after the ſtate of the reſurrection of the dead; after ſuch a ſight of God in his fleſh, of the incarnate Redeemer, he believed he ſhould have, inſomuch that it eat up his ſpirits, as the Pſalmiſt ſays, zeal for the houſe of God eat up his, *Pſ.* lxix. 9. it was not the belief of reſtoration of health, and to his former outward happineſs, and a deliverance from his troubles, and a deſire after that, which is here expreſſed; for he had no faith in that, nor hope, nor expectation of it, as appears by various expreſſions of his; but much greater, more noble, more refined enjoyments, were experienced by him now, and *ſtill* greater he expected hereafter; and his words concerning theſe were what he wiſhed were written, and printed, and engraven; which, if they only reſpected outward happineſs, he would never have deſired; and though he had not his wiſh in his own way, yet his words are written and printed in a better book than he had in his view, and will out-laſt engravings with an iron pen on ſheets of lead, or marble rocks. The *Vulgate Latin* verſion ſeems to incline to this ſenſe, "this here "is laid up in my boſom," that is of ſeeing God in my fleſh; ſo the *Tigurine* verſion, rather as a paraphraſe than a verſion, *which is my only deſire.*

℣. 28. *But ye ſhould ſay*, &c.] Here *Job* directs his friends what uſe they ſhould make of this confeſſion of his faith; they ſhould upon this ſay within themſelves, and to one another, *Why perſecute we him, ſeeing the root of the matter is found in me?* Why ſhould we purſue him with hard words, and load him with cenſures and reproaches, as if he was an hypocrite, when it appears, by what he ſays, that he has truth in the inward parts, the true grace of God is in him; that he is rooted in the love of God, and in the perſon of the Redeemer; that he has the Spirit of God in him, and the divine ſeed which has taken root in him, and brings forth fruit: or that *the root of the word* [k] is in him; the word of God has a place in him, and is become the engrafted word; the root-doctrines, the principal and fundamental truths of religion are believed and profeſſed by him, ſuch as reſpect the incarnation of the Meſſiah, his reſurrection from the dead, and coming to judgment, the reſurrection of all the dead in the ſame body, a future ſtate of happineſs, in which ſaints will enjoy the beatific viſion; ſince theſe things are firmly believed by him, though he may differ from us in ſome points about the methods of divine providence, let us ceaſe from perſecuting him any farther; ſee *Rom.* x. 8, 9, 10.

℣. 29. *Be ye afraid of the ſword*, &c.] Not of the civil magiſtrate, nor of a foreign enemy, but of the avenging ſword of divine juſtice; leſt God ſhould whet the glittering ſword of his juſtice, and his hand ſhould take hold of judgment, in order to avenge the wrongs of the innocent; unleſs the other ſhould alſo be conſidered as his inſtruments: *for wrath bringeth the puniſhments of the ſword*, or *ſins of the ſword* [l]: the ſenſe is, either that the wrath of men in perſecuting the people of God, puts them upon the commiſſion of ſuch ſins as deſerve to be puniſhed

4

[c] Adhibebit ſuam vim pulveri, Tigurine verſion. Coccèius, Schmidt, Schultens; ſo Guſſetius, p. 446.

[f] מבשרי e carne mea, Tigurine verſion, Mercerus, Piſcator, Alienus, Pagninus, Montanus, Junius & Tremellius, Piſcator, Mercerus; extraneus, Druſius.

[g] Suidas in voce Ιωβ, & Sept. in ch. xlii. 17.

[h] זר Pagninus, Montanus, &c.

[i] ברחקי in ſinu meo, Cocceius; fundamenta negotii ſalutis, Tigurine verſion.

[k] ישרש דבר radix verbi, Montanus, Mercerus, Schmidt, Michaelis; radix ſermonis, Michaelis; ſo Cocceius, Schultens.

[l] עונת חרב iniquitates gladii, Montanus, Schmidt,

puniſhed with the ſword, either of the civil magiſtrate, or of a foreign enemy, or of divine juſtice; or elſe the wrath of God brings on more puniſhments for their ſins by means of the ſword; and to this ſenſe is the *Targum*, "When God is angry for iniquities, he ſends thoſe that ſlay with the ſword:" *that ye may know* there is a *judgment*; that is executed in the world by the Judge of all the earth, who will do right; and that there is a future judgment after death, unto which every thing in this world will be brought, when God will judge the world in righteouſneſs by Chriſt, whom he has ordained to be judge of quick and dead; and which will be a righteous judgment, that none can eſcape; and when *Job* ſuggeſts, the controverſy between him and his friends would be determined; and it would be then ſeen who was in the right, and who in the wrong; and unto which time he ſeems willing to refer his cauſe, and to have no more ſaid about it; but his friends did not chuſe to take his advice; for *Zophar* the *Naamathite* ſtarts up directly, and makes a reply, which is contained in the following chapter.

CHAP. XX.

ZOPHAR and his friends, not ſatisfied with *Job*'s confeſſion of faith, he in his turn replies, and in his preface gives his reaſons why he made any anſwer at all, and was ſo quick in it, ver. 1, 2, 3. and appeals to *Job* for the truth of an old eſtabliſhed maxim, that the proſperity of wicked men and hypocrites is very ſhort-lived, ver. 4, 5. and the ſhort enjoyment of their happineſs is deſcribed by ſeveral elegant figures and ſimilies, ver. 6, 7, 8, 9. ſuch a wicked man being obliged, in his life-time, to reſtore his ill-gotten goods, and at death to lie down with the ſins of his youth, ver. 10, 11. his ſin in getting riches, the diſquietude of his mind in retaining them, and his being forced to make reſtitution, are very beautifully expreſſed by the ſimile of a ſweet morſel kept in the mouth, and turned to the gall of aſps in the bowels, and and then vomited up, ver. 12—16. the diſappointment he ſhall have, the indigent and ſtrait circumſtances he ſhall be brought into, and the reſtitution he ſhall be obliged to make for the oppreſſion of the poor, and the uneaſineſs he ſhall feel in his own breaſt are ſet forth in a very ſtrong light, ver. 17—22. and it is ſuggeſted, that not only the hand of wicked men ſhould be upon him, but the wrath of God alſo, which ſhould ſeize on him ſuddenly and ſecretly, and would be inevitable, he not being able to make his eſcape from it, and which would iſſue in the utter deſtruction of him and his in this world, and that to come, ver. 23—28. And the chapter is concluded with this obſervation, that ſuch as before deſcribed is the appointed portion and heritage of a wicked man from God, ver. 29.

℣. 1. *Then anſwered* Zophar *the* Naamathite, *&c.*] Notwithſtanding the ſad diſtreſſed condition *Job* was in, an account of which is given in the preceding chapter, enough to pierce an heart of ſtone, notwithſtanding his earneſt requeſt to his friends to have pity on him, and notwithſtanding the noble confeſſion of his faith he had made, which ſhewed him to be a good man, and the excellent advice he gave his friends to ceaſe perſecuting him for their own good, as well as for his peace; yet, regardleſs of theſe things, *Zophar* ſtarts up and makes a reply, and attacks him with as much heat and paſſion, wrath and anger as ever, harping upon the ſame ſtring, and ſtill repreſenting *Job* as a wicked man and an hypocrite; and ſaid as follows.

℣. 2. *Therefore do my thoughts cauſe me to anſwer*, &c.] Or *to return*, [a] and appear upon the ſtage again, and enter the liſts once more with his antagoniſt; he ſuggeſts, as if he had intended to have ſaid no more in this controverſy, but obſerving what *Job* had ſaid laſt, could not forbear replying: *therefore* becauſe he had repreſented him and his friends as cruel perſecutors of him, as men devoid of all humanity, pity, and compaſſion, and endeavoured to terrify them with the puniſhments of the ſword, and the judgment of God to come; theſe occaſioned many *thoughts* in him, and thoſe thoughts obliged him to give an anſwer; they came in ſo thick and faſt upon him, that out of the abundance his heart ſuggeſted to him he could not but ſpeak, he was full of matter and the ſpirit within him, the impulſe upon his mind conſtrained him to make a reply; and he ſeems deſirous of having it underſtood, that his anſwer proceeded from thought; that he did not ſpeak without thinking, but had well weighed things in his mind; and what he was about to ſay, was the fruit of cloſe thinking and mature deliberation: *and for* this *I make haſte*; becauſe his thoughts crowded in upon him, he had a fulneſs of matter, an impulſe of mind, promptitude and readineſs to ſpeak on this occaſion, and for fear of loſing what was ſuggeſted to him, he made haſte to give in his anſwer, perhaps obſerving ſome other of his friends riſing up before him. The *Targum* is, "becauſe my ſenſe is in me;" and ſo other *Jewiſh* writers [b]; he apprehended he had a right ſenſe of things, and underſtood the matter in controverſy full well, and therefore thought it incumbent on him to ſpeak once more in it: *Guſſetius* [c] renders it, *becauſe of my diſquietude*; the uneaſineſs of his mind raiſed by what *Job* had ſaid, that he would have them know and conſider there was a judgment; and he intimates he had conſidered it, and was fearful that ſhould he be ſilent, and make no reply, God would condemn him in judgment for his ſilence; and therefore he was in a hurry to make anſwer, and could not be eaſy without it; and for his reaſons for ſo doing, he farther explains himſelf in the following verſe.

℣. 3. *I have heard the check of my reproach*, &c.] He took it that *Job* had reproached him and his friends, by repreſenting them as hard-hearted men, and perſecuting him wrongly in a violent manner; and he had obſerved the *check* or reproof given for it, by bidding them beware of the ſword, and leſt the puniſhment of it ſhould be inflicted on them; and if that ſhould not be the caſe, yet there was a righteous judgment they could not eſcape. Now *Zophar* heard this, but could not hear it with patience; he could not bear that he and his friends ſhould be inſulted, as he thought, in this manner; and

[a] יְשִׁיבֻנִי reducant me, q. d. in ſcenam; Cocceius, Junius, & Tremellius, Piſcator, Druſius. [b] Ben Gerſom, Bar Tzemach, Sephorno; and ſo Montanus. [c] Ebr. Comment. p. 246.

and therefore it was he was in such haste to return an answer; though some [d] think he here pretends to a divine oracle, like that which *Eliphaz* makes mention of in the beginning of this dispute, ch. iv. 12, &c. which he had from God, and from which he had heard the *correction* of his *reproach* [e], or a full confutation of the thing *Job* had reproached him with; and being thus divinely furnished, he thought it his duty to deliver it: *and the spirit of my understanding causeth me to answer*; or his rational spirit, his natural understanding, furnished him at once with an answer; he had such a clear insight into the controversy on foot, and such a full view of it, that he thought himself capable of speaking very particularly to the matter in hand, and to the conviction and confusion of *Job*; nay, his conscience, or the spirit of his conscience, as Mr. *Broughton* renders it, not only readily dictated to him what he should say, but obliged him to it; though some think he meant the Holy Spirit of God, by which he would be thought to be inspired; that he *out* of his *understanding* [f], enlightened by him, caused him to answer, or would answer for him, or supply him with matter sufficient to qualify him for it; and this he might observe to *Job*, in order to raise his attention to what he was about to say.

v. 4. *Knowest thou* not *this of old*, &c.] Or *from eternity* [g], from the beginning of time, ever since the world was; as if he should say, if you are the knowing man you pretend to be, you must know this I am about to observe; and if you don't know it, you must be an ignorant man, since it is an ancient truth, confirmed by all experience from the creation; not that *Job* could know it so early, he was not the first man that was born, nor was he made before the hills, but was of yesterday, and comparatively knew nothing; but the sense is, that this about to be delivered was an old established maxim, of which there had been numerous instances, *since man*, or *Adam was placed upon earth*; referring to the putting of *Adam* in *Eden* to dress the garden, and keep it; and every man, ever since, is placed on earth by the ordination, and according to the will of God, where and for purposes he pleases: the instances *Zophar* might have in view, are perhaps the expulsion of our first parents out of paradise, the vagabond state of *Cain*, the destruction of the old world by a flood, and of *Sodom* and *Gomorrah* by fire from heaven; which shew that God, sooner or later, gives manifest tokens of his displeasure at sin and sinners, by his punishment of them for it. What he means is as follows.

v. 5. *That the triumphing of the wicked is short*, &c.] Their outward prosperity and felicity, of which they make their boast, and in which they glory and triumph for a while; at first *Job*'s friends set out with this notion, that the wicked never flourished and prospered, but it always went ill with them in providence; but being beat out of that, they own they may be for a small time in flourishing and prosperous circumstances, but it is but for a small time; which may be true in many instances, but it is not invariable and without exception the case: the sense is, it is but a little while that they are in so much mirth and jollity, and triumph over their neighbours, as being in more advantageous circumstances than they; this is said in the original text to be *from near* [h]; it is but a little while ago when it began; and as the *Targum* paraphrases it, it will be quickly ended: *and the joy of the hypocrite* but *for a moment*; the word *wicked*, in the former clause, may signify the same person here called the *hypocrite*; but inasmuch as that signifies one restless and troublesome, one that is ungodly, and destitute of the fear of God, that has nothing in him but wickedness, who is continually committing it, and is abandoned to it; it might be thought not to hit the character of *Job*, whom *Zophar* had in his view, and therefore this is added as descriptive of him: an hypocrite is one who seems to be that he is not, holy, righteous, good and godly; who professes to have what he has not, the true grace of God, and pretends to worship God, but does not do it cordially, and from right principles; and who seeks himself in all he does, and not the glory of God: now there may be a joy in such sort of persons; they may hear ministers gladly, as *Herod* heard *John*, and receive the word with joy, as the stony-ground-hearers did; they may seem to delight in the ways and ordinances of God, and even have some tastes of the powers of the world to come, and some pleasing thoughts and hopes of heaven and happiness; as well as they triumph in, and boast of their profession of religion and performance of duties, and rejoice in their boastings, which is evil; but then this is like the pleasures of sin, which are but for a season, or like the crackling of thorns under a pot, which make a great noise and blaze, but soon over, *Eccl.* vii. 6. and so their joy in civil as well as religious things. It is possible *Zophar* might be so ill-natured as to have reference to *Job*'s triumph of faith, ch. xix. 25. and by this would suggest, that his faith in a living Redeemer, and the joy of it he professed, would be soon over and no more; which shows what spirit he was of.

v. 6. *Though his excellency mount up to the heavens*, &c.] Though in worldly grandeur and glory, he should arrive to such a pitch as the *Assyrian* monarch was ambitious of, as to ascend into heaven, exalt his throne above the stars of God, and be like the most High; or be comparable to such a tree, by which the greatness of *Nebuchadnezzar*'s kingdom is expressed, the height whereof reached unto heaven, *Is.* xiv. 12, 14. *Dan.* iv. 11. *and his head reach unto the clouds*; being lifted up with pride, because of his greatness, and looking with contempt and scorn on others; the *Septuagint* version is, *if his gifts ascend up to heaven*, &c. which well agrees with an hypocrite possessed of great gifts, and proud of them; as *Capernaum* was highly favoured with external things, as the presence of Christ, his ministry and miracles, and so said to be exalted unto heaven, yet, because of its impenitence and unbelief, should be brought down to hell, *Matt.* xi. 23.

v. 7. Yet *he shall perish for ever like his own dung*, &c.] Not only in this world, but in the world to come, both in his outward substance here, and in his body in the grave, and in his soul to all eternity, and that in the most shameful and disgraceful manner; he shall perish in his own corruption, and like his own dung inevitably, which is never returned to its place again: dead bodies were reckoned by the ancients as dung, and the carcases of men are rather to be cast out than dung [i]; and

[d] Schmidt. [e] מוסר כלמתי correctionem ignominiæ meæ, Pagninus, Montanus; so Schmidt, Michaelis. [f] מבינתי ex intelligentia mea, Junius & Tremellius, Piscator, Mercerus, Drusius, Schmidt, Michaelis. [g] מני עד ab æterno, Junius & Tremellius, Drusius, Codurcus, Schmidt, Michaelis. [h] מקרוב de propinquo, Pagninus, Montanus, &c. [i] Heraclitus apud Strabo. Geograph. l. 16. p. 539.

and the *Arabians* uſed to bury in dunghils even their kings[k]; to which ſome[l] think the alluſion is: *they which have ſeen him ſhall ſay, where* is *he?* ſuch as formerly gazed at him in his proſperity, with wonder and amazement at his grandeur and greatneſs, now being removed from his outward ſplendor, or from the world by death, aſk where he is, not being able to ſee him in his former luſtre, nor in the land of the living; ſee ch. xiv. 10.

℣. 8. *He ſhall fly away as a dream, and ſhall not be found,* &c.] Either as a dream which is forgotten, as *Nebuchadnezzar*'s was, and can't be recovered; or as the matter and ſubſtance of a dream, which, though remembered, is a mere illuſion; as when a hungry and thirſty man dreams he eats or drinks, but awaking finds himſelf empty, and not at all refreſhed; what he fancied is fled and gone[m], and indeed never had any exiſtence but in his imagination, *Iſ.* xxix. 8. *yea, he ſhall be chaſed away as a viſion of the night*; either the ſame as a nocturnal dream, or what a man fancies he ſees in his dream; or like a mere ſpectre or apparition, which is a mere phantom, and when followed and purſued, vaniſhes and diſappears; ſo ſuch a man before deſcribed is chaſed out of the world, and is ſeen in it no more, ſee ch. xviii. 18. the firſt clauſe, according to *Sephorno*, refers to the generation of the flood, and the ſecond to the ſlaying of the firſt-born of *Egypt* in the night.

℣. 9. *The eye alſo* which *ſaw him, ſhall* ſee him *no more,* &c.] In this world, concerned in the affairs of life, and buſy in worldly employments, and eſpecially in the grandeur he ſometimes was, if not removed by death: but the former ſenſe ſeems moſt agreeable by what follows, *neither ſhall his place any more behold him*; the men of his place, as *Ben Gerſom*, thoſe that lived in the ſame place he did; or he ſhall not be ſeen, and known, and acknowledged any more as the maſter, owner and proprietor of the houſe he formerly dwelt in; this ſeems to be taken from *Job*'s own words in ch. vii. 10. The above *Jewiſh* commentator interprets this verſe of *Pharaoh* and the *Egyptians*, whom *Moſes* and the *Iſraelites* would ſee no more, *Exod.* x. 29. and xiv. 13.

℣. 10. *His children ſhall ſeek to pleaſe the poor,* &c.] In this and ſome following verſes, the miſerable ſtate of a wicked man is deſcribed and which begins with his children, who are often viſited in wrath for their parents ſins, eſpecially when they tread in their ſteps, and follow their example; and it is an affliction to parents to ſee their children in diſtreſs, and particularly on their account, and even to be threatened with it. According to our verſion, the ſenſe of this clauſe is, that after a wicked man's death, his children ſhall ſeek to gain the good-will and favour of the poor who have been oppreſs'd by him, that they may not reproach them, or take revenge on them, or apply to the civil magiſtrate to have juſtice done them; but *Jarchi* renders the words, "the poor ſhall oppreſs *or* deſtroy his children;" and ſo the margin of our bible, who being enraged with the ill uſage of their parents, ſhall fall upon them in great wrath, and deſtroy them, *Prov.* xxviii. 3. and the ſame *Jewiſh* writer reſtrains the words to the men of *Sodom*, who were oppreſſive and cruel to the poor: or rather the ſenſe is, that the children of the wicked man ſhall be reduced to ſuch extreme poverty, that they ſhall even ſeek relief of the poor, and ſupplicate and intreat them to give them ſomething out of their ſmall pittance; with which others in a good meaſure agree, who render the words, *his children ſhall pleaſe* being *poor*[n]; it ſhall be a pleaſure and ſatisfaction to thoſe they have been injurious to, to ſee their children begging their bread from door to door, ſee *Pſ.* cix. 5, 10. *and his hands ſhall reſtore their goods*; or *for his hands*, &c.[o] and ſo are a reaſon why his children ſhall be ſo reduced after his death, as to need the relief of others, becauſe their parent in his life-time was obliged to make reſtitution of his ill-gotten goods, ſo that in the end he had nothing to leave his children at his death; for this reſtitution ſpoken of is not voluntary, but forced. *Sephorno* thinks, reference is had to the *Egyptians* lending jewels and other riches to the *Iſraelites*, whereby they were obliged to repay 600,000 men for their ſervice.

℣. 11. *His bones are full* of the ſins *of his youth,* &c.] Man is born in ſin, and is a tranſgreſſor from his womb; and the youthful age is addicted to many ſins, as pride, paſſion, luſt, luxury, intemperance and uncleanneſs; and theſe are ſometimes brought to mind, and men are convinced of them, and corrected for them when more advanced in years, and if not ſtopped in them, and reformed from them, they are continued in in old age; and the effects of them are ſeen in bodily diſeaſes, which a debauched life brings upon them, not only to the rottenneſs and conſumption of their fleſh, but to the putrefaction of their bones; though this may be underſtood of the whole body, the bones, the principal and ſtronger parts, being put for the whole, and denote that general decay and waſte which gluttony, drunkenneſs and uncleanneſs bring into, ſee *Prov.* v. 11—14. Some interpret this of *ſecret* ſins[p], as the word is thought to ſignify, which if not cleanſed from and pardoned, will be found and charged on them, and be brought into judgment, and they puniſhed for them, *Pſ.* xc. 8. *Eccl.* xii. 14. *which ſhall lie down with him in the duſt*; to be in the duſt is to be in the ſtate of the dead, to lie in the grave, where men lie down and ſleep as on a bed; and this is common to good and bad men, all ſleep in the duſt of the earth, but with this difference, the ſins of wicked men lie down with them; as they live in ſin, they die in their ſins; not that their ſins die with them, and are no more, but they continue on them, and with them, and will riſe with them, and will follow them to judgment, and remain with them after, and the guilt and remorſe of which will be always on their conſciences, and is that worm that never dies: of ſuch it is ſaid, that they *are gone down to hell with their weapons of war*; with the ſame enmity againſt God, againſt Chriſt, and his people, and all that is good, they had in their life-time: and *they have laid their ſwords under their heads*; in the grave, and ſhall riſe with the ſame revengeful ſpirit they ever had againſt the ſaints, ſee *Rev.* xx. 8, 9. *but their iniquities ſhall be upon their bones*; both them, and the puniſhment of them, *Ezek.* xxxii. 27. The *Jewiſh* commentator, laſt mentioned, interprets the whole verſe of *Balaam*, who died at the age of 33, and whoſe proſperity died with him, he leaving nothing to his children; and ſo he interprets the following verſes of the curſe he was forced to hide, which he would gladly have pronounced, and of the

[k] Strabo, ib. [l] Pineda in loc. [m] Σκιας οναρ ανθρωποι, Pindar. Pythia, Ode 8. [n] בניו ירצו דלים filii ejus placabunt, mendici, Montanus. [o] So the Engliſh annotator. [p] עלומיו ejus occultis, Montanus, Vatablus, Schmidt.

the riches he received from *Balak* falling into the hands of the *Iſraelites*.

℣. 12. *Though wickedneſs be ſweet in his mouth*, &c.] Which may reſpect ſome particular ſin, and by the context it ſeems to be the ſin of covetouſneſs, or of getting riches in an unlawful way, which is very ſweet and pleaſing to wicked men, whilſt they are in ſuch purſuits, that ſucceed; and ſo Mr. *Broughton* renders it by *wrong*; though it may be applied to ſin in general, which is *wickedneſs*, or an *evil*[q], being contrary to the pure and holy nature, will and law of God; and it is evil in its effects on men, it having deprived them of the image and glory of God, and expoſed them to his wrath, to the curſes of his law, and to eternal death. Now this is *ſweet* to an unregenerate man, who minds and ſavours the things of the fleſh, whoſe taſte is not changed, but is as it was from his birth, and who calls ſweet, bitter, and bitter, ſweet; ſuch a man has the ſame delight in ſin, as a man has in his food, drinks up iniquity like water, and commits ſin with greedineſs; for it is natural to him, he is conceived, born, and brought up in it; beſides, ſome ſins are what are more particularly called conſtitution-ſins, which ſome are peculiarly addicted to, and in which they take a peculiar delight and pleaſure; theſe are like the right-hand or right-eye, and they can't be perſuaded at any rate to part with them: though *he hide it under his tongue*; not for the ſake of concealing it, nor by denying, diſſembling or excuſing it, but for the ſake of enjoying more pleaſure in it; as a gluttonous man, when he has got a ſweet morſel in his mouth, don't let it go down his throat immediately, but rolls it under his tongue, that he may have all the pleaſure of it he can; ſo a wicked man deviſes ſin in his heart, keeps it on his mind, revolves it in his thoughts, and his meditation on it is ſweet; and he is ſo far from hiding it from others, that he openly declares it, freely tells of it, and takes pleaſure in ſo doing: *fools make a mock at ſin*; it is their diverſion and recreation.

℣. 13. Though *he ſpare it*, &c.] Not that he feeds ſparingly on it, for he eats of it freely and plentifully, with great eagerneſs and greedineſs; it deſigns the gratefulneſs of it to him; he does not ſpit it out as loathſome, having taſted of it, but retains it as ſweet and pleaſant; he ſpares it as *Saul* did *Agag*, and as a man ſpares his only ſon; ſin being a child, a brat of a wicked man, and therefore it is dear unto him: *and forſake it not*; as he never will, until he is fully convinced of the evil of it, and it becomes exceeding ſinful to him, and ſo loathſome and diſagreeable; and he is reſtrained from it by the grace of God, and enabled by it to deſert it, for ſuch an one only finds mercy, *Prov.* xxviii. 13. *but keep it ſtill within his mouth*; like an epicure, that will not ſuffer his food quickly to go down his throat into his ſtomach, that he may have the greater pleaſure in taſting, palating and reliſhing it; as *Philoxenus*, who wiſhed his throat as long as a crane's, that he might be the longer in taſting the ſweetneſs of what he eat and drank; ſo the wicked man keeps ſin within his mouth, not by reſtraining his mouth from ſpeaking evil, rather by a non-confeſſion of it, but chiefly by continuing and perſiſting in it, that he might have all the pleaſure and ſatisfaction he has promiſed himſelf in it.

℣. 14. Yet *his meat in his bowels is turned*, &c.] Or *his bread*[r], to which ſin is compared, being what the ſinner lives in, and lives upon; what he ſtrengthens himſelf in and with, and by which he is nouriſhed unto the day of ſlaughter, and by means of which he grows and proceeds to more ungodlineſs, though in the iſſue he comes into ſtarving and famiſhing circumſtances; for this is bread of deceit, and proves to be aſhes and gravel ſtones; it promiſes pleaſure, profit, liberty and impunity, but is all the reverſe; as meat turns in a man's ſtomach when it don't digeſt with him, or rather his ſtomach turns againſt that, and inſtead of its being pleaſant and agreeable to him, it diſtreſſes him and makes him uneaſy; ſin being compared to meat in the bowels, denotes the finiſhing of ſin after it has been conceived in the mind, and compleated in the act: it is *the gall of aſps within him*; which is bitter, though not poiſon; which yet *Pliny*[s] ſuggeſts, but it ſeems[t] it is not fact. Sin is an evil and bitter thing, and produces bitter ſorrow, and makes bitter work for repentance in good men, *Jer.* ii. 19. *Matt.* xxvi. 75. and fills with diſtreſs inexpreſſible and intolerable in wicked men, as in *Cain* and *Judas* in this world, and with black deſpair, weeping and gnaſhing of teeth, and dreadful horrors of conſcience in the world to come to all eternity; the effect of it is eternal death, the ſecond death, inevitable and everlaſting ruin and deſtruction.

℣. 15. *He hath ſwallowed down riches*, &c.] Not his own, but another's, which he has ſpoiled him of and devoured, with as much eagerneſs, pleaſure and delight as a hungry man ſwallows down his food; having an exceſſive and immoderate love of riches, and an inſatiable deſire after them, which make him ſtick at nothing, though ever ſo illicit to obtain them; and when he has got them into his poſſeſſion, thinks them as ſafe as the food in his belly, and never once dreams of refunding them, which yet he muſt do, as follows: *and he ſhall vomit them up again*; that is, make reſtoration of them, not freely but forcedly, with great reluctance, much pain of mind, and gripes of conſcience: *God ſhall caſt them out of his belly*; he ſhall oblige him to caſt them up again, by working upon his heart, making his mind uneaſy, loading his conſcience with guilt, ſo that he ſhall have no reſt nor peace until he has done it; though they are as meat in his belly within him, they ſhall not remain with him; though they are in his houſe, in his coffers, or in his barns, they ſhall be fetched out from thence.

℣. 16. *He ſhall ſuck the poiſon of aſps*, &c.] Or *the head of aſps*[u]; for their poiſon lies in their heads, particularly in their *teeth*[w]; or rather is a liquor in the gums, yellow like oil[x]; according to *Pliny*[y], in copulation the male puts his head into the mouth of the female, which ſhe ſucks and gnaws off thro' the ſweetneſs of the pleaſure, then conceives her young, which eat out her belly: this is to be underſtood not of the man's ſin, then it would have been expreſſed either in the paſt or preſent tenſe, as if that was ſweet unto him in the commiſſion of it, ſucked in like milk from the breaſt, or honey from the honey-comb; ſuch were his contrivances and artful methods, and the ſucceſs of them in getting riches, but in the iſſue proved like the poiſon of aſps,

[q] רעה malum, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c. Montanus, Beza, Schmidt. [r] לחמו panis ejus, Pagninus, [s] Nat. Hiſt. l. 11. c. 37. [t] Scheuchzer. Phyſic. Sacr. vol. 4. p. 711. Philoſoph. Tranſact. abridged, vol. 2. p. 819. [u] ראש פתנים caput aſpidum, V. L. Montanus. [w] Plin. Nat. Hiſt. l. 11. c. 37. Ælian. Hiſt. Animal. l. 9. c. 4. [x] Philoſoph. Tranſact. ut ſupra. [y] Ib. c. 67.

aſps, pernicious and deadly to him, which cauſed him to vomit them up again; for poiſon excites vomiting: but of the puniſhment of his ſin; for putting men to death by the poiſon of aſps, was a puniſhment inflicted by ſome people upon malefactors; and however, it is certain death, and immediately and quickly diſpatches, and without ſenſe; ſo the wages of ſin is death, and there is no avoiding it, and it comes inſenſibly on carnal men; they are not aware of it, and in no pain about it, until in hell they lift up their eyes as the rich man did: *the viper's tongue ſhall ſlay him*; though it is with its teeth it bites, yet when it is about to bite, it puts out its tongue, and to it its poiſon is ſometimes aſcribed; though it is ſaid [z] to be quite harmleſs, and therefore not to be underſtood in a literal ſenſe, but figuratively of the tongue of a detractor, a calumniator and falſe accuſer, ſuch an one as *Doeg*; but cannot be the ſenſe here, ſince the fall of the perſon here deſcribed would not be by any ſuch means; but the phraſe, as before, denotes the certain and immediate death of ſuch a wicked man; for the bite of a viper was always reckoned incurable, and iſſued in ſudden death, ſee *Acts* xxviii. 3—6.

℣. 17. *He ſhall not ſee the rivers*, &c.] Of water, or meet with any to aſſuage his thirſt, which poiſon excites, and ſo makes a man wiſh for water, and deſire large quantities; but this ſhall not be granted the wicked man; this might be illuſtrated in the caſe of the rich man in hell, who deſired a drop of cold water to cool his tongue, but could not have it, *Luke* xvi. 24. though rather plenty of good things is here intended, ſee *Iſ.* xlviii. 18. as alſo by the following expreſſions: *the floods*, *the brooks of honey and butter*; or *cream*; which are hyperbolical expreſſions, denoting the great profuſion and abundance of temporal bleſſings, which either the covetous rich man was ambitious of obtaining, and hoped to enjoy, ſeeking and promiſing great things to himſelf, which yet he ſhould never attain unto; or elſe the ſenſe is, though he had enjoyed ſuch plenty, and been in ſuch great proſperity as to have honey and butter, or all temporal good things flowing about him like rivers, and floods, and brooks; yet he ſhould *ſee* them *no more*, ſo *Broughton* reads the words; and perhaps *Zophar* may have reſpect to the abundance *Job* once poſſeſſed, but ſhould no more, and which is by himſelf expreſſed by ſuch like metaphors, ch. xxix. 6. yea even ſpiritual and eternal good things may be deſigned, and the plenty of them, as they often are in ſcripture, by wine, and milk, and honey; ſuch as the means of grace, the word and ordinances, the bleſſings of grace diſpenſed and communicated thro' them; ſpiritual peace and joy, called the rivers of pleaſure; the love of God, and the ſtreams of it, which make glad his people; yea, eternal glory and happineſs, ſignified by new wine in the kingdom of God, and by a river of water of life, and a tree of life by it, ſee *Iſ.* lv. 1. and lxvi. 12. *Joel* iii. 18. *Pſ.* xxxvi. 8. and xlvi. 4. *Rev.* xxii. 1, 2. which are what carnal men and hypocrites ſhall never ſee or enjoy; and whereas *Zophar* took *Job* to be ſuch a man, he may have a principal view to him, and object this to the beatific viſion of God, and the enjoyment of eternal happineſs he promiſed himſelf, ch. xix. 26, 27. *Bar Tzemach* obſerves, that theſe words are to be read by a tranſpoſition thus, *he ſhall not ſee rivers* of water, *floods of honey, and brooks of butter*.

℣. 18. *That which he laboured for ſhall he reſtore*, &c.] This explains what was before figuratively expreſſed by vomiting, ℣. 15. and is to be interpreted either of that which another laboured for; ſo the *Targum* paraphraſes it, "another's labour;" and Mr. *Broughton* renders it, *he ſhall reſtore what man's pain gat*; and then the ſenſe is, that that which another got by his labour, coming by ſome means or another into the hand of this rapacious, covetous, wicked man, he ſhall be obliged to reſtore to him again; or the hire of the labourer being detained in his hands, he ſhall be forced to give it to him, as the *Egyptians* by lending the *Iſraelites* their jewels of gold and ſilver, reſtored to them the wages due to them for all their labour among them for many years; or elſe this is to be underſtood of what the wicked man himſelf had laboured for, who with much toil and labour, as well as trick and artifice, had got the wealth of others into his hands; but ſhould be obliged to make reſtoration of it again, and along with that alſo what he had laboured for, and had got even in an honeſt and lawful way, the mammon of unrighteouſneſs corrupting and marring his whole ſubſtance: *and ſhall not ſwallow it down*; or *not have time to devour it*, as Mr. *Broughton*; he ſhall be obliged ſo ſoon to reſtore it, that it ſhall be as if he had never had it; he ſhall have no enjoyment of it, at leaſt no comfort, pleaſure and ſatisfaction in it: *according to* his *ſubſtance* ſhall *the reſtitution* be; the law of *Moſes* required, in ſome caſes, four-fold, in others, five-fold, and ſometimes ſeven-fold was exacted; and if a man had not ſufficient to pay, all his ſubſtance was to go towards payment, and by this means what he lawfully got, went along with that which was obtained in an illicit way, as before, ſee *Exod.* xxii. 1. *Prov.* vi. 31. *and he ſhall not rejoice* therein; not in the reſtitution he is forced to make, it being greatly againſt his will; nor in his ill-gotten ſubſtance, at leaſt but for a little while, as in ℣. 5. he ſhall neither enjoy it, nor have delight and pleaſure in it, nor glory of it, as men are apt to do; Mr. *Broughton* reads this in connexion with the preceding clauſe thus, "and never rejoice in the wealth for which he muſt make recompence."

℣. 19. *Becauſe he hath oppreſſed*, and *forſaken the poor*, &c.] Having oppreſſed, cruſhed and broken the poor to pieces, he leaves them ſo without pity and compaſſion for them, and without giving them any relief; he firſt by oppreſſion makes them poor, or however poorer ſtill, and then leaves them in ſuch circumſtances; for this does not ſuppoſe that he once was a favourer of them, and afforded them aſſiſtance in their neceſſities, and afterwards forſook them; but rather, as *Ben Gerſom* gives the ſenſe, he does not leave the poor until he has oppreſſed and cruſhed them, and then he does; Mr. *Broughton*'s reading of the words agrees with the former ſenſe, *he oppreſſeth and leaveth poor*: becauſe *he hath violently taken away an houſe which he built not*; an houſe which did not belong to him, he had no property in or right unto, which, as he had not bought, he had not built; and therefore could lay no rightful claim unto it, and yet this he took in a violent manner from the right owner of it, ſee *Mic.* ii. 2. or *and*, or *but ſhall not build it* [a], or *buildeth it not*; he took it away with an intention to pull it down, and build a ſtately palace in

[z] Scheuchzer, ut ſupra, p. 712.

[a] ולא יבנהו & non ædificabit eam, Pagninus, Montanus; & non ædificat eam, Cocceius, Schultens; non autem, Beza; ſed non, Schmidt, Michaelis.

in the room of it; but either his ſubſtance was taken from him, or he taken away by death before he could finiſh it, and ſo either through neglect, or want of opportunity, or of money, did not what he thought to have done.

℣. 20. *Surely he ſhall not feel quietneſs in his belly*, &c.] Or happineſs in his children, ſo ſome in *Bar Tzemach*; rather ſhall have no ſatisfaction in his ſubſtance, though his belly is filled with hid treaſure, it ſhall give him no contentment; he ſhall be a ſtranger to that divine art, but ever have a reſtleſs craving after more, which is his ſin; but rather puniſhment is here meant, and the ſenſe is, that he ſhall have no quiet in his conſcience, no peace of mind becauſe of his ſin, in getting riches in an unlawful way: *he ſhall not ſave of that which he deſired*; of his deſirable things, his goods, his wealth, his riches, and even his children, all being gone, and none ſaved; reſpect may be had particularly to *Job*'s caſe, who was ſtripped of every thing, of all his ſubſtance and his children.

℣. 21. *There ſhall none of his meat be left*, &c.] Not in his belly, all ſhall be caſt up; none of his ſubſtance left for himſelf or others; none of his riches for his children or heirs, all being conſumed: or this may reſpect either the profuſeneſs or niggardlineſs of his living, that he ſhould live in great luxury himſelf, but take no care of the poor; or elſe keep ſo mean a table, that there would be nothing left for the poor, not ſo much as a few crumbs to fall from it; but the firſt ſenſe ſeems beſt; though ſome render the words, *there ſhall be none left for his meat* [b], or his ſubſtance; he ſhall leave no children, have no heirs, all his family ſhall be cut off, ſee ch. xviii. 19. *therefore ſhall no man look for his goods*; for there ſhall be none to look for them; or rather there ſhall be none to look for, all being gonē: a man in good circumſtances of life, his heirs expect to enjoy much at his death, but when he is ſtript of all, as *Job* was, his relations and friends are in no expectation of having any thing at his death; and therefore don't think it worth their while to look out, or make an enquiry whether there is any thing for them or no, ſee ℣. 28.

℣. 22. *In the fulneſs of his ſufficiency he ſhall be in ſtraits*, &c.] For though he may not only have a ſufficient competency to live upon, but even a fulneſs of temporal bleſſings, have as much as heart can wiſh, or more, even good things, and plenty of them laid up for many years; yet amidſt it all ſhall be reduced to the utmoſt ſtraits and difficulties, either through fear of loſing what he has, inſomuch that his abundance will not ſuffer him to ſleep in the night, nor to enjoy an hour's pleaſure in the day; or being ſo narrow-ſpirited, notwithſtanding his fulneſs, that he cannot allow himſelf to eat of the fruit of his labours, and rejoice therein; or fearing, notwithſtanding all his plenty, that he ſhall come to want and poverty; or rather whilſt he is in the moſt flouriſhing circumſtances, and in the heighth of his proſperity, he is on a ſudden as *Nebuchadnezzar* was, diſpoſſeſſed of all, and reduced to the utmoſt extremity; the *Targum* is, "when his meaſure is filled, he ſhall take vengeance on him:" *every hand of the wicked ſhall come upon him*; or of the labourer, as the *Targum*, the hire of whoſe labour he has detained, or has taken away from him, that which he laboured for; and ſo *Broughton*, "the hand of the injured or grieved;" ſuch as he had been injurious to, and had grieved by his oppreſſions of them; or rather every troubleſome wicked man, the hand of every thief or robber; reſpect ſeems to be had to the hand of the *Sabeans* and *Chaldeans*, that had been on *Job* and his ſubſtance.

℣. 23. When *he is about to fill his belly*, &c.] Either in a literal ſenſe, when he is about to take an ordinary meal to ſatisfy nature; or in a figurative ſenſe, when he is ſeeking to increaſe his worldly riches, and his barns and coffers, and endeavouring to get ſatisfaction therein: God *ſhall caſt the fury of his wrath upon him*; or *ſend it out on him* [c]; out of the treaſures of it, which are laid up with him, *Deut.* xxxii. 34, 35. into his conſcience, and fill him with a dreadful ſenſe and apprehenſion of it, and that with great force and violence, and caſt it, and pour it on him like fire, or any ſcalding liquor, which is very terrible and intolerable. This intends the indignation of God againſt ſin, and his juſt puniſhment of it, according to the rigour of his juſtice; ſometimes it is only a little wrath and diſpleaſure he ſhews, he does not ſtir up all his wrath; but here it is threatened he will caſt it, and pour it in great plenty, even *the fury* of it, in the moſt awful and terrible manner: *and ſhall rain* it *upon him while he is eating*; ſignifying, that the wrath of God ſhall be revealed from heaven againſt him, from whence rain comes; that it ſhall fall on him from above, unſeen, ſuddenly, and at an unawares, and come with a force and violence not to be reſiſted, and in great abundance and profuſion. The alluſion ſeems to be to the raining of fire and brimſtone on *Sodom* and *Gomorrah*, the inhabitants of which were indulging themſelves in gratifying the fleſh, when that judgment came upon them, *Luke* xvii. 28, 29. and ſo it was with the *Iſraelites*, when they ſinned againſt God in the wilderneſs, *Pſ.* lxxviii. 30, 31. perhaps *Zophar* may glance at *Job*'s children being ſlain while they were eating and drinking in their elder brother's houſe. Some render it, *upon his food* [d]; his meat, a curſe going along with it, whilſt he is eating it, his table becoming a ſnare unto him; or upon his wealth and riches; he is endeavouring to fill his belly, or ſatisfy himſelf with; and others, *upon his fleſh*, as the *Targum*; or *into his fleſh*, as *Broughton*, and ſo many of the *Jewiſh* commentators [e]; meaning his body, filling it with diſeaſes, ſo that there is no ſoundneſs in it, but is in pain, and waſting, and conſuming; and *Job*'s caſe may be referred to, his body being full of boils and ulcers.

℣. 24. *He ſhall flee from the iron weapon*, &c.] The ſword, for fear of being thruſt thro' with it; the flaming ſword of juſtice, God ſometimes threatens to take, and whet, and make uſe of againſt ungodly men; the ſword of God, as *Bar Tzemach* obſerves, is hereby figuratively expreſſed; fleeing from it, or an attempt to flee from it, ſhews guilt in the conſcience, danger, and a ſenſe of it, and a fear of falling into it, and yet there is no eſcaping the hand of God, or fleeing from his preſence: and *the bow of ſteel ſhall ſtrike him through*; that is, an arrow out of a bow, made of ſteel or braſs, of which bows were formerly made, and reckoned the ſtrongeſt and moſt forcible, ſee *Pſ.* xviii. 34. ſignifying, that if he ſhould eſcape the dint of a weapon,

[b] אין שריד לאכלו non erit ſuperſtes hæres qui ejus bonis fruetur; ſo ſome in Mercer. Druſius. יישלוח בו mittet in eum, Pagninus, Montanus, Schmidt; ſo Mercerus, Piſcator. [d] בלחימו in cibum illius, Tigurine verſion. [e] Aben Ezra; Ben Gerſom, Bar Tzemach; in carne ejus, Pagninus, Montanus; ſuper carnem ejus, Beza; in carnem ejus, Druſius, Mercer. Schmidt.

weapon, a ſword, or ſpear uſed near at hand, yet as he fled, he would be reached by one that ſtrikes at a diſtance, an arrow ſhot from a bow; the ſenſe is, that if a wicked man eſcapes one judgment, another will be ſure to follow him, and overtake him and deſtroy him, ſee *Iſ.* xxiv. 17, 18. *Amos* v. 19.

℣. 25. *It is drawn and cometh out of the body*, &c.] That is, the arrow with which a wicked man is ſtricken through; either it is drawn, and comes out of the quiver, as *Broughton*; or rather is drawn out of the body of a wicked man, being ſhot into it, and that in order that he may be cured of his wound if poſſible, but to no purpoſe, ſince it follows: yea, *the glittering* ſword *cometh out of his gall*; being thruſt into it, which being pierced and poured out, is certain and immediate death, ſee ch. xvi. 13. Some render it, yea, *the glittering* ſword *out of his gall, he ſhall go away*, or *is gone* [f]; that is, he ſhall die, or is a dead man, there is no hope of him, when the arrow has tranſfixed his body, and the ſword has penetrated into his gall, and divided that: *terrors* are *upon him*; the terrors of death, the plain ſymptoms of it being upon him; the terrors of an awful judgment, which follows after it; the terrors of the dreadful ſentence of condemnation that will then be pronounced, *go ye curſed*, &c. and the terrors of hell and eternal death, ſignified by utter darkneſs, unquenchable fire, and the never-ceaſing torments of it. Some by them underſtand devils, thoſe terrible ſpirits, which haunt wicked men in their dying moments, and are ready to carry them to the lake which burns with fire and brimſtone, where they are to be companions with them for ever. The word is ſometimes uſed of gigantic perſons, who are ſometimes terrible to others; and ſince theſe are mentioned along with weapons of war, *Bar Tzemach* interprets them of men of ſtrength and power, men of war or ſoldiers, whoſe fear falls on others.

℣. 26. *All darkneſs* ſhall be *hid in his ſecret places*, &c.] In ſuch places of ſecreſy, where he may promiſe himſelf ſafety, he ſhall find more calamities of all ſorts; or every kind of judgments ſhall find him out, and come upon him, ſometimes ſignified by darkneſs, ſee *Iſ.* viii. 22. or utter darkneſs, the blackneſs of darkneſs; everlaſting wrath, ruin and deſtruction are laid up and reſerved in God's ſecret places for him, and lie hid among his treaſures of vengeance, which he in due time will bring forth from thence, and puniſh the guilty ſinner with, *Jude*, ℣. 13. *Deut.* xxxii. 34, 35. or all this ſhall be becauſe of ſecret ſins, as *Ben Gerſom* interprets it; and ſo Mr. *Broughton* renders the words, *for his ſtore*; that is, for the ſtore of his ſins, as he explains it, which however privately and ſecretly committed, ſhall be brought into judgment; and there the hidden things of darkneſs will be brought to light, and ſentence paſs upon men for them: *a fire not blown ſhall conſume him*; not blown by man, but by God himſelf; which ſome underſtand of thunder and lightning, ſuch as fell on *Job*'s ſheep and ſervants, and conſumed them, and which may be glanced at; and others of ſome fiery diſtemper, a burning fever, hot ulcers, carbuncles, *&c.* ſuch as were at this time on *Job*'s body; but the *Targum* better, of the fire of hell; and ſo many of the *Jewiſh* commentators [g], as well as Chriſtian; the *Septuagint* verſion renders it, *unquenchable fire*; and ſo Mr. *Broughton*; and ſuch the fire of hell is ſaid to be, *Matt.* iii. 12. *Mark* ix. 43, &c. and which is a fire kindled by the breath of the Lord, like a ſtream of brimſtone, *Iſ.* xxx. 33. *it ſhall go ill with him that is left in his tabernacle*; not only it ſhall go ill with the wicked man himſelf, but with thoſe he leaves behind him, that dwell in the houſe he formerly lived in, with his poſterity; God ſometimes puniſhing the iniquities of the fathers upon the children.

℣. 27. *The heaven ſhall reveal his iniquity*, &c.] Either God the maker and poſſeſſor of heaven, who dwells there, and is ſometimes ſo called, *Dan.* iv. 26. *Luke* xv. 18. who ſees and knows all things, even thoſe that are moſt ſecret, as well as more openly committed, and will make all manifeſt, ſooner or later; or elſe the angels of heaven, the inhabitants of it, ſo the *Targum*; who in the laſt day will be employed in gathering out of Chriſt's kingdom all that offend, and do iniquity, *Matt.* xiii. 41, 42. or the judgments of God deſcending from heaven, or appear there, and are owing to it; ſuch as drowning the old world by opening the windows of heaven, the burning of *Sodom* and *Gomorrah* by fire and brimſtone from thence, and the deſtruction of perſons by thunder and lightning, and the like; which judgments falling upon men, ſhew them to be guilty of crimes deſerving of the wrath of God, ſee *Rom.* i. 18. *and the earth ſhall riſe up againſt him*; when that becomes barren for the ſins of men, and nothing but things hurtful to man riſe up out of it; when it diſcloſes the blood of murdered perſons, and will at laſt give up the wicked dead that are buried in it; the *Targum* is, "the inhabitants of the earth;" and may be interpreted of their enmity, oppoſition and hoſtility.

℣. 28. *The increaſe of his houſe ſhall depart*, &c.] Either his children, or his ſubſtance. Some interpret it, as *Kimchi* [h] obſerves, of the walls of his houſe, becauſe of what follows, *they ſhall flow away*, &c. as if he ſhould ſay, the ſtones of his houſe ſhall fall down, and his habitation ſhall be deſtroyed, according to *Mic.* i. 6. where a dilapidation is expreſſed by a flow, or pouring down of ſtones: and his goods *ſhall flow away in the day of his wrath*; in the day of the wrath of God upon him, which will come upon him like water ſpilt on the ground, of no more uſe and ſervice to him; the *Targum* interprets it of oil and wine, which ſhall flow away and ceaſe, and ſo Mr. *Broughton* renders it, *fruits for his houſe*; all deſirable and uſeful ones, ſee *Rev.* xviii. 14.

℣. 29. *This is the portion of a wicked man from God*, &c.] All before related, and which is very different from the portion of a good man, which is God himſelf, both here and hereafter; the wicked man has indeed his portion from God, which he has aſſigned him, but his portion is not himſelf; nor is it with him, nor with his people, but it is at moſt and beſt in this life, and but a worldly one, and hereafter will be with devils and damned ſpirits; and a dreadful portion it is to be baniſhed from the preſence of God to all eternity, and take up an everlaſting abode with ſuch company: *and the heritage appointed unto him by God*; it is not only a portion allotted to him, but an inheritance to abide continually with him; and this by the irreverſible decree and appointment of God, who

[f] יהלך abibit e vivis; ſo ſome in Michaelis; abit, Schultens. Sepher Shoraſh. rad. יבל.

[g] Jarchi, Sephorno, and others.

[h] Se-

who has fore-ordained ungodly men to condemnation, and made, appointed and reserved them to the day of wrath and destruction. Some chuse to render the clause, *and the inheritance of his word* or *words* [i] is *unto him by God*; that is, punishment shall be inflicted upon him, and continue with him as an inheritance, because of his words, his indecent words, hard speeches and blasphemies uttered by him; referring as 'tis thought, to the words which had dropped from the lips of *Job*.

CHAP. XXI.

THIS chapter contains *Job*'s reply to *Zophar*'s preceding discourse, in which, after a preface exciting attention to what he was about to say, ℣. 1—6. he describes by various instances the prosperity of wicked men, even of the most impious and atheistical, and which continues with them as long as they live, contrary to what *Zophar* had asserted in ch. xx. 5. ℣. 7—15. as for himself, he disapproved of such wicked men as much as any, and owns that destruction comes upon them sooner or later, and on their posterity also, ℣. 16—21. but as God is a God of knowledge, and needs no instruction from any, and is a sovereign Being, he deals with men in different ways; some die in great ease, and peace, and prosperity, and others in bitterness and distress, but both are alike brought to the dust, ℣. 22—26. and whereas he was aware of their censures of him, and their objections to what he had said, he allows that the wicked are reserved to the day of destruction, which is future, and in the mean while lie in the grave, where all must follow; yet they are not repaid or rewarded in this life, that remains to be done in another world, ℣. 27—33. and concludes, that their consolation with respect to him was vain, and falshood was in their answers, ℣. 34.

℣. 1. *But Job answered and said.*] In reply to what *Zophar* had asserted concerning the prosperity of the wicked, being only for a short time; the contrary to which he most clearly proves, and that in many instances their prosperity continues as long as they live; that they die in it, and it is enjoyed by their posterity after them.

℣. 2. *Hear diligently my speech*, &c.] The following oration or discourse he was about to deliver concerning the prosperity of wicked men; to which he desires tneir closest attention, that they might the better understand the force of his reasoning, the evidences and proof of facts he should give; whereby, if their minds were open to conviction, they would clearly see their mistake, and that truth lay on his side: *and let this* be *your consolations*; or *this shall be your consolations* [k]; meaning, either that they would receive instruction and benefit by his discourse, which would yield them pleasure and comfort; and to an ingenuous mind, to be convinced of an error, to have mistakes rectified, and to get knowledge of the truth, it is a real satisfaction, and affords pleasure; or else, that whereas their end in paying him a visit was to comfort him, and they had taken methods, as they thought, in order to it, but in *Job*'s opinion to very little purpose, yea they were, as he says, miserable comforters; now he observes, that if they would but be silent, and attentively listen to what he had to say, that would be in the room of all comforts they could give unto him; it would be a consolation to him, and be reckoned by him, instead of all they could give, or could propose to him, if he might have but this favour to be heard with candour, diligence and attention.

℣. 3. *Suffer me that I may speak*, &c.] To go on with his discourse, without any interruption, until he had finished it; as he before craves their attention, here he intreats their patience to hear him out, as well as to give him leave to begin; they might by their gestures seem as if they were breaking up and departing; or they raised a tumultuous clamour, to hinder his proceeding to reply; or he might fear, that if he was allowed to speak, they would break in upon him before he had done, as they had already; or *bear me*, as several of the *Jewish* commentators explain the phrase; tho' what he was going to say might sit heavy upon their minds, and be very burdensome, grating and uneasy to them; yet he intreats they would endure it patiently, until he had made an end of speaking: *and after that I have spoken, mock on*; as they had already, ch. xii. 4. and xvii. 2. they had mocked not at his troubles and afflictions, but at his words and arguments in vindication of his innocence; and now all he intreats of them is, that they would admit him to speak once more, and to finish his discourse; and then if they thought fit, or if they could, to go on with their scoffs and derisions of him; if he could but obtain this favour, he should be easy, he should not regard their mockings, but bear them patiently; and he seems to intimate, that he thought he should be able to say such things to them, that would spoil their mocking, and prevent it for the future; so the *Greek* version renders it, *thou shalt not laugh*; and the words being singular, have led many to think, that *Zophar*, who spoke last, is particularly intended, though it may respect every one of his friends.

℣. 4. *As for me*, is *my complaint to man?* &c.] *Job* had been complaining, and still was, and continued to do so after this, but not to them, his friends, nor any other man; his complaint was made to God, and of him he thought he was hardly dealt with by him, he could not tell for what; he had desired to know the reason why he contended with him in such a manner, but could get no satisfaction; when his friends came first to visit him, they said nothing to him, nor he to them; and when he did speak, it was not to them, but to God, of whom he complains, and expostulates with him, why he had ever been born, or had not died as soon as born, and not have lived to have seen such unhappy days, and endured so much affliction and trouble: *and if* it were so; that he had made his complaint to man, since it would have been in vain, and to no purpose, he should have got no relief, nor obtained any satisfaction: *why should not my spirit be troubled?* or *shortened* [l]; or, as the *Targum*, be straitened; for as comfort and joy enlarge the heart, trouble contracts and straitens

[i] נחלת אמרו hæreditas eloquii ejus, Pagninus, Montanus; verborum ejus, V. L. impie dictorum ejus, Codurcus.
[k] ותהי זאת & hoc erit consolationes vestræ, Beza, Mercerus; so Jarchi; idque pro consolatione vobis, Tigurine version; pro consolationibus vestris, Schultens. [l] תקצר abbreviabitur, Montanus, Vatablus, abbreviaretur, Drusius, Cocceius, Michaelis.

3

ſtraitens it; or is *my prayer* [m] or *petition to men?* it was not, tho' he was reduced ſo low, and was in ſuch a diſtreſſed condition; he had aſked nothing of men, not of theſe his friends, neither to give him of their ſubſtance, nor to help him out of the hands of his enemies, ch. vi. 21, 23. he had poured out his complaint before God, and had directed his prayer to the God of his life; he had deſired to ſpeak to none but the Almighty, and to reaſon only with him; he had petitioned him to take cognizance of his caſe, and to admit of a hearing of it before him, and to have it determined by him; he had complained of wrongs and injuries done him, and begged to be redreſſed and righted, but got no anſwer; God did not think fit to anſwer him, but hid himſelf from him, and continued ſo to do: *and if*, if this be the caſe, as it really was, *why ſhould not my ſpirit be troubled?* is there not reaſon for it? Some think *Job*'s meaning is, is *my diſputation*, as the *Vulgate Latin* verſion, or is my diſcourſe concerning human things, things within the compaſs of human knowledge and reaſoning? or, to be attained to by the force of that, without divine revelation? no, it is concerning divine things; concerning the myſteries of Providence, with reſpect to good and bad men; concerning the living Redeemer, his incarnation, reſurrection, *&c.* and faith in him; concerning the general reſurrection, the final judgment, and a future ſtate of happineſs: or does my complaint, petition or diſcourſe ſavour of that which is human, and is intermixed with human frailty? if it be ſo, it ſhould be borne with, it ſhould be conſidered I am but a man, and liable to err; and eſpecially great allowances ſhould be made in my preſent circumſtances, being under ſuch ſore afflictions; and it may be reaſonably thought, that though the ſpirit may be willing to behave in a better manner, the fleſh is weak, and much muſt be imputed unto that; and it will not ſeem ſo extravagant to indulge a troubled ſpirit ſo ſeverely exerciſed; perſons under afflictions generally think they do well to be troubled, and that there is reaſon enough for it, and ought to be borne with, and not to be reproached and rallied on that account.

℣. 5. *Mark me*, &c.] Or *look at me* [n]; not at his perſon, which was no lovely ſight to behold, being covered with boils from head to foot, his fleſh clothed with worms and clods of duſt, his ſkin broken, yea ſcarce any left; however he was become a mere ſkeleton, reduced to ſkin and bone; but at his ſorrows and ſufferings, and conſider and contemplate them in their minds, and ſee if there was any ſorrow like his, or any one that ſuffered as he did, and in ſuch pitiful circumſtances; or that they would have a regard to his words, and well weigh what he had ſaid, or was about to ſay, concerning his own caſe, or concerning the providences of God with reſpect to good and bad men, and eſpecially the latter: *and be aſtoniſhed*; at what had befallen him, at his afflictions, being an innocent man, and not chargeable with any crime for which it could be thought that theſe came upon him; and at the different methods of Providence towards good men and bad men, the one being afflicted, and the other in proſperous circumſtances, ſee ch. xvii. 8. *and lay* your *hand upon* your *mouth*; and be ſilent, ſince ſuch diſpenſations of Providence are unſearchable, and paſt finding out; and as they are not to be accounted for, are not to be ſpoken againſt: and it would have been well if *Job* had taken the ſame advice himſelf, and had been ſtill, and owned and acknowledged the ſovereignty of God, and not opened his mouth in the manner he had done, and curſed the day of his birth, and complained of hard treatment at the hand of God; perhaps his ſenſe may be, that he would have his friends be ſilent, and forbear drawing the characters of men from the outward dealings of God with them. This phraſe is uſed of ſilence in ch. xxix. 9. and xl. 4. thus *Harpocrates*, the god of ſilence with the heathens, is always pictured with his hand to his mouth.

℣. 6. *Even when I remember*, &c.] Either the iniquities of his youth he was made to poſſeſs; or his former ſtate of outward happineſs and proſperity he had enjoyed, and reviewed his preſent miſerable caſe and condition, and called to mind the evil tidings brought him thick and faſt; of the loſs of his ſubſtance, ſervants and children, which were ſo terrible and ſhocking; or when he reflected on the inſtances of Providence, he was about to relate in the following verſes: *I am afraid, and trembling taketh hold on my fleſh*; which is ſometimes the caſe of good men, both with reſpect to the judgments of God upon the wicked, and with reſpect to what befals, or is coming upon, the people of God, *Pſ.* cxix. 120. *Hab.* iii. 16. and even the different treatment of good and bad men in this life, as that the one ſhould be ſeverely afflicted and diſtreſſed, and the other be in ſuch proſperous and happy circumſtances, is not only a ſore temptation to them, but ſhocks their minds, and makes them ſhudder and ſtagger at it, and gives them great pain and uneaſineſs, *Pſ.* lxxiii. 2, 3, 12, 13, 14, 16. *Jer.* xii. 1, 2.

℣. 7. *Wherefore do the wicked live*, &c.] Which queſtion is put either to God himſelf, as not knowing how to account for it, or to reconcile it to his divine perfections; that he a holy, juſt and righteous Being, ſhould ſuffer ſuch wretches to live upon his earth, who had been, and ſtill were, continually ſinning againſt him, tranſgreſſing his law, and trampling under foot his power and authority; when he a man that feared the Lord, as God himſelf had borne witneſs of him, laboured under ſuch heavy affliction, that he ſeemed rather to die than live: or elſe it is put to his friends, to whom he appeals, for the truth of it, as *Zophar* had to him, about the ſhort time of the proſperity of the wicked, ch. x. 4, 5. and deſires them to try how they could make ſuch undeniable facts comport with their own principles, that wicked men are always, and only afflicted to any great degree, and not holy and good men; but if ſo, it is aſked, why do they *live*, even live at all? why is not their breath ſtopt at once, that breathe out nothing but ſin and wickedneſs? or why are they *lively?* as Mr. *Broughton* renders the word; that is, briſk, chearful and jocund, live merrily, having an abundance of this world's good things; call upon themſelves to eat, drink and be merry, and indulge themſelves in all the gratifications of ſenſual pleaſures and delights; live at eaſe, in peace and outward comfort, and are not in trouble as other men, having nothing to diſturb, diſquiet and diſtreſs them; nay, not only

[m] ישיחי precatio mea, Druſius. Piſcator, &c.

[n] פנו אלי reſpicite ad me, Pagninus, Montanus, Junius & Tremellius,

only live comfortably, but live long; whilſt a righteous man periſhes or dies in his righteouſneſs, the wicked man prolongs his life in his wickedneſs, *Eccl.* vii. 15. as it follows: *become old*; live to a conſiderable old age, as *Iſhmael* did, to whom he may have reſpect, as well as to ſome others within his knowledge; or are *durable*[n], not only in age, as the ſinner is ſuppoſed to die, and ſometimes does die an hundred years old, or more, but in wealth and riches, in outward proſperity; for though ſpiritual riches are only durable riches, in oppoſition to temporal ones, yet theſe ſometimes endure with a wicked man, and he endures with them as long as he lives, as may be ſeen in the inſtances of wicked rich men in *Luke* xii. 16—20. and xvi. 19, 22. with which agrees what follows: *yea, are mighty in power?* are in great authority among men, being kings, princes, civil magiſtrates, ſee *Pſ.* xxxvii. 35. are advanced to great dignity and honour, as the twelve princes that ſprung from *Iſhmael*, and the race of kings and dukes that came from *Eſau*. Mr. *Broughton* renders it, *be mighty in riches*, greatly increaſe in them; and ſo the *Targum*, poſſeſs ſubſtance or riches.

℣. 8. *Their ſeed* is *eſtabliſhed in their ſight with them*, &c.] Which is to be underſtood not of ſeed ſown in the earth, and of the permanence and increaſe of that, but of their children; to have a numerous progeny, was reckoned a great temporal bleſſing, and to have them ſettled happily and comfortably in the world, was an additional one; and what contributed ſtill more to their felicity was, that they were well ſettled during their life, or they yet living, and with their eyes beholding their proſperous and ſtable condition: and alſo *with them*; near them, in the ſame neighbourhood, or at no great diſtance from them; or even in like circumſtances with them, equally as well ſettled, and as proſperous as themſelves, as this phraſe is ſometimes uſed, ſee *Pſ.* cvi. 6. *and their offſpring before their eyes*; their childrens children, as the *Targum*, and ſo the *Vulgate Latin* verſion; ſo that proſperity attends not only wicked men and their children, but alſo their grandchildren, and they live to ſee theſe grown up and ſettled in the world, and in thriving circumſtances; all which muſt give them pleaſure, and be matter of honour and glory to them, *Prov.* xvii. 6. Now this is diametrically oppoſite to *Zophar*'s notion of the ſhort continuance of the proſperity of wicked men, and of the low and miſerable condition of their children, ch. xx. 5, 10. 21. 26, 28.

℣. 9. *Their houſes* are *ſafe from fear*, &c.] Of enemies beſetting them, entering into them, and pillaging and plundering them; of thieves and robbers breaking into them, and carrying off their ſubſtance: or *their houſes* are *peace*[o]; their families live in peace among themſelves, or enjoy all proſperity, which the word peace frequently ſignifies; they have peace and proſperity within doors, and are free *from fear*, or devoid of fear from any thing without: *neither* is *the rod of God upon them*; neither his rod of chaſtiſement, which is upon his own people, and with which he ſcourges every ſon, though in love, for their good, and which was now upon *Job*, ch. ix. 34. nor any ſore judgment, as famine, plague, ſword, or any other; no not even the common afflictions and troubles that men are exerciſed with.

℣. 10. *Their bull gendereth, and faileth not*, &c.] As the wicked man's proſperity is deſcribed before by the increaſe and comfortable ſettlement of his children and grand-children, and by the peace and ſafety of all within doors; here it is farther ſet forth by the increaſe of his kine in the fields, one part being put for the whole, his oxen and aſſes, his camels and ſheep, things in which the riches of men chiefly lay in thoſe times and countries; and he was reckoned an happy man, when theſe brought forth abundantly; ſee *Pſ.* cxliv. 13, 14, 15. *their cow calveth, and caſteth not her calf*; both male and female ſucceed in propagating their ſpecies, and ſo in increaſing the wealth of their owner; this is ſometimes promiſed as a temporal bleſſing, *Exod.* xxiii 26.

℣. 11. *They ſend forth their little ones like a flock*, &c.] Of ſheep, which are creatures very increaſing, and become very numerous, *Pſ.* cxliv. 13. to which a large increaſe of families may be compared, *Pſ.* cvii. 41. for this is not to be interpreted of their kine ſending or bringing forth ſuch numbers as to be like a flock of ſheep; but of the families of wicked men being increaſed in like manner; and the ſending them forth is to be underſtood either of the birth of their children, being ſent out or proceeding from them, as plants out of the earth, or branches from a tree; or of their being ſent out not to ſchool to be inſtructed in uſeful learning, but into the ſtreets to play, and pipe, and dance; and it may denote, as their number, ſo their being left to themſelves, and being at liberty to do as they pleaſe, being under no reſtriction, nor any care taken of their education; at leaſt in ſuch a manner as to have a tendency to make them ſober, virtuous, and uſeful in life: *and their children dance*; either in an inartificial way, ſkip and friſk, and play like calves and lambs, and ſo are very diverting to their parents, as well as ſhews them to be in good health; which adds to their parents happineſs and pleaſure: or in an artificial way, being taught to dance; and it ſhould be obſerved, it is *their* children, the children of the wicked, and not of the godly, that are thus brought up; ſo *Abraham* did not train up his children, nor *Job* his; no inſtance can be given of the children of good men being trained up in this manner, or of their dancing in an irreligious way; however this proves in what a jovial way, and in what outward proſperity and pleaſure wicked men and their families live; which is the thing *Job* has in view, and is endeavouring to prove and eſtabliſh.

℣. 12. *They take the timbrel and harp*, &c.] Not the children, but the parents of them; theſe took theſe inſtruments of muſic into their hands, and played upon them whilſt their children danced; thus merrily they ſpent their time: or, as *Jarchi* and *Aben Ezra*, they lift up the voice with the tabret and harp; that is, whilſt they played on theſe with their hands, they ſung ſongs with their mouths; they uſed both vocal and inſtrumental muſic together, to make the greater harmony, and give the greater pleaſure, like thoſe in *Amos* vi. 5, 6. *and rejoice at the ſound of the organ*; a muſical inſtrument, very pleaſant and entertaining, from whence it has its name in the *Hebrew* tongue; but of what form it was cannot be with certainty ſaid; that which we now ſo call, is of later invention, and unknown in thoſe times: probably *Job* may have reſpect to *Jubal*, the inventor of this ſort of muſic, and others of the poſterity of *Cain* before the flood, who

[n] עתקו durant, Mercerus, Cocceius, Michaelis; edurant, Schultens. & Tremellius, Schultens.

[o] שלום pax, Montanus, Junius

who practiſed it, and were delighted in it; in which they were imitated and followed by wicked men after it, and in *Job*'s time, *Gen.* iv. 21.

℣. 13. *They ſpend their days in wealth*, &c.] Or *in good* [p]; not in the performance of good works, or in the exerciſe of that which is ſpiritually good; or in ſeeking after ſpiritual good things, or eternal happineſs; but in earthly good, in the enjoyment of the temporal good things of this life, and which to enjoy in a moderate and becoming manner is not criminal but commendable; but theſe men, and ſuch as they, ſeek no other good, but worldly good; their language is, *who will ſhew us any good?* any outward good; the way to get it, how to come at it, and be put in the poſſeſſion of it: ſuch place all their happineſs in ſuch ſort of good, and ſpend all their time either in getting it, or in enjoying it, and in nothing elſe; not in ſpiritual exerciſes, in prayer, or praiſe, in their own houſes, in private; nor in an attendance on the worſhip of God in public; it denotes alſo their continuance in proſperity unto the end of their days; for there is a various reading; we follow the *Keri*, or margin, but the *Cetib*, or writing is *they become old* [q]; in wealth, or good things, and which is followed by many; they live all their days in the midſt of wealth and riches, and die in ſuch circumſtances, contrary to what *Zophar* had aſſerted in ch. xx. 5. *and in a moment go down to the grave*; the houſe appointed for all living, man's long home, into which he is ſaid to go down, becauſe let down and interred in the earth; hither wicked men muſt come after all their wealth, riches, proſperity, and pleaſure; and hither they deſcend *in a moment*; ſuddenly, no previous change being made in their outward circumſtances; and without any preſage, or forenotice of it, without any lingering diſeaſe and ſickneſs leading on to it, there being no *bands* in their death, nothing to hinder and reſtrain from dying; but they drop at once into the grave, without ſickneſs or pain: or *in reſt*, or *quietly* [r]; being wholly at eaſe and quiet as in ℣. 23. not only free from acute pains, and grievous diſtempers, as burning fevers, and violent tortures, and racks of the ſtone, and other diſtreſſing diſorders; but without any diſtreſs of mind, ignorant of their ſtate and condition, and unconcerned about it; as they are at eaſe from their youth, and ſettled on their lees, they remain ſo, and go out of the world in like manner; and as ſheep are laid in the grave, die ſenſeleſs and ſtupid, having no thought in their laſt moments what will become of them in another world: ſome render it, *they go down to hell* [s]; the ſtate and place of the wicked after death; which, though true, ſeems not ſo agreeable to *Job*'s ſcope and deſign, which is not to deſcribe the puniſhment of the wicked, but their eaſy circumſtances in life and in death; and ſo the *Jewiſh* commentators generally underſtand it. *Aben Ezra*'s note is, "in a moment, without afflictions;" *Jarchi*, "quietly without chaſtiſements;" and *Bar Tzemach*, "without evil diſeaſes;" having nothing to diſtreſs them in body or mind, when many a good man lies long on a bed of languiſhing, tortured with diſeaſes, chaſtened with ſore pain, and his life gradually draws near to the grave, and to the deſtroyers.

℣. 14. *Therefore they ſay unto God*, &c.] Whilſt in health and life, amidſt all their outward proſperity, and becauſe of it; for worldly riches, have this tendency, to make men proud and inſolent, and not only to behave ill to their fellow creatures, and to ſlight and deſpiſe them; but even to forſake God, and lightly eſteem their creator and benefactor; yea, even to kick againſt him, and oppoſe him, to ſet their mouths againſt him, and ſpeak very contemptuouſly and blaſphemouſly of him, as in the following words; which though not expreſly uttered and pronounced, which yet may have been by ſome, however are conceived in the mind, and inwardly ſpoken; and by their lives and converſations outwardly declared and abundantly proclaimed: *depart from us*; not as to his general preſence, which cannot be, and without which they would not be able to ſubſiſt; God is every where, and near to every one, and all live, and move, and have their being in him; nor as to his ſpiritual preſence, which wicked men know nothing of, and are unconcerned about; but they don't chuſe to have him ſo near them as that their minds ſhould be converſant about him; they don't care to have him in their thoughts, they are deſirous if poſſible of baniſhing him out of their minds; they would live without thinking of God, or thinking that there is a God in the world, for ſuch a thought makes them uneaſy; they don't love to have their conſciences awakened by him, ſo as to check and accuſe for what they do; they had rather have them cauterized or ſeared, as with a red hot iron, and be paſt feeling, that they may go on in their ſinful courſes without controul: this is the juſt character of a worldling, who is afraid he ſhall be a loſer by God and religion, ſhould he attend thereunto; and therefore, as the *Gergeſenes* for a like reaſon deſired *Chriſt* to depart out of their coaſts, ſo ſuch deſire God to depart from them; and of the epicure, whoſe God is his belly, and that only, and moſt righteouſly will it be ſaid to ſuch at the laſt day, *depart from me*; this will be a juſt retaliation: *for we deſire not the knowledge of thy ways*; the ways which God preſcribes, directs, and enjoins men to walk in, even the ways of his commandments; theſe are unknown to men, until ſhewn and taught them; but wicked men don't deſire to be inſtructed in them; they have no pleaſure and delight neither in them, nor in the knowledge of them; they fancy there is no pleaſure to be had in them, and they think they have got into a much more pleaſant way, which they have choſen, and their ſouls delight in; though deſtruction and miſery are in it, and it leads into it: they wilfully affect ignorance of the ways of God; they don't care to come to the light, leſt their deeds ſhould be reproved, their conſciences be made uneaſy, and they not able to go on ſo peaceably and quietly in their own ways.

℣. 15. *What* is *the Almighty, that we ſhould ſerve him?* &c.] *Who is he* [t], as ſome render it; or what is there in him, in his nature, in his excellencies and perfections, that ſhould oblige us to ſerve him? One would think, the attribute of *Almighty*, they own and acknowledge, is ſufficient to engage to it, ſince he is the lawgiver that is able to ſave and to deſtroy, even to deſtroy with an everlaſting deſtruction, both body and ſoul in hell, who obey him not; but fulneſs of riches, power, and authority, ſwell the mind with pride, and put men on aſking ſuch queſtions, and running ſuch lengths as theſe; ſee *Exod.*

[p] בטוב in bono, Pagninus, Montanus, Junius & Tremellius, &c.
[q] יבלו vetuſtate terent, Montanus; veteraſcunt, Junius & Tremellius, Piſcator, Mercerus; vetuſti fiunt, Cocceius; ad ſenectam deterunt, Schultens.
[r] ברגע quiete, Pagninus; in quicte, Vatablus.
[s] שאול ad inferna, V. L. ad infernum, Cocceius; in infernum, Schmidt.
[t] מה quis eſt, V. L.

Exod. v. 2. *Prov.* xxx. 9. The queſtion is big with atheiſm, and ſuggeſts, there was nothing in God excellent or worthy of any regard, or on account of which he ſhould be ſerved and worſhipped; as if he was a mere idol, which is nothing in the world; and that he was indeed nothing in it, neither did good nor evil, nor concerned himſelf with the affairs of men; had forſaken the earth, and took no notice of what was doing in it; at leaſt, the queſtion ſuppoſes, that ſuch think themſelves under no obligations to ſerve him, and ſhews them to be ſons of *Belial*, without a yoke; that they neither are nor can be ſubject to the law of God without his grace; they are not willing God ſhould reign over them, nor to be obedient to his commands and ordinances; but are for freeing themſelves from all obligations to him, and chooſe to ſerve divers luſts and pleaſures; be the vaſſals of ſin and Satan, rather than be the worſhippers of God: *and what profit ſhould we have if we pray unto him?* Prayer is one part of the ſervice of God, and may be here put for the whole: this, as all the reſt, is very diſagreeable to a natural man, who, as he is biaſſed entirely by profit and gain, thinks there is nothing to be got by religious exerciſes; he obſerving, that the worſhippers of God, as to external things, fare worſe than thoſe who do not pray unto him, or do not ſerve and worſhip him; ſee *Mal.* iii. 14. though there is much profit, and many things, and thoſe moſt excellent and valuable, got by prayer; for whatſoever good men aſk in prayer, believing, they receive, *Matt.* vii. 7. and xxi. 22. The *Targum* is, "if we pray in his word," in the name of the eſſential Word, the Son of God; whereas to aſk or pray in his name, is the only way of ſucceeding; and ſuch who do aſk in faith in his name, have what they aſk for, *John* xiv. 15. and xvi. 23, 24.

℣. 16. *Lo, their good* is *not in their hand*, &c.] Though it is in their poſſeſſion for the preſent, it is not in the power of their hands to keep, nor to carry it with them when they die; God that gave it, can take it away when he pleaſes; and therefore it might be profitable to them to ſerve him and pray unto him: or *their good* is *not by their hand*; they do not obtain their happineſs by their works, as in the *Tigurine* verſion; and to the ſame ſenſe Mr. *Broughton*, "lo, their wealth cometh not by their own power;" it is not got by their own induſtry, diligence, care, and labour; by their own wiſdom, knowledge, underſtanding, and cunning; for riches are not always to men of underſtanding, but come from God, who gives them to whom he pleaſes, and can take them away again if he thinks fit; and therefore men are dependent upon him for what they have, and ſhould be thankful to him, and ſerve him, and pray for the continuance of good things to them. *Jarchi* reads the words by way of interrogation and admiration, lo! is *not their good in their hand?* verily it is, eſpecially in their own opinion; their hands are full of it; they want nothing of God; they ſee no need of praying to him; hence the above words, which *Job* expreſſes his diſapprobation of: *the counſel of the wicked is far from me*; the counſels of their hearts; the thoughts of their mind; the words of their mouth; the above impious ſayings were ſuch as were deteſted and abhorred by him; their ſenſe and judgment of things, their choice from deliberate conſultation with themſelves, preferring temporal good to ſpiritual good, and earthly things to heavenly ones, outward wealth and riches, to the knowledge, ſervice, and worſhip of God, and communion with him; theſe were what he diſliked; their courſe of life, which was according to this world, and Satan the god of it, their company and converſation, were ſuch as he carefully ſhunned and avoided; he choſe not to come into their aſſembly, or to have any fellowſhip with them; to walk in the counſel of the ungodly, or ſtand in the way of ſinners, theſe things were an abomination to him; ſee *Pſ.* i. 1. This *Job* ſays to exculpate himſelf, and wipe off any calumny that might be caſt upon him, as if by what he had ſaid concerning the outward proſperity of the wicked, that he was a patron and defender of them, and an advocate for them.

℣. 17. *How oft is the candle of the wicked put out*, &c.] *Job* here returns, as *Jarchi* obſerves, to his former account of the conſtant and continued proſperity of wicked men; and puts queſtions tending to prove the ſame. *Bildad* had ſaid, that the light and candle of the wicked would be put out, ch. xviii. 5, 6. *Job* referring to this, aſks how often this is the caſe? meaning by the candle of the wicked, not his ſoul or ſpirit, which cannot be put out, or become extinct, as to be no more; nor the light of nature in his ſoul, though that may be put out in a great meaſure, and he be given up to judicial blindneſs and hardneſs of heart; but either his natural life, which, like a candle burns for a while, and then becomes extinct, or rather his outward proſperity and happineſs: if the queſtion relates to the former, to the natural life of wicked men; it is not whether they die, that is no queſtion; all die, good and bad; but whether they die in common ſooner than others, or whether the inſtances of the brevity of the life of wicked men were frequent, or but ſeldom; or, is this always the caſe? it is not, it is rare, and not common; they live as long as other men, and oftentimes longer; they live and become old, as *Job* before obſerves; they prolong their days in their wickedneſs; or, if this refers to the latter, the proſperity of the wicked, the queſtion is, is that for the moſt part a ſhort-lived proſperity? it is not, it is but rarely ſo; wicked men generally ſpend all their days in wealth, as before obſerved; ſo *Ramban* interprets *how oft*, that is, how ſeldom; and to the ſame ſenſe Mr. *Broughton*, "not ſo often is the candle of the wicked put out;" and how oft *cometh their deſtruction upon them?* not eternal, but temporal deſtruction, calamities and diſtreſſes; theſe are threatened them; but they are not executed on them immediately; and therefore their hearts are ſet in them to do evil: generally ſpeaking, they have their good things here; they are filled with hidden treaſure, which they enjoy whilſt they live, and leave the reſt of their ſubſtance to their babes; they are not deſtroyed on every ſide, as *Job* was; their ſubſtance, their cattle, their ſervants, their children, and their own health. *Job* aſks how often this is their caſe, as had been his; and his ſenſe is, and what experience teſtifies, it is but rarely the caſe of wicked men; he ſeems to refer to what is ſaid, ch. xviii. 12. God *diſtributeth ſorrows in his anger*; or rather, how oft *doth he diſtribute ſorrows in his anger?* but ſeldom; he is angry with the wicked every day, and reſerves wrath for them, and many ſorrows ſhall be to them, but not for the preſent; thoſe are future, and even ſuch, as of a woman in travail, as the word uſed ſignifies, and which ſhall come upon them ſuddenly and certainly, and there will be no avoiding them; ſee *Pſ.* xxxii. 10. *Hoſ.* xiii. 13. 1 *Theſſ.* v. 3. but does God frequently diſtribute or portion out ſorrows to them now? he does not; they have their portion of good things in this life; does he uſually

uſually give them ſorrow of heart, his curſe unto them? he does not; it is very ſeldom he does; they are not in trouble, nor plagued as other men; they are not men of ſorrows and acquainted with griefs; they are generally ſtrangers to them, and live merrily all their days, ver. 12. reſpect ſeems to be had to the concluſion of *Zophar*'s ſpeech, ch. xx. 29.

℣. 18. *They are as ſtubble before the wind*, &c.] Or how oft *are they as ſtubble*, &c. or how oft does God do the above things, *ſo that they are, or become, as ſtubble before the wind* [u], *and as chaff that the ſtorm carrieth*, or *ſteals away* [x]; haſtily, ſuddenly, at an unawares like a thief: wicked men are comparable to ſtubble and chaff; for the vanity of their minds, their emptineſs of all good things; for their lightneſs, the levity and inconſtancy of their hearts, their principles and practices; for their uſeleſneſs and unprofitableneſs to God and men, to themſelves and their fellow-creatures; for their being fit fuel for everlaſting burnings, their end like theſe being to be burned; and whoſe deſtruction is inevitable and irreſiſtible, and can no more be withſtood and prevented, than ſtubble and chaff can ſtand before a ſtrong wind and a ſtormy tempeſt: but is this their common caſe now? are they uſually toſſed to and fro with the wind of adverſity, and the ſtorms of deſolating judgments? are they not, on the other hand, ſeen in great power, and ſpreading themſelves like a green bay tree; taking root, increaſing in outward proſperity, and bringing forth the fruit of it? ſee *Pſ.* xxxvii. 35, *Jer.* xii. 2.

℣. 19. *God layeth up his iniquity for his children*, &c.] This is a prevention of an objection which *Job* foreſaw his friends would make, and therefore takes it up, and anſwers to it; you will ſay, that, be it ſo, that the wicked are for the moſt part proſperous, and their proſperity continues; God does not puniſh them now for their ſins in their own perſons, yet he will puniſh them in their children, for whom he reſerves the puniſhment of their iniquity: this way go many of the *Jewiſh* commentators [y], in which they are followed by many Chriſtian interpreters [z]; and as it ſeems very rightly; now this *Job* grants, that ſo it is, God takes notice of the iniquities of men, and lays them up in his mind, and puts them down in the book of his remembrance; he reſerves the puniſhment of their iniquities for their children, iniquity being often put for the puniſhment of it; this is laid up among his ſtores of vengeance, and is treaſured up againſt the day of wrath; and when they have filled up the meaſure of their father's ſins by their own tranſgreſſions, the deſerved puniſhment ſhall be inflicted, according to *Exod.* xx. 5. but this will not clear the caſe, nor ſupport the notions and ſentiments of *Job*'s friends, who had all along given out, that wicked men are puniſhed themſelves as well as their children; and that, if they are at any time in proſperous circumſtances, it is only for a little while; and therefore agreeable to ſuch notions God ſhould take other methods with them, not puniſh their children only, but themſelves, as *Job* argues in anſwer to the objection in this and the following verſe: *he rewarded him, and he ſhall know* it; or *he ſhould reward him*, and *he ſhould know* it [a]; and ſo the word *ſhould* is to be put inſtead of *ſhall* in the next verſe, which directs to the true ſenſe of theſe clauſes; and the meaning of *Job* is, that according to the ſentiments of his friends, God ſhould reward a wicked man whilſt he lives in his own perſon, and not in his poſterity only; he ſhould render to them a juſt recompenſe of reward of their evil works, the demerit of their ſins; and in ſuch a manner, that they ſhould know it, be ſenſible of it, and feel it themſelves, and perceive the evil of ſin in the puniſhment of it; ſee *Hoſ.* ix. 7.

℣. 20. *His eyes ſhall ſee his deſtruction*, &c.] Or *ſhould ſee his deſtruction* [b]; calamities coming upon himſelf and upon his children; or otherwiſe it will not affect him: but when a man has a perſonal experience of affliction as puniſhments of his ſin, or with his own eyes ſees his children in diſtreſſed circumſtances on his account, this muſt ſenſibly affect him, and be a ſore puniſhment to him; as it was to *Zedekiah* to have his children ſlain before his eyes, *Jer.* lii. 10. *and he ſhall drink of the wrath of the Almighty*; or *he ſhould drink* [c] of it now, according to the principles of *Job*'s friends, even he in perſon, and not his poſterity only; the wrath of God is on account of ſin, and dreadful to bear: if the wrath of a temporal king is as the roaring of a lion, what muſt be the wrath of the Almighty God, the King of kings, and Lord of lords? this is frequently in ſcripture compared to a cup, and is called a cup of trembling, of wrath and fury; and of which all the wicked of the earth ſhall drink ſooner or later, *Pſ.* lxxv. 10. but this they ſhould do now, according to the notions of *Job*'s friends, whereas they do not; waters of a full cup, though not in wrath indeed, are wrung out to the people of God, and as they apprehend, in wrath, when the wicked drink wine in bowls, and the cup of their proſperity overflows.

℣. 21. *For what pleaſure* hath *he in his houſe after him*, &c.] As, on the one hand, the proſperity of his children after his deceaſe gives him no pleaſure and delight, ſo on the other hand, the calamities and diſtreſſes of his family for his ſins and theirs give him no pain or uneaſineſs; he knows nothing that befals them, and it is no part of his concern; and let what will befal them, he cares not for it; he feels it not, he is not ſenſible of it; and therefore to object that ſignifies nothing; ſee ch. xiv. 21. or, *what buſineſs has he with his houſe after death?* the affairs [d] of his family do not at all concern him, one way or another; he is not affected with them; he can neither conſider their happineſs as a bleſſing, nor their calamities as a puniſhment to him: *when the number of his months is cut off in the midſt?* the years, the months, and the days of the lives of men are numbered, and determined by the Lord, ch. xiv. 5. which, when finiſhed, the thread of life is cut off in the midſt, from the reſt of the months, which a man or his friends might have expected he would have lived; or rather, *when his number of the months is fully up* [e]; when

[u] יהיו כתבן ut ſint velut palea, Tigurine verſion; ſo Broughton, quoties ſunt, Junius & Tremellius; quoties fiunt, Piſcator, Michaelis. [x] גנבתו furatus eſt eam, Montanus; ſuffuratur, Vatablus; furatur, Druſius, Cocceius, Schultens. [y] Nachmanides, Jarchi, Ben Gerſom, Bar Tzemach. [z] Beza, Cocceius, Schultens. [a] ישלם אליו וידע redderet illi, & (hoc) ſciret, Beza; retribueret ipſi potius, & ſentiret, Cocceius. [b] יראו עינו כרין videret ejus oculi exitium ſuum, Beza, Cocceius. [c] ישתה biberet, Beza, Cocceius. [d] So Schultens. [e] הצצו integro numero calculis ducti ſunt, Cocceius; cumulatam ſortem habuerint, Schultens.

when the calculation of them is compleat, and the full number of them is perfected; the ſenſe is, what cares a wicked man for what befals his family after his death, when he has lived out the full term of life in great outward happineſs and proſperity; has lived to be full of days, of months, and years, to a full age, even to an age that may be truly called old age?

℣. 22. *Shall* any *teach God knowledge?* &c.] Who is a God of knowledge, and knows all things, that teaches men knowledge? will any one take upon him to teach him the path of judgment, and the way of underſtanding, how he ſhall govern the world, and diſpoſe of men and things in it? ſee *Iſ.* xl. 13, 14. Will any one be ſo bold and audacious as to pretend to direct and inſtruct him, whom he ſhall afflict, and whom not, and when he ſhall do it, and in what manner? Should not theſe things be left to him, who does all things after the counſel of his own will? ſhall his dealings with men in an outward way of providence be the criterions of the characters and eſtates of men, as if love and hatred were to be known by thoſe things, and therefore God muſt be taught what he ſhould do in order to fix them: *ſeeing he judgeth thoſe that are high*; not the high heavens, as the *Targum*, nor the angels in them, though he has judged them that ſinned, and caſt them down to hell; but the high ones on earth, kings, princes, and civil magiſtrates, ſuch as are in high places, and are lifted up with pride above others: God is above them; he is higher than the higheſt, and judges them; he is the judge of all the earth, that will do right, the governor of the univerſe, and who over-rules all things for his own glory and the good of his creatures; and therefore none ſhould pretend to direct him, what is fit and proper to be done by him, who is a ſovereign, and diſtinguiſhes men in his providence, in life, and at death, as follows; but their characters, as good or bad men, are not to be determined thereby.

℣. 23. *One dieth in his full ſtrength*, &c.] Man is born a weak feeble creature, and it is by degrees, and through various ſtages of infancy, childhood, and youth, that he arrives to his full ſtrength in manhood; and, when he does, ſometimes ſo it is, that his ſtrength is not weakened in the courſe of his life by a train of diſorders and diſeaſes, as it is in ſome; but death ſeizes and carries him off in the prime of his days, and in the fulneſs of his ſtrength; for no ſtrength of man, even the greateſt, is a ſecurity againſt death — Thouſands die before they come to their full ſtrength, and multitudes after it begins to decay; and when it is almoſt waſted, through the force of diſtempers, or the infirmities of old age, and others as here, when their ſtrength is in its higheſt vigour and utmoſt perfection, and all as God pleaſes: the words may be rendered *in the ſtrength of his integrity*, or *of his perfection*[f]; in the *Targum* and *Ben Gerſom*, and ſo Mr. *Broughton*, *in his very perfection*; and the word is ſometimes uſed in a moral and ſpiritual ſenſe, of the integrity of a man's heart, and the uprightneſs of his ways and walk, and of the perfection of his ſtate godward; ſee ch. i. 1. and ii. 4. and iv. 6. and ſuch a man who is upright in heart and converſation, who is truly gracious, ſincerely a good man, and perfect thro' the compleat righteouſneſs of Chriſt, he dies ſuch, his integrity continues with him to the laſt; and his graces being brought to maturity, he comes to his grave like a ſhock of corn in its ſeaſon, and is found in the perfect righteouſneſs of his living Redeemer: but it ſeems beſt to take the words in a natural and literal ſenſe, as before; or to interpret them of the fulneſs of outward felicity, which ſome men arrive unto, and die in the midſt of, when they have got to the higheſt pitch of honour and grandeur, and attained to the greateſt degree of wealth and riches, it could well be ſuppoſed they would; and then, when in the perfection of it, have been taken away by death; both theſe ſenſes may ſtand together: it follows, *being wholly at eaſe and quiet*; in eaſy circumſtances, having an affluence of all good things, and nothing to diſturb them, nor are in trouble as others, or plagued as they be; having all that heart can wiſh, or more, and without any pains of body, at leaſt any long and continued ones; whilſt others are attended with them, days, and months, and years, before their death, ch. xxxiii. 19. whereas theſe go down to the grave in a moment, feeling little or no pain, and are quiet and eaſy in their minds, thoughtleſs of a future ſtate, and unconcerned how it will be with them in another world; having no ſight nor ſenſe of ſin, of the evil nature and juſt demerit of it, feel not the weight and burden of it in their conſciences; have no concern or grief of mind, for ſins of omiſſion or commiſſion, no godly ſorrow for it, or repentance of it, nor any fears of wrath and ruin, hell and damnation; but as they are at eaſe from their youth, with reſpect to thoſe things, ſo they live and ſo they die, ſecure, ſtupid, and ſenſeleſs. Some interpret this of good men[g]; and it is not to be wondered at, that a man that dies in his integrity, in the perfection of grace, holineſs, and righteouſneſs, ſhould be at eaſe and quiet; who has an intereſt in the God of peace, whoſe peace is made by the blood of Chriſt, his peace-maker, and who has a conſcience-peace ariſing from a comfortable view of the peace-ſpeaking blood, righteouſneſs and ſacrifice of the Mediator; who knows his ſtate is ſafe, being intereſted in everlaſting love, in an unchangeable covenant in God, as his Covenant-God, in Jeſus his living Redeemer; and knows where he is going, to heaven, to happineſs and glory, to be with God, with Chriſt, with holy angels and glorified ſaints: but the former ſenſe ſeems beſt, of a man, dying in eaſy circumſtances, without pain of body, or diſtreſs of mind, whether we underſtand it of a good man or bad man, though the latter is rather meant.

℣. 24. *His breaſts are full of milk*, &c.] As this is not literally true of men, ſome verſions read the words otherwiſe; his bowels or inteſtines are full of fat, as the *Vulgate Latin* and *Septuagint*; and others, his ſides or ribs are full of fat, as the *Syriac* and *Arabic*; the words for ſide and fat being near in ſound to thoſe here uſed; and ſo it deſcribes a man fat and plump, and fleſhy, when death lays hold upon him, and not waſted with conſumptions and pining ſickneſs, as in the caſe of ſome, ch. xxxiii. 21. the word for breaſts is obſerved by ſome[h], to ſignify, in the *Arabic* language veſſels, in which liquors are contained, and in the *Miſnic* language, ſuch as they put oil in, out of which oil is ſqueezed; and ſo are thought here to intend ſuch veſſels as are milked into; and therefore render it by milk-pails; ſo Mr. *Broughton*, *his pails are full of milk*[i]; which may denote the abundance of good things enjoyed by

[f] בעצם חמו in fortitudine perfectionis ſuæ, Pagninus; ſo Junius and Tremellius, Piſcator; in fortitudine integritatis ſuæ, Montanus, Bolducius; ſo Druſius, Mercerus.
[g] So Schmidt.
[h] See Kimchi, Sepher Shoraſh. rad. עטן, and Jarchi and Ben Melech in loc.
[i] עטיניו mulctralia ejus, Montanus, Beza, Junius, & Tremellius, Piſcator, Mercerus, Bolducius, Druſius, Cocceius, Schmidt.

by ſuch perſons, as rivers of honey and butter; contrary to *Zophar*'s notion, ch. xx. 17. and a large increaſe of oil and wine, and all temporal worldly good; amidſt the plenty of which ſuch die: *his bones are moiſtened with marrow*; not dried up through a broken ſpirit, or with grief and trouble, and through the decays of old age; but being full of marrow, are moiſt, and firm and ſtrong; and ſo it intimates, that ſuch at the time when death ſeizes them, are of an hale, healthful, robuſt, and ſtrong conſtitution; ſee *Pſ.* lxxiii. 4. 7.

℣. 25. *And another dieth in the bitterneſs of his ſoul*, &c.] Either another wicked man; for there is a difference among wicked men; ſome are outwardly happy in life, and in the circumſtances of their death, as before deſcribed; and others are very unhappy in both; their life is a ſcene of afflictions which embitter life, and make death eligible; and in the midſt of which they die, as well as oftentimes in bitter pains, and terrible agonies of body, as well as in great diſtreſs and horror of mind and black deſpair, as *Judas* and others: *and never eateth with pleaſure*, or *of any good*, or *any good thing*[y]; either he has it not to eat, or what he has is not good, but like huſks which ſwine eat, of which the prodigal would fain have filled his belly, when in extreme poverty, ſuch as thoſe words may deſcribe; or elſe having what is good, has not an heart to eat of it; and ſo they deſcribe a miſer, living and dying ſuch; ſee *Eccl* vi. 2. or rather the caſe of a man, who, through diſtempers and diſeaſes of body, has loſt his appetite, and cannot with any pleaſure taſte of the richeſt dainties; ſee ch. xxxiii. 20. Some[z] interpret this and the two preceding verſes, as what ſhould be the caſe according to the ſentiments of *Job*'s friends, who objected, that God puniſhed the iniquities of wicked men, not in their own perſons, but in their children; according to which, a wicked man then ſhould die in the perfection of happineſs, without weakneſs or want, in all quietneſs, eaſe, peace, and proſperity; and not in poverty and diſtreſs: but as the two preceding verſes reſpect a wicked man and his caſe and circumſtances at death, agreeable to the whole context; ſo this relates to thoſe of a good man, whom the Lord often deals bitterly with in life, as he did with *Naomi*, and was now the caſe of *Job*; ſee *Ruth* i. 20. *Job* iii. 20. and who die in very poor and diſtreſſed circumſtances; ſo that nothing is to be concluded from ſuch appearances, with reſpect to the characters of men as good or bad, and eſpecially ſince both are brought into a like condition by death, as follows.

℣. 26. *They ſhall lie down alike in the duſt*, &c.] Such as have lived and died in great outward proſperity, or in more unhappy circumſtances; theſe are levelled by death, and brought into the ſame ſtate and condition; are laid on duſty beds, where there is no difference between them, their reſt together is in the duſt; here they dwell, and here they lie and ſleep until they are awaked in the morning of the reſurrection: *and the worms ſhall cover them*; theſe are the companions alike unto them, and ſweetly feed on the one as on the other; the earth is their bed, and worms are their covering; even ſuch who uſed to lie on beds of down, and were covered with coverings of ſilk, have now the ſame bed and covering as thoſe who uſed to lie on beds of ſtraw, and ſcarce any thing to cover them; worms are ſpread under them, and are ſpread upon them; they are both their bed and their covering, *Iſ.* xiv. 11.

℣. 27. *Behold, I know your thoughts*, &c.] God only truly, really, and in fact, knows the thoughts of men; this is his peculiar prerogative, he only is the ſearcher of the hearts, and the trier of the reins of the children of men. *Chriſt*, the eternal Logos, or Word, by his being a diſcerner of the thoughts and intents of the heart, appears to be truly God. No man knows the things of a man, or the thoughts of his heart, but himſelf, and ſuch to whomſoever he reveals them; but a wiſe and underſtanding man, a careful obſerver of men and things, may make ſome ſhrewd gueſſes at the thoughts of others, by hints and half words, or ſentences expreſſed by them; by the ſhew of their countenance, which is the index of the mind, and by the geſtures and motions of their bodies; by theſe they may in a good meaſure judge whether they like or diſlike, approve or diſapprove of what is ſaid to them: and thus *Job* knew the thoughts of his friends, that they were different from his, that the ſentiments of their minds did not agree with his; and though he had ſo clearly proved his point, yet he ſaw by their looks and geſtures that what he had ſaid was not ſatisfactory to them; that they did not think it a ſufficient confutation of their arguments, and a full anſwer to their objections: *and the devices* which *ye wrongfully imagine againſt me*; that he was an hypocrite, a wicked man, guilty of crimes, and which they were deviſing to produce againſt him, and charge and load him with, as *Eliphaz* does in the following chapter; he knew they meant him in all that they had ſaid concerning wicked men, and their afflictions, and what would be their portion at death, and after it; and though they did not name his name, they might as well have done it, ſince he was the man they ſtruck at in all, particularly in ch. xx. 5, 29.

℣. 28. *For ye ſay*, &c.] Or *have ſaid*, or I know *that ye ſay*; or that *yé are about to ſay*[a]; it is in your hearts and minds, and juſt ready to come out of your lips, and what you will ſay next: *where is the houſe of the prince?* of the righteous man, as the *Syriac* and *Arabic* verſions; or *of the good and liberal man*, as others[b]; of ſuch as are of a princely and ingenuous ſpirit, who are made willing, free, or princes, in the day of the power of the grace of God upon them; and are endowed and upheld with a free and princely ſpirit; where is the houſe, or what is the ſtate and condition of the families of ſuch? are they the ſame with that of wicked men in the next clauſe? is there no difference between the one and the other? according to your way of reaſoning, *Job*, there ſhould not be any: or elſe this is to be underſtood rather of a wicked and tyrannical prince, who has built himſelf a ſtately palace, which he fancied would continue for ever; but where is it now? it lies in ruins; having reſpect perhaps to ſome noted prince of thoſe times: or rather either to *Job* himſelf, who had been a prince, and the greateſt man in all the eaſt, but in what condition were his houſe and family now? or elſe to his eldeſt ſon, whoſe houſe was blown down with a violent wind: *and where* are *the dwelling places of the wicked?* of the mighty men before the flood, which are now overthrown by it; or of the king and princes, and nobles, and great men of *Sodom* and *Gomorrah*, and the other cities,

[y] טובה bonum, Pagninus, Mercerus; ſo Junius & Tremellius, Piſcator & Bar Tzemach; de bono, Cocceius, Michaelis, Schultens. [z] Bar Tzemach. [a] כי תאמרו vos dicere, Junius & Tremellius; nempe vos dicturos, Piſcator; ſo Schmidt, Schultens. [b] נדיב liberalis, Montanus; boni & liberalis hominis, Tigurine verſion; ingenui, Schultens.

cities of the plain deſtroyed by fire and brimſtone from heaven; or of *Job*, his tent or tabernacle, and the ſeveral apartments in it; or of the reſt of his children and ſervants, reſpecting rather, as before obſerved, the ſtate and condition of his family, than his material houſe: theſe queſtions are anſwered by putting others.

℣. 29. *Have ye not aſked them that go by the way?* &c.] Did you not aſk every traveller you met with on the road the above queſtion? not which was the way to *Job*'s houſe, which they knew very well, but in what condition that and his ſons were? or what was the caſe of him and his family? and what was his character? or what was thought of him now ſince his unhappy circumſtances? *and do ye not know their tokens?* by which it might be known, in what a plight he and his family were, and what were the marks, ſigns, and characters they gave of him: *Have ye not aſked*, &c. the ſenſe ſeems to be this, that if they had not aſked, they might and and ſhould have aſked of travellers the above things relating to himſelf and family, and then they would not have needed to put the above queſtion about his houſe and tabernacles; or, if they had enquired of his character of any travellers, they would have given them it; that he was a generous hoſpitable man, a man truly good, ſtrictly juſt and upright, and not the wicked man and the hypocrite as they had traduced him; for *Job*'s houſe had been open to ſtrangers and travellers, and he was well known by them, and they were ready to give him a good character, ſee ch. xxxi. 32. or, if they had enquired of them concerning the ſtately houſes and palaces of wicked men that had lived in times paſt, whether there were any of them ſtanding; they could have told them they were, and where they were, and given them ſuch ſigns and tokens, and ſuch proof and evidence of them they could not deny; and indeed, if they had been enquired of about the thing in controverſy between *Job* and his friends concerning the proſperity of the wicked, and the afflictions of the godly, as they by travelling became acquainted with perſons and things, and made their obſervations on them, they could have eaſily pointed out inſtances of wicked men living and dying in proſperous circumſtances, and of good men being greatly afflicted and diſtreſſed, if not all their days, yet great part of them; and they could have given ſuch plain ſigns and tokens, and ſuch clear and manifeſt proofs of thoſe things, as could not have been gainſaid: and this may be underſtood of travellers in a ſpiritual ſenſe, and who are the beſt judges of ſuch a caſe, and are travellers through the wilderneſs of this world, and paſs through many tribulations in it; and, being bound for another and better country, an heavenly one, are pilgrims, ſtrangers, and ſojourners here; have no abiding, but are paſſing on in the paths of faith, truth, and holineſs, till they come to the heavenly *Canaan*; if any of thoſe who are yet on the road, and eſpecially if ſuch could be come at who have finiſhed their travels, and the queſtion be put to them, they would all unite in this doctrine, which *Abraham*, the ſpiritual traveller is repreſented delivering to the rich wicked man in hell; that wicked men have their good things in this life, and good men their evil things, and particularly would agree in ſaying what follows.

℣. 30. *That the wicked is reſerved to the day of deſtruction*, &c.] That is, that they are ſpared, witheld, reſtrained, as the word [d] ſignifies, or kept and preſerved from many calamities and diſtreſſes, which others are expoſed unto; and ſo are reſerved, either unto a time of greater deſtruction in this life, or rather to eternal deſtruction in the world to come; which is the ſame with the day of judgment, and perdition of ungodly men, when they will be deſtroyed ſoul and body, in hell, with an everlaſting deſtruction, as the juſt demerit of ſin; or of that ſinful courſe of life they live, being the broad way, which leads to and iſſues in deſtruction, and for which there is a day appointed, when it will take place; and unto that day are the wicked reſerved, in the purpoſe and decree of God, by which they are righteouſly deſtined to this day of evil, and by the power and providence of God, even the ſame chains of darkneſs, in which the angels are reſerved unto the ſame time, being fitted and prepared for deſtruction by their own ſins and tranſgreſſions; and unto which they are kept, as condemned malefactors are in their cells, unto the day of execution, they being condemned already, tho' the ſentence is not yet executed; in order to which *they ſhall be brought forth to the day of wrath*; the wrath of God, which is very terrible and dreadful, and is revealed from heaven, againſt all unrighteouſneſs and ungodlineſs of men, and is here expreſſed in the plural number *wraths*[e], either as denoting both preſent and future wrath; or the vehemency of it, it being exceeding fierce and vehement; and the continuance and duration of it, there will be wrath upon wrath, even to the uttermoſt, and for ever; and for this a day is fixed, againſt which day wicked men are treaſuring up wrath to themſelves, and they ſhall be brought forth at the day of judgment, to have it poured forth upon them. This is the true ſtate of the caſe with reſpect to them, that, though ſometimes they are involved in general calamities, as the old world, and the men of *Sodom* and *Gomorrah*; and ſometimes good men are delivered from them, as *Noah* and *Lot* were, or are taken away by death, from the evil to come; yet for the moſt part, generally ſpeaking, wicked men eſcape preſent calamities and diſtreſſes, and are not in trouble as other men, but live in eaſe and pleaſure all their days; nevertheleſs, wrath and ruin, and everlaſting deſtruction will be their portion.

℣. 31. *Who ſhall declare his way to his face?* &c.] *Jarchi* and *Aben Ezra* think, that *Job* here returns to God, and ſpeaks of him, as in ver. 22. ſignifying, that no man can or ought to preſume to charge the ways of God in his providence with inequality or injuſtice, in ſparing the wicked now, and reſerving them to wrath and deſtruction hereafter; ſince he is a ſovereign Being, and does what he pleaſes, and none can hinder him, nor ought any to ſay to him, what doſt thou? nor does he give an account of his matters to the children of men; but this reſpects the wicked man, and deſcribes his ſtate and condition in this life, as being poſſeſſed of ſuch wealth and riches, and living in ſuch grandeur and ſplendor, and advanced to ſuch places of honour and glory, as to be above the reproof of men; tho' his way, his courſe of life, is a very wicked one, and he ought to be told to his face the evil of his way, and the danger he is expoſed to by it, and what

[d] יחישך prohibebitur, Pagninus, Montanus, Bolducius; ſo Beza, Vatablus, Mercerus; ſubtrahitur, Junius & Tremellius, Piſcator, Cocceius; ſubducitur, Schultens. [e] עברות irarum, Pagninus, Tigurine verſion, Cocceius, Schulens.

what will be the ſad conſequence of it; his relations and friends, his neighbours and acquaintance ſhould labour to convince him of his evil, and reprove him to his face, and endeavour to reclaim him from it; but how few are there that have courage and faithfulneſs enough to do this, ſince they are ſure to incur his diſpleaſure and hatred, and run the riſque of their lives, as *John Baptiſt* loſt his for his faithfulneſs in reproving *Herod* to his face, for taking to him his brother *Philip*'s wife? *and who ſhall repay him* what *he hath done?* bring him to an account for his crimes, and to juſt puniſhment for them; who will venture to bring a charge againſt him, or enter an action at law, bring him before a court of judicature, and proſecute him, and get judgment paſt upon him? as ſuch a man is above all reproof for his ſins, he is out of the reach of puniſhment for them; he lives with impunity, none can puniſh him but God; and being lifted up with his greatneſs, he neither fears God, nor regards man.

℣. 32. *Yet ſhall he be brought to the grave*, &c.] Or *and*, or *yea he ſhall be brought*, &c [a]. for the meaning is not, that though he is great in life he ſhall be brought low enough at death; for *Job* is ſtill deſcribing the grand figure wicked men make, even at death, as well as in life; for he is not only brought to the grave, as all men are, it being the houſe appointed for all living, and every man's long home; but the wicked rich man is brought thither in great funeral pomp, in great ſtate, as the rich ſinner was buried, *Eccl.* viii. 10. *Luke* xvi. 22. or *to the graves* [b], the place where many graves are, the place of the ſepulchres of his anceſtors; and in the chiefeſt and choiceſt of them he is interred, and has an honourable burial; not caſt into a ditch, or buried with the burial of an aſs, as *Jehoiakim* was, being caſt forth beyond the gates of the city, *Jer.* xxiii. 19. *and ſhall remain in the tomb*; quiet and undiſturbed, when it has been the lot of others to have their bones taken out of their grave, and ſpread before the ſun, ſee *Jer.* viii. 1, 2. and even ſome good men, who have had their graves dug up, their bones taken out and burnt, and their aſhes ſcattered about, as was the caſe of that eminent man *John Wickliff* here in *England*. The word for *tomb* ſignifies an *heap* [c], and is ſometimes uſed for an heap of the fruits of the earth; which has led ſome to think of the place of this man's interment being in the midſt of a corn-field; but the reaſon why a grave or tomb is ſo called is, becauſe a grave through a body or bodies being laid in it, riſes up higher than the common ground; and if it has a tomb erected over it, that is no other than an heap of ſtones artificially put together; or it may be ſo called from the heaps of bodies one upon another in a grave, or vault, over which the tomb is, or where every part of the body is gathered and heaped [d]; from this ſenſe of the word, ſome have given this interpretation of the paſſage, that the wicked man ſhall be brought to his grave, and abide there, after he has heaped up a great deal of wealth and riches in this world; which though a truth ſeems not to be intended here, any more than others taken from the different ſignification of the word tranſlated *remain*. It is obſerved by ſome to ſignify to *haſten* [e], from whence the almond-tree, which haſtens to put forth its bloom, has its name, *Jer.* i. 10—12. and and ſo give this as the ſenſe, that ſuch a man being of full age, is ripe for death, and comes to his grave, or heap, like a ſhock of corn in its ſeaſon. Others obſerve, that it ſignifies to *watch*; and ſo in the margin of our bibles the clauſe is put, *he ſhall watch in the heap* [f], which is differently interpreted; by ſome, that he early and carefully provides himſelf a tomb, as *Abſalom* in his life-time ſet up a ſepulchral pillar for himſelf; and *Shebna* the ſcribe, and *Joſeph* of *Arimathea*, hewed themſelves ſepulchres out of the rock; and others think, the alluſion is either to ſtatues upon tombs, as are ſtill in uſe in our days, where they are placed as if they were watching over the tombs; or to bodies embalmed, according to the cuſtom of the *Eaſtern* countries, eſpecially the *Egyptians*, which were ſet up erect in their vaults, and ſeemed as if they were alive, and there ſet to watch the places they were in, rather than as if buried there; or, according to others, *he ſhall be watched*, or the keeper *ſhall watch at*, or *over the tomb* [g], that the body is not diſturbed or taken away; but the ſenſe our verſion gives is beſt, and moſt agrees with the context, and the ſcope of it, and with what follows.

℣. 33. *The clods of the valley ſhall be ſweet unto him*, &c.] Where he lies interred, alluding to places of interment at the bottom of hills, and mountains, and under rocks, in plains and vales, ſee *Gen.* xxxv. 8. and by this ſtrong figure is ſignified, that the dead wicked man lying in the clods of the valley in his grave, is in great repoſe, and in the utmoſt eaſe and quiet, feels no pains of body, nor has any uneaſineſs of mind concerning what befals his poſterity after his death, ch. xiv. 21. *and every man ſhall draw after him, as* there are *innumerable before him*; which either reſpects the pomp at his funeral proceſſion, vaſt numbers being drawn and gathered together to gaze at it, as is common at grand funerals; and particularly it may deſcribe the multitude that go before the corps, as well as thoſe that follow after it; but rather as he is before repreſented as brought to his grave, and laid there, this clauſe is added, to denote the univerſality of death, it being common to all; thouſands and ten thouſands, even a number which no man can number, have gone before him by death into another world, as every man that comes after him muſt; and ſo this may prevent an objection to the grandeur of a wicked man, that after all he dies; but then death is no other than what is common to all men, to the vaſt multitudes that have gone before, and will be the caſe of all that come after, to the end of the world.

℣. 34. *How then comfort ye me in vain*, &c.] This is the concluſion *Job* draws from the above obſervations: his friends came to comfort him, and they took methods for it as they thought, but miſerable comforters were they all; what they adminiſtered for comfort was in vain, and to no purpoſe; nor could any be expected from them, on the plan upon which they proceeded; they ſuggeſted, he was a bad man becauſe of his afflictions, and

[a] והוא & ipſe, Pagninus, Montanus, &c. [b] לקברות ad ſepulchra, V. L. Montanus, Vatablus, Druſius, Beza, Mercerus, Michaelis, Schultens; in ſepulcra, Junius & Tremellius, Piſcator. [c] על גדיש ſuper acervo, Montanus, Codurcus; ſo Bolduciue, Mercerus. [d] Vid. David de Pomis Lexic. ſol. 14. 3.
[e] ישקוד feſtinabit, Pagninus; ſo ſome in Vatablus, and Ben Melech. [f] Vigilabit, V. L. Tigurine verſion, Montanus; vigilat, Michaelis, Schultens; erit tanquam vigil, Bolducius. [g] Vigilabitur, Beza; vigilatur, Coceius; ſo Calovius.

and they exhorted him to repentance and reformation, and then promiſed him happineſs and proſperity upon it; which could not be expected, as appeared from the face of things in providence; ſince according to the above inſtances and proofs, wicked men enjoy proſperity, and good men had uſually a great ſhare of adverſity: *ſeeing in your anſwers there remaineth falſhood*; all their replies to *Job* were filled with theſe intimations and ſuggeſtions; that wicked men were only, and always afflicted; or if they were at any time in proſperity, it was but for a little while; that good men were ſeldom or never afflicted, at leaſt as *Job* was, or but a little afflicted, and for a little while: now *Job* had proved the contrary to all this, and therefore no conſolation could be hoped for from men that held ſuch tenets; comfort only ſprings from truth, and not falſhood; a man that ſpeaks the truths, or delivers out the truths of God's word, he ſpeaks to comfort and edification; but he that brings nothing but error and falſhood, can never be the means and inſtrument of true ſolid comfort to any. *Job* having thus fully proved his point, and confuted the notions of his friends, it might have been thought they would have ſat down in ſilence, and made no farther anſwer; but *Eliphaz* riſes up a third time, and makes a reply as follows.

CHAP. XXII.

THIS chapter contains the third and laſt reply of *Eliphaz* to *Job*, in which he charges him with having too high an opinion of himſelf, of his holineſs and righteouſneſs, as if God was profited by it, and laid thereby under obligation to him, whereas he was not, ℣. 1—3. and as if he reproved and chaſtized him, becauſe of his fear of him, whereas it was becauſe of his ſins, ℣. 4, 5. an enumeration of which he gives, as of injuſtice, oppreſſion, cruelty to the poor, and even of atheiſm and infidelity, for which ſnares and fears were around him, and various calamities, ℣. 6—14. and compares his way and courſe of life to that of the men of the old world, and the inhabitants of *Sodom* and *Gomorrah*, and ſuggeſts, that his end would be like theirs, unleſs he repented, ℣. 15—20. and then concludes with an exhortation to him to return to God by repentance, and to reform, when he ſhould ſee happy times again, and enjoy much outward and inward proſperity, and be an inſtrument of doing much good to many, ℣. 21—30.

℣. 1. *Then Eliphaz the Temanite anſwered and ſaid.*] As *Eliphaz* was the firſt that entered the liſts with *Job*, being perhaps the oldeſt man, and might be reckoned the wiſeſt, ſo he gives the lead in every courſe of diſputation; and here inſtead of replying to *Job*'s arguments and inſtances, at which he was very angry, betakes himſelf to calumny and reproach, and to draw invidious conſequences, inſtead of making uſe of ſolid reaſons for conviction and confutation.

℣. 2. *Can a man be profitable unto God?* &c.] *Eliphaz* imagined that *Job* thought ſo, by his inſiſting ſo much on his integrity, and complaining of his afflictions; and that God was beholden to him for his holineſs and righteouſneſs, and that inſtead of afflicting him, ſhould have heaped honours and happineſs upon him; whereas there is not any thing a man can do, or does, by which God can be profited; which is a very great truth, though miſapplied to *Job* through a wrong conſtruction of his words and meaning. No man, even the beſt of men, and by the beſt things they can do, can be profitable to God; as for bad men, they are altogether unprofitable to themſelves, and to others, and ſtill leſs profitable to God; and as for good men, their *goodneſs extendeth not* to the Lord; it comes from him, it is his own previouſly; it is of no avail and advantage to him, who is perfect and all-ſufficient; when they have done all that they are commanded, they are bid to ſay, and very truly, *we are unprofitable ſervants*; they do indeed glorify God, and are the means of others glorifying him by their good works; but then they add no glory to him, which he had not before; they only declare the glory of God by the light of their grace and works, as the heavens and luminaries in them do by their light and luſtre; they worſhip God as they ought to do; but then he is not worſhipped by them *as though he needed any thing* of them; it is they, and not he, that get by worſhip; it is good for them, and they find their account in it, to draw near to him, and wait upon him, and worſhip him; what are all their prayers and praiſes to him? the benefit redounds to themſelves: ſome men are very ſerviceable to promote the intereſt of religion, either by their purſes, or by their gifts and talents, fitting for public uſefulneſs; but then, what do they give to God but what is his own? *of thine own have we given thee*, ſays *David*; or what do they do for him? it is for the good of themſelves, and others. Some are uſeful in the converſion of men to God, either by the public miniſtry of the word, or in private life by diſcourſe and converſation; but then the profit of all this is to men, and not unto God; there is nothing that a man can do, by which he can make God his debtor, or lay him under an obligation to him, which he would, if he could be profitable to him; but whatever he does, it is but his duty, and what God has a prior right unto; and therefore men can merit nothing at the hand of God, no not the leaſt mercy; it is by the grace of God a good man is what he is, and does what he does, ſee *Pſ.* xvi. 2. *Luke* xvii. 10. *Acts* xvii. 25. 1 *Chron.* xxix. 14. *Rom.* xi. 35, 36. the *Targum* paraphraſes it, *can a man teach God?* and ſo Mr. *Broughton*; ſee ch. xxi. 22. *as he that is wiſe may be profitable unto himſelf?* or *though*, or *indeed*, *truly he that is wiſe*, &c [h]. A man that is worldly wiſe, is profitable to himſelf and his family, by gathering wealth and riches; and a man that is wiſe, and has a large underſtanding of natural things, may be profitable to himſelf by enriching his mind with knowledge, increaſing the pleaſure of it, and getting credit and fame among men by it, and may be profitable to others by communicating his knowledge to them, ſee *Prov.* ix. 12. *Eccl.* vii. 11. and one that is ſpiritually wiſe, or has the true grace of God, and wiſdom in the hidden part, which is no other than real godlineſs, gets great gain; for godlineſs is that to him, and is profitable for all things, having the promiſe of the preſent and

[h] כי immo, Beza; profecto, Schultens.

and future life; and he that has an intereſt in Chriſt, the wiſdom of God, is a happy man indeed, ſince he has that, the merchandize of which is better than ſilver, and the gain thereof than fine gold; one that is wiſe unto ſalvation, and is a wiſe profeſſor of religion, and walks wiſely and circumſpectly, has great advantages; he builds his ſalvation on the rock Chriſt, and is ſafe and ſure; he is concerned to have the oil of grace, with the lamp of a profeſſion, and ſo is always ready to meet the bridegroom; and being careful of his converſation, keeps his garments that his ſhame is not ſeen; and ſo a wiſe miniſter of the word, one that *inſtructs*[i], or gives inſtructions to others, as the word here ſignifies; or one that cauſes to underſtand, or is the means of cauſing men to underſtand, ſuch a man is profitable to himſelf, and to others, ſee *Dan.* xii. 3.

℣. 3. Is it *any pleaſure to the Almighty that thou art righteous?* &c.] It is not; the Lord indeed takes pleaſure in his people, not as ſinners, but as righteous; and as they are conſidered ſuch in Chriſt, he is well pleaſed for his righteouſneſs-ſake, and with it, being agreeable to his nature, will and law; and with his people in Chriſt, in whom they are accepted, having imputed the righteouſneſs of his Son unto them, and ſo they ſtand before him unblameable and irreproveable; and he takes pleaſure in the work of his own hands upon them, called the good pleaſure of his will, in the new man formed after his image in righteouſneſs and true holineſs, in the graces of his Spirit, and in the exerciſe of them, faith, hope, love, humility, fear of God, *&c.* it is a pleaſure to him to hear their prayers and praiſes, and to obſerve their ready and chearful obedience to his will; but then all this gives him no new pleaſure, or adds any thing to the complacency of his mind; he would have had as much delight and pleaſure within himſelf, if there had never been an holy angel in heaven, or a righteous man on earth; he has no ſuch pleaſure in either, as to be made more happy thereby, or ſo as to receive any *gain* or profit from it, as the next clauſe explains it. Some render it, *that thou juſtifieſt thyſelf*[k], or *that thou art juſt*, or *ſeemeſt to be righteous* to thyſelf[l]; a ſelf-righteous perſon is not pleaſing to God; it is no pleaſure to him when a man ſeeks for juſtification by his own works, or reckons them his righteouſneſs; the Publican that confeſſed his ſin was rather juſtified with God, than the Phariſee that applauded his own righteouſneſs; ſuch that are conceited of their own righteouſneſs, and deſpiſe others, are an offence to God, a *ſmoke in his noſe*, *Iſ.* lxv. 5. *Luke* xviii. 9, 14. for the righteouſneſs of ſuch is not real righteouſneſs in the account of God, and according to his law; it has only the ſhadow and appearance of one, but is not truly ſo; and beſides, to ſeek righteouſneſs this way, is going contrary to the revealed will of God, to the goſpel-ſcheme of juſtification by faith in Chriſt's righteouſneſs, without the works of the law, and is a ſetting aſide his righteouſneſs, and fruſtrating and making null and void the death of Chriſt, and therefore can never be pleaſing in the ſight of God: *or* is it *gain to him that thou makeſt thy ways perfect?* no man's ways are perfect before God, even the beſt of men have defects in their works, and failings in their walk and converſations: ſome mens ways are indeed clean in their own eyes, and perfect in their own conceit; and if *Eliphaz* thought *Job* ſuch an one, he was miſtaken, ſee ch. ix. 20. there are others, who are in a ſenſe unblameable in their walk and converſation; that is, are not guilty of any notorious crime, but exerciſe a conſcience void of offence towards God and man, walk in all the commandments and ordinances of the Lord blameleſs; and yet this is no *gain* to God; for what does ſuch a man give to him? or what does he receive of his hands? ſee ch. xxxv. 7. This was indeed *Job's* caſe and character.

℣. 4. *Will he reprove thee for fear of thee?* &c.] That is, chaſtize, correct and afflict for fear that hurt ſhould be done unto him; no, he will not; for as the goodneſs of men does not profit him, the ſinfulneſs of men does not hurt him, ſee ch. xxxv. 6, 8. Kings and civil magiſtrates ſometimes chaſtize offenders, not only to do juſtice to them, but through fear of them, leaſt if ſpared, or connived at, they ſhould be hurtful to the ſtate, and overturn it; but though ſin is an act of hoſtility againſt God, and ſtrikes at his being and government, yet he is in no fear of being ruined or dethroned, or of having his government taken out of his hands, and therefore does not chaſtize men on that account: or *for thy fear*[m], for thy fear of God, thy piety; or *for thy religion*, as Mr. *Broughton* tranſlates the word. *Job* had often ſuggeſted that good men, ſuch that truly feared God, are afflicted by him, and therefore his own afflictions were no objection to his character, as a man that feared God, and eſchewed evil, ch. i. 1. and in this ſenſe *Eliphaz* uſes the word, ch. iv. 6. and here he intimates, as if according to the notion of *Job*, that God afflicted him, and other good men, becauſe they feared him, and which he obſerves as a great abſurdity; whereas, on the contrary, he chaſtized him for his ſins, as the following verſe ſhews; but tho' God does not afflict men for their goodneſs, but for ſins, yet they are only ſuch that fear him, and whom he loves, that he chaſtizes in a fatherly way, ſee *Heb.* xii. 6, 7. *will he enter with thee into judgment?* that is, will he in reverence to thee, out of reſpect to ſo great a perſon (ſpeaking ironically) in condeſcenſion to one of ſo much conſequence, will he regard thy requeſt, ſo often made, as to come into judgment with thee, and to admit of thy cauſe being pleaded before him, and to give the hearing of it, and decide the affair in controverſy? or rather, will he not plead againſt thee, and condemn thee for thy ſins, as follow? in this ſenſe it is to be deprecated, and not deſired, ſee *Pſ.* cxliii. 2.

℣. 5. *Is not thy wickedneſs great?* &c.] It muſt be owned it is, it cannot be denied. Indeed, the wickedneſs of every man's heart is great, it being deſperately wicked, full of ſin, abounding with it; out of it comes forth every thing that is bad, and the wickedneſs of actions is very great: ſome ſins are indeed greater than others, as thoſe againſt God, and the firſt table of the law are greater than thoſe againſt men, or the ſecond table; ſome are like crimſon and ſcarlet, are beams in the eye, whilſt others are comparatively as moats; yet all are great, as committed againſt God, and as they are breaches of his law; and eſpecially they appear ſo to ſenſible ſinners, to whom ſin is made exceeding ſinful; and they ſee and own themſelves to be the chief of ſinners, and as ſuch intreat for pardon on that account, ſee *Pſ.* xxv. 11. *and thine iniquities infinite?* ſtrictly ſpeaking, nothing is infinite

[i] משכיל. [k] כי תצדק quod juſtifices te, Junius & Tremellius. [l] Quum juſtus es apud teipſum, Schmidt; quod tibi juſtus eſſe videris, Michaelis. [m] המיראתך an de religione tua, Junius & Tremellius; ob timorem tuum, ſo ſome in Druſius; num ob pietatem tuam, others in Michaelis.

finite but God; ſins may be ſaid in ſome ſenſe to be infinite, becauſe committed againſt an infinite God, and cannot be ſatisfied for by a finite creature, or by finite ſufferings, only through the infinite value of the blood of Chriſt; here it ſignifies, that his iniquities were *innumerable* [n], as ſome verſions, they were not to be reckoned up they were ſo many; or more literally, there is *no end of thine iniquities* [o]; there is no ſumming of them up; and it may denote his continuance in them; *Eliphaz* ſuggeſts, as if *Job* lived in ſin, and allowed himſelf in it, and was going on in a courſe of iniquity without end, which was very uncharitable; here he charges him in a general way, and next he deſcends to particulars.

℣. 6. *For thou haſt taken a pledge from thy brother for nought*, &c.] It can hardly be thought that it was for nothing at all, on no conſideration whatever, or that nothing was lent, for which the pledge was taken; but that it was a ſmall trifling ſum, and comparatively nothing, not to be ſpoken of; or it was borrowed for ſo ſhort a time, that there needed not any pledge for it; and it was unkind to take it, eſpecially of a brother, whether in nature, or in religion, whether a near kinſman, or friend, or neighbour. Some render the words, *thou haſt taken thy brother*, or *brothers for a pledge* [p]; them themſelves, their perſons, as a ſecurity for what was lent, in order to ſell them, and pay off the debt with the money, or detain them as bondmen till it was paid, 2 *Kings* iv. 1. *Matt.* xviii. 25. If *Eliphaz* ſaid this, and what follows, only as conjectures, as ſome think, or upon ſuppoſition, concluding from his afflictions that thoſe things, or ſomething like them, had been done by him; it is contrary to that charity that thinks no ill, and hopes the beſt; and if they are poſitive aſſertions of matters of fact, as they rather ſeem to be, delivered upon hear-ſay, and ſlender proof; it ſhews a readineſs to receive calumnies and falſe accuſations againſt his friend, and can ſcarcely be excuſed from the charge of bearing falſe teſtimony againſt him, ſince *Job* does in the moſt ſolemn manner deny thoſe things in ch. xxxi. *and ſtripped the naked of their clothing*; not ſuch as were ſtark naked, becauſe they have no clothes to be ſtripped of; but ſuch that were poorly clothed, ſcarce ſufficient to cover their nakedneſs, and preſerve them from the inclemencies of weather; theſe were ſtripped of their clothing, and being ſtripped, were quite naked and expoſed, which to do was very cruel and hard-hearted; perhaps it may reſpect the ſame perſons from whom the pledge was taken, and that pledge was their clothing, which was no uncommon thing, ſee *Exod.* xxii. 26. *Deut.* xxiv. 13.

℣. 7. *Thou haſt not given water to the weary to drink*, &c.] To a weary thirſty traveller, to whom in thoſe hot countries cold water was very refreſhing, and which in deſert places was not to be had in common, or any where; rich men were poſſeſſed of their wells and fountains, and were kept for their own uſe, and it was a kindneſs and favour to obtain water of them; and yet a cup of cold water is one of the leaſt favours to be given to a poor man, and to deny it him in diſtreſs was very inhuman, and was very far from *Job*'s character: *and thou haſt withholden bread from the hungry*; bread, which ſtrengthens man's heart, and is the ſtaff of life, without which he cannot ſupport; and this is not to be withheld from, but given even to an enemy when hungry; and to deny it to a poor neighbour in ſuch circumſtances, is very cruel; the charge is, that *Job* would not give a poor hungry man a morſel of bread to eat; which muſt be falſe, being directly contrary to what he ſtrongly aſſerts, ch. xxxi. 17.

℣. 8. *But as for the mighty man, he had the earth*, &c.] A large ſhare and portion of it, which *Job* could not hinder him from the enjoyment of, becauſe mightier than he, or otherwiſe he would have done it; or *Job* was content he ſhould have what he had, and gave him more than what of right belonged to him; for when any cauſe came before him as a judge, or civil magiſtrate, between a rich man, and a poorer man, relating to a field, or piece of land, he always gave the cauſe to the rich and mighty, and ſo he had the land, as is ſuggeſted: *and the honourable man dwelt in it*; peaceably, quietly, and undiſturbed, tho' he had no juſt title to it; or *the man accepted of face* or *countenance* [q], who was reſpected becauſe of his outward circumſtances, wealth and riches, power and authority; and ſo *Job* is tacitly charged with being a reſpecter of perſons in judgment, which was not good; and in general theſe phraſes denote partiality in him, that he was favourable to the mighty and powerful, and unkind and cruel to the poor and needy. Some [r] underſtand all this of *Job* himſelf, that becauſe he was the mighty man, or *man of arm's* [s], he made uſe of his power and might, and ſtretched out his arm, and graſped and got into his poſſeſſion, by force and violence, the houſes, and lands, and eſtates of others, and became the greateſt man in all the eaſt, and the earth in a manner was his alone; and becauſe he was reſpected for his greatneſs and riches, he was confirmed therein, and dwelt ſecurely: or rather, taking the words in this ſenſe, they may be conſidered as an aggravation of *Job*'s ſins, both before and after charged upon him; as that when he was the mighty and honourable man, and though he was ſuch, and had it in the power of his hands to do a great deal of good to the poor and needy; yet took a pledge from his indigent brother, ſtript thoſe that were almoſt naked, of their clothing, and would not give a poor weary traveller a cup of water, nor a morſel of bread to an hungry man; yea, abuſed his power and authority which he had, to the oppreſſion of the widow and fatherleſs, as in the following verſe.

℣. 9. *Thou haſt ſent widows away empty*, &c.] Either out of their own houſes, which he ſpoiled, and devoured, and ſtript, and cleared of all that were in them, as did the Scribes and Phariſees in Chriſt's time, *Matt.* xxiii. 14. or out of his own houſe, when they came to him, as a rich man, for charity; as they came to him wanting relief, they went away ſo; if without food and clothing, they were bid to depart without giving them any thing to feed and clothe them with; or if they came to him as a civil magiſtrate to have juſtice done them, and to be delivered out of the hands of their oppreſſors, they could not obtain any, but were diſmiſſed without it; how contrary is this to ch. xxix. 13. and xxxi. 16. *and the arms of the fatherleſs have been broken*; not in a literal ſenſe, as if when refuſing to go out, when their mothers, the widows had

[n] Ἀναρίθμητοι, Sept. [o] אין קץ לעונותיך non eſt finis iniquitatibus tuis, Pagninus, Montanus, &c. [p] החבל אחיך πιεχυραζες τες αδελφες σε, Sept. capies in pignus fratres tuos, Montanus. [q] נשוא פנים acceptus faciebus, Montanus; vel facie, Vatablus, Beza, Junius & Tremellius, Druſius, Mercerus. [r] Jarchi, Ramban, Bar Tzemach, Sephorno. [s] איש זרוע viro brachii, Pagninus, Montanus, Bolducius, Vatablus, Druſius, &c.

had their houſes ſpoiled, and they ſent empty out of them; theſe laid hold on ſomething within them, and would not depart, and ſo had their arms broken by the mighty man, the man of arms; but in a metaphorical and figurative ſenſe, their ſubſtance, and goods, and poſſeſſions, left them by their fathers for their ſupport, theſe were taken away from them, and ſo they were as impotent and helpleſs, as if their arms had been broken; or their friends on whom they relied for their ſuſtenance, theſe were either ruined, and ſo could not help them; or elſe their affections were alienated from them, and would not. This indeed is not expreſsly charged upon *Job*, but it is intimated, that it was done with his knowledge and conſent, good-will, and approbation; at leaſt that he connived at it, and ſuffered it to be done when it was in his power to have prevented it, and therefore to be aſcribed unto him; but how foreign is all this to *Job*'s true character, ch. xxix. 12—17. and xxxi. 16—22?

℣. 10. *Therefore ſnares are round about thee*, &c.] Not what occaſion ſin, draw into it, and iſſue in it, as inward corruptions, the temptations of Satan, and the things of this world, but puniſhments; becauſe of the above ſins charged upon *Job*, therefore evils, calamities, and diſtreſſes of various kinds came upon him, beſet him, and encompaſſed him all around, ſo that there was no way left for him to eſcape; it may refer to the *Sabæans* and *Chaldeans* ſeizing on his cattle, and carrying them away; to the fire that fell from heaven upon his ſheep, and conſumed them; to the great wind that blew down the houſe in which his children were, and deſtroyed them; and to the boils and ulcers that were all over his body: *and ſudden fear troubleth thee*; thoſe things, at leaſt ſome of them, were what he feared, and they came ſuddenly upon him, and gave him great trouble and diſtreſs, ch. iii. 25. and iv. 5. and preſent fear frequently, on a ſudden, darted into his mind, and gave him freſh trouble, he was afraid of his preſent ſorrows, and of farther and future ones, ch. ix. 28. and perhaps *Eliphaz* might think he was afraid of hell and damnation, and of ſudden deſtruction from the Almighty coming upon him, ch. xxxi. 23. ſee *Iſ.* xxiv. 17, 18.

℣. 11. *Or darkneſs, that thou canſt not ſee*, &c.] &c.] Or darkneſs is round about thee, thou art enveloped in it; meaning either judicial blindneſs, and darkneſs, and ſtupidity of mind, which muſt be his caſe, if he could not ſee the hand of God upon him, or the ſnares that were about him, or was not troubled with ſudden fear; or elſe the darkneſs of affliction and calamity, which is often ſignified hereby, ſee *Iſ.* viii. 22. *Lam.* iii. 1, 2. afflictive diſpenſations of providence are ſometimes ſo dark, that a man cannot ſee the cauſe and reaſon of them, or why it is he is brought into them; which was *Job*'s caſe, and therefore deſires God would ſhew him wherefore he contended with him, ch. x. 2: nor can he ſee, perceive, or enjoy any light of comfort; he is in inward darkneſs of ſoul, deprived of the light of God's countenance, as well as he is in the outward darkneſs of adverſity, which is a moſt uncomfortable caſe, as it was this good man's; nor can he ſee any end of the affliction, or any way to eſcape out of it, and which were the preſent circumſtances *Job* was in: *and abundance of waters cover thee*; afflictions, which are frequently compared to many waters, and floods of them, becauſe of the multitude of them, their force and ſtrength, the power and rapidity with which they come; and becauſe over-flowing, overbearing, and over-whelming, and threaten with utter ruin and deſtruction, unleſs ſtopped by the mighty hand of God, who only can reſiſt and reſtrain them; *Eliphaz* repreſents *Job* like a man drowning, over-flowed with a flood of water, and covered with its waves, and in the moſt deſperate condition, ſee *Pſ.* lxix. 1, 2.

℣. 12. *Is not God* in *the height of heaven*, &c.] The heaven is high, it has its name from its height, and is noted for it; ſome of the heavens are higher than others, as the heaven of heavens, the third heaven, the habitation of angels and glorified ſaints; and here God dwells, this is the habitation of his holineſs, and the high and holy place he inhabits; his throne is in heaven, in the heaven of heavens is his throne, where he in an eſpecial manner manifeſts his glory, and the luſtre of it; he is not indeed confined here, the heaven of heavens cannot contain him, he is every where; yet this is his court and palace, where his reſidence and retinue be, and angels behold his face, and wait upon him; and becauſe this is the principal ſeat of his majeſty, it becomes one of his names, *Dan.* iv. 26. *Luke* xv. 18. and the words here will bear to be rendered, *is not God the height of the heavens*[t]? or, as the *Vulgate Latin* verſion, *higher than the heavens?* he is above them, more exalted than they, being the Creator of them, ſee *Heb.* vii. 26. *and behold the height of the ſtars, how high they are*; or *the head* or *top of the ſtars*[u], which *Ben Gerſom* interprets of the ſupreme orb, or that high and vaſt ſpace in which the fixed ſtars are, or the higheſt of them, which are at the greateſt diſtance; according to Mr. *Huygens*[w], a cannon-ball diſcharged would be 25 years in paſſing from the earth to the *Sun*, from *Jupiter* to the *Sun* 125 years, from *Saturn* 250, and from the *Sun* to the *Dogſtar* 691,600 years; and if therefore it would be ſo long going to the neareſt of the fixed ſtars, how great muſt be the diſtance of them from our earth, which are ſo much higher than the *Dogſtar*, as that is from the *Sun?* But, though theſe are ſo exceeding high, yet God is higher than they, ſee *Iſ.* xiv. 13, 14. the truth contained in theſe words, was what both *Eliphaz* and *Job* were agreed in, let them be ſpoken by which they will, ſome aſcribing them to the one, and ſome to the other; from whence *Eliphaz* repreſents *Job* drawing an inference very impious, blaſphemous and atheiſtical.

℣. 13. *And thou ſayeſt, how doth God know?* &c.] What is done on earth, the works of the children of men, their ſinful actions, when he dwells at ſuch a diſtance, and ſo remote from the earth, as the height of the ſtars, and higheſt heavens be; not that *Job* ſaid this expreſsly with his lips, but in his heart; *Eliphaz* imagined and ſuppoſed that ſuch was the reaſoning of his mind; it was an invidious conſequence he had drawn from what *Job* had ſaid concerning the afflictions of the godly, and the proſperity of the wicked; which he interpreted as a denial of the providence of God, as if he had no regard to human affairs, but things took

[t] גבה שמים ſublimitas cœlorum, Bolducius; altitudo cœli, Michaelis; altitudo cœlorum, Schultens. [u] ראש כוכבים caput ſtellarum, Montanus, Bolducius, Mercerus, Cocceius; verticem ſtellarum, V. L. Tigurine verſion, Michaelis, Schultens. [w] Coſmotheoros, l. 2. p. 125, 137.

took place in a very diſorderly and confuſed way, without any regard to right or wrong; and he concluded, that *Job* was led into theſe ſentiments by the conſideration of the diſtance of God from the earth; that dwelling in the higheſt heavens, he could not, and did not ſee what was done here, and therefore men might commit all manner of ſin with impunity; that their ſins would never be taken notice of, or they be called to an account for them; which are the very language and ſentiments of the moſt abandoned of men, ſee *Pſ.* x. 11, 14. and lxxiii. 11, 12. and xciv. 5—10. *Ezek.* ix. 9. *can he judge through the dark clouds?* if he can't ſee and know what is done, he can't judge of it, whether it is good or bad, and ſo can neither juſtify nor condemn an action. By *the dark cloud* is not meant the matter, or corporal maſs, with which man is covered, as a *Jewiſh* commentator [x] interprets it; rather the cloudy air, or atmoſphere around us; or that thick darkneſs in which Jehovah dwells, clouds and darkneſs being around him, *Pſ.* xcvii. 2. but all this hinders not his ſight of things done here below; what is thick darkneſs to us, is pure light to him, in which alſo he is ſaid to dwell, and with which he covers himſelf as with a garment; and the darkneſs and the light are both alike to him, he can ſee and judge through the one as well as the other.

℣. 14. *Thick clouds are a covering to him that he ſeeth not*, &c.] Thus *Job* is made to ſpeak, or to reaſon as atheiſtical perſons, or ſuch who are enclined to atheiſm would, who take God to be altogether ſuch an one as themſelves; as that becauſe thick clouds hide objects, as the ſun, and moon, and ſtars, from their ſight, therefore they muſt hide men and their actions from the ſight of God; whereas there is nothing between God and man to hide them from him, let them be what they will, clouds as thick and as dark as can be imagined, yet his eyes are upon the ways of man, and ſees all his goings, nor is there any darkneſs that can hide from him, ch. xxxiv. 21, 22. *and he walketh in the circuit of heaven*; within which he keeps himſelf, and never looks down upon the earth, or takes any notice of what is done there; quite contrary to *Pſ.* xiv. 3. and xxxiii. 13, 14. as if he only took his walks through the ſpacious orb of heaven, and delighted himſelf in viewing the celeſtial manſions, and the furniture of them, but had no regard to any thing below them; whereas, though he walks in the circuit of heaven, he alſo ſits upon the circle of the earth, *Iſ.* xl. 22. *Eliphaz* ſeems here to aſcribe the ſentiments, perhaps of the *Zabians* in former times, to *Job*, and ſince adopted by ſome philoſophers; that God only regards the heavenly bodies, and ſupports them in their beings, and regulates and directs their motions, and leaves all things below to be governed and influenced by them, as judging it unworthy of him to be concerned with things on earth. Indeed the earth, and the inhabitants of it, are unworthy of his notice, and care, and of his providential viſits, but he does humble himſelf to look upon things on earth as well as in heaven, *Pſ.* viii. 4. and cxiii. 6. to make *Job* reaſon after this *Epicurean* manner, was doing great injuſtice to his character, who moſt firmly believed both the Being and Providence of God, and that as extending to all things here below, ſee ch. xii. 13—25.

℣. 15. *Haſt thou marked the old way which wicked men have trodden?*] The evil way that wicked men have walked in ever ſince man apoſtatized from God, the way of *Cain* and his deſcendants, who were of the wicked one, and lived wicked lives and converſations; *the way of the old world*, as Mr. *Broughton* renders the phraſe here, the imagination of the thoughts of whoſe hearts was evil, and that continually; who filled the earth with rapine and violence, and all fleſh corrupted their way with all manner of impurity and wickedneſs, and indulged themſelves in the gratification of their ſenſual luſts, and pleaſures; and were, as the apoſtle *Peter* calls them, *the world of the ungodly*; and here, *men of wickedneſs*, or *iniquity* [y]; ſuch who gave themſelves up to it, and were immerſed in it; theſe trod the paths of ſin, and made it a beaten road; they frequented this way, they walked continually in it; their life was a ſeries and courſe of iniquity, in which they obſtinately perſiſted, and proceeded from evil to evil, to more and more ungodlineſs. Now *Job* is aſked if he had *marked* this their way and courſe of life; the evil of their way ſhould have been marked, in order to avoid it; it being an old way, ſhould not recommend it; and the end of it, which was ſudden ruin and deſtruction, ſhould be marked to deter from it: but it is ſuggeſted, that *Job* kept in this way, and obſerved it himſelf, and walked in it; for the words may be rendered, *truly thou keepeſt the old way*, or *the way of the world* [z]; trod in the ſteps of wicked men, was a cloſe follower of them, and companied with them; in like manner is *Job* charged by *Elihu*, ch. xxxiv. 7, 8. and this ſenſe agrees with what goes before.

℣. 16. *Which were cut down out of time*, &c.] Sent out of time into eternity, time being no more with men, and they no longer in time, when death ſeizes upon them; or *before time* [a], before the common term of life, which according to the courſe of nature, and human probability, they might have arrived unto: as this is ſpoken of the men of the old world that lived before the flood, when the lives of men were very long; it is highly probable there were many that were deſtroyed by the general deluge, who had it not been for that, might have lived many hundreds of years according to the uſual courſe: or *without time* [b], without any delay, ſuddenly, at once, at an unawares; for though they had notice of the flood, they did not regard it, but lived careleſs and ſecure; and it came upon them without any farther warning, and ſwept them away, when they were *cut down*, as trees by the ax laid to the root of them, to which wicked men in great power, and flouriſhing circumſtances are ſometimes compared, *Pſ.* xxxvii. 35, 36. or like graſs by the ſcythe, which it is not able to reſiſt, and to which all men are like for their numbers and weakneſſes, and who are cut down by death as eaſily as the graſs is by the mower, ſee *Pſ.* xxxvii. 1, 2. and xc. 5, 6. Some render it *wrinkled* [c], as in ch. xvi. 8. as bodies when dead are, and eſpecially ſuch as are drowned, and have been long floating in the water, as thoſe that periſhed by the flood were, for to ſuch the words have reſpect, as appears by what follows: *whoſe foundation was overflown with a flood*; either of water, or of fire and brimſtone, as *Jarchi* obſerves; the former is moſt likely to be meant; for by the flood, or univerſal

[x] Peritzol. [y] מתי און viri iniquitatis, Montanus, Mercerus; ſo Druſius, Michaelis. תישמור profecto viam ſeculi ſervas, Schultens. [z] הלא רח עולם [a] ולא עת ante tempus tuum, V. L. Mercerus; ante tempus, Cocceius, Schultens. [b] Sine mora, Cocceius; in momento, Codurcus. [c] קמטו corrugati ſunt, Junius & Tremellius, Piſcator, Bolducius, Cocceius.

verſal deluge, all that was thought firm and permanent, and might be called a foundation, was overflown and carried away, as houſes, goods, furniture, wealth and riches, and every thing that men had a dependance upon for the ſupport and comfort of life; yea, the earth itſelf, on which they dwelt, and was reckoned *terra firma*, this being founded upon, and over the waters; or, as the apoſtle *Peter* deſcribes it, it *ſtanding out of the water and in the water*, 2 *Pet.* iii. 5, 6. or *their foundation* was *a flood poured out*[d]; what they thought were ſolid, and firm, and durable, and built their hopes of happineſs upon, were like a flood of water, poured, diſſipated and ſcattered, and which diſappeared and came to nothing: and ſuch is every foundation that a man builds his hope, eſpecially of eternal happineſs upon, ſhort of Chriſt, the only ſure foundation laid in *Zion*, his perſon, grace, blood, and righteouſneſs; every thing elſe, let it ſeem ever ſo firm, is as ſand, yea as water, as a flood of water that ſpreads itſelf, and quickly comes to nothing.

℣. 17. *Which ſaid unto God, depart from us*, &c.] Chuſing not to be admoniſhed of their ſins, nor be exhorted to repentance for them, nor be inſtructed by him in the way of their duty, nor to attend the worſhip and ordinances of God, nor be under his rule and government; the ſame is obſerved by *Job* of wicked men, but to a different purpoſe; he makes this to be the language of ſuch who were in very proſperous circumſtances, and continued in them, notwithſtanding their impiety; here by this *Eliphaz* deſcribes ſuch perſons who were cut off, and deſtroyed for their wickedneſs, ſee ch. xxi. 14. *and what can the Almighty do for them?* that is, for us; for theſe are either the words of the wicked continued, being ſo ſelf-ſufficient, and full of good things, having as much, or more than heart can wiſh, that they ſtood in no need of any thing from God; nor could they imagine they ſhould receive any profit and advantage from him, by liſtening to his inſtructions, or obeying his will; they had ſuch low and mean thoughts of God, that he would neither do them good nor evil; they expected no good from him, and feared no ill at his hands; they aſcribed all the good things they had to their own care, induſtry, and diligence; and when any ill befel them, they attributed it to chance, and ſecond cauſes, thinking nothing of God: as theſe are the words of *Eliphaz*, they may be rendered, *what has the Almighty done to them*, or *againſt them*[e]? what injury has he done them, or ill-will has he ſhown them, that they ſhould treat him in ſo contemptuous a manner? ſo far from it, that he has beſtowed abundance of good things on them, as follows, ſee *Jer.* ii. 5.

℣. 18. *Yet he filled their houſes with good things*, &c.] With temporal good things, with this world's good, with plenty of providential goodneſs; earthly enjoyments are good things in themſelves, and in their effects, when rightly uſed, and theſe wicked men have their ſhare of; this is their portion, they have their good things in this life, and a large abundance of them oftentimes; their hearts are filled with food, and ſhould be with gladneſs and thankfulneſs; their bellies are filled with hidden treaſures; their out-houſes with corn and wheat, and ſuch like fruits of the earth; their ſhops with all manner of goods; their dwelling-houſes with gold and ſilver, with rich furniture, and all precious ſubſtance; and *all this* is from God, every good gift comes from him; the earth is full of his goodneſs; though theſe men ſay, *what can the Almighty do for them?* this ſhows, that what they have they are not deſerving of; and what is beſtowed upon them is not from any merit in them, but according to the ſovereign will and pleaſure of God; and this is an aggravation of their wickedneſs, that notwithſtanding he has loaded them with his benefits, and indulged them with ſuch a plenty of good things, yet they ſpurn at him, rebel againſt him, and bid him depart from them; which conduct of theirs, *Eliphaz* expreſſes his abhorrence of: *but the counſel of the wicked is far from me*; ſuch impious reaſonings, and wicked practices, he was far from juſtifying; he had them in the utmoſt deteſtation, and could not but abhor ſuch vile ingratitude; he makes uſe of *Job*'s words, ch. xxi. 16. which he thought he could do to better purpoſe, and with greater ſincerity.

℣. 19. *The righteous ſee* it, *and are glad*, &c.] Not the counſel of the wicked, nor their outward proſperity, but their ruin and deſtruction, which is ſure and certain; though it may ſometimes ſeem to linger, it is often public and viſible to the view of every man, being made public examples, ſee *Pſ.* xci. 8. and which is matter of joy and gladneſs to truly good and righteous men; who have the righteouſneſs of Chriſt on them, his grace in them, and in conſequence of that live ſoberly, righteouſly and godly; theſe rejoice at the vengeance of God on wicked men, *Pſ.* lii. 5, 6, 7. and lviii. 10. not that the miſery of their fellow-creatures is pleaſing to them as ſuch; this would be brutiſh and inhuman, as well as contrary to the grace of God, and to their character as good men, and alſo would be diſpleaſing to God, *Prov.* xxiv. 17, 18. but partly becauſe they themſelves, through the grace and goodneſs of God, have been kept from ſuch ſins as bring to ruin and deſtruction; and partly becauſe they are delivered out of the hands of theſe wicked men, who were diſtreſſing to them; and chiefly becauſe of the glory of the divine perfections, particularly the holineſs and juſtice of God diſplayed herein; for God is known and glorified by the judgments which he executeth, ſee *Pſ.* ix. 16. *Rev.* xviii. 20. and xix. 1, 2, 3. *and the innocent laugh them to ſcorn*; ſuch as are upright and ſincere, live holy and harmleſs lives and converſations, tho' not entirely free from ſin; theſe deride them for their impieties, and obſerve to them the juſtneſs of the divine judgments upon them. The *Jewiſh* writers, many of them[f], reſtrain theſe words to *Noah* and his ſons, who ſaw with their eyes the flood that deſtroyed the world of the ungodly, and rejoiced at it, and had them in their turn in deriſion, who had made a mock at *Noah*'s building of the ark, and at his exhortations to them; but tho' the characters of righteous and innocent agree with *Noah*, who was juſt and perfect in his generation, yet not with all his ſons; and it is beſt to underſtand this of good men in general; though it muſt be obſerved and owned, that the deſtruction of the wicked by the flood, is before ſpoken of, and their character deſcribed. The word *ſaying* is by ſome ſupplied at the cloſe of this verſe, and ſo the following words are what the righteous are repreſented as ſaying, upon ſight of the deſtruction of the wicked.

℣. 20.

[d] נהר יוצק יסודם fundamentum eorum ut flumen diffluxit, Tigurine verſion; fluvius effuſus fundamentum eorum, Codurcus, Beza; to the ſame ſenſe Druſius, Mercerus, Cocceius, Schultens. [e] ומה יפעל שדי למו & quid fecerat omnipotens illis? Piſcator. [f] Aben Ezra, Ben Gerſom, Sephorno, & alii.

℣. 20. *Whereas our ſubſtance is not cut down*, &c.] As your's is; *Noah* and his family were preſerved in the ark, and the creatures with him, and ſufficient ſuſtenance was laid up for them all, when every thing relating to the wicked was deſtroyed: but this may be thought too reſtrictive, as well as what follows too ſubtle, that this ſhould reſpect the human ſpecies not being cut down and utterly deſtroyed in the flood, but preſerved in and reſtored by *Noah* and his family; it may perhaps be thought better to interpret theſe words as the words of *Eliphaz* and his friends, joining with the righteous and the innocent, putting themſelves in their number, and rejoicing with them at the deſtruction of the wicked, and as having a particular regard to *Job*'s caſe, and the difference between him and them; his ſubſtance being cut down, and he ſtripped of all; whereas they were not deprived of their's, but it continued with them, and they in the full poſſeſſion of it; the reaſon of which difference was, he was a wicked man, and they righteous and innocent; but by others, who alſo take them to be the words of the righteous triumphing over the wicked, they are rendered thus; *is not he cut off that roſe up againſt us*[s]? Our enemy and adverſary, he is no more, he can do us no more hurt, and we are delivered out of his hand: *but the remnant of them the fire conſumes*; which *Aben Ezra*, *Ben Gerſom*, and others, interpret of the deſtruction of *Sodom* and *Gomorrah*, and the other cities, by fire; which would have had ſome appearance of truth, if the deſtruction had been of the whole world, and as general as the flood was, or more ſo, and had cleared the world of the remnant of the ungodly, whereas it was only of a few cities: rather it may be, *Eliphaz* glances at the caſe of *Job*, as different from him and his friends, that when their ſubſtance was untouched, the remnant of *Job*'s was conſumed by fire; what were left by the *Chaldeans* and *Sabeans*, were deſtroyed by fire from heaven; though if it could be thought that *Eliphaz* had knowledge of the general conflagration at the laſt day, and had that in view, it would afford a better ſenſe; but it may be he does not mean material, but metaphorical fire, the fire of divine wrath, which will conſume the wicked, root and branch, and leave them nothing.

℣. 21. *Acquaint now thyſelf with him, and be at peace*, &c.] Not with the righteous and innocent, but with God, as the following verſes ſhew: from ſevere charges and cenſures, *Eliphaz* proceeds to advice and exhortations, and ſeems to be in a better temper, and to talk in a more kind and gentle manner, only he goes upon a falſe ſuppoſition and miſtaken notion, that *Job* was a bad man; had he had a proper object to have directed his diſcourſe to, it would have been excellently ſaid; and as it is, it is not without its uſe: this firſt exhortation ſuppoſes unacquaintance with God, and an eſtrangedneſs from him; which is the caſe of every man from the womb, and in a ſtate of nature and unregeneracy. Acquaintance with God begins at converſion, when he is made known, not only as the God of nature and providence, but as the God of grace and peace in Chriſt; and it is carried on by prayer, which, is a converſe with God, and by attendance on his worſhip and ordinances, in which men walk before him, and have fellowſhip with him: this is ſometimes interrupted and dropped for a while, through temptation or ſin; when there ariſes on account thereof, a ſhyneſs and backwardneſs to draw nigh unto God, until he calls and invites them to take with them words, and return unto him; an acquaintance with God is not kept up when prayer before him is reſtrained; which *Eliphaz* charges *Job* with, ch. xv. 4. and, when ſaints forſake the aſſembling of themſelves together, or neglect public worſhip, or grow indifferent to it; and it is renewed again by prayer, and a freſh attendance on the above things; in which frequent viſits are made between God and his people, mutual ſecrets communicated, a holy freedom, familiarity, and boldneſs contracted, and communion with God enjoyed: men may alſo acquaint themſelves with him yet more and more by the contemplation of his works, by reading and hearing his word, and by converſation with good men, miniſters, and others. The *Jewiſh* commentators[h] generally interpret it, *uſe or accuſtom thyſelf with him*, to walk in his ways, and obſerve his commands: *and be at peace*; not make his peace with God, which a creature cannot do; only *Job*'s living Redeemer could do that, and he has done it; but be eaſy and ſtill under the afflicting hand of God, quietly ſubmit to it, and patiently endure it, and not murmur at it; or, as *Aben Ezra* interprets it, as a promiſe of God, *thou ſhalt be in peace*, or *thou ſhalt have peace*; all outward proſperity and happineſs, which is often ſignified by this word; or inward peace of mind, which comes from God, and through an acquaintance with him, and from Chriſt, his blood, righteouſneſs, and ſacrifice, by whom the acquaintance with God is opened and maintained; and it is had in a way of duty, in attendance on the ordinances of God, which are paths of peace; and alſo eternal peace hereafter, when acqaintance with God will be no more dropped, nor interrupted, but continue for ever: *thereby good ſhall come unto thee*; temporal good things, neceſſary and convenient, the promiſe of which is annexed to godlineſs, or an acquaintance with God; ſpiritual good things, the bleſſings of grace, all things pertaining to life and godlineſs, and eternal good things; that far more exceeding and eternal weight of glory, which afflictions peaceably and patiently borne, work for, and bring unto.

℣. 22. *Receive, I pray thee, the law from his mouth*, &c.] Not the law of *Moſes*; for it is a queſtion whether that was as yet, or could come to the knowledge of *Job*; rather any doctrine, as the word ſignifies, any revelation of the mind and will of God, made unto the patriarchs in former times, and which was handed down from one to another, and was to be received as coming from the mouth of God, not as the word of man, but as the word of God; and as ſuch to be received with meekneſs and and reverence, with readineſs, chearfulneſs, and gladneſs; and not only to be attended to but obeyed: *and lay up his words in thine heart*; as a rich treaſure, very valuable, and preferable to gold, ſilver, and precious ſtones, laid up in cheſts and cabinets becauſe of their value, and that they might not be loſt, but be preſerved ſafe and ſure, and that they might be come at, and made uſe of on proper occaſions; as the words of God and doctrines of the ſcriptures may be, againſt the temptations of Satan, the luſts of the fleſh, and for the inſtruction of ourſelves and others; and therefore ſhould be retained in our minds, hid in our hearts, and dwell richly in us; and, unleſs they are in the heart, and have a place there, they will be of little avail to have them in the head or on the tongue; but

[s] אם לא נכחד קימנו annon exſcinditur qui inſurgit contra nos, Schmidt, Michaelis.

[h] Ben Gerſom, Bar Tzemach.

[h] Aben Ezra, 3

but if they come with power into the heart, and have a place there, they work effectually, and influence the life and converſation: theſe *Job* had, and had a great value for them; ſee ch. vi. 10. and xxiii. 12.

℣. 23. *If thou return to the Almighty*, &c.] Which ſuppoſes a departure from him; and that is by ſinning againſt him, which ſhould be repented of, confeſſed, and pardoning grace and mercy be implored, by all thoſe that have back-ſlidden, and return to God; to which they are encouraged by his being the *Almighty*, who has power to forgive ſins, alſo to cauſe all grace to abound, and to ſave to the uttermoſt; he is not a God that is prayed and returned to, that cannot ſave, or whoſe hand is ſhortened, or his ear heavy; the word is *ſhaddai*, which ſignifies, who is *ſufficient*, all-ſufficient; whoſe grace is ſufficient to reſtore and receive back-ſliders, pardon their ſins, accept their perſons, ſupply their wants, and preſerve them ſafe to his kingdom and glory: *thou ſhalt be built up*; reſtored to his former happineſs, have all his breaches repaired and made up; his body, which was like a building out of repair and dropping down, become hale and healthful; his family, which was in a ruinous condition, being deprived of his children as well as ſubſtance, be increaſing again through a like number of children; by which means families are built up, *Ruth* iv. 16. and by having a large affluence of good things, abundantly greater than he had before; and alſo in a ſpiritual ſenſe, be edified, and built up in his ſoul, through the light of God's countenance, the diſcoveries of his love, the comforts of his ſpirit, an application of precious promiſes, and divine truths, and a communication of grace, and the bleſſings of it: *thou ſhalt put away iniquity far from thy tabernacle*; not commit it himſelf, nor connive at it in others, nor ſuffer it in his family, ſuggeſting, as if he had ſo done in times paſt; or remove men of iniquity, wicked men, from his houſe, and not allow them to dwell there; though rather this ſeems to be ſpoken by way of promiſe, and as an encouragement to return to the Almighty; upon which all evils and calamities, the effects of ſin and iniquity, ſhould be removed from his houſe, and the apartments of it, they were now full of.

℣. 24. *Then ſhalt thou lay up gold as duſt*, &c.] Have ſuch plenty of it, as not to be counted: *and the* gold *of* Ophir *as the ſtones of the brooks*; which was reckoned the beſt, probably in *Arabia*; not in the *Eaſt* and *Weſt-Indies*, which were not known to *Job*; though ſome take this to be an exhortation to deſpiſe riches, and as a diſſuaſion from covetouſneſs, rendering the words, *put gold upon the duſt*, or earth [i]; and trample upon it, as a thing not eſteemed by thee, as *Sephorno* interprets it; make no more account of it than of the duſt of the earth; let it be like dirt unto thee, *and among the ſtones of the brooks*, Ophir [k]; that is, the gold of *Ophir*, reckon no more of it, though the choiceſt gold, than the ſtones of the brook; or thus, *put gold for duſt, and the gold of* Ophir *for the flint of the brooks* [l]; eſteem it no more than the duſt of the earth, or a flint-ſtones; the latter clauſe I ſhould chuſe rather to render, *and for a flint the rivers of* Ophir, or the golden rivers, from whence the gold of *Ophir* was; and it is notorious from hiſtorians, as *Strabo* [m] and others, that gold is taken out of rivers; and eſpecially from the writers of the hiſtory of the *Weſt-Indies* [n].

℣. 25. *Yea, the Almighty ſhall be thy defence*, &c.] In temporal things, ſecure the plenty of gold and ſilver poſſeſſed of; ſurround and protect by his providence, that there ſhall be no danger of the *Sabeans* and *Chaldeans*, or others, breaking in and ſtealing it away; and in ſpirituals, preſerve from all enemies, ſin, Satan, and the world; be a wall of fire about him, his fortreſs, his tower, and place of defence; or keep him as in a garriſon, thro' faith unto ſalvation; or, as others render the words, *and let the Almighty be*, or *he ſhall be thy gold*, or *golds* [o]; all thy gold, the ſame word being uſed, as in the preceding verſe; treat earthly riches, gold and ſilver, with contempt, and reckon God to be thy trueſt riches; eſteem him as gold, and more precious than that, and put thy confidence in him; his grace is compared to gold, for its luſtre, value, and duration, and is more precious than gold that periſheth, *Rev.* iii. 18. 1 *Pet.* i. 7. the righteouſneſs of Chriſt is, for its excellency, called the gold of *Ophir*, and cloathing of wrought gold, *Pſ.* xlv. 9. 13. and he himſelf is much more precious than the gold of *Ophir*, and the gain that comes by him, than fine gold, *Cant.* v. 11. *Prov.* iii. 14, 15. the doctrines of the grace of God are comparable to gold, ſilver, and precious ſtones; yea, to be preferred unto them, 1 *Cor.* iii. 12. *Pſ.* xix. 11. and cxix. 72. *Prov.* viii. 10. God is inſtead of all riches to his people; and they that have an intereſt in him, ſhare in the riches of grace, and are entitled to the riches of glory; all are theirs: *and thou ſhalt have plenty of ſilver*; or God ſhall be, or *let him be to thee ſilver of ſtrength* [p]; or inſtead of ſilver, which is the ſtrength of men, in which they confide for buſineſs or war; but God is to his people infinitely more than what ſilver or gold can be to them.

℣. 26. *For then ſhalt thou have thy delight in the Almighty*, &c.] In the perfections of his nature, in the works of his hands, in his word and worſhip, in communion with him, and in the relation he ſtands in to his people as their covenant-God and father; this would be the caſe when *Job* ſhould be more and better acquainted with God, and with the law or doctrine of his mouth, and the words of his lips, and ſhould return unto him with his whole heart; and when his affections ſhould be taken off of all earthly riches; when he ſhould look upon gold as duſt, and the gold of *Ophir* as the ſtones of the brook, and God ſhould be to him his gold and his ſilver; then and not till then could he have true delight and complacency in God: *and ſhalt lift up thy face unto God*; in prayer, as *Sephorno* interprets it, with an holy confidence, boldneſs, and chearfulneſs; as a believer in *Chriſt* may, having on his righteouſneſs, and having his heart ſprinkled from an evil conſcience by his blood; ſuch a one can appear before God, and lift up his face to him, as without ſpot, ſo without confuſion, ſhame, and bluſhing, without a load of guilt upon him, without fear of wrath or puniſhment, and of being repulſed; ſee ch. xi. 15.

℣. 27.

[i] ושית על עפר בצר pone aurum ſuper pulverem, Codurcus; in pulvere aurum, Cocceius; abjice humi aurum, Beza; ſo Grotius. [k] ובציר נחוליכם אפיר & inter ſaxa torrentium Ophir, Codurcus. [l] Pro rupe aurum Ophirinum, Junius & Tremellius; ſo Schultens. [m] Geograph. l. 11. p. 344. [n] Pet. Martyr. Decad. 3. l. 4. [o] בצריך lectiſſimum aurum tuum, Junius & Tremellius, Piſcator; ſo Vatablus, Schmidt, Schultens; ſo R. Sol. Urbin. Ohel Moed, fol. 23. 2. [p] וכסף תועפות לך & argentum fortitudinum tibi, Montanus, Cocceius, Schmidt.

℣. 27. *Thou ſhalt make thy prayer unto him*, &c.] To God, and him only; for not a creature, angels or men, are to be prayed to; and this is to be done in a ſupplicating, intreating way, as the word ſignifies; not pleading merit but mercy, not preſenting prayers and ſupplications for a man's own righteouſneſs-ſake, but for the Lord's mercy's-ſake, and for the ſake of Chriſt and his righteouſneſs; and prayer is to be made in this manner frequently, to be multiplied, as the word alſo ſignifies; prayer ſhould be made always, and without ceaſing; and this is not only a duty, but a privilege; and as ſuch is it here obſerved, even as a benefit and bleſſing to be enjoyed; as it is when a man can come to God as his father through *Chriſt* the mediator, with boldneſs and confidence, in the faith of him, and to God as on a throne of grace, where he may find grace and mercy to help him in time of need, and eſpecially it is ſo when attended with the ſucceſs following: *and he ſhall hear thee*; as he does hear thoſe that pray to him in the name of *Chriſt*, in the exerciſe of faith, and in the ſincerity and uprightneſs of their hearts; and anſwers their requeſts, fulfils their deſires, and gives them what they aſk of him; for he is a God hearing prayer, and ſooner or later, in his own time and way, grants the petitions of his people: *and thou ſhalt pay thy vows*; the ſacrifices of praiſe and thankſgiving which he promiſed to offer up to God, ſhould he grant him the deſires of his heart; and theſe being granted, he would be laid under obligation to perform his promiſes; ſo that this alſo is to be conſidered as a benefit and bleſſing; for it does not ſo much regard the payment of vows, as it is deſigned to obſerve to him, that he ſhould have that done for him which would be a ſufficient ground and reaſon for paying his vows, or making good what he promiſed in the time of his diſtreſs; ſince what he then requeſted, and was the condition of his vow, ſhould now be granted; ſee *Pſ.* lvi. 12, 13. and lxvi. 13, 14.

℣. 28. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee*, &c.] Strictly ſpeaking this is only true of God, whoſe decrees are unfruſtrable, whoſe counſel ſhall ſtand, and the thoughts of his heart be eſtabliſhed to all generations; and frequently ſo it is, according to an uſual ſaying, man appoints, but God diſappoints: this may be underſtood of *Job*, either as a civil magiſtrate, that he ſhould decree a thing in a court of judicature with ſo much wiſdom and equity, that it ſhould ſtand firm and ſure, and, though made on earth, ſhould be ratified in heaven, as the decrees and doctrines of the apoſtles of Chriſt are ſaid to be, *Matt.* xvi. 19. ſee *Prov.* viii. 15. or, as a private man in civil affairs, ſignifying that he ſhould be ſo guided by the Lord, and proſpered and ſucceeded in all his ways and works; that what he determined to do, and formed a ſcheme for the execution of, it ſhould be brought about and confirmed; he committing his ways to the Lord, his thoughts ſhould be eſtabliſhed, or his purpoſes and deſigns effected, ſee *Pſ.* i. 3. *Prov.* xvi. 3. or rather as a praying man; and ſo it agrees with what goes before, that he ſhould lift up his face to God, and pray unto him with ſucceſs, and have juſt occaſion to praiſe him, or pay his vows to him, ſince he ſhould have the deſires of his heart; whatever was upon his mind, and he prayed in faith for, he ſhould have it; as *Elias* prayed, both that it might not rain, and that it might rain, and both were according to his word, or the decree of his lips in prayer; ſee 1 *Kings* xvii. 1. *Jam.* v. 17, 18. *and the light ſhall ſhine upon thy ways*; which is the reaſon of all things proſpering and ſucceeding, and being eſtabliſhed according to his wiſh and will; the light of grace ſhining in him, to put him upon, and inſtruct him in denying and avoiding that which is ſinful, and doing that which was juſt and good; and the light of the word without him, being a light unto his feet, and a lamp to his paths, to guide and direct him, and eſpecially the light of God's favour and bleſſing on him, ſucceeding him in all his ways and works, and making them proſperous.

℣. 29. *When* men *are caſt down*, &c.] Wicked men are brought down from a ſtate of proſperity to a ſtate of adverſity, are in low circumſtances, great ſtraits and difficulties: *then thou ſhalt ſay, there is lifting up*; that is, for himſelf and his; when others are in adverſity, he ſhould be in proſperity; when others are caſt down, into a very low eſtate, and diſtreſſed condition, he ſhould be exalted to a very high eſtate, and be in affluent circumſtances, ſee *Pſ.* cxlvii. 6. or elſe the ſenſe is, when thou and thine, and what belong to thee, are humbled and brought low, then thou mayeſt promiſe thyſelf a reſtoration and change for the better; and boldly ſay, they will be lifted up, and raiſed up again, ſince God's uſual method is to exalt the humble, and to abaſe the proud, *Luk.* xiv. 11. or rather, this may reſpect the benefit and advantage that humble perſons would gain by *Job*, and his prayers for them, and may be rendered and interpreted thus; *when they have humbled*[q] themſelves, and bowed themſelves low at thy feet, and eſpecially before God; *then thou ſhalt ſay*; pray unto God for them, that *there* may be a *lifting up*, raiſing them up out of their low eſtate, and thou ſhalt be heard: *and he ſhall ſave the humble perſon*; that is *low of eyes*[r], humble in his eyes; who is ſo preſſed with troubles and diſtreſs, that he hangs down his head, looks upon the ground, and will not lift up his eyes, but is of a dejected countenance; or that is low in his own eyes, has humble thoughts of himſelf, eſteems others better than himſelf, and lies low before God under a ſenſe of his ſinfulneſs and unworthineſs, and caſts himſelf entirely upon the grace and mercy of God; ſuch a one he ſaves in a ſpiritual ſenſe, out of his troubles and afflictions; he does not forget the cry of ſuch humble ones, but remembers them, and grants their deſires: and he ſaves the lowly and humble with a ſpiritual and eternal ſalvation; gives more grace unto them, and, and meetens them for glory, and at laſt gives glory itſelf; raiſes them on high to ſit among princes, and to inherit the throne of glory; the meek ſhall inherit the earth, the new heavens and earth, wherein dwelleth righteouſneſs, *Jam.* iv. 6. *Matt.* v. 5.

℣. 30. *He ſhall deliver the iſland of the innocent*, &c.] But where is there ſuch an iſland, an iſland of innocent perſons? it ſeems to be better rendered by others, *the innocent ſhall deliver the iſland*[s]: good men are ſometimes, by their counſel and advice, and eſpecially by their prayers, the means of delivering an iſland or country from ruin and deſtruction: but the word rendered *iſland* is a negative

q כי השפילו quum humiliaverint, Montanus, Cocceius, Michaelis.
r שח עיניים demiſſum oculis, Montanus, Beza, Junius & Tremellius, Piſcator; humilem oculis, Vatablus.
s ימלט אי נקי innocens inſulam liberabit, Montanus; ſo Pagninus, Vatablus.

gative particle, as in 1 *Sam.* iv. 21. *Prov.* xxxi. 4. and ſignifies *not*; and ſo in the *Targum*; which is "a man that is not innocent ſhall be delivered:" in like manner *Jarchi* interprets it, and ſo do *Noldius*[t] and others"; and the ſenſe is, that *Job*, for he is the perſon ſpoken of, as appears from the following clauſe, ſhould not only be beneficial by his prayers, to humble and good men, but even to the wicked, ſuch as were not innocent and free from fault and puniſhment, but guilty, and obnoxious to wrath and ruin; and yet ſuch ſhould eſcape it, at leaſt for the preſent, thro' the prayers and interceſſion of *Job*; or God ſhould do this for *Job*'s ſake and his prayers: *and it is*, or *he is delivered by the pureneſs of thine hands*; either by his good works, ſetting a good example, which being followed, would be the means of the prevention of preſent ruin; or by his lifting up pure and holy hands in prayer to God for a ſinful people; which God often attends to and hears, and ſo delivers them from deſtruction; as the *Iſraelites* were delivered through the prayer of *Moſes*, when they had made the golden calf, and worſhipped it; ſee *Pſ.* cvi. 33. though ſometimes God will not admit of an interceſſor for ſuch perſons, *Ezek.* xv. 1.

CHAP. XXIII.

THIS and the following chapter contain *Job*'s reply to the laſt oration of *Eliphaz*; in this he firſt declares his preſent ſorrowful eſtate and condition, ℣. 1, 2. wiſhes he knew where to find God, as a judge ſitting on a throne, before whom he might lay his cauſe, and plead it, and have his judgment and final deciſion paſſed upon it; when he doubted not but he would deal favourably with him, and both admit him and ſtrengthen him, to plead his own cauſe, and would acquit him for ever from the charges laid againſt him, ver. 3—7. in order to which he ſought for him every-where, but could not find him, but contents himſelf with this, that God knew his way; and that, after trial of him, he ſhould ſhine like pure gold, and appear to be no apoſtate from him, but one ſincerely obedient to his commands, and a true lover of his word, ver. 8—12. and as for his afflictions, they were the reſult of the unalterable purpoſes and appointments of God: but what gave him the greateſt uneaſineſs was, that there were more of that ſort yet to come, which filled him with fears and faintings, with trouble and darkneſs, ver. 13—17.

℣. 1. *Then* Job *anſwered and ſaid*, &c.] In reply to *Eliphaz*; for though he does not direct his diſcourſe to him, nor take any notice of his friends; yet, as a proof of his innocence, againſt his and their accuſations and charges, he deſires no other than to have his cauſe laid before God himſelf, by whom he had no doubt he ſhould be acquitted; and, contrary to their notions, he ſhews in this chapter, that he, a righteous man, was afflicted by God, according to his unchangeable decrees; and in the next, that wicked men greatly proſper; ſo that what he herein ſays, may be conſidered as a ſufficient anſwer to *Eliphaz* and his friends; and after which no more is ſaid to him by them, excepting a few words dropped by *Bildad*.

℣. 2. *Even to-day* is *my complaint bitter*, &c.] *Job*'s afflictions were continued on him long; he was made to poſſeſs months of vanity; and, as he had been complaining ever ſince they were upon him, he ſtill continued to complain to that day, *even* after all the comforts his friends pretended to adminiſter to him, as *Jarchi* obſerves: his complaints were concerning his afflictions, and his friends ill uſage of him under them; not of injuſtice in God in afflicting him, though he thought he dealt ſeverely with him; but of the greatneſs of his afflictions, they being intolerable, and his ſtrength unequal to them, and therefore death was more eligible to him than life; and he complained of God's hiding his face from him, and not hearing him, nor ſhewing him, wherefore he contended with him, nor admitting an hearing of his cauſe before him: and this complaint of his was *bitter*; the things he complained of were ſuch, bitter afflictions, like the waters of *Marah*, the *Iſraelites* could not drink of; there was a great deal of wormwood and gall in his affliction and miſery; and it was in a bitter way, in the bitterneſs of his ſoul he made his complaint; and what made his caſe ſtill worſe, he could not utter any complaint, ſo much as a ſigh or a groan, but it was reckoned *provocation*, or *ſtubbornneſs* and *rebellion* by his friends; ſo ſome render the word [x], as Mr. *Broughton* does, *this day my ſighing is holden a rebellion*: there is indeed a great deal of rebellion oftentimes in the hearts, words and actions, conduct and behaviour, even of good men under afflictions, as were in the *Iſraelites* in the wilderneſs; and a difficult thing it is to complain without being guilty of it; though complaints may be without it, yet repinings and murmurings are always attended with it: *and my ſtroke is heavier than my groaning*; or *my hand* [y], meaning either his own hand, which was heavy, and hung down, his ſpirits failing, his ſtrength being exhauſted, and ſo his hands, weak, feeble, and remiſs, that he could not hold them up through his afflictions, and his groanings under them, ſee *Pſ.* cii. 5. *Heb.* xii. 12. or the hand of God upon him, his afflicting hand, which had touched him and preſſed hard upon him, and lay heavy, and was heavier than his groanings ſhewed; tho' he groaned much, he did not groan more, nor ſo much as his afflictions called for; and therefore it was no wonder that his complaint was bitter, nor ſhould it be reckoned rebellion and provocation; ſee ch. vi. 2, 3. and xix. 24.

℣. 3. *O that I knew where I might find him*, &c.] That is, God, who is underſtood, though not expreſſed, a relative without an antecedent, as in *Pſ.* lxxxvii. 1. *Cant.* i. 2. *John* xx. 15. *Jarchi* ſupplies, and interprets it, *my judge*, from ver. 7. and certain it is, *Job* did deſire to find God as a judge ſitting on his throne, doing right, that he might have juſtice done to him: indeed, he might be under the hidings of God's face, which added to his affliction, and made it the heavier; in which caſe, the

[t] Concordant. Ebr. Part. p. 25. N°. 135.

[u] אי נקי non innocentem, Druſius, Piſcator, Michaelis; non inſontem, Schultens; to the ſame ſenſe, Beza, Mercerus, Codurcus, Junius, & Tremellius.

[x] מרי exacerbatio, Montanus, Vatablus, Schmidt; exaſperatio, Mercerus, Druſius; pertinacia, Bolducius; contumacia habetur, Cocceius; rebellionem haberi, Junius & Tremellius; rebellio eſt, Piſcator, Codurcus.

[y] ידי manus mea, Montanus, Vatablus, Mercerus, Druſius, Michaelis.

the people of God are at a loſs to know where he is, and *how* to find him, as Mr. *Broughton* renders the words here; they know that he is every where, and fills heaven and earth with his preſence; that their God is in the heavens, his throne is there, yea, the heaven is his throne; that he is in his church, and among his people, where they are gathered together in his name, to wait upon him, and to worſhip him; and that he is to be found in Chriſt, as a God gracious and merciful; all which *Job* knew, but might, as they in ſuch circumſtances are, be at a loſs how to come at ſenſible communion with him; for when he hides his face, who can behold him? yet they cannot content themſelves without ſeeking after him, and making uſe of all means of finding him, as *Job* did, ℣. 8, 9. ſee *Cant.* iii. 1, 2, 3: that I *might come even to his ſeat*; either his mercy-ſeat, from whence he communes with his people, the throne of his grace, where he ſits as the God of grace, diſpenſing his grace to his people, to help them in time of need; the way to which is Chriſt, and in which all believers may come to it with boldneſs, in his name, through his blood, righteouſneſs, and ſacrifice; they may come up even to it, in the exerciſe of faith and hope, though the diſtance is great, as between heaven and earth, yet by faith, they can come into the holieſt of all, and by hope enter within the vail; and, though the difficulties and diſcouragements are many, ariſing from their ſins and tranſgreſſions: or elſe his judgment-ſeat, at which no man can appear and ſtand, without a righteouſneſs, or without a better than his own, by which none can be juſtified in the ſight of God; who, if ſtrict to mark iniquity, the beſt of men cannot ſtand before him, at his bar of juſtice; indeed, in the righteouſneſs of Chriſt, a believer may come up to the judgment-ſeat of God, and to him as judge of all, and not be afraid, but ſtand before him with confidence, ſince that is ſufficient to anſwer for him, and fully acquit him: but *Job* here ſeems to have a peculiar reſpect to his caſe, in controverſy between him and his friends, and is ſo fully aſſured of the juſtneſs of his cauſe, and relying on his innocence, he wiſhes for nothing more than that he could find God ſitting on a throne of juſtice, before whom his cauſe might be brought and heard, not doubting in the leaſt, but that he ſhould be acquitted; ſo far was he from hiding himſelf from God, or pleaſing himſelf with the thoughts that God was in the height of heaven, and knew nothing of him and his conduct, and could not judge through the dark clouds, which were a covering to him, that he could not ſee him; that he was not afraid to appear before him, and come up even to his ſeat, if he knew but where and how he could; ſee ch. xxii. 12, 13, 14.

℣. 4. *I would order my cauſe before him*, &c.] Either as a praying perſon, direct his prayer to him, and ſet it in order before him, ſee *Pſ.* v. 3. or elſe as pleading in his own defence, and in juſtification of himſelf; not of his perſon before God, ſetting his works of righteouſneſs in order before him, and pleading his juſtification on the foot of them; for, by theſe no fleſh living can be juſtified before God; but of his cauſe, for, as a man may vindicate his cauſe before men, and clear himſelf from aſperſions caſt upon him, as *Samuel* did, 1 *Sam.* xii. 5. ſo he may before God, with reſpect to the charges he is falſly loaded with, and may appeal to him for juſtice, and deſire he would ſtir up himſelf, and awake to his judgment, even to his cauſe, and plead it againſt thoſe that ſtrive with him, as *David* did, *Pſ.* xxxv. 1. 23. and xliii. 1. and *fill my mouth with arguments*; either in prayer, as a good man may; not with ſuch as are taken from his goodneſs and righteouſneſs, but from the perſon, office, grace, blood, righteouſneſs, and ſacrifice of Chriſt, and from the declarations of God's grace, and the promiſes of his word; or elſe as in a court of judicature, bringing forth his ſtrong reaſons, and giving proofs of his innocence, ſuch as would be demonſtrative, even convincing to all that ſhould hear, and be not only proofs for him, and in his favour, but reproofs alſo, as the word [c] ſignifies, to thoſe that contended with him.

℣. 5. *I would know the words* which *he would anſwer me*, &c.] Being a God, hearing and anſwering prayer, who always hears, and ſooner or later anſwers the petitions of his people in his own way; and which, when he does, they know, take notice, and obſerve it: or then he ſhould know the reaſon why the Lord contended with him, and what were his ſins and tranſgreſſions, which were the cauſe of his afflictions; things he had deſired to know, but as yet had no anſwer, ſee ch. x. 2. and xiii. 22, 23. *and underſtand what he would ſay unto me*; what judgment he would paſs upon him, what ſentence he would pronounce on him, whether guilty or not, and by which judgment he was content to ſtand or fall; as for men's judgment, the judgment of his friends, or to be judged by them, he required it not, as he did not underſtand upon what ground they went, or that it was a good one; but the judgment of God he ſhould pay a deference to, as being always according to truth, and the reaſon of which, when he ſhould have a hearing before him, and a deciſive ſentence by him, he ſhould clearly perceive; ſee 1 *Cor.* iv. 3.

℣. 6. *Will he plead againſt me with* his *great power?* &c.] God will not plead againſt his people at all, but for them; much leſs will he plead againſt them with his great ſtrength, uſe all his power to run them down, cruſh, and oppreſs them; for he is a great God, and of great power; he is mighty in ſtrength, and there is no contending with him, or anſwering of him, ch. ix. 3. 9. 19. nor will he deal with them according to the ſtrict rigour of his juſtice, nor ſtir up all his wrath nor contend for ever with them in ſuch a way; for then the ſpirits would fail before him, and the ſouls that he has made; whatever he does with others, making known his power on the veſſels of wrath, he will never act after this manner with the veſſels of mercy: *no, but he would put* ſtrength *in me*; to pray unto him, and prevail with him to lay hold on him, and not let him go without the bleſſing, as *Jacob* did, *Hoſ.* xii. 3, 4. or to ſtand before him, and plead his own cauſe with him, in ſuch a ſtrong and powerful manner as to bear down all the accuſations and charges brought againſt him: or *he will ſet* his heart *upon me* [d]; deal mildly and gently, kindly and graciouſly, and not with his great ſtrength and ſtrict juſtice; or *will not put* ſins *upon me*, as *Jarchi*, or lay charges to him, however guilty of them, as his friends did, or impute ſuch to him he never committed: God is ſo far from doing this to his people, that he does not impute their ſins to them they have committed, but to his Son,

I

[c] תוכחות increpationibus, V. L. and ſo Montanus, Beza, Mercerus, Druſius, Schultens.

[d] ישם בי ipſe apponeret ad me animum, Junius & Tremellius; ſo Piſcator, Coccéius, & Aben Ezra.

Son, much leſs will he lay upon them more than is right, ch. xxxiv. 23. Some take the ſenſe of the words to be this, in anſwer to the above queſtion, *will he plead againſt me with his great power?* let him do it, *only let him not ſet upon me*[e], in an hoſtile way, and then I do not decline entering the liſts with him; which expreſſes great boldneſs and confidence, and even too much, and muſt be reckoned among the unbecoming expreſſions *Job* was afterwards convinced of; but this he utters in his paſſion, in order the more clearly to ſhew, and the more ſtrongly to aſſert his innocence.

℣. 7. *There the righteous might diſpute with him*, &c.] That is, at his ſeat, either at his mercy-ſeat, where even God allows ſinners to come and reaſon with him, for pardoning grace and mercy, upon the foot of his own declarations and promiſes, and the blood, and ſacrifice of his Son, *Iſ.* i. 18. or at his judgment-ſeat, pleading the righteouſneſs of Chriſt, which is fully ſatisfactory to law and juſtice. *Job* moſt probably means himſelf by the righteous or upright man, being conſcious to himſelf of his ſincerity and integrity; and relying on this, he feared not to appear before God as a judge, and reaſon his caſe before him, diſpute the matter with him, and in his preſence, which was in controverſy between him and his friends, whether he was an hypocrite or a ſincere good man: *ſo ſhould I be delivered for ever from my judge*; either from thoſe who judged hardly of him, and were very cenſorious in the character they gave of him; and from all their condemnation of him, and calumnies, and charges they faſtened on him; or *from him that judgeſt me*[f], from any one whatever that ſhould wrongly judge him, friend or foe; or rather from God himſelf, his judge, from whom he ſhould depart acquitted; and ſo Mr. *Broughton* renders the words, *ſo ſhould I be quit for ever by my judge*; for, if God juſtifies, who ſhall condemn? ſuch an one need not regard the condemnations of men or devils; being acquitted by God he is for ever juſtified, and ſhall never enter into condemnation; God's acquittance is a ſecurity from the damnatory ſentence of others.

℣. 8. *Behold I go forward, but he* is *not there*, &c.] *Job* here returns to what he had ſaid before, ℣. 3. as *Jarchi* obſerves, where he expreſſes his earneſt deſire after God, that he might know where he was, and come up to his ſeat; here he relates the various ways he took to find him, and his fruitleſs ſearch of him. *Cocceius* thinks, by theſe phraſes *forward* and *backward*, are meant times future and paſt; and that the ſenſe is, that *Job* looked into the future times of the Meſſiah, and the grace promiſed him, his living Redeemer, that ſhould ſtand on the earth in the latter day; and that he looked back to the ages before him, and to the firſt promiſe made to *Adam*; but could not underſtand by either, the reaſon why good men were afflicted; and by the *right* hand and *left*, the different diſpenſations of God to men, granting protection with his right-hand, and diſtributing the bleſſings of his goodneſs by it; and with his left-hand laying afflictions and evils upon them; and yet, neither from the one nor the other, could he learn the mind and will of God concerning men, ſince love and hatred are not to be known by theſe things: but rather with the *Jewiſh* commentators in general, we are to underſtand places by theſe various expreſſions; even the ſeveral parts of the world, eaſt, weſt, north, and ſouth; which *Job* went through, and ſurveyed in his mind, to find God in, but to no purpoſe; for, when a man ſtands with his face to the riſing ſun, the eaſt is before him, and, if he goes forward, he goes eaſtward; and behind him is the weſt, and, if he goes that way, he goes backward; ſo the eaſtern ſea is called the former ſea, and the weſtern, or *Mediterranean* ſea, the hinder ſea, *Zech.* xiv. 8. and a man, in this poſition, will have the north on his left-hand, and the ſouth on his right; ſee *Gen.* xiii. 9. now *Job* ſays, that he went *forward*, that is, eaſtward; but, ſays he of God, *he* is *not* there, or *is not*[g]; meaning not that he was not in being, did not exiſt; for he moſt firmly believed the exiſtence of God, or that he was, but as we rightly ſupply, he was not *there*, that is, eaſtward; and yet the greateſt, the moſt glorious, and moſt gracious appearances of him were in the eaſt; man was made in the eaſt; the garden of *Eden* was planted eaſtward; here God appeared to *Adam*, both before and after his fall; and it was in the eaſt, Chriſt, the ſecond *Adam*, was born; his ſtar appeared in it, and his goſpel was firſt preached in the eaſtern parts; in the eaſt *Job* now lived, and had been the greateſt man in it; but now God did not appear to him, as the *Vulgate Latin* verſion, not in a kind and gracious manner; nor could he find him at his throne of juſtice here, as he wiſhed for; he was there, though *Job* ſaw him not; for he is everywhere; indeed, he is not confined, or limited to any place; for as the heaven of heavens cannot contain him, ſo much leſs any part or corner of the earth: *and backward, but I cannot perceive him*; or underſtand where he is, or get intelligence of him, and of the reaſon of his diſpenſations, eſpecially concerning himſelf.

℣. 9. *On the left-hand, where he doth work, but I cannot behold him*, &c.] The northern part of the world, where his ſeat is, or the circle of the earth, ſays *Bar Tzemach*, and who has ſtretched out the north over the empty place, ch. xxvi. 7. *Jarchi*'s note is, when he created it, he did not make it the place of his throne: God works every-where in a way of providence, but in ſome places more eminently, than in others; the northern part of the world is obſerved to be more inhabited than the ſouthern, and the people of it to be more active in war and buſineſs than elſewhere; and more and greater things are done by God among them as inſtruments than among any other; and Mr. *Caryl* obſerves, that the goſpel has ever more generally and more clearly been preached here than in the ſouthern parts of the world; and perhaps by the northern chambers in *Ezekiel*'s viſion, ch. xlii. 1. were deſigned the proteſtant churches in the northern parts, as it is well known the proteſtant doctrine is called the northern hereſy: but what *Job* meant by God's works in the north, is not eaſy to ſay; but as this refers to ſome place where God had been uſed to work either in the way of providence or grace, it was the moſt likely one to find him in, and yet *Job* could not behold him, or get any ſight of him, either as on a throne of grace or juſtice: *he hideth himſelf on the right*-hand, *that I cannot ſee* him; or *he covereth the right hand*[h], the ſouthern parts

[e] Schultens. [f] משפטי, a judicante me, Beza, Pagninus, Montanus, Bolducius, Vatablus, Cocceius. [g] ואיננו & non ipſe, Montanus, Druſius, Bolducius. [h] יעטף ימין operiet dextram, Montanus, Junius & Tremellius; ſo Cocceius, Druſius, Schmidt, Schultens, & Broughton.

parts of the world; he covers the face of the ſouth with his face, that I cannot ſee him, ſo *Jarchi*; this is ſaid becauſe the ſouth is covered with the waters of the ocean, as *Bar Tzemach* obſerves; what we call the *South-Sea*: or rather the meaning is, that God covered himſelf on the right hand, or on the ſouth, as with a garment, as the word ſignifies; wrapped himſelf up either in light inacceſſible, as with a garment, or with clouds of darkneſs, that he could not be ſeen; and if he hides himſelf, as he often does from the beſt of men, who can behold him? ch. xxxiv. 29. ſee ch. ix. 11.

℣. 10. *But he knoweth the way that I take*, &c.] This he ſeems to ſay in a way of ſolace to himſelf, comforting and contenting himſelf that though he could not find God, nor knew where he was, or what way he took, nor the reaſons of his ways and diſpenſations with the children of men, and with himſelf, yet God knew where he was, and what way he took; by which he means either the way he took, being directed to it for his acceptance with God, his juſtification before him, and eternal ſalvation; which was his living Redeemer, he looked unto by faith for righteouſneſs and eternal life: or rather the way and manner of life he took to, the courſe of his converſation, walking in all the commandments and ordinances of the Lord, in the paths of piety and truth, of righteouſneſs and holineſs; and this God knew not barely by his omniſcience, as he knows all the ways of men, good and bad; his eyes are upon them, he compaſſes them, and is thoroughly acquainted with them; but by way of approbation, he approved of it, and was well pleaſed with it, it being ſo agreeable to his revealed will, ſo pure and holy; thus the Lord knows the way of the righteous, *Pſ.* i. 6. when he *hath tried me, I ſhall come forth as gold*; as pure as gold, as free from droſs as that, appear quite innocent of the charges brought againſt him, and ſhine in his integrity. He was as valuable and precious as gold, as all God's people are in his eſteem, however reckoned of by others; they are precious ſons of *Zion*, comparable to fine gold; not that they have any intrinſic worth in themſelves, they are in no wiſe better than others by nature; but through the grace of God beſtowed on them, which is as gold tried in the fire; and through the righteouſneſs of *Chriſt* imputed to them, which is gold of *Ophir*, and clothing of wrought gold; and on account of both, they are like a maſs of gold, and are the choſen of God, and precious: this gold he tries, the Lord trieth the righteous; and which he does by afflictive providences; he puts them into the furnace of affliction, which is the fiery trial to try them; and hereby their graces are tried, their faith, hope, love, patience, &c. their principles and doctrines they embrace, whether they be gold, ſilver, and precious ſtones, or whether wood, hay, and ſtubble; the fire tries every man's work, of what ſort it is, and whether they will abide by them and their profeſſion alſo, whether they will adhere to it; and by this means he purges away their droſs and tin, and they come out of the furnace as pure gold in great luſtre and brightneſs, as thoſe in *Rev.* vii. 13, 14. now *Job* was in this furnace and trying; and he was confident that as he ſhould come out of it, he ſhould appear to be, he may have reſpect to his trial at the bar of juſtice, where he deſired to be tried, and be brought under the ſtricteſt examination; and doubted not but he ſhould be acquitted, and ſhine as bright as gold; nay, theſe words may be given as a reaſon why God would not be found by him as his judge to try his cauſe, becauſe he knew his uprightneſs and integrity, and that he muſt go from him acquitted and diſcharged; and therefore, for reaſons unknown to him, declined the judging of him; to this purpoſe *Jarchi* interprets the words, which may be rendered, *for he knoweth the way that I take*[a]; and therefore will not be ſeen by me, nor appear to judge me: *he hath tried me*; again and again, and has ſeen the integrity of my heart, as *Sephorno* interprets it, and well knows my innocence; ſee *Pſ.* xvii. 3. and if he would try me again, *I ſhall come forth as gold*; quite clear of all charges and imputations; I'm able to ſtand the ſtricteſt ſcrutiny: this he ſaid as conſcious of his uprightneſs, and of his ſtrict regard to the ways and word of God, as follows; but this was a bold ſaying, and an unbecoming expreſſion of his to God; and of which he afterwards was aſhamed and repented, when God appeared and ſpoke to him out of the whirlwind.

℣. 11. *My foot hath held his ſteps*, &c.] Trod in the ſteps he has walked in; he followed God cloſely, imitated him in acts of holineſs and righteouſneſs, of mercy, kindneſs, and beneficence; and he continued therein, as he ſet his foot in the ſteps of God, which were to him for an example, he perſiſted therein; as he followed on to know him, ſo to imitate him, and walk worthy of him: *his way have I kept*; the way he preſcribed him, and directed him to walk in, the way of his commandments, which he obſerved conſtantly, and kept; though not perfectly, yet with great delight and pleaſure, and ſo as not to be chargeable with any groſs neglect of them, but in ſome ſenſe to walk in all of them blameleſs, as not to be culpable before men: *and not declined*; from the way of God, did not turn aſide from it to the right or left, or go into crooked paths with wicked men, or wickedly depart from his God, his ways and worſhip, as *David* ſays, *Pſ.* xviii. 21.

℣. 12. *Neither have I gone back from the commandment of his lips*, &c.] From any of the commandments his lips had uttered; meaning not the ten commandments given to *Iſrael*, which perhaps as yet were not given, or had not come to the knowledge of *Job*; ſome ſpeak of the ſeven commandments, given to the ſons of *Noah*; ſee the note on *Gen.* ix. 4. It ſeems to deſign any and every commandment that God had given to *Noah* or *Abraham*, or any of the patriarchs, before the times of *Job*, and which he had knowledge of, and which he carefully obſerved, kept cloſe to, and did not deviate from; but made it the rule of his walk and practice: *I have eſteemed the words of his mouth more than my neceſſary food*; the words of the Lord, the doctrines of grace that came from his mouth, are food for faith; there are in them milk for babes, and meat for ſtrong men; they are ſavoury, ſalutary, and wholeſome words, by which the people of God are nouriſhed up unto eternal life; and they are eſteemed by them more than the food that is neceſſary and convenient for their bodies; ſee *Prov.* xxx. 8. for as the ſoul is preferable to the body, ſo the food of the one is preferable to the food of the other, and is ſweeter, as the words of God

[a] כי quia, Pagninus, Montanus, Mercerus, Piſcator, Michaelis; nam, Tigurine verſion, Cocceius, Schultens.

God are, to the taſte of a believer, than honey, or the honey-comb: or *I have hid*, or *laid up*, *the words of his mouth* [b]; he had laid them up in his heart, in order to meditate upon them, and receive comfort and ſpiritual nouriſhment from them when he ſhould want it, as men lay up their food in a proper place againſt the time they want it for their ſupport and refreſhment; and *Job* was more careful to lay up the one than the other; ſee *Pſ.* cxix. 11. here *Job* meets with, and has reſpect unto the advice of *Eliphaz*, ch. xxii. 22. and ſignifies that he had no need to have given him it, he had done this already.

℣. 13. *But he* is *in one mind*, &c.] Either with reſpect to his commandments, every precept remains in full force, he never alters the thing that is gone out of his lips, or delivers out other commandments different from, or contrary to what he has given; and therefore *Job* thought it his duty to abide by them, and not decline from them; which is the ſenſe of a *Jewiſh* commentator [c], connecting the words with the preceding: or with reſpect to his diſpenſations towards *Job* in afflicting him; which he continued notwithſtanding his innocence, becauſe he is a ſovereign Being, and does whatſoever he pleaſes; he is unchangeable in his purpoſes and decrees; he is not to be wrought upon by any means to alter his fixed courſe; he is not to be contradicted nor reſiſted; and this was the reaſon why he would not be found by him, though he ſought him ſo earneſtly and diligently, and why he would not hear him, and would not appear to try his cauſe, though he knew he was innocent, becauſe he was determined to go on to afflict him; and he never changes his mind, or alters his counſels on any account whatever. The *Vulgate Latin* verſion renders it, *for he* is *alone*; and ſo the *Targum*, "if he is alone, or the only one;" there is none with him to adviſe him, for *with whom took he counſel?* or to perſuade him to be of another mind, and take contrary meaſures, who might be applied to, to uſe their intereſt with him to act in a different manner; but he is alone, there are none with him that have any influence upon him, and can prevail with him to do otherwiſe than he does; ſome tranſlate the words, *if he acts againſt one* [d]; againſt a man in a hoſtile way, if he ſets his face againſt him, and comes upon him as an enemy; and ſo Mr. *Broughton*, *yet when he is againſt me, who can ſtay him?* notwithſtanding my innocence and integrity, though I keep his ways, and do not go back from his commandments. Some think there is a redundancy of a letter, which we tranſlate *in*, and then the words will be read thus: *but he* is *one*; the one only living and true God; this is the voice of reaſon and revelation, *hear, O Iſrael, the Lord thy God is one Lord*; for though there are three perſons in the godhead, father, ſon, and holy ghoſt, *theſe three are one* God; and ſo the words are expreſſive of the unity of the divine being; but this ſeems not to be *Job*'s ſenſe: *Aben Ezra* ſays, the truth is, that the letter ב is not added, is no redundancy, and ſhould be read *he is in one*; but ſays he, I cannot explain it, there is a great myſtery in it: what the *Jew* underſtood not, may be more clear and plain to us *Chriſtians*, who are taught the myſtery of the in-being of the divine perſons in each other, the father is in the ſon, and the ſon is in the father, as they are divine perſons; though in what manner they are, we are not able to explain; beſides God was in *Chriſt*, as mediator, reconciling the world, chooſing his people in him, and bleſſing them with all ſpiritual bleſſings in him; though the true ſenſe ſeems to be what is before given, agreeable to our verſion, that God is in one mind, purpoſe, and deſign; that his decrees are unchangeable and invariable, that he always acts according to them, and never alters them: *and who can turn him?* turn his mind, or cauſe him to change his counſel, and alter his purpoſes; or turn his hand, or ſtop and ſtay it from the execution of them; it is not to be done by force and power, for there is no power equal to his, and much leſs ſuperior to his; which muſt be the caſe, if any could turn him: and though he may be turned by the prayers of his people, and by the repentance of men, ſo as to repent himſelf, and not do what he has threatened to do; yet this is no change of his mind and counſels, only an alteration in the courſe of his providence, or a change of his outward dealings with men, according to his unchangeable will; ſee *Iſ.* xiv. 27. *Dan.* iv. 35. *and* what *his ſoul deſireth, even* that *he doth*; that is, what he himſelf deſireth earneſtly and vehemently; he has done all things in creation according to the good pleaſure of his will; and he does all things in providence according to the counſel of it, and as ſeems beſt in his ſight; and ſo he does all things in grace, chooſes whom he will, predeſtinates to the adoption of children according to the good pleaſure of his will; redeems whom he pleaſes, and calls by his grace, and brings to glory whomſoever he will be gracious to; ſee *Pſ.* cxv. 3.

℣. 14. *For he performeth the thing that is appointed for me*, &c.] The ſame word is uſed as at the end of ℣. 12. where it is rendered, *my neceſſary food*; or appointed food, a certain portion of it; food convenient, daily bread; and this has led ſome interpreters to take it in the ſame ſenſe here, and render it, *he performeth my neceſſary things* [e], or things neceſſary for me; ſupplies me with the neceſſaries of life, to which agrees the *Targum*, and ſo Mr. *Broughton*; "becauſe he hath furniſhed me with my daily bread, and many ſuch graces are with him;" and which he did according to his unchangeable purpoſes and decrees, and according as his ſoul deſired, and it pleaſed him; and this laid *Job* under greater obligation ſtill to have regard to his commandments, and the words of his mouth; but rather it is to be underſtood of the decrees and purpoſes of God relating to *Job*, to his perſon, caſe, and circumſtances, throughout the whole courſe of his life hitherto: and indeed all things relating to every individual perſon, as to him, are appointed of God; and whatever he appoints, he performs: all things relative to their temporal life, the birth of perſons into the world, and their continuance in it; all the incidents in life, the places of their abode, their employments, callings, and occupations; their riches and poverty, proſperity and adverſity; all their afflictions, and which *Job* has a ſpecial regard to, the kind and nature of them, their meaſure and duration, and the end and uſe of them; and death itſelf, which cloſes all things here, that is appointed of God, the time and circumſtances of it, ſee *Eccl* iii. 1, 2. and ſo all things relative to the ſpiritual and eterna

[b] צפנתי abſcondi, Pagninus, Montanus, Vatablus, Bolducius; recondidi, Tigurine verſion, Beza, Junius & Tremellius, Piſcator, Druſius, Mercerus, Cocceius, Michaelis, Schultens; ſo Broughton. [c] Sephorno. [d] והוא באחד ſed ſi ipſe contra unum agit, Junius & Tremellius; ſo Piſcator, Cocceius. [e] כי ישלים חקי quia perfecit neceſſaria mea, Vatablus; ſo Nachmanides, Ben Gerſom, Sephorno.

nal ſalvation of men; to ſave men is the determinate will of God; the perſons ſaved are appointed by him to it, and *Chriſt* is ordained to be the redeemer and ſaviour of them; whoſe coming into the world for that purpoſe was at the appointed time called the fulneſs of time, and his going out of it, or his ſufferings and death, by which ſalvation was accompliſhed, were in due time, and by the determinate counſel and foreknowledge of God. The converſion of men is according to the appointment of God; they that are called are called according to his purpoſe; the time of converſion, the place where, and means whereby, are all fixed in the decrees and purpoſes of God, and have their ſure and certain accompliſhment; and the ſeveral viciſſitudes of diſtreſs and comfort in ſpiritual things are as God has determined; all the times of his people are in his hands, and diſpoſed by him; times of temptation, darkneſs, and deſertion, and times of peace, joy, and comfort; the everlaſting happineſs itſelf is a kingdom prepared in the purpoſes of God from the foundation of the world, and is an inheritance obtained according to the purpoſe of him who has predeſtinated unto it; and ſeeing God is all-wiſe, all-knowing, all-powerful, faithful and true, what he appoints muſt certainly be performed: *and many ſuch things are with him*; beſides what were appointed for *Job*, and performed upon him, there were innumerable inſtances in the world of God's appointments, and the performance of them, both with reſpect to good things, and evil things, mercies and bleſſings, afflictions and troubles: or beſides what God had performed with reſpect to *Job*, eſpecially with regard to his afflictions and ſufferings, there were ſtill many more things to come, which were ſecret in his breaſt, and which he had decreed and appointed, and would in due time be performed; though *Job* knew not as yet what they were, whether good or evil things, though he ſuppoſed the latter.

℣. 15. *Therefore am I troubled at his preſence*, &c.] Not at his gracious preſence, which he wanted, and every good man deſires; but at his appearance as an enemy, as he apprehended him, laying and continuing his afflictive hand upon him, and indeed at his appearance as a judge to try his cauſe; for though he had moſt earneſtly deſired it, yet when he thought of the ſovereignty of God, and the immutability of his counſels, and of his perfect knowledge of all things; and he not knowing what he had with him, and to bring out againſt him, when he came to the point, might be troubled and ſhrink back, ſee *Pſ.* lxxvii. 3. *when I conſider, I am afraid of him*; when he conſidered his terrible majeſty, his ſovereign will, his unalterable purpoſes, his infinite wiſdom, and almighty power, his ſtrict juſtice, and ſpotleſs purity; he was afraid to appear before him, or afraid that ſince many ſuch things were with him he had already experienced, there were more to be brought forth, which might be greater and heavier ſtill.

℣. 16. *For God maketh my heart ſoft*, &c.] Not tender as *Joſiah*'s was, or as the heart of every penitent is, when God makes it humble and contrite by his Spirit and grace, or takes away the ſtony heart, and gives an heart of fleſh; though *Job* had ſuch an heart, and God made it ſo; but he means a weak, feeble, fearful heart, preſſed and broken with afflictions, that could not endure and bear up under the mighty hand of God; but became as water, and melted like wax in the midſt of him, and was ready to faint, and ſink, and die away: *and the Almighty troubleth me*; by afflicting him; afflictions cauſe trouble, and theſe are of God; or he *aſtoniſheth* [a], amazes me, throws me into the utmoſt conſternation, the reaſon of which follows.

℣. 17. *Becauſe I was not cut off before the darkneſs*, &c.] That is, it was amazing to him, and troubled him when he thought of it, that he was not cut off by death, before the darkneſs of afflictions, or this dark diſpenſation came upon him; as ſometimes righteous ones are taken from the evil to come, as *Methuſelah* was before the flood; and *Job* wonders this was not his caſe, or at leaſt he wiſhes it had had been; for ſo *Aben Ezra* ſeems to underſtand and read the words, *why was I not cut off*, &c. as if it was a wiſh, and expreſſive of his deſire, that this had been done; which is what he had expoſtulated with God about at firſt, in the *third* chapter, and death was what he always deſired, and ſtill continued to wiſh for: or elſe the ſenſe is, that he was amazed that he *was not cut off, becauſe, at, through*, or *by darkneſs* [b], by means of his afflictions; he wondered how he was ſupported under them, and carried through them, that they did not preſs him down to death; how ſuch a poor waſted creature as he was, reduced to ſkin and bones, ſhould ever be able to endure what he did: neither *hath he covered the darkneſs from my face*; that I ſhould not ſee and feel the afflictions I do; or rather, *he hath covered the darkneſs from my face*, for the word *neither* is not in the text, tho' repeated by many interpreters from the foregoing clauſe; and then the ſenſe is, though I am ſenſible of the darkneſs of affliction upon me, yet he has covered it ſo from me, that I cannot ſee an end of it, or any way to eſcape out of it; or which is the ſenſe *Druſius* gives, he hath covered death and the grave from me, which is a ſtate of darkneſs, a land of darkneſs, or darkneſs itſelf, as he calls it, ch. x. 21, 22. that he could not ſee it, and enjoy it; he wiſhed for death, but could not have it, it was hid from him. *Cocceius* renders the words very differently, he, that is, *God, hath covered himſelf with darkneſs from my face*; and interprets it of divine deſertion, which troubled and terrified *Job*; and becauſe he thus covered himſelf as it were with a cloud, this was the reaſon why he knew not where he was, and could not find him, when he made the moſt diligent ſearch for him, and this grieved and aſtoniſhed him, ſee *Lam.* iii. 44.

[a] הבהילני me attonitum reddidit, Vatablus; conſternavit me, Druſius, Mercerus, Cocceius, Michaelis; externavit me, Schultens. [b] מפני החשך propter tenebras, Pagninus, Piſcator, Cocceius; ſo V. L. a tenebris, Druſius; a præſentibus tenebris, Beza.

CHAP.

CHAP. XXIV.

THIS chapter contains the ſecond part of *Job*'s anſwer to the laſt diſcourſe of *Eliphaz*, in which he ſhews that wicked men, thoſe of the worſt characters, proſper in the world, and go through it with impunity; he lays down this as a certain truth, that though no time is hid from God, yet they that are moſt familiar with him, and know moſt of him, do not ſee, and cannot obſerve any days of his for judging and puniſhing wicked men in this life, ℣. 1. and inſtances in men guilty of injuſtice, violence, oppreſſion, cruelty and inhumanity to their neighbours, and yet God lays not folly to them, or charges them with ſin, and puniſhes them for it, ℣. 2—12. and in perſons that commit the moſt atrocious crimes in ſecret, ſuch as murderers, adulterers, and thieves, ℣. 13—17. he allows that there is a curſe upon their portion, and that the grave ſhall conſume them, and they ſhall be remembred no more, ℣. 18, 19, 20. and becauſe of their ill treatment of others, tho' they may be in ſafety and proſperity, and be exalted for a while, they ſhall be brought low, and cut off by death, but generally ſpeaking are not puniſhed in this life, ℣. 21—24. and concludes with the greateſt aſſurance of being in the right, and having truth on his ſide, ℣. 25.

℣. 1. *Why, ſeeing times are not hidden from the Almighty*, &c.] Which ſeems to be an inference deduced from what he had ſaid in ch. xxiii. 14. that ſince all things are appointed by God, and his appointments are punctually performed by him, the times of his carrying his purpoſes and decrees into execution, cannot be hidden from him; for as he has determined what ſhall be done, he has determined the time before appointed for the doing of them; as there is a purpoſe for every thing under the heavens, there is a time ſet for the execution of that purpoſe, which muſt be known unto God that has fixed it; for as all his works are known to him from the beginning, or from eternity, the times when thoſe works ſhould be wrought, muſt alſo be known to him. The *Vulgate Latin* verſion reduces the words to a categorical propoſition, *times are not hidden from the Almighty*; either temporal things, as *Sephorno* interprets it, things done in time, or the times of doing thoſe things; no ſort of time is hid from God; time reſpecting the world in general, its beginning, duration and end; all ſeaſons in it, day and night, ſummer and winter, ſeed-time and harveſt, which are all fixed and ſettled by him; the ſeveral diſtinct ages and periods of time, into which it has been divided; the old and new world, the legal and goſpel-diſpenſation, the various generations in it; the four great monarchies of the world, their riſe, and duration, and end, with all other leſſer kingdoms and ſtates; time reſpecting the inhabitants of the world, their coming into and paſſing out of it in ſucceſſive generations, the time of their birth, and of their death, and of adverſity and proſperity, which interchangeably take place during their abode in it; and particularly the people of God, the time of their redemption by Chriſt, of their converſion by the grace of God, and all their times of darkneſs, deſertion, temptation and afflictions, and of peace, joy and comfort; time, paſt and future, reſpecting the church of God, and the ſtate of it, and all things relative thereunto; and the times of *Iſrael*'s affliction in a land not theirs, 400 years, and of their 70 years captivity in *Babylon*, were not hidden from the Almighty, but foretold by him; the ſuffering times of the church under the New Teſtament; the ten perſecutions of it by the *Roman* emperors; the flight and nouriſhment of it in the wilderneſs for a time, and times, and half a time; the treading down of the holy city 42 months; the witneſſes propheſying in ſackcloth 1260 days; the killing of them, and their bodies lying unburied three days and a half, and then riſing; the reign of antichriſt 42 months, at the end of which antichriſtian time will be no more; the time of Chriſt's coming to judgment, which is a day appointed, though unknown to men and angels, and the reign of Chriſt on earth 1000 years; all theſe times are not hidden from, but known to the Almighty, even all time, paſt, preſent and to come, and all things that have been, are, or ſhall be done therein. Several *Jewiſh* commentators [c] interpret theſe words as an expoſtulation or wiſh, *why are not times hidden*, &c. if they were, I ſhould not murmur at it, that thoſe that know him don't know what ſhall be; but he knows the times and days in which wicked men will do wickedneſs, why is he ſilent? Mr. *Broughton*, and others [d], render them, *why are not*, or *why ſhould not times be hidden by the Almighty?* that is, be hidden in his own breaſt from men, as they are; for the times and ſeaſons, it is not for man to know, which God has put in his own power, *Acts* i. 6. as the times of future troubles, of a man's death, and the day of judgment; it is but right and fit on many accounts, that they ſhould be hid by him from them; but others of later date tranſlate the words perhaps much better, *why are not* certain ſtated *times laid up*, or *reſerved by the Almighty* [e]? that is, for puniſhing wicked men in this life, as would be the caſe *Job* ſuggeſts, if it was true what his friends had aſſerted, that wicked men are always puniſhed here: and then upon this another queſtion follows, *why do they that know him not ſee his days?* that know him not merely by the light of nature, but as revealed in Chriſt; and that have not a mere knowledge of him, but a ſpiritual and experimental one; who know him ſo as to love him, believe in him, fear, ſerve and worſhip him; and who have a greater knowledge of him than others may have, and have an intimate acquaintance and familiarity with him, are his boſom-friends; and if there are fixed times for puniſhing the wicked in this life, how comes it to paſs that theſe friends of God, to whom he reveals his ſecrets, can't ſee and obſerve any ſuch days and times of his as theſe? but, on the contrary, obſerve, even to the ſtumbling of the greateſt ſaints, that the wicked proſper and increaſe in riches. *Job* ſeems to refer to what *Eliphaz* had ſaid, ch. xxii.

[c] Aben Ezra, Nachmanides, & Simeon Bar Tzemach.
[d] מדוע נישדאי quinam ab omnipotente, Beza; ſo Junius & Tremellius.
[e] Quare ab omnipotente non ſunt recondita in pœnam ſtata tempora, Schultens.

xxii. 19. which he here tacitly denies, and proves the contrary by various inſtances, as follows.

℣. 2. Some *remove the land-marks*, &c.] Anciently ſet to diſtinguiſh one man's land from another, to ſecure property, and preſerve from encroachments; but ſome were ſo wicked, as either ſecretly in the night to remove them, or openly to do it, having power on their ſide, pretending they were wrong ſet; this was not only prohibited by the law of God, and pronounced an accurſed thing, *Deut.* xix. 14. and xxii. 17. but was reckoned ſo before the law was given, being known to be ſuch by the light of nature, as what was now, and here condemned, was before that law was in being; and ſo we find that this was accounted an execrable thing among the heathens, who had a deity they called *Jupiter Terminalis*, who was appointed over bounds and land-marks; ſo *Numa Pompilius* appointed ſtones to be ſet as bounds to every one's lands, and dedicated them to *Jupiter Terminalis*, and ordered that thoſe that removed them ſhould be ſlain as ſacrilegious perſons, and they and their oxen devoted to deſtruction [f]: ſome render it, *they touch the land-marks* [g], as if to touch them was unlawful, and therefore much more to remove them: *they violently take away flocks, and feed* thereof; not content with a ſheep or a lamb, they took away whole flocks, and that by force and violence, openly and publickly, and ſlew them, and fed on them; or elſe took them and put them into their own grounds, or ſuch as they had got by encroachments from others, where they fed them without any fear of men; which ſhows the effrontery and impudence of them.

℣. 3. *They drive away the aſs of the fatherleſs*, &c.] Who are left deſtitute of friends, and have none to take care of them, and provide for them; and who having one aſs to carry their goods for them, from place to place, or to ride upon, which though a creature of no great worth, yet of ſome uſefulneſs, this they drove away from its paſture, or however from its right owner; and who having but one, 'twas the more cruel and inhuman to take it from him, ſee 2 *Sam.* xii. 3, 4. *they take the widow's ox for a pledge*; or oxen, the ſingular for the plural, with which her lands were ploughed, for a ſingle ox could be but of little ſervice: ſome render it *a cow* [h], by the milk of which ſhe and her family were chiefly ſupported, as many poor country-families are by the means of a good milch cow; and to take this, on which her livelihood depended, and retain for a pledge, was very barbarous; when the law concerning pledges took place among the *Jews*, in the times of *Moſes*, which it ſeems was in being before with others; whatſoever was uſeful to perſons, either to keep them warm, or by which they got their bread, were not to be taken, at leaſt not detained for a pledge, ſee *Exod.* xxii. 26, 27. *Deut.* xxiv. 6, 12, 13.

℣. 4. *They turn the needy out of the way*, &c.] Either in a moral ſenſe, out of the right way, the way of righteouſneſs and truth, by their ill examples, or by their threatenings or flatteries; or, in a civil ſenſe, out of the way of their livelihood, by taking that from them by which they got it; or, in a literal ſenſe, obliging them to turn out of the way from them, in a ſupercilious and haughty manner, or cauſing them, through fear of them; to get out of the way, that they might not meet them, leſt they ſhould inſult them, beat and abuſe them, or take that little from them they had, as follows: *the poor of the earth hide themſelves together*; who are not only poor in purſe, but poor in ſpirit, meek, humble and lowly, and have not ſpirit and courage to ſtand againſt ſuch oppreſſors, but are eaſily cruſhed by them; theſe through fear of them hide themſelves in holes and corners in a body, in a large company together, leſt they ſhould fall into their cruel hands, and be uſed by them in a barbarous manner, ſee *Prov.* xxviii. 28.

℣. 5. *Behold*, as *wild aſſes in the deſert*, &c.] The word *as* is a ſupplement, and may be omitted, and the words be interpreted literally of wild aſſes, as they are by *Sephorno*, whoſe proper place is in the wilderneſs, to which they are uſed, and where their food is provided for them, and which they diligently ſeek for for them and their young; and ſo the words may be deſcriptive of the place where the poor hide themſelves, and of the company they are obliged to keep; but the *Targum* ſupplies the note of ſimilitude as we do; and others [i] obſerve it to be wanting, and ſo it may reſpect wicked men before deſcribed, who may be compared to the wild aſſes of the wilderneſs for their folly and ſtupidity, man being born like a wild aſs's colt, ch. xi. 12. and for their luſt and wantonneſs, and for their unſubjection to God and his laws, and their unteachableneſs. Perhaps ſome regard may be had to the wild *Arabs* that were in *Job*'s neighbourhood, the deſcendants of *Iſhmael*, called the wild man, as he is in *Gen.* xvi. 12. who lived by plunder and robbery, as theſe here: *they go forth to their work*; of thieving and ſtealing, robbing and plundering, as their trade, and buſineſs, and occupation of life, and as naturally and conſtantly as men go to their lawful employment, and as if it was one: *riſing betimes for a prey*; getting up early in a morning to meet the induſtrious traveller on the road, and make a prey of him, rob him of what he has about him; for they can't ſleep unleſs they do miſchief: *the wilderneſs* yieldeth *food for them*, and *for* their *children*; though they are lurking in a wilderneſs where no ſuſtenance is to be had, yet by robbing every one that paſſes by, they get a ſufficiency for them and their families: though ſome underſtand all this of the poor, who are obliged to hide themſelves from their oppreſſors, and go into the wilderneſs in droves like wild aſſes, and as timorous and as ſwift as they in fleeing; and are forced to hard ſervice, and to riſe betimes to earn their bread, and get ſuſtenance for their families; and who in the main are obliged to live on berries and roots, and what a wild deſart will afford; but the word *prey* is not applicable to the pains and labours of ſuch induſtrious people, wherefore the former ſenſe is beſt; and beſides, there ſeems to be one continued account of wicked men.

℣. 6. *They reap every one his corn in the field*, &c.] Not the poor, who are obliged to reap the corn of the wicked for them without any wages, as ſome; but rather the wicked reap the corn of the poor; they are ſo inſolent and impudent, that they don't take the corn out of their barns by ſtealth, but whilſt it is ſtanding in the field; they come openly and reap it down, as if it was their own, without any fear of God or men: it is obſerved,

[f] Dion. Halicarnaſſ. & Feſtus apud Sanctium in loc. Vid. Rycquium de Capitol. Roman. c. 14. Ovid. Faſti, l. 2.
[g] יסיגו attigerunt, Pagninus, Bolducius; attingunt, Vatablus.
[h] שור pro bove fœmina, vacca, Bolducius.
[i] Aben Ezra, Ben Gerſom, Bar Tzemach.

ſerved, that the word [k] ſignifies a mixture of the poorer ſorts of corn, which is ſcarce any thing better than food for cattle; yet this they cut down and carry off, as forage for their horſes and aſſes at leaſt. Some of the antient verſions taking it to be two words, render them, *which is not their own* [l]; they go into a field that is not theirs, and reap corn that don't belong to them, that they have no right unto, and ſo are guilty of great injuſtice, and of doing injury to others: *and they gather the vintage of the wicked*; gather the grapes off of the vines of wicked men, which are gathered, as the word ſignifies, at the latter end of the year, in autumn; and though they belong to wicked men like themſelves, yet they ſpare them not, but ſeize on all that come to hand, whether the property of good men or bad men; and thus ſometimes one wicked man is an inſtrument of puniſhing another: or *the wicked gather the vintage* [m]; that is, of the poor; as they reap where they have not ſown, they gather of that they have not planted.

℣. 7. *They cauſe the naked to lodge without clothing*, &c.] That is, ſuch as are poorly clothed, thinly arrayed, have ſcarce any thing but rags, and yet ſo cruel the wicked men above deſcribed, that they take theſe away from the poor, and even their bed-clothes, which ſeem chiefly deſigned; ſo that they are obliged to lodge or lie all night without any thing upon them: *that* they have *no covering in the cold*; neither in the day-time, nor in the night, and eſpecially the latter; and having no houſe to go to, and obliged to lay themſelves down upon the bare ground, had nothing to cover them from the inclemency of the weather; for even in hot countries nights are ſometimes cold, and large dews fall, yea ſometimes it is a froſt, ſee *Gen.* xxxi. 40.

℣. 8. *They are wet with the ſhowers of the mountains*, &c.] They that are without any clothes to cover them, lying down at the bottom of a hill or mountain, where the clouds often gather, and there break, or the ſnow at the top of them melts thro' the heat of the day; and whether by the one or by the other, large ſtreams of water run down the mountains, and the naked poor, or ſuch who are thinly clothed, are all over wet therewith, as *Nebuchadnezzar*'s body was with the dew of heaven, when he was driven from men, and lived among beaſts: *and embrace the rock for want of a ſhelter*; or habitation, as the *Targum*; having no houſe to dwell in, nor any raiment to cover them, they were glad to get into the hole of a rock, in a cave or den there, and where ſome good men in former times were obliged to wander, *Heb.* xi. 38. and whither mean perſons in the time and country in which *Job* lived, were driven to dwell in, ſee ch. xxx. 6.

℣. 9. *They pluck the fatherleſs from the breaſt*, &c.] Either on purpoſe to ſtarve it, which muſt be extremely barbarous; or to ſell it to be brought up a ſlave; or by obliging the mother to wean it before the due time, that ſhe might be the better able to do work for them they obliged her to. Mr. *Broughton* renders the words, *of miſchievouſneſs they rob the fatherleſs*; that is, through the greatneſs of the miſchief they do, as *Ben Gerſom* interprets it; or through the exceeding miſchievous diſpoſition they are of, of which this is a flagrant inſtance; or "they rob the fatherleſs of what remains for him after ſpoiling," or devaſtation, through the plunder of his father's ſubſtance now dead, which was exceeding cruel: *and take a pledge of the poor*; either the poor himſelf, or his poor fatherleſs children, ſee 2 *Kings* iv. 1. or what is *upon the poor* [o], as it may be rendered; that is, his raiment, which was commonly taken for a pledge; and by a law afterwards eſtabliſhed in *Iſrael*, was obliged to be reſtored before ſun-ſet, that he might have a covering to ſleep in, *Exod.* xxii. 26, 27. ſee the note on ch. xxii. 6.

℣. 10. *They cauſe* him *to go naked without clothing*, &c.] Having taken his raiment from him for a pledge, or refuſing to give him his wages for his work, whereby he might procure clothes to cover him, but that being with-held, is obliged to go naked, or next to it: *and they take away the ſheaf* from *the hungry*; the *Vulgate Latin* verſion renders it, *ears of corn*, ſuch as the poor man plucked as he walked through a corn-field, in order to rub them in his hand, and eat of, as the diſciples of Chriſt, with which the *Phariſees* were offended, *Luke* vi. 1. and which, according to a law in *Iſrael*, was allowed to be done, *Deut.* xxiii. 25. but now ſo ſevere were theſe wicked men to theſe poor perſons, that they took away from them ſuch ears of corn: but it is more likely that this ſheaf was what the poor had gleaned, and what they had been picking up ear by ear, and had bound up into a ſheaf, in order to carry home and beat it out, and then grind the corn of it, and make a loaf of it to ſatisfy their hunger; but ſo cruel and hard-hearted were theſe men, that they took it away from them, which they had been all, or the greateſt part of the day, picking up; unleſs it can be thought there was a cuſtom in *Job*'s country, which was afterwards a law among the *Jews*, that if a ſheaf was forgotten by the owner, and left in the field when he gathered in his corn, he was not to go back for it, and fetch it, but leave it to the poor, *Deut.* xxiv. 19. but theſe men would not ſuffer them to have it, but took it away from them; or the words may be rendered, as they are by ſome, *the hungry carry the ſheaf* [p]; that is, of their rich oppreſſive maſters, who having reaped their fields for them, and bound up the corn in ſheaves, carry it home for them; and yet they do not ſo much as give them food for their labour, or wages to purchaſe food to ſatisfy their hunger, and ſo dealt with them worſe than the oxen were, according to the *Jewiſh* law, which were not to be muzzled when they trod out the corn, but might eat of it, *Deut.* xxv. 4.

℣. 11. Which *make oil within their walls*, &c.] Not the poor within their own walls; as if the ſenſe was, that they made their oil in a private manner within the walls of their houſes, or in their cellars, leſt it ſhould be known and taken away from them; for ſuch can't be thought to have had olive-yards to make oil of; rather within the walls of their rich maſters, where they were kept cloſe confined to their work, as if in a priſon; or within the walls and fences of their olive-yards, where their olive-preſſes ſtood; or beſt of all *within the rows* [q] of *their*

[k] בלילו migma ſuum, Bolducius; farraginem ejus *vel* ſuam, Tigurine verſion, Junius & Tremellius, Piſcator, Cocceius, Michaelis. [l] Ουκ αυτων, Sept. non ſuum, V. L. ſo the Targum, and Aben Ezra, Grotius, Codurcus. [m] וכרם רשע ילקשו & in vinea (aliena) vindemiant impii, Tigurine verſion; vineaſque vindemiant impii, Caſtalio. [n] במשך per devaſtationem, ſome in Munſter; poſt vaſtationem, Tigurine verſion; ſo Nachmanides & Bar Tzemach. [o] על עני ſuper inopem, Cocceius, Schultens; ſo Ben Gerſom. [p] ורעבים נשאו עמר & famelici geſtant manipulum, Tigurine verſion, Mercerus; ſo Schultens, Michaelis. [q] בין שורתם inter ordines, Mercerus, Piſcator, Cocceius; ſo Sephorno, and ſome in Eliæ Tiſhbi, p. 241.

their olive-trees, as the word ſignifies, where having gathered the olives, they preſſed out the oil in the fats; and this they did at noon, in the heat of the day, as the word [r] for making oil is obſerved by ſome to ſignify, and yet had nothing given them to quench their thirſt, as follows: and *tread their wine-preſſes, and ſuffer thirſt*; after having gathered their grapes from their vines for them, they trod them in the wine-preſſes, and made their wine, and yet would not allow them to drink of it to allay their thirſt.

℣. 12. *Men groan from out of the city*, &c.] Becauſe of the oppreſſions and injuries done to them, ſo that not only the poor in the country that were employed in the fields, and olive-yards, and vine-yards, were uſed exceeding ill; but even in cities, where not only are an abundance of people, and ſo the outrages committed upon them, which made them groan, were done openly and publickly, with great inſolence and impudence, but where alſo courts of judicature were held, and yet in defiance of law and juſtice were thoſe evils done, ſee *Eccl.* iii. 16. *and the ſoul of the wounded crieth out*; that is, the perſons wounded with the ſword, or any other inſtrument of vengeance, ſtabbed as they went along the public ſtreets of the city, where they fell, theſe cried out vehemently as ſuch perſons do; ſo audacious, as well as barbarous, were theſe wicked men, that inſulted and abuſed them: *yet God layeth not folly* to them; it is for the ſake of this obſervation, that the whole above account is given of wicked men, as well as what follows; that though they are guilty of ſuch atrocious crimes, ſuch inhumanity, cruelty and oppreſſion in town and country, unheard-of, unparalleled iniquities, ſins to be puniſhed by a judge, yet are ſuffered of God to paſs with impunity. By *folly* is meant ſin, not leſſer ſins only, little fooliſh, trifling things, but greater and groſſer ones, ſuch as before expreſſed; all ſin is folly, being the breach of a law which is holy, juſt and good, and expoſes to its penalty and curſe; and againſt God the lawgiver, who is able to ſave and to deſtroy; and as it is hurtful and prejudicial, either to the characters, bodies, or eſtates of men, and eſpecially to their immortal ſouls; and yet God that charges his angels with folly did not charge theſe men with it; that is, he ſeemed in the outward dealings of his Providence towards them, as if he took no notice of their ſins, but connived at them, or took no account of them, and did not take any methods in his providence to ſhew their folly, and convince them of it, nor diſcover it to others, and make them publick examples, did not puniſh them, but let them go on in them without controul; and this *Job* obſerves, in order to prove his point, that wicked men are not always puniſhed in this life.

℣. 13. *They are of thoſe that rebel againſt the light*, &c.] The light of nature, acting contrary to the dictates of their own conſciences, in being guilty of the inhumanity, barbarity and cruelty they were chargeable with in the above inſtances; or the light of the law, as the *Targum*; though as yet the law of the ten commandments was not in being; or however was not known to theſe perſons; or againſt God himſelf who is light, and in him no darkneſs at all, is clothed with it, and is the father of lights unto his creatures, the light of lights, and the light of the world, from whom all light, natural, ſpiritual, and eternal, ſprings; which is the ſenſe of moſt of the *Jewiſh* commentators [s]; and every ſin is a rebellion againſt God, and betrays the enmity of the carnal mind to him, is an act of hoſtility againſt him, and ſhews men to be enemies in their minds to him: *they know not the ways thereof*; the ways of light, but prefer the ways of darkneſs to them; or the ways of God, the ways of his commandments, which he has preſcribed for men, and directed them to walk in; theſe they know not, are wilfully ignorant of, deſire not the knowledge of them, and will be at no pains to get any acquaintance with them; or they approve not of them, they are not pleaſing to them, and they chuſe not to walk in them: *nor abide in the paths thereof*; if at any time they are got into the paths of light, truth and righteouſneſs, or in the ways of God's commandments, and do a few good actions, they don't continue therein, but quickly go out of the way again, leave the paths of righteouſneſs to walk in the ways of darkneſs, *Prov.* ii. 13. Some interpreters underſtand theſe words entirely of natural light, and of men who are like owls and bats that flee from the light, who are authors of the works of darkneſs, and do what they do in the dark ſecretly, and hate the light, and don't chuſe to come unto it, that their deeds may not be reproved; and ſo now *Job* enters upon the account of another ſett of men different from the former, who did what they did openly, in the face of the ſun, and before all men; but theſe he is now about to deſcribe, are ſuch who commit iniquity ſecretly and privately, and inſtances in the murderer, adulterer, and thief, in the following verſes.

℣. 14. *The murderer riſing with the light*, &c.] The light of the morning, before the ſun is riſen, about the time the early traveller is ſet out on his journey, and men go to diſtant markets to buy and ſell goods, and the poor labourer goes forth to his work; then is the time for one that is uſed to commit robbery and murder, to riſe from his bed, or from his lurking-place, in a cave or a thicket, where he has lain all night, in order to meet with the above perſons: and ſo *killeth the poor and needy*; takes away from them the little they have, whether money or proviſions, and kills them becauſe they have no more, and that they may not be evidence againſt him; it may be meant of the poor ſaints and people of God, whom the wicked ſlay out of hatred to them: *and in the night is as a thief*; kills privately, ſecretly, at an unawares, as the thief does his work; or the *as* here is not a note of ſimilitude or likeneſs, but of reality and truth; and ſo Mr. *Broughton* renders the words, *and in the night he will be as a thief*; in the morning he is a robber on the highway, and a murderer; all the day he is in his lurking-place, in ſome haunt or another, ſleeping or carouſing; and when the night comes on, then he acts the part of a thief; in the morning he not only robs, but murders, that he mayn't be detected; at night he only ſteals, and not kills, becauſe men are aſleep, and ſee him not.

℣. 15. *The eye alſo of the adulterer waiteth for the twilight*, &c.] Not of the morning, which would not give him time enough to ſatiate his luſt, but of the evening, that he may have the whole night before him to gratify his impure deſires, and that theſe may be indulged in the moſt private and ſecret manner; and having fixed the time in the evening with his adultereſs, he waits with impatience, and earneſtly wiſhes and longs for its coming, and diligently looks out for the cloſe of day, and

[r] יצהירי meridiati ſunt, V. L. ſo Bolducius, Schultens. Tzemach.

[s] Aben Ezra, Ben Gerſom, Sephorno, Bar

and takes the firſt opportunity of the darkneſs of the evening to ſet out on his adventure, ſee *Prov.* vii. 7—9. and the *eye* is particularly obſerved, not only becauſe that is the inſtrument by which the twilight is diſcerned, and is induſtriouſly employed in looking out for it, but is full of adultery, as the apoſtle *Peter* expreſſes it, 2 *Pet.* ii. 14. it is what is the inlet to this ſin, the leader-on to it, the caterer for it, and the nouriſher and cheriſher of it, ſee ch. xxx. 1. *ſaying, no eye ſhall ſee me*; no eye of man, which ſuch an one is careful to guard againſt; and eſpecially the eye of the huſband of the adultereſs, whoſe raging jealouſy will not ſpare the adulterer, but take revenge on him by an immediate diſpatch of him. And few care to have it known by any, that they are guilty of this ſin, becauſe it brings diſhonour and reproach upon them, which cannot be wiped off; the fact of *Abſalom* going into his father's concubines in the ſight of all *Iſrael*, and lying with them in the face of the ſun, is the moſt notorious inſtance of this kind to be read; uſually both ſexes chuſe the utmoſt ſecreſy. *Potiphar*'s wife took the opportunity to tempt *Joſeph* when none of the men of the houſe were within; and when *Amnon* intended to force his ſiſter, he ordered all the men to be had out of the room: and moreover, the adulterer fooliſhly fancies, that God ſees him not, or at leaſt is not concerned about that; though there is no darkneſs where ſuch workers of iniquity can hide themſelves from his all-ſeeing eye, the darkneſs and the light are both alike to him. Theſe men are like the oſtrich, which thruſting its head into a thicket, as *Tertullian* [t] obſerves, fancies it is not ſeen; ſo children cover their faces, and becauſe they ſee none, think that no body ſees them; and as weak and childiſh a part do ſuch act, who imagine that their evil deeds, done in the dark, are not ſeen by him, before whom every creature is made manifeſt, and all things are naked and open: *and diſguiſeth* his *face*; puts a maſk upon it, that he may not be known by any he meets, when upon his amorous adventure, as harlots uſed to cover themſelves with a vail, *Gen.* xxxviii. 14, 15.

℣. 16. *In the dark they dig thro' houſes*, which *they had marked for themſelves in the day-time*, &c.] Which ſome underſtand of adulterers laſt mentioned, who having obſerved where beautiful women dwell, mark their houſes, and the way to them, and the beſt way into them, and in the dark get in at windows, or by breaking open doors get to the perſons they luſt after; but as ſuch ſteps would be neither ſafe nor prudent, ſo they are not neceſſary; ſuch ſort of perſons get admittance in an eaſier way, either by bribing ſervants, or by a previous agreement with the adultereſs herſelf: rather this is to be underſtood of the thief and his companions, before ſpoken of; or deſigns another ſort of thieves, ſuch as are guilty of burglary, houſe-breakers, who in the day-time go about and obſerve ſuch houſes as are full of money, plate, and rich goods, ſee ch. iii. 15. and take diligent notice of the way to them, and which is the beſt and eaſieſt part to get into them, and perhaps ſet on them a private mark that they may know them; theſe they break up, the walls, or doors, or windows, and get in at them, and rob, and plunder, and carry off all they can; the ſame ſins were committed, and the ſame methods of committing them were uſed, formerly as now; there was a law in *Iſrael* concerning houſe-breaking, *Exod.* xxii. 2. and our Lord alludes to it, *Matt.* xxiv. 43, 44. Some render the words, *they ſeal up*, or *ſhut up themſelves in the day*; [u] in their caves, and dens, and lurking places, and don't appear, and ſcarce ever ſee the light, and therefore it follows: *they know not the light*; it is ſeldom or ever ſeen by them, or they don't approve of it, like it, and love it, being not for their purpoſe; whilſt it is light they can do nothing, that manifeſtly diſcovers and betrays them, and therefore they hate it; and in a figurative ſenſe they know not, or do not approve of the light of nature, which checks and controuls ſuch evil actions, and accuſes them of them; nor the light of God's word, or holy law, which forbids them, and therefore they deſpiſe it, and caſt it away from them, and will not be ſubject to it; nor God himſelf, who is light, and againſt whom their carnal minds are enmity; and whatever knowledge they have of him, or profeſs to have, in works they deny him, and live without him, as atheiſts in the world.

℣. 17. *For the morning is to them even as the ſhadow of death*, &c.] It is as diſagreeable, and as hateful, and as terrible to them as the groſſeſt and thickeſt darkneſs can be to others. The word יחדו is to be rendered either *alike* or *altogether*, and not *even* as in our verſion: *the morning is to them equally* or *together* [w]; that is, to the murderer, robber, thief, adulterer, and houſe-breaker, *as the ſhadow of death*; alike diſagreeable to them all; or *the ſhadow of death is to them together* or *alike* as the *morning*; what the morning is to others, exceeding pleaſant and delightful, that to them is the ſhadow of death, or the darkeſt night; they love darkneſs rather than light: *if* one *know* them, they are in *the terrors of the ſhadow of death*; they are frightened unto death, they are in as great terror as a man is, to whom death is the king of terrors; and who is ſenſible of the near approach of it, the plain and manifeſt ſymptoms of it being upon him: this is the caſe of the murderer, adulterer, and thief, when they are catched in the fact; or are known by ſuch who are capable of giving notice of them, detecting them, and bearing witneſs againſt them: or *he*, each and every one of theſe, *knows the terrors of the ſhadow of death* [x]; the darkeſt night, which ſtrikes terrors into others, is known by them, is delighted in by them, is familiar with them, and friendly to them, and is as pleaſing as the brighteſt day to others.

℣. 18. *He is ſwift as the waters*, &c.] Or *upon the face of the waters* [y]; which ſome interpret of another ſett and ſort of wicked men, guilty of like crimes, not on land, but upon the mighty waters; pirates, ſuch that commit robberies upon the high ſeas, who generally chuſe the ſwifteſt veſſels to run from place to place for their prey, and to carry off their booty when purſued; whoſe manner of life is deteſtable to other perſons; and eſpecially they are curſed by thoſe on land, who ſuffer by robbing the ſhips of their goods they ſend abroad; but theſe men beſt like ſuch a manner of life, and prefer it to any thing by land, to agriculture or cultivation of vineyards, which they

[t] De Virgin. Veland. c. 17.

[u] חתמו למו σφραγισαν εαυτες, Sept. includunt ſeſe, ſome in Mercerus; ſo Druſius; ſemet ſigillant, Schultens.

[w] Pariter, Pagninus, Montanus, &c.

[x] יכיר בלהות צלמות agnoſcit terrores umbræ mortis, Mercerus, Cocceius; ſo Codurcus, Schmidt.

[y] על פני מים ſuper faciem aquarum, Mercerus, Bolducius, Beza, Druſius, Schultens.

they have no regard unto, as is ſuppoſed to be intimated by the following clauſes; but it is greatly to be queſtioned, whether there were any ſuch perſons, or that ſuch practices obtained ſo early as the times of *Job*. *Schultens* thinks *Sodomites* are meant, who are moſt profuſe to luſt, and flow in it like water, plow the accurſed field, by going after ſtrange fleſh, and have no regard to lawful marriage, or honeſt wives, comparable to vines and vineyards; but I ſhould rather think thoſe guilty of the ſin of *Onan* are meant, who have no regard to the propagation of poſterity. Others, as *Ben Gerſom*, are of opinion, that this refers to the above perſons, murderers, adulterers, and thieves; who, being conſcious of their crimes and due deſerts, and in danger of being taken up, and brought to juſt puniſhment, flee to the ſea with all the haſte they can, take ſhipping, and go abroad into foreign parts; where they dwell in deſolate and uncultivated places of the earth, which are curſed, or nigh unto curſing, and never more ſee pleaſant fields, gardens, orchards, and vineyards: though others ſuppoſe that theſe words deſcribe the temper and diſpoſition of ſuch wicked perſons, who are unſtable as water, carried about as any light thing upon the water with every wind of temptation, run ſwiftly into evil, and make haſte to commit ſin; though it ſeems beſt of all, to interpret the words as reſpecting the ſtate of wicked men at death, who then paſs away ſwiftly and ſuddenly as gliding waters, and are *lighter* or ſwifter *than the waters*, as Mr. *Broughton* renders the words: *their portion is curſed in the earth*; that part and portion of the good things of this world they have, is with a curſe; their very bleſſings are curſed, and what they leave behind has a curſe entailed on it, and, in proceſs of time, is blaſted, and comes to nothing; for the curſe of the Lord is in the houſe of the wicked, *Prov.* iii. 33. *he beholdeth not the way of the vineyards*; as in their life-time they had no regard to the way of good and righteous men, of whom *Jarchi* in a myſtical ſenſe interprets the vineyards; ſo at death they are taken away from all their worldly enjoyments they ſet their hearts upon; their places know them no more, and they no more ſee their fields, and vineyards, and oliveyards, and take no more walks unto them nor in them.

℣. 19. *Drought and heat conſume the ſnow-waters*, &c.] Melt the ſnow into water, and dry up that, which is done eaſily, quicky, and ſuddenly: ſo doth *the grave* thoſe which *have ſinned*; all have ſinned, but ſome are more notorious ſinners than others, as thoſe here meant; and all die and are laid in the grave, and are conſumed; hence the grave is called the pit of corruption and deſtruction, becauſe bodies are corrupted and deſtroyed in it, and which is the caſe of all, both good and bad men; but the metaphor here uſed to expreſs it by, of the conſumption of ſnow-water by drought and heat, denotes either that the death of theſe perſons is ſudden and violent, and in ſuch a manner are brought to the grave, conſumed there; that they die a ſudden death, and before their time, and don't live out half the days, which, according to the courſe of nature, they might have lived; or it was expected by them and others they would; whereas they are *ſnatched away*, as the word ſignifies, as ſuddenly and violently as ſnow-waters are by the drought and heat; or elſe, that their death is quick, quiet, and eaſy, as ſnow is quickly diſſolved, and the water as ſoon, and as eaſily dried up by the drought and heat; they do not lie long under torturing diſeaſes, but are at once taken away, and ſcarce feel any pain; they die in their full ſtrength, wholly at eaſe, and quiet; which ſenſe well anſwers *Job*'s ſcope and deſign, ſee ch. xxi. 23. *Pſ.* lxxiii. 4. Some render the words, *in the drought and heat they rob, and in the ſnow-waters*[z]; that is, they rob at all times and ſeaſons of the year, ſummer and winter; and this is their conſtant trade and employ; they are always at it, let the weather be what it will: and *they ſin unto the grave*, or *hell*[a]; they continue in their wicked courſe of life as long as they live, until they are brought to the grave; they live and die in ſin.

℣. 20. *The womb ſhall forget him*, &c.] His mother that bore him; or his wife, by whom he had many children; or his friend, as *Gerſom*, who had a tender and affectionate reſpect for him; theſe all, and each of them, either becauſe of his wicked life and infamous death, care not to ſpeak of him, but bury him in oblivion; or becauſe of his quiet and eaſy death, are not diſtreſſed with it, but ſoon forget him; unleſs this is to be underſtood of the womb of the earth, in which being buried, he lies forgotten, to which the next clauſe agrees; though ſome interpret it of God himſelf, the word having the ſignification of *mercy*[b]; who, though mercy itſelf, is rich and abundant in it, yet has no mercy for, nor ſhews any favour to, ſuch men; but they lie in the grave among thoſe whom he remembers no more, in a way of grace and favour, *Pſ.* lxxxv. 5. *the worm ſhall feed ſweetly on him*; for being brought to the grave at once, without any waſting diſtemper, is a fine repaſt for worms, his breaſts being full of milk, and his bones moiſtened with marrow, and full of fleſh; or *the worm* is *ſweet, unto him*[c]; he feels no pain by its feeding on him, and ſo the ſenſe is juſt the ſame with that expreſſion, *the clods of the valley ſhall be ſweet unto him*, ch. xxi. 33. *he ſhall be no more remembered*; with any mark of honour and reſpect; his memory ſhall rot with him, whilſt the righteous are had in everlaſting remembrance; or rather dying a common death, and not made a public example of: *and wickedneſs ſhall be broken as a tree*; that is, wicked men, who are wickedneſs itſelf, extremely wicked, and are like to a tree, ſometimes flouriſhing in external proſperity, having an affluence of the things of this world, and always like barren and unfruitful trees, with reſpect to grace and good works; theſe, when the ax of death is laid to the root of them, they are cut down, and their ſubſtance comes to nothing, and their families are deſtroyed, and ſo they become like trees ſtruck with thunder and lightening, and broken into ten thouſand ſhivers; or, as the trees in *Egypt* were broken to pieces, by the plague of hail, *Exod.* ix. 25.

℣. 21. *He evil-intreateth the barren*, that *beareth not*, &c.] Here *Job* returns, to give ſome farther account of the ſins of ſome wicked men, who proſper in this world, and go through it with impunity; and ſpeaks of ſuch that uſe their wives ill, becauſe they are barren, upbraid them with it, and are churliſh to them on account of it; or uſe them ill that they may be barren, and bear no children, having no pleaſure in them, as not in vineyards, before, ver. 18. and ſome interpret this of deflouring virgins, who never bore children, and of uſing methods

[z] ב deficit; ſo ſome in Simeon, Bar Tzemach. uſque ad ſepulchrum, Mercerus; ſome in Druſius. Bolducius; ſo Tigurine verſion, Grotius.

[a] שאול חטאו, ad infernum uſque peccarunt, Schmidt;

[b] רחם miſericordia, V. L. miſeratio, Montanus,

[c] מתקו dulceſcit ei, Beza, Piſcator; ſuavis, Cocceius; ſo Michaelis, Schultens.

methods to make them abortive, when with child: the word we tranſlate *evil intreateth*, ſometimes ſignifies joining to, or being a companion of others, as in *Prov.* xiii. 20. hence various ſenſes are given; ſome, he joins himſelf to a barren woman, that he may have no children, being not deſirous of any; others, he joins himſelf to, and is a companion of harlots, who are commonly barren; and, like the prodigal, ſpends his ſubſtance among them. Some interpreters take this and the following verſe, as expreſſive of the puniſhment of wicked men; ſo Mr. *Broughton* renders the words, *he adjoineth the barren* [d], and gives the ſenſe of them thus; God ſends after him a barren wife, that he ſhall have no help by children; but, though a numerous offspring has been reckoned an outward happineſs, and not to have any an infelicity, yet it has been the caſe of many good men and women to be childleſs; wherefore love and hatred are not known hereby: beſides, ſuch a ſenſe is contrary to the ſcope and deſign of *Job*, which is to prove, that wicked men often go unpuniſhed in this life; wherefore, rather the meaning is, that a wicked man uſes ill ſuch, who having not only loſt their huſbands, but having been barren, and ſo childleſs, have none to take their part, and to protect and defend them from the abuſes of ſuch men: the *Targum* renders the word, *he breaketh*, and ſo ſome underſtand it [e]; he breaketh the barren, tears them to pieces, ruins and deſtroys them, as to their outward ſubſtance, becauſe they have no children to help them; with which agrees what follows, *and doth not good to the widow*; does not make her glad and chearful, as *Job* did, who made the widow's heart to ſing for joy, ch. xxix. 13. does not relieve and aſſiſt her when in diſtreſs, either by counſel and advice, or by adminiſtring to her neceſſities; but on the contrary, afflicts and oppreſſes her; takes her ox, or her raiment for a pledge, and plunders her houſe, and devours the ſubſtance of it; for more is intended than is expreſſed.

℣. 22. *He draweth alſo the mighty with his power*, &c.] Such a wicked man not only mal-treats the weak, the helpleſs, and the defenceleſs, but even attacks the mighty and powerful; ſuch as are in great power and authority, and abound in wealth and riches, only ſomewhat inferior in both to himſelf; wherefore, by his ſuperior force, he draws them to be of his party, to join with him in acts of rapine and violence, oppreſſion and cruelty; or he draws them by power or policy, or by both, as the wicked man does the poor with his net, *Pſ.* x. 9. and ſo makes a prey of him and his ſubſtance. Some underſtand this of the puniſhment of wicked men, and interpret it, as *Jarchi* does, of God's drawing him to puniſhment; God ſometimes does indeed draw and hurl the mighty from their ſeats; though they are ſet in high, yet in ſlippery places, and are brought down to deſtruction in a moment; and he will draw them all to his judgment-ſeat hereafter, whether they will or no, and ſend them into everlaſting puniſhment; but the former ſenſe is beſt: *he riſeth* up, *and no* man is *ſure of life*; he riſes up in the morning, either from his bed, or from his lurking-place, where he was all night with a murdering intention, and no man he meets with is ſafe, but in the utmoſt danger of his life, ver. 14. or, he riſes in the world to great power and dignity, and increaſes in wealth and riches, which he abuſes to the hurt of others; ſo that they flee from him and hide themſelves, not caring to truſt their life with him, *Prov.* xxviii. 28. or he riſeth up againſt a man in an hoſtile way, and againſt whomſoever he does, they are in the utmoſt jeopardy, and cannot be ſecure of their lives; though this alſo is by ſome interpreted as the puniſhment of a wicked man, who, when he riſes in the morning, *truſteth not his own life* [f], as the words may be rendered, and as they are in the margin of our bibles; but his life is in ſuſpence, being ſurrounded with a thouſand dangers, and has no aſſurance of it, and is in continual fear, and often fears where no fear is; ſee *Deut.* xxviii. 66. or, if a man riſes up againſt him, the wicked tyrant and cruel oppreſſor, he the tyrant is not ſure of his life, but may be ſlain by him that riſes up againſt him; but the former ſenſe is beſt.

℣. 23, *Though it be given him* to be *in ſafety*, &c.] or *he gives him* [g], that is, it is God gives the wicked man to be in ſafety, notwithſtanding all his wickedneſs; for *Job* having deſcribed the wicked man, now repreſents him as in the greateſt proſperity: ſafety is of God in every reſpect, not only the ſafety of good men, both in a way of providence, and in a way of grace, but even of bad men; thoſe are often preſerved from the incurſions and depredations of others, and their goods are kept, and they poſſeſs them in peace, and they dwell ſecure and confidently without care. The *Vulgate Latin* verſion is widely different, "God gives him place of repentance, and he abuſes it to pride;" though the *Targum* ſomewhat agrees with it, "he gives to him repentance, that he may truſt, or be confident and be ſupported:" ſo God gave ſpace to repent to the old world; to whoſe caſe ſome *Jewiſh* writers apply the context, ſee *Gen.* vi. 3. *Luke* xvii. 26, 27. *whereon he reſteth*; being in proſperity and ſafety, he truſts to it, and depends upon it, it will ever be the caſe; he has much goods laid up for many years, and therefore ſings *requiem* to his ſoul, ſaying, *take thine eaſe*; to-morrow will be as this day, and much more abundant; things will always be as they are, or better: *yet his eyes are upon their ways*; or *and his eyes* [h], that is, the eyes of God, which are upon all men good and bad; and upon all their ways and works; theſe are upon the wicked man and all his courſes; not to puniſh him now for his ſins; for, though he ſees all his wicked actions, not one eſcapes his notice, yet he lays not folly to him, nor charges him with it, nor inflicts puniſhment on him for it; nay, his eyes are upon him to proſper and ſucceed him in all he does; which is the uſual ſenſe of the phraſe, unleſs where there is an explanation, or any thing ſaid to ſhew the contrary; ſee *Deut.* xi. 12. Some give a different ſenſe of the words, as that ſuch that fear the wicked man give him gifts, that they may be in ſafety, in which they truſt; or he gives them his hand, or his word, or both, that they ſhall be, on which they rely; but his eyes are upon them, watching their ways and works, to take every opportunity and advantage againſt them; but the former is beſt.

℣. 24. *They are exalted for a little while*, &c.] To ſeats of honour, to places of profit and truſt, to great wealth and riches, to be highly eſteemed among

[d] רעה עקרה conſociat ei ſterilem, Junius & Tremellius. [e] Pagninus, Montanus, Bolducius, Piſcator, Mercerus, Druſius. [f] יאמין בחייו non fidit ſuæ vitæ, Tigurine verſion, Piſcator; ſo V. L. [g] יתן לו dat ei, Piſcator, Mercerus, i. e. Deus, Beza, Druſius, Michaelis. [h] ועיניהו & ejus, Pagninus, Montanus, Bolducius, Beza, Cocceius, Schultens.

among men, and to have a large affluence of the good things of life; ſee *Mal.* iii. 15. though this exaltation, dignity, and glory, wealth and riches, laſt but for a little time; this life at longeſt being but ſhort, like a vapour that appears, and ſoon vaniſhes away; and then all a man's honours, and glory, riches and ſubſtance, are at an end, who is ſoon cut down as the graſs, and withers as the green herb, *Pſ.* xxxvii. 2. but as this pretty much falls in with the ſentiment of *Zophar*, or ſeems to do ſo, ch. xx. 5. rather this phraſe, *for a little while*, may be joined with what follows, *a little while and they are gone*; out of the world, to their own place, and death puts an end to all their proſperity, to all their outward enjoyments, which yet they retain till death: or *they are not* [i]; in the land of the living, in their houſes and ſhops, and places of trade and commerce; they are no more about their buſineſs, and in their callings of life, nor in the poſſeſſion of their worldly eſtates; the places which knew them, know them no more; and this comes to paſs in a very little time; their honour is ſhort-lived, and their earthly portion is not for ever: *and brought low*; not diminiſhed in their ſubſtance in life, nor leſſened in their honour and grandeur, nor are brought into poverty and diſgrace; but are brought at laſt to death, and laid low in the grave, and are fed upon by worms, and reduced to rottenneſs and duſt: *they are taken out of the way, as all* others; out of the world, by death, and out of the way of others; who come in their room, and were hoping for their death, and waiting for their poſts of honour, and places of profit, or for their worldly eſtates; and out of the way of doing more miſchief, and eſpecially to good men: or they are *cloſed* or *ſhut up* [k]; that is, in the grave, where they lie impriſoned until the reſurrection-morn, and out of which priſon none can releaſe themſelves; nor will they be releaſed, until Chriſt, who has the keys of the grave, unlocks it, and ſets the priſoners free; but then all this is no other than what befals the reſt of mankind; all die, and muſt die, and all are brought to the grave, and laid in that, and ſhut up in it, which is the houſe appointed for all living: *and cut off as the tops of the ears of corn*; when they are fully ripe at harveſt-time; it being uſual in ſome places, as I have ſomewhere read, when they gather their corn, only to cut off the ears of corn at the top, which is very eaſily and quickly done; and ſo this may denote the quiet and eaſy death of wicked men, and when they are come to a full age, and are like a ſhock of corn in its ſeaſon, ch. v. 26.

℣. 25. *And if* it be *not ſo now*, &c.] If this is not the caſe of men of ſuch wicked lives as above deſcribed, do not proſper in the world, and increaſe in riches, and do not paſs through the world with impunity, and die quietly, in the full poſſeſſion of their honour and wealth: *who will make me a liar?* where is the man, let him ſtand forth and appear, and diſprove what has been ſaid, and make out the doctrine delivered to be falſe doctrine, and a lie? for no lie is of the truth: *and make my ſpeech nothing worth*; vain, uſeleſs, and unprofitable; truth is valuable, like gold, ſilver, and precious ſtones; but error is as wood, hay, and ſtubble, and nothing worth, yea, to be deteſted and rejected; or let him make what I have ſaid to ſtand *for nothing* [l]; let him ſhew if he can, that it is impertinent, and not to the purpoſe, that it does not prove the point for which it is brought: thus *Job* was willing to have what he had ſaid tried by every method that could be made uſe of, that it might appear whether what he had ſaid was true or falſe, worthy to be regarded, or worthleſs; and he here bids defiance to his friends, or to any other, and triumphs over them, as having gained his point; and, as it appears by the ſequel, he had, at leaſt in a great meaſure, and however with reſpect to this matter, that good men are afflicted in this life, and wicked men proſper; of which there are many inſtances.

CHAP. XXV.

THIS chapter contains *Bildad*'s reply to *Job*, ſuch an one as it is; in which, declining the controverſy between them, he endeavours to diſſuade him from attempting to lay his cauſe before God, and think to juſtify himſelf before him, from the conſideration of the majeſty of God, deſcribed by the dominion he is poſſeſſed of; the fear creatures ſtand in of him; the peace he makes in his high places; the number of his armies, and the vaſt extent of his light, ℣. 1, 2, 3. and from the impoſſibility of man's being juſtified with him, or clean before him, argued from thence, ℣. 4. and which is farther illuſtrated by a compariſon of the celeſtial bodies with men, and by an argument from the greater to the leſs, that if they loſe their luſtre and purity in his ſight, much more man, a mean, deſpicable worm, ℣. 5, 6.

℣. 1. *Then anſwered* Bildad *the* Shuhite, &c.] Not to what *Job* had juſt now delivered, in order to diſprove that, that men, guilty of the groſſeſt crimes, often go unpuniſhed in this life, and proſper and ſucceed, and die in peace and quietneſs, as other men; either becauſe he was convinced of the truth of what he had ſaid, or elſe becauſe he thought he was an obſtinate man, and that it was beſt to let him alone, and ſay no more to him, ſince there was no likelihood of working any conviction on him; wherefore he only tries to poſſeſs his mind of the greatneſs and majeſty of God, in order to deter him from applying to God in a judicial way, and expecting redreſs and relief from him; and ſaid as follows.

℣. 2. *Dominion and fear* are *with him*, &c.] Not with man, as *Sephorno* interprets it, as that with him is power to rule over the imagination (the evil figment of his heart) to chuſe the good, and refuſe the evil; and with him is fear of puniſhment, and alſo the fear of God to reſtrain him from evil; but with God, as may eaſily be perceived from the whole context, though his name is not expreſſed in this clauſe, and not till ℣. 4. this dominion he is poſſeſſed of is univerſal; his kingdom rules over all, over all the angels, good and bad; over all men, over all the nations of the world, and the great men in it, the kings and princes of it; and over all, of every age, ſex, and condition: and it is abſolute and uncontroulable; he governs according to his will, and is not to be controuled in his ways; nor is he accountable to any for what he does,

[i] ואיננו & non ipſe, Montanus, Bolducius; & non ſunt, Schultens. Montanus; clauduntur, Piſcator. Piſcator, Mercerus, Cocceius, Michaelis, Schultens.

[k] יקפצון claudentur, Pagninus,

[l] לאל ad nihilum, Pagninus, Montanus; ſo Junius & Tremellius,

does, and his kingdom is an everlasting one, and his dominion for ever and ever: and by the fear that is with him, is not meant actively, with which he fears; for he is afraid of none, be they ever so great and mighty, ch. xxii. 4. but passively, with which he is feared; for holy and reverend is his name, and so his nature, and all that belong to him; he is feared by the angels in heaven, who cover their faces before him, and cast their crowns at his feet, and by the saints on earth, in whose assemblies he is served with reverence and godly fear; and should be stood in awe of by all the inhabitants of the world, because of the glory of his nature, the greatness of his works, and the goodness of his providence: *He maketh peace in his high places*; in the high places of his earth, and among the great men of it, creating and commanding peace, and causing war among them to cease, whenever it is his pleasure; and in the regions of the air, where, though there are often thunder and lightening, storms and tempests of wind, hail and rain, yet, when he says, Peace, be still, all is serene and quiet; and in the orbs of the heaven, the sun, moon, and stars, which know their appointed times and seasons, and keep their place or course, and do their work and office in the easy and most chearful manner; and among the angels in the highest heaven, which are properly his high places, who, though their numbers are so great, and they themselves thrones, dominions, principalities, and powers, and have various offices and different work assigned them, readily do his will, and are in the utmost harmony and concord among themselves, shew no reluctance to him, nor any discord to each other: now *Bildad* would have *Job* consider whether he could think himself so significant, that cognizance would be taken of him and his cause, by so great, glorious, and majestic a Being; or, that he would suffer his high places, where peace reigned, to be disturbed by his noise and brawl.

℣. 3. *Is there any number of his armies?* &c.] His armies in heaven, the heavenly host of angels, which are innumerable; there are more than twelve legions of them, thousand and ten thousand times ten thousand, employed in a military way, for the safety and preservation of the saints; see *Gen.* xxxii. 1, 2. *Ps.* xxxiv. 7. and the sun, moon, and stars, often called the host of heaven, the latter of which cannot be numbered, and which fought in their courses against *Sisera*, *Judg.* v. 20. and his armies on earth, all the inhabitants of it; yea, every creature, even the smallest insect in it, which are without number: thus, frogs, lice, flies, and locusts, were the armies of God, with which he fought against *Pharaoh* and the *Egyptians*, see *Joel* ii. 11. 20. *and upon whom doth not his light arise?* either natural light, that grand luminary the sun, which rises on all, the evil and the good, nor is any thing hid from the light and heat of it; or moral light, the light of nature, with which every one that comes into the world is enlightened by him; or the light of providential goodness, which is unto all, and over all his creatures; the whole earth is full of it, and all the inhabitants have a share in it; nor is any thing hid from his all-piercing, all-penetrating, all-seeing eye, who is light itself, and dwells in light inaccessible, and from which light nothing can be hid.

℣. 4. *How then can man be justified with God?*] Since he sees all his ways and works, his secret as well as open sins; either be more just than he, as *Eliphaz* expresses it, ch. iv. 17. which no man in his senses will say; or just as he is, and upon a level with him, or in comparison of him, or before him, and in his sight: and this is what *Job* himself denies, ch. ix. 2. for however righteous a man may be in his own sight, or in the sight of others, he cannot of himself be justified in the sight of God; nor can any be justified with him by his own righteousness, because the best righteousness of man is imperfect; and, if *Bildad* thought this was the sentiment of *Job*, he mistook him; for, what he meant by coming to the seat of God, and ordering his cause before him, ch. xxiii. 2, 3. to which *Bildad* seems to refer, and being judged by him, when he doubted not but he should be acquitted, was no other than the justification of his cause, and not of his person before God; or that he should be cleared of the imputation of hypocrisy, and of being the sinner and wicked man, and guilty of very bad things, though secret and private, for which he was afflicted; for otherwise *Job* knew full well that he could not be justified with God by his own personal righteousness, for he knew himself to be a sinner, and owns it; nor did he think himself perfect, and his righteousness a compleat one; and therefore he expected not to be justified by it; he knew his living Redeemer, and believed in him for righteousness, and expected the justification of his person, and his acceptance with God, only by him; and in this way there are many that are justified with God secretly, *in foro dei*, in the court of God, and in his sight, who always beholds his people as righteous in Christ, and openly, *in foro conscientiæ*, in the court of confcience, when they believe in him; and who will be publicly justified, and declared righteous at the day of judgment: *or how can he be clean* that *is born of a woman?* which suggests a doctrine, that *Job* as firmly believed as *Bildad* did, that all men are unclean by natural generation, or as they are born into the world; their ancestors being such, the more immediate, and the more remote, which may be traced up to the first man and woman, ch. xiv. 4. so that as no man is clean and pure as God is, or in comparison of him, or in his sight; they can neither be naturally clean, nor so of themselves, by any means or methods they can make use of; but then they may be, as many are, clean by the blood of Christ, and grace of God, through which his people are cleansed from all their sins, and all their iniquities, and are without spot before the throne and in the sight of God.

℣. 5. *Behold even to the moon*, &c.] If all things that are glorious and illustrious in the lower world, and which are between that and the region of the moon, are beheld; or all from the seat of the divine majesty, down to that glorious luminary, are viewed, they lose all their lustre and brightness, when compared with the divine Being; *and it*, even that itself *shineth not*; it is darkened, confounded, and ashamed; it hides its beautiful face, and draws in its borrowed and useful light, at the approach of him, who is light itself, and in whom is no darkness at all: or *it tabernacles not*[n]; has no tabernacle to abide in, as is said of the sun, *Ps.* xix. 4. or does not expand and spread its light, as a tent[o] or tabernacle is spread; it does not diffuse, but contracts it.

[n] ולא יאהיל & non ponet tabernaculum, Montanus, Bolducius; so Schmidt, Schultens. [o] Non expandet lumen suum in modum tentorii, Complutenses apud Bolduc.

it. No mention is made of the ſun, not becauſe that ſhines in its own light, which the moon does not; but perhaps, becauſe the controverſy between *Job* and his friends was held in the night, when the moon and the ſtars were only ſeen, and therefore only mentioned; otherwiſe, what is here obſerved equally holds good of the ſun as of the moon; ſee *Iſ.* xxiv. 23. *yea, the ſtars are not pure in his ſight*; as there are ſpots in the ſun and in the moon, ſeen by the eye of man, aided and aſſiſted, ſo ſuch may be ſeen by God in the ſtars alſo, and in theſe, both in a natural and in a myſtical ſenſe; as by them may be meant the angels of heaven, even thoſe are not pure in the ſight of God, and in compariſon of him, the moſt perfectly pure and holy Being; ſee ch. iv. 18. and xv. 15.

℣. 6. *How much leſs man*, that is *a worm*, &c.] Whoſe original is of the earth, dwells in it, and is ſupported by it, and creeps into it again; who is impure by nature and by practice, weak and impotent to do any thing that is ſpiritually good, or to defend himſelf from his ſpiritual enemies; and is mean and deſpicable, as even the beſt of men are, in their own eyes, and in the eyes of the world: and, if the beſt of men are comparable to ſuch creatures, and our Lord himſelf, in human nature, was content to be called a worm, and no man; what muſt the worſt of men be, or man be in and of himſelf, without the grace of God and righteouſneſs of Chriſt, by which he can be only clean and righteous! ſee *Iſ.* xli. 31. *Pſ.* xxii. 6. and, if the celeſtial bodies above-mentioned are eclipſed of all their brightneſs and glory, in the preſence of God; what a contemptible figure muſt man make in the court of heaven, who, in compariſon of them, is but a worm, and much more ſo, as appearing before God? *and the ſon of man*, which is *a worm*; which is repeated with a little variation for the confirmation of it; or it may ſignify, that even the firſt man was no other than of the earth earthy, and ſo are all his ſons. The *Targum* is, "how much more man, who in his life is a reptile, and the ſon of man, who in his death is a worm?" to which may be added, that he is in his grave a companion for the worms; and indeed it appears by the obſervations made through microſcopes, that man, in his firſt ſtate of generation, is really a worm[p]; ſo that, as *Pliny* ſays[q], one that is a judge of things, may pity and be aſhamed of the ſorry original of the proudeſt of animals. By this ſhort reply of *Bildad*, and which contains little more than what had been before ſaid, it is plain that he was tired of the controverſy, and glad to give out.

CHAP. XXVI.

IN this chapter *Job*, in a very ſarcaſtic manner, rallies *Bildad* on the weakneſs and impertinence of his reply, and ſets it in a very ridiculous light; ſhewing it to be quite fooliſh and ſtupid, and not at all to the purpoſe, and beſides, was none of his own, but what he had borrowed from another, ver. 1—4 and if it was of any avail in the controverſy, to ſpeak of the greatneſs and majeſty of God; of his perfections and attributes; of his ways and works; he could ſay greater and more glorious things of God than he had done, and as he does, ver. 5—13. beginning at the lower parts of the creation, and gradually aſcending to the ſuperior and celeſtial ones; and concludes with obſerving, that after all, it was but little that was known of God and his ways, by himſelf, by *Bildad*, or by any mortal creature, ℣. 14.

℣. 1. *But* Job *anſwered, and ſaid*, &c.] In a very ſharp and biting manner: one would wonder, that a man in ſuch circumſtances, ſhould have ſo much keenneſs of ſpirit, and deal in ſo much irony, and be maſter of ſo much ſatire, and be able to laugh at his antagoniſt in the manner he does; *and ſaid*, as follows.

℣. 2. *How haſt thou helped him* that is *without power*, &c.] This and the two following verſes either are to be underſtood of God, as many do, by reading the words, *who haſt thou helped, God*[r]*?* a fine advocate for him thou art repreſenting him as if he was without power, and could not help himſelf, but ſtood in need of another; as if he had no arm, and could not ſave and protect himſelf, but needed one to riſe and ſtand up in his behalf, when he is God omnipotent, and has an arm ſtrong and mighty, and there is none like his; and, as if he wanted wiſdom, and one to counſel him, when he is the all-wiſe God, and never conſults with any of his creatures, or admits them to be of his council; and as if his *eſſence*[s], or *what he is*, as he is, had been very copiouſly and plentifully declared in a few words by him; in ſuppoſing which he muſt be guilty of the greateſt arrogance, ſtupidity, and folly; and therefore he aſks him, who it was he uttered ſuch things unto, and by whoſe ſpirit he muſt be aided in ſo doing? ſee ch. xiii. 7, 8. or elſe *Job* refers to the cauſe undertaken by *Bildad*; and which he, in a ſarcaſtic way, repreſents as a very weak and feeble one, that had neither ſtrength nor wiſdom in it, and was as weakly and as fooliſhly ſupported, or rather was entirely neglected and deſerted, *Bildad* having wholly declined thething in controverſy, and ſaid not one word of it; therefore *Job* ironically aſks him, *in what*, or *wherein haſt thou helped*[t]*?* what good haſt thou done to this poor tottering cauſe of your's? or what light haſt thou thrown upon it? and to what purpoſe is any thing that has been ſaid by thee? Some are of opinion, that *Job* refers to *Bildad*'s friends, whom he repreſents as weak and ſtupid, as men of no argument, and had no ſtrength of reaſoning, and were as poorly aſſiſted and defended by *Bildad*: but, why not to *Bildad* himſelf? for the ſenſe of the queſtion agreeable enough to the original text, may be put after this manner; a fine patron and defender of a cauſe thou art; thou canſt help and ſave a dying cauſe without power, and with a ſtrengthleſs arm, or without any force of argument, or ſtrength of reaſoning; thou canſt give counſel without any wiſdom, without any ſhew or ſhare of it, and in half a dozen lines ſet the thing in a true light, juſt as it is and ſhould be; a wonderful man indeed thou art! though I chuſe to join with ſuch interpreters, who underſtand the whole of

[p] Lewenhoeck apud Scheuchzer. Phyſic. Sacr. vol. 4. p. 721. Vid. Philoſoph. Tranſact. Abridged, vol. 2. p. 912, 913.
[q] Nat. Hiſt. l. 7. c. 7.
[r] מה עזרת cui auxiliatis es, Pagninus, Montanus; ſo Tigurine verſion.
[s] הנשיות eſſentiam, Montanus,
[t] Qua nam re adjuviſti? Vatablus; quid auxiliatus es? Druſius.

of *Job* himſelf, who was without might and power, a weak and feeble creature in body and mind, being preſſed and broken with the weight of his affliction, but was poorly helped, ſuccoured, ſtrengthened, and comforted with what *Bildad* had ſaid: it is the duty of all good men, and it is what *Job* himſelf had done in former times, to ſtrengthen weak hands and feeble knees, by ſympathizing with perſons under affliction, by bearing their burdens and infirmities, by ſpeaking comfortably unto them, and telling them what comforts they themſelves have received under afflictions, ſee ch. iv. 3, 4. but miſerable comforters of *Job* were *Bildad* and his friends: *how ſaveſt thou the arm* that hath *no ſtrength?* the ſenſe is the ſame as before, that he had done nothing to relieve *Job* in his bodily or ſoul-diſtreſſes, and ſave him out of them; nor had contributed in the leaſt towards his ſupport under them; and be it that he was as weak in his intellectuals as he and his friends thought him to be, and had undertaken a cauſe which he had not ſtrength of argument to defend; yet, what had he done to convince him of his miſtake, and ſave him from the error of his way?

℣. 3. *How haſt thou counſelled* him that hath *no wiſdom?* &c.] A man deprived of wiſdom has need of counſel, and it ſhould be given him; and he does well both to aſk and take it; and be it ſo, as if *Job* ſhould ſay, that I am the fooliſh and unwiſe creature you take me to be, what counſel and advice have you given me? what a wiſe counſellor have you ſhewn yourſelf to be? or rather, what a miſerable part have you acted under this character? *and* how *haſt thou plentifully declared the thing as it is?* the thing in controverſy, ſet it forth in a clear light, and in a copious manner, when he had not ſaid one word about it, namely, concerning the afflictions of the godly, and the proſperity of the wicked; thus jeering at him, and laughing at the ſhort reply he had made, and which was nothing to the purpoſe.

℣. 4. *To whom haſt thou uttered words?* &c.] That others know not; doſt thou think thou art talking to an ignorant man? be it known to thee, that he knows as much, and can ſay as much of the divine Being, of his glories, and of his wondrous ways and works as thyſelf, or more? or doſt thou conſider the circumſtances he is in thou art ſpeaking to? one under great affliction and diſtreſs, to whom it muſt be unſuitable to talk of the greatneſs and majeſty of God, of his power, and ſtrength, of his purity, holineſs, and ſtrict juſtice; it would have been more proper and pertinent to have diſcourſed concerning his loving-kindneſs, grace, and mercy, his pity and compaſſion towards his afflicted people, his readineſs to forgive their ſins, and overlook their failings; and concerning the promiſed Redeemer, his righteouſneſs and ſacrifice, and of the many inſtances of divine goodneſs to the ſons of men, and in ſuch like circumſtances, by raiſing them up again, and reſtoring them to their former happineſs. Some things of this nature would have been more pertinent and ſuitable, and would have been doing both a wiſe and friendly part: *and whoſe ſpirit came from thee?* Not the ſpirit of God; doſt thou think thyſelf inſpired by God? or that what thou haſt ſaid is by the inſpiration of his Spirit? or that thou ſpeakeſt like ſuch who are moved by the Holy Ghoſt? nor indeed was it his own ſpirit, or the words and things uttered were not of himſelf, or flowed not from his own knowledge and underſtanding of things, but what he had borrowed from *Eliphaz*; for he had delivered very little more than what *Eliphaz* had ſaid, ch. iv. 17, 18. and xv. 14, 15. or elſe the ſenſe is, whoſe ſpirit has been reſtored, revived, refreſhed, and comforted by what thou haſt ſaid? The word of God has ſuch efficacy as to reſtore the ſoul, to revive it when drooping, and as it were ſwooning away and dying, ſee *Pſ.* xix. 7. and xxiii. 3. and the words of ſome good men are ſpirit and life, the ſavour of life unto life, and are as life from the dead, very refreſhing and comforting; but no ſuch effect followed on what *Bildad* had ſaid. Mr. *Broughton* renders the words, *whoſe ſoul admired thee?* thou mayeſt admire thyſelf, and thy friends may admire thee, at leaſt thou mayeſt think they do, having ſaid in thine own opinion admirable things; but who elſe does? for my own part I do not; and, if ſaying great and glorious things of God are to any purpoſe in the controverſy between us, I am capable of ſpeaking greater and better things than what have been delivered; and for inſtance, let the following be attended to.

℣. 5. *Dead things are formed from under the waters*, &c.] It is difficult to ſay what things are here meant; it may be underſtood of *lifeleſs* things, as Mr. *Broughton* renders it; things that never had any life, things inanimate, that never had at leaſt an animal life, though they may have a vegetable one; and ſo may be interpreted of grains of corn, and which indeed die before they are quickened; to which both *Chriſt* and the apoſtle allude, *John* xii. 24. 1 *Cor.* xv. 36. and which, as they cannot grow without water, and their fructification and increaſe are owing to the earth being plentifully watered with rain, may be ſaid to be formed under the waters; and of theſe *Aben Ezra* and *Ben Gerſom* interpret the words; and the latter alſo makes mention of herbs, plants, and trees in the ſea, particularly almug trees, as being probably intended; to which may be added, corals, and other ſea-plants, formed from under the waters; yea, ſome make mention of woods and foreſts there; but the laſt mentioned writer ſeems inclined to think, that metals and minerals may be intended; and it is well known, that much of gold is taken out of rivers, as alſo pearls and precious ſtones; and that iron is taken out of the earth, and braſs molten out of ſtone; and that the ſeveral metals and minerals are dug out of mountains and hills, from whence fountains and rivers flow; but as the word uſed has the ſignification of ſomething gigantic, it has inclined others to think of ſea-monſters, as of the great whales which God made in the ſeas, and the leviathan he has made to play therein: *and* or *with the inhabitants thereof*; the innumerable company of fiſhes, both of the larger and leſſer ſort, which are all formed in and under the waters: but why may not giants themſelves be deſigned, ſince the word is ſometimes uſed of them, *Deut.* ii. 11. and iii. 11. and ſo the *Vulgate Latin*, and the Septuagint verſion here render the word, and may refer to the giants that were before the flood, and who were the cauſes of filling the world with rapine and violence, and ſo of bringing the flood of waters upon it; in which they periſhed *with the inhabitants thereof*; or their neighbours; of whom ſee *Gen.* vi. 4. and vii. 23. and the ſpirits of theſe being in priſon, in hell, as the apoſtle *Peter* ſays, 1 *Pet.* iii. 19, 20. which is commonly ſuppoſed to be under the earth, and ſo under the waters, in which they periſhed; they may be repreſented as in pain and torment, and groaning

and trembling under the ſame, as the word here uſed is by ſome thought to ſignify, and is ſo rendered [t]; though as the word *Rephaim* is often uſed of dead men, *Pſ.* lxxxviii. 10. *Iſ.* xiv. 9. and xxvi. 14, 19. it may be underſtood of them here, and have reſpect to the formation of them anew, or their reſurrection from the dead, when the earth ſhall caſt them forth; and eſpecially of thoſe whoſe graves are in the ſea, and who have been buried in the waters of it, when that ſhall deliver up the dead that are therein, *Rev.* xx. 13. which will be a wonderful inſtance of the mighty power of God. The *Targumiſt* ſeems to have a notion of this, or at leaſt refers unto it, paraphraſing the words thus, "is it poſſible that the mighty men (or giants) ſhould be created (i. e. recreated or regenerated; that is, raiſed from the dead); ſeeing they are under the waters, and their armies?"

℣. 6. *Hell* is *naked before him*, &c.] Which may be taken either for the place of the damned, as it ſometimes is; and then the ſenſe is, that though it is hidden from men, and they know not where it is, or who are in it, and what is done and ſuffered there; yet it is all known to God: he knows the place thereof, for it is made, ordained, and prepared by him; he knows who are there, even all the wicked dead, and all the nations that forget God, being caſt there by him; he knows the torments they endure, for the ſmoke of them continually aſcends before him; and he knows all their malice and envy, their enmity to him, and blaſphemy of him; for thither are they gone down with their weapons of war, and have laid their ſwords under their heads, *Ezek.* xxxii. 27. or for *Hades*, the inviſible world of ſpirits, or ſtate of the dead, as the *Septuagint* verſion renders the word; though that is unſeen to men, it is naked and open to the eye of God; or for the grave, in which the bodies of men are laid; which is the frequent ſenſe of the word uſed, *Pſ.* lxxxviii. 11, 12. *Iſ.* xxxviii. 18. and though this is a land of darkneſs, and where the light is as darkneſs, yet God can look into it; and the duſt of men therein is carefully obſerved and preſerved by him, and will be raiſed again at the laſt day; who has the keys of death and hell, or the grave, and can open it at his pleaſure, and cauſe it to give up the dead that are therein: *and deſtruction hath no covering*; and may deſign the ſame as before, either hell, the place of the damned, where men are deſtroyed ſoul and body with an everlaſting deſtruction; or the grave, which the *Targum* calls the houſe of deſtruction, as it ſometimes is, the pit of deſtruction and corruption; becauſe bodies caſt into it corrupt and putrify, and are deſtroyed in it; and there is nothing to cover either the one or the other from the all-ſeeing eye of God; ſee *Pſ.* cxxxix. 7—10. *Prov.* xv. 11. as hell is ſuppoſed to be under the earth, and the grave is in it, *Job* is as yet on things below, and from hence riſes to thoſe above, in the following words.

℣. 7. *He ſtretcheth out the north over the empty place*, &c.] The northern hemiſphere, which is the chief and beſt known, at leaſt it was in the time of *Job*; when the ſouthern hemiſphere might not be known at all; though if our verſion of ch. ix. 9. is right, *Job* ſeems to have had knowledge of it. *Scheuchzer* [u] thinks the thick air fartheſt north is meant, which expands itſelf every where, and is of great uſe to the whole earth. But if the northern hemiſphere is meant, as a learned [w] man expreſſes it, it "was not only principal as to *Job*'s reſpect, and the poſition of *Arabia*, but becauſe this hemiſphere is abſolutely ſo indeed, 'tis principal to the whole; for as the heavens and the earth are divided by the middle line, the northern half hath a ſtrange ſhare of excellency; we have more earth, more men, more ſtars, more day (the ſame alſo *Sephorno*, a *Jewiſh* commentator on the place obſerves) and which is more than all this, the north pole is more magnetical than the ſouth:" though the whole celeſtial ſphere may be intended, the principal being put for the whole; even that whole expanſion, or firmament of heaven, which has its name from being ſtretched out like a curtain, or canopy, over the earth; which was done when the earth was *Tohu*, empty of inhabitants, both men and beaſts, and was without form and void, and had no beauty in it, or any thing growing on it; ſee *Gen.* i. 2, 6, 7, 8. and *hangeth the earth upon nothing*; as a ball in the air [x], poiſed with its own weight [y], or kept in this form and manner by the centre of gravity; and ſo ſome *Jewiſh* writers [z] interpret *nothing* of the center of the earth; and which is nothing but *ens rationis*, a figment and imagination of the mind; or rather the earth is held together, and in the poſition it is, by its own magnetic virtue, it being a loadſtone itſelf; and as the above learned writer obſerves, "the globe conſiſteth by a magnetical dependency, from which the parts cannot poſſibly ſtart aſide; but which, howſoever thus ſtrongly ſeated on its center and poles, is yet ſaid to hang upon nothing; becauſe the creator in the beginning thus placed it within the *Tohu*, as it now alſo hangeth in the air; which itſelf alſo is nothing as to any regard of baſe or ſuſtentation." In ſhort, what the foundations are on which it is laid, or the pillars by which it is ſuſtained, cannot be ſaid, except the mighty power and providence of God. The word uſed ſeems to come from a root, which in the *Syriac* and *Chaldee* languages ſignifies to *bind* and *reſtrain*; and may deſign the expanſe or atmoſphere, ſo called from its binding and compreſſing nature, על *in* or *within* which the earth is hung; ſee *Pſ.* xxxii. 9.

℣. 8. *He bindeth up the waters in his thick clouds*, &c.] The clouds are of his making; when he utters his voice, or gives the word of command, there is a multitude of waters in the heavens; and the vapours he exhales from the ends of the earth and forms them into clouds, and they are his chariots, in which he rides up and down in the heavens, and waters his gardens and plantations on earth; ſee *Jer.* x. 13. *Pſ.* civ. 3. which may be ſaid to be thick in compariſon of the air, in which they are; otherwiſe they are but thin, and the thinner they are, the greater wonder it is, that the waters, and ſuch a heavy body of them, ſhould be bound up in them, as there often is; and which is ſtill more marvellous: *and the cloud is not rent under them*; under the waters, and through the weight of them; which if it was, would fall in vaſt water-ſpouts, and were ſuch to fall upon the earth, as

[t] יחוללו gemunt, V. L. cruciabuntur, Bolducius; cruciantur, dolore contremiſcunt, Michaelis; intremiſcunt, Schultens. Vid. Windet. de vita Funct. Stat. p. 90.
[u] Phyſic. Sacr. vol. 4. p. 724.
[w] Gregory's Notes and Obſervations, &c. c. 12. p. 55.
[x] Terra pilæ ſimilis nullo fulcimine nixa, Ovid. Faſt. 6.
[y] Circumfuſo pendebat in aere tellus, ponderibus librata ſuis—— Ovid. Metamorph. l. 1. fab. 1.
[z] Ben Gerſom & Bar Tzemach in loc.

as it may be ſuppoſed they did at the general deluge, they would deſtroy man and beaſt, and waſh off and waſh away the things of the earth: but God has ſo ordered it in his infinite wiſdom, and by his almighty power, that clouds ſhould not be thus rent, but fall in ſmall drops and gentle ſhowers, as if they paſſed through a ſieve or colander, whereby the earth is refreſhed, and made fruitful; ſee *Job* xxxvi. 26—29 and xxxvii. 16.

℣ 9. *He holdeth back the face of his throne*, &c.] His throne is the heaven of heavens; the face of it, or what is before it, is the ſtarry and airy heavens; this face of his throne is ſometimes held back, or covered with clouds, that ſo his throne is ſo far from being viſible, that even the face of it, or the outſide or external appearance of it, is not to be ſeen as follows: and *ſpreadeth his cloud upon it*; and both he and his throne are inviſible; clouds and darkneſs are round about him, and his pavilion round about are dark waters, and thick clouds of the ſkies, *Pſ.* xviii. 11. and xcvii. 2. and even the light in which he dwells, and with which he clothes himſelf is impervious to us, and is ſo dazzling, that itſelf covers and keeps back himſelf and throne from being ſeen by mortals. The *Targum* ſuggeſts, that what is here ſaid to be done, is done that the angels may not ſee it; but theſe always ſtand before the throne of God, and always behold the face of God himſelf.

℣. 10. *He hath compaſſed the waters with bounds*, &c.] Not the waters above the firmament, compaſſed by that, as if *Job* was contemplating on and diſcourſing about what is done in the heavens above; though the *Targum* ſeems to incline to this ſenſe, paraphraſing the words, "he hath decreed that the firmament ſhould be placed upon the face of the waters unto the end of light, with darkneſs;" but the waters of the ſea, *Job* deſcending now to conſider the waters of the great deep, and the wonderful reſtraint that is laid upon them; which is as aſtoniſhing as the binding up of the waters in the clouds without being rent by them; for this vaſt and unwieldy body of waters in the ocean, *Jehovah* manages with as much eaſe as a mother or nurſe does a new-born infant, makes the cloud its garment, and thick darkneſs a ſwadling band for it, ch. xxxviii. 8, 9. he has as it were with a compaſs drawn a line upon the face of it; he has broke up for it its decreed place, and ſet bars, and doors, and bounds to its waves, that they may come no farther than is his pleaſure, as is obſerved in the ſame place; the bounds he hath compaſſed it with are the ſhores, rocks, and clifts, ſo that the waters cannot return and cover the earth, as they once did; yea, which is very ſurprizing, he has placed the ſand, as weak and fluid as it is, for the bound of the ſea by a perpetual decree; ſo that though its waves toſs and roar, they cannot prevail, nor paſs over it; which muſt be owing to the almighty power, and ſovereign will of God, who has given the ſea a decree that its waters ſhould not paſs his commandment; and it muſt be aſcribed to his promiſe and oath that the waters no more go over the earth to deſtroy it; ſee *Pſ.* civ. 9. *Jer.* v. 22. *Prov.* viii. 27, 29. *Iſ.* liv. 9. *until the day and night come to an end*; that is, as long as there will be the viciſſitudes of day and night, till time ſhall be no more, as long as the world ſtands; for that thoſe ſhall continue ſo long are the ordinances of God, which ſhall never depart; and the covenant he has made, which ſhall never become void; wherefore as long as they remain, the ſea and its waters will be bounded as not to overflow the earth, *Gen.* viii 22. *Jer.* xxxi. 35, 36. and xxxiii. 20, 25. or *until the end of light with darkneſs*[a]; until both theſe have an end in the ſame form and manner they now have; otherwiſe after the end of all things there will be light in heaven, and darkneſs in hell. *Aben Ezra* interprets it thus, "unto the place which is the end of light, for all that is above it is light, and below it the reverſe;" he ſeems to have reſpect to the place that divides the hemiſpheres, where when one is light the other is dark; and ſo others ſeem to underſtand it of ſuch places or parts of the world, as are half day and half night, and where one half of the year is light, and the other dark; but the firſt ſenſe is beſt.

℣. 11. *The pillars of heaven tremble*, &c.] Which may be underſtood either of the air, the lower part of the heavens, which may be thought to be the foundation, prop, and ſupport of them, and is ſometimes called the firmament, and the firmament of his power, *Pſ.* cl. 1. and which ſeems to tremble when there are thunder and lightnings, and coruſcations in it; or elſe the mountains, which reaching up to the heavens, look as if they were the pillars and ſupport of them; and are indeed ſaid to be the foundations of heaven, which move and ſhake and tremble at the preſence and power of God, and at any expreſſions of his wrath and anger, and particularly through earthquakes and ſtorms, and tempeſts of thunder and lightning; ſee 2 *Sam.* xxii. 8. *Pſ.* lxviii. 8. which are meant by what follows: *and are aſtoniſhed at his reproof*; his voice of thunder, which is ſometimes awful and terrible, aſtoniſhing and ſurprizing; and to ſet forth the greatneſs of it, inanimate creatures are repreſented as trembling, and aſtoniſhed at it; ſee *Pſ.* civ. 17. ſome interpret this figuratively of angels, who they ſuppoſe are employed in the direction of the heavens, and the motion of the heavenly bodies; and who they think are the ſame which in the new teſtament are called *the powers of heaven ſaid to be ſhaken*, *Matt.* xxiv. 29. and to be the ſeraphim that covered their faces upon a glorious diſplay of the majeſty of God, and when the poſts of the door of the temple moved at the voice of him that cried, *Iſ.* vi. 1—4. but if a figurative ſenſe may be admitted of, the principal perſons in the church, ſometimes ſignified by heaven in ſcripture, may be thought of; as miniſters of the word, who are pillars in the houſe of God; yea, every true member of the church of God, is made a pillar in it; and theſe tremble, and are aſtoniſhed oftentimes when the Lord rebukes them by afflictions, though it is in love and kindneſs to them, *Prov.* ix. 1. *Gal.* ii. 9. *Rev.* iii. 12.

℣. 12. *He divideth the ſea with his power*, &c.] As at the firſt creation, when the waters were cauſed to go off the face of the earth, and were ſeparated from it; and the one was called earth, and the other ſeas, *Gen.* i. 9, 10. or it may reſpect the diviſion of thoſe waters into divers ſeas and channels in the ſeveral parts of the world, for the better accommodation of the inhabitants of it, in reſpect of trade and commerce, and the more convenient ſupply of them with the various produce of different countries, and the tranſmitting of it to them: ſome

[a] עד תכלית אור עם חשך uſque ad finem lucis cum tenebris, Cocceius, Michaelis; ſo Targum & Sept.

ſome have thought this has reſpect to the diviſion of the *Red Sea* for the children of *Iſrael* to walk in as on dry land, when purſued by the *Egyptians*, ſuppoſed to be meant by *Rahab* in the next clauſe; rather it may deſign the parting of the waves of the ſea by a ſtormy wind, raiſed by the power of God, which lifts up the waves on high, and divides them in the ſea, and daſhes them one againſt another; wrinkles and furrows them, as *Jarchi* interprets the words, which is ſuch an inſtance of the power and majeſty of God, that he is ſometimes deſcribed by it, *Iſ.* li. 15. *Jer.* xxxi. 35. though the word uſed is ſometimes taken in a quite different ſenſe, for the ſtilling of the waves of the ſea, and ſo it is by ſome rendered here, *he ſtilleth the ſea by his power* [b]; the noiſe of its waves, and makes them quiet, and the ſea a calm, which has been exceeding boiſterous and tempeſtuous, and is taken notice of as an effect of his ſovereign and uncontroulable power, *Pſ.* lxv. 7. and cvii. 25—29. and may be obſerved as a proof of our Lord's divinity, whom the winds and ſea obeyed, to the aſtoniſhment of the mariners, who were convinced thereby that he muſt be ſome wonderful and extraordinary perſon, *Matt.* viii. 26, 27. *and by his underſtanding he ſmiteth through the proud*; the proud waves of the ſea, and humbles them, and makes them ſtill as before; or the proud monſtrous creatures in it, as whales and others, particularly the *Leviathan*, the king over all the children of pride, ch. xli. 34. ſee *Pſ.* lxxiv. 13, 14. The word uſed is *Rahab*, one of the names of *Egypt*, *Pſ.* lxxxvii. 4. *Iſ.* li. 8. and ſo *Jarchi* interprets it of the *Egyptians*, who were ſmitten of God with various plagues, and particularly in their firſt-born, and at laſt at the *Red-ſea*, where multitudes periſhed, and *Pharaoh* their proud king, with his army; who was an emblem of the devil, whoſe ſin, the cauſe of his fall and ruin, was pride; and the picture of proud and haughty ſinners, whoſe deſtruction ſooner or later is from the Lord; and which is an inſtance of his wiſdom and underſtanding, who humbles the proud, and exalts the lowly.

v. 13. *By his ſpirit he hath garniſhed the heavens*, &c.] The viſible heavens, with the ſun, moon and ſtars with which they are ſtudded and beſpangled, and look exceeding beautiful; and the inviſible heavens, with angels, the morning-ſtars, and glorified ſaints, who eſpecially in the reſurrection-morn will ſhine not only like ſtars, but as the ſun in the firmament of heaven; and the church which is the heaven below is garniſhed with goſpel-miniſters, adorned with the gifts and graces of the Spirit of God: *his hand hath formed the crooked ſerpent*; becauſe *Job* in the preceding clauſe has reſpect to the heavens and the ornament of them, this has led many to think that ſome conſtellation in the heavens is meant by the crooked ſerpent, either the galaxy, or milky way, as *Ben Gerſom* and others; or the dragon-ſtar, as ſome in *Aben Ezra* [c]: but rather, *Job* deſcends again to the ſea, and concludes with taking notice of the wonderful work of God the *Leviathan*, with which God himſelf concludes his diſcourſe with him in the cloſe of this book, which is called as here the crooked or bar-ſerpent, *Iſ.* xxvii. 1. and ſo the *Targum* underſtands it, "his hand hath created *Leviathan*, which is like unto a biting ſerpent." Some underſtand it of the crocodile, and the epithet agrees with it, whether it be rendered a *bar-ſerpent*, as ſome [d]; that is, ſtraight, ſtretched out, long, as a bar, the reverſe of our verſion; or *fleeing* [e], as others; the crocodile being, as *Pliny* [f] ſays, terrible to thoſe that flee from it, but flees from thoſe that purſue it. *Jarchi* interprets it of *Pharaoh*, or *Leviathan*, both an emblem of *Satan*, the old ſerpent, the devil, who is God's creature, made by him as a creature, though not made a ſerpent, or a devil, by him, which was of himſelf. Some have obſerved the Trinity of perſons in theſe words, and who doubtleſs were concerned in the creation of all things; here is *Jehovah*, of whom the whole context is; and *his ſpirit*, who, as he moved upon the face of the waters at the firſt creation, is here ſaid to beautify and adorn the heavens; *and his hand*, his ſon, the power and wiſdom of God, by whom he made all things.

v. 14. *Lo, theſe* are *parts of his ways*, &c.] This is the concluſion of the diſcourſe concerning the wonderful works of God; and *Job* was ſo far from thinking that he had taken notice of all, or even of the chief and principal, that what he obſerved were only the extremities, the edges, the borders, and outlines of the ways and works of God in creation and providence; wherefore, if theſe were ſo great and marvellous, what muſt the reſt be which were out of the reach of men to point out and deſcribe? *but how little a portion is heard of him?* from the creatures, from the works of creation, whether in heaven, earth, or ſea; for tho' they do declare in ſome meaſure his glory, and tho' their voice is heard every where, and ſhews forth the knowledge of him; even exhibits to view his inviſible things, his eternal power and godhead; yet it is comparatively ſo faint a light, that men grope as it were in the dark, if haply they might find him, having nothing but the light of nature to guide them. We hear the moſt of him in his word, and by his ſon *Jeſus Chriſt*, in whoſe face the knowledge of him, and his glorious perfections, is given; and yet we know but in part, and propheſy in part; it is but little in compariſon of what is in him, and indeed of what will be heard and known of him hereafter in eternity: *but the thunder of his power who can underſtand?* meaning not literally thunder, which though it is a voice peculiar to God, and is very ſtrong and powerful, as appears by the effects of it; ſee ch. xl. 9 *Pſ.* xxix. 3—9. yet is not ſo very unintelligible as to be taken notice of ſo peculiarly, and to be inſtanced in as above all things out of the reach of the underſtanding of men; but rather the attribute of his power, of which *Job* had been diſcourſing, and giving ſo many inſtances of; and yet there is ſuch an exceeding greatneſs in it, as not to be comprehended and thoroughly underſtood by all that appear to our view; for his mighty power is ſuch as is able to ſubdue all things to himſelf, and reaches to things we cannot conceive of. *Ben Gerſom* not amiſs applies this to the greatneſs and multitude of the decrees of God; and indeed if thoſe works of his which are in ſight, cannot be fully underſtood by us, how ſhould we be able to underſtand things that are ſecret and hidden in his own breaſt, until by his mighty power they are carried into execution? ſee 1 *Cor.* ii. 9.

CHAP.

[b] רגע הים pacavit mare, Bolducius; quieſcit mare ipſum, Vatablus; ſo Sept. and Ben Gerſom. [c] So Dickinſon. Phyſic. vet. & vera, c. 9. §. 23, p. 137. [d] נחש ברח ſerpentem vectem, Pagninus, Cocceius; oblongum inſtar vectis, Schmidt; oblongum, Junius & Tremellius, Piſcator; longa trabe rectior. Vide Metamorph. l 3. fab. 1. v. 78. [e] Fugacem, Montanus, Vatablus; fugiens, Codurcus. [f] Nat. Hiſt. l. 8. c. 25.

CHAP. XXVII.

THOUGH *Job*'s friends were become ſilent, and dropped the controverſy with him, he ſtill continued his diſcourſe in this and the four following chapters; in which he aſſerts his integrity, illuſtrates and confirms his former ſentiments; gives further proof of his knowledge of things, natural and divine; takes notice of his former ſtate of proſperity, and of his preſent diſtreſſes and afflictions, which came upon him, notwithſtanding his piety, humanity, and beneficence, and his freedom from the groſſer acts of ſin, both with reſpect to God and men, all which he enlarges upon. In this chapter he gives his word and oath for it, that he would never bely himſelf, and own that he was an hypocrite, when he was not, but would continue to aſſert his integrity, and the righteouſneſs of his cauſe, as long as he lived, ℣. 1—6. for to be an hypocrite, and to attempt to conceal his hypocriſy, would be of no advantage to him, either in life, or in death, ℣. 7—10. and was this his character and caſe, upon their principles, he could expect no other than to be a miſerable man, as wicked men are, who have their bleſſings turned into curſes, or taken away from them, and they removed out of the world in the moſt awful and terrible manner, and under manifeſt tokens of the wrath and diſpleaſure of God. 11—23.

℣. 1. *Moreover Job continued his parable*, &c.] Having finiſhed his diſcourſe concerning the works and ways of God, and the diſplay of his majeſty, power and glory in them, he pauſes a while, waiting for *Zophar*, whoſe turn was next to riſe up, and make a reply to him; but neither he, nor any of his friends, reaſſumed the debate, but kept a profound ſilence, and choſe not to carry on the diſpute any further with him; either concluding him to be an obſtinate man, not open to conviction, and on whom no impreſſions could be made, and that it was all loſt time and labour to uſe any argument with him; or elſe being convicted in their minds, that he was in the right, and they in the wrong, though they did not chuſe to own it; and eſpecially being ſurprized with what he had laſt ſaid concerning God and his works, whereby they perceived he had great knowledge of divine things, and could not be the man they had ſuſpected him to be from his afflictions: however, though they are ſilent, *Job* was not, he *added to take* or *lift up his parable* [a], as the words may be rendered; or *his oration*, as Mr. *Broughton*, his diſcourſe; which becauſe it conſiſted of choice and principal things, which command regard and attention, of wiſe, grave, ſerious and ſententious ſayings, and ſome of them ſuch, as not eaſy to be underſtood, being delivered in ſimilies and figurative expreſſions, as particularly in the following chapter, it is called his parable; what are called parables being proverbial phraſes, dark ſayings, allegorical or metaphorical expreſſions, and the like: and which way of ſpeaking *Job* is here ſaid to take, *and lift up*, which is an eaſtern phraſeology, as appears from *Balaam*'s uſe of it, *Numb.* xxiii. 7. and xxiv. 3, 15. and may ſignify, that he delivered the following oration with great freedom, boldneſs and confidence, and with a high tone and loud voice; to all which he might be induced by obſerving through the ſilence of his friends, that he had got the advantage of them, and had carried his point, and had brought them to conviction or confuſion, or however to ſilence, which gave him heart and ſpirit to proceed on with his oration, which he *added* to his former diſcourſe: *and ſaid*; as follows.

℣. 2. As *God liveth*, &c.] Which is an oath, as *Jarchi* obſerves, and is a form of one frequently uſed, ſee 2 *Sam.* ii. 27. and iv. 9. and is uſed by God himſelf, who becauſe he can ſwear by no greater, ſwears by himſelf, and by his life, which ever continues, as in *Ezek.* xviii. 3. and many other places; and ſo the angel of the Lord, even the increated angel, *Dan.* xii. 7. *Rev.* x. 6. and ſo ſhould men, when they ſwear at all, it ſhould be in this manner, ſee *Jer.* iv. 2. though this ought not to be but in caſes of moment and importance, for the confirmation of the truth, and to put an end to ſtrife, when it cannot be done any other way than by an appeal to God; as was the preſent caſe with *Job*, it being about hypocriſy, and want of integrity his friends charged him with; and ſuch a caſe can only be determined truly and fully by God, who is here deſcribed as the living God, by whom men ſwear, in oppoſition to the idols of the *Gentiles*, which are of gold, ſilver, wood and ſtone, and without life and breath, or to their deified heroes, who were dead men; but the true God is the living God, has life in and of himſelf, and is the fountain of life to others, the author and giver of life, natural, ſpiritual and eternal, and who himſelf lives for ever and ever; and as ſuch is the object of faith and confidence, of fear and reverence, of love and affection; all which ſwearing by him ſuppoſes and implies: it is a ſaying of R. *Joſhuah*, as *Jarchi* on the place relates it, "that *Job* from love ſerved God, for no man ſwears by the life of a king, but who loves the king:" the object ſwore by is further deſcribed, who *hath taken away my judgment*; not the judgment of his mind, or his ſenſe of judging things, which remained with him quick and ſtrong, notwithſtanding his afflictions; nor correction with judgment, which continued with him; but as the *Targum* paraphraſeth it, "he hath taken away the rule of my judgment;" that is, among men, his ſubſtance, wealth and riches, his former affluence and proſperity, which whilſt he enjoyed, he was reckoned a good man; but now all this being taken away by the hand of God as it was, he was cenſured as a wicked man, and even by his friends; or rather it is a complaint, that God had neglected the judgment of him, like that of the church in *Iſ.* xl. 27. that he did not ſtir up himſelf to his judgment, even to his cauſe, did not vindicate him, tho' he appealed to him, did not admit him to his judgment-ſeat, nor give his cauſe a hearing, and decide it, though he had moſt earneſtly deſired it; nor did he let him know the reaſon of his thus dealing and contending with him; yea he afflicted him ſeverely, tho' righteous and innocent, in which *Job* obliquely reflects upon the dealings of God with him; tho' he does not charge him with injuſtice, or break out into blaſphemy of him; yet this ſeems to be one of thoſe ſpeeches which God diſapproved of, and is taken notice of by *Elihu* with a cenſure, ch. xxxiv. 5. *and the Almighty*, who *hath vexed my ſoul*; with whom

[a] ויוסף שאת משלו & addidit aſſumere ſuam parabolam, Pagninus, Montanus.

whom nothing is impoſſible, and who could eaſily have relieved him from his diſtreſſes; and who was *Shaddai*, the all-ſufficient Being, who could have ſupplied him with all things temporal and ſpiritual he wanted; yet inſtead of this *vexed* his *ſoul* with adverſity, with afflictions very grievous to him, his hand touching and preſſing him ſore: or *hath made my ſoul bitter* [b]; dealt bitterly with him, as the Almighty did with *Naomi*, *Ruth* i. 21. Afflictions are bitter things, they are like the waters of *Marah*, they are wormwood and gall, they cauſe bitter diſtreſs and ſorrow, and make a man go and ſpeak in the bitterneſs of his ſoul; and theſe are of God, to whom *Job* aſcribes his, and not to chance, and fortune; they were bitter things God appointed for him, and wrote againſt him.

℣. 3. *All the while my breath* is *in me*, &c.] So long the oath of God would be upon him, or he bound himſelf under it: *and the Spirit of God* is *in my noſtrils*; which ſignifies the ſame thing. The breath of a man is his ſpirit, and this is of God the father of ſpirits; he firſt breathed into man the breath of life, and he became a living ſoul or ſpirit; it is he that gives life and breath to every man, and continues it as long as he pleaſes, which is a very precarious thing; for it is in his noſtrils, where it is drawn to and fro, and ſoon and eaſily ſtopped; nor will it always continue, it will ſome time not be, it will go forth, and then man dies, and returns to the earth; but as long as there is breath, there is life; ſo that to ſay this, is the ſame as to ſay, as long as I live, or have a being; and whilſt that continued, *Job* looked upon himſelf under the oath he had taken by the living God.

℣. 4. *My lips ſhall not ſpeak wickedneſs*, &c.] This is the thing he ſwears to, this the matter of his oath, not only that he would not ſpeak a wicked word, not any thing corrupt, unſavoury, unchaſte, prophane and idle, nor ſpeak evil of his neighbours and friends, or of any man; but that he would not ſpeak wickedly of himſelf, as he muſt do, if he owned himſelf to be a wicked man, and an hypocrite, as his friends charged him, and they would have had him confeſſed; but he ſwears he would not utter ſuch wickedneſs as long as he had any breath in him: *nor my tongue utter deceit*; which reſpects the ſame thing; not merely any fallacy or lye, or what might impoſe upon and deceive another, which yet he was careful of; but ſuch deceit and falſhood as would be a belying himſelf, which would be the caſe ſhould he ſay, that he was devoid of integrity and ſincerity.

℣. 5. *God forbid that I ſhould juſtify you*, &c.] Not but that he counted them righteous and good men Godward; he did not take upon him to judge their ſtate, and to juſtify or condemn them with reſpect to their everlaſting condition; but he could not juſtify them in their cenſures of him, and ſay they did a right thing in charging him with wickedneſs and hypocriſy; nor could he juſtify them in all their ſentiments and doctrines which they had delivered concerning the puniſhment of the wicked in this life, and the happineſs that attends all good men; and that a man by his outward circumſtances may be known to be either a good man or a bad man; ſuch things as theſe he could not ſay were right; for ſo to do would be to call evil good, and good evil; and therefore he expreſſes his utmoſt abhorrence and deteſtation of ſhewing his approbation of ſuch conduct as theirs towards him, and of ſuch unbecoming ſentiments of God, and of his dealings, they had entertained; and to join in with which would be a prophanation and a pollution, as the word uſed by him ſignifies; he could not do it without defiling his conſcience, and prophaning truth: *until I die*, *I will not remove my integrity from me*; *Job* was an upright man both in heart and life, through the grace of God beſtowed on him; and he continued in his integrity, notwithſtanding the temptations of Satan, and his attacks upon him, and the ſolicitations of his wife; and he determined through the grace of God to perſiſt therein to the end of his life; tho' what he chiefly means here is, that he would not part with his character as an upright man, which he had always had, and God himſelf had bore teſtimony to; he would never give up this till he gave up the ghoſt; he would never ſuffer his integrity to be removed from him, nor remove it from himſelf, by denying that it belonged to him, which his friends bore hard upon him to do. So *Jarchi* paraphraſes it, "I will not confeſs (or agree) to your ſaying, that I am not upright;" the phraſe, *till I die*, ſeems rather to belong to the firſt clauſe, though it is true of both, and may be repeated in this.

℣. 6. *My righteouſneſs I hold faſt*, *and will not let it go*, &c.] Meaning not his perſonal righteouſneſs, or the righteouſneſs of his works, as his juſtifying righteouſneſs before God, and for acceptance with him; which no man that is convinced of the inſufficiency of, as *Job* was, will hold faſt, but renounce, and deſire, with the apoſtle *Paul*, not to be found in it, *Phil.* iii. 9. Indeed the righteouſneſs of his living Redeemer, which was his, and he might call ſo, this he knew, and knew he ſhould be juſtified by it, and which he laid hold upon by faith in the ſtrong exerciſe of it, and would not drop it, or become remiſs in it, but retain it, and conſtantly make mention of it, and plead it as his juſtifying righteouſneſs with God; but here he intends the righteouſneſs of his cauſe, which he always maintained ſtrongly, and was determined he ever would, and never give way, or let it drop, but continue to affirm, that he was a righteous man, and that it was not for any unrighteouſneſs he had done to any man, that God dealt thus with him; he had wronged no man, he had done juſtice to all men, as well as he was not devoid of the fear of God, and piety towards him; and this character of himſelf he would never give up, but defend to the uttermoſt: *my heart ſhall not reproach* me *ſo long as I live*; not that he imagined he ſhould or could live without ſin, ſo that his conſcience could never charge, accuſe or upbraid him with it; for there is no man, let him live a life ever ſo harmleſs and inoffenſive to God and man, but his heart will ſmite him, and condemn him for his ſins committed in thought, word and deed: but *Job*'s ſenſe is, that he would never deny his integrity, or renounce the righteouſneſs of his cauſe, and own himſelf to be an inſincere and unrighteous man; ſhould he do this, he ſhould ſpeak contrary to his own conſcience, which would accuſe and reproach him for ſo ſaying, and therefore he was determined it never ſhould; for as long as he lived, he neither could nor would ſay any ſuch thing. Some render the laſt phraſe, *for my days* [c], or *concerning* them; for my courſe of life, all my days, ſo *Jarchi*; for that my heart ſhall not reproach me, as being conſcious to himſelf he had lived in all good conſcience to that

[b] חמר נפשי affecit amaritudine animam meam, Pagninus. Montanus, Mercerus, Michaelis; ſo Sept. propter dies meos, Munſter; *vel* propter dies vitæ meæ, Michaelis; de diebus meis, Schultens.

[c] מימי

that day, and truſted he ever ſhould; but the ſenſe before given is beſt.

℣. 7. *Let mine enemy be as the wicked*, &c.] *Job* in this, and ſome following verſes, ſhews, that he was not, and could not, and would not be a wicked man and an hypocrite, or however had no opinion and liking of ſuch perſons; for whatever his friends might think of him, becauſe he had ſaid ſo much of their outward proſperity in this world; yet he was far from approving of, or conniving at their wickedneſs and hypocriſy, or chuſing them for his companions, and joining with them in their actions, or imagining they were really happy perſons; ſo far from it, that he would not be in their condition and circumſtances for all the world; for if he was to wiſh a bad thing to the greateſt enemy he had, he could not wiſh him any worſe than to be as a wicked and unrighteous man; that is, to be a wicked and unrighteous man; which it is impoſſible for a good man to wiſh, and indeed would be a needleſs wiſh, ſince all that are enemies to good men as ſuch, muſt be wicked; and ſuch were *Job*'s enemies, as the *Chaldeans* and *Sabeans*; but that they might be as ſuch, in their ſtate and circumſtances, or rather as they will be in the conſequence of things, moſt wretched and miſerable; for they are always under the diſpleaſure of God, and hated by him; and whatever fulneſs they may have of the things of this world, they have them with a curſe, and they are curſes to them, and their end will be everlaſting ruin and deſtruction; wherefore the *Septuagint* verſion is, *as the overthrow of the ungodly, and as the perdition of tranſgreſſors*; though ſome take this to be a kind of an ironical imprecation, and that by the wicked man here, and unrighteous in the next clauſe, he means himſelf, whom his friends reckoned a wicked and unrighteous man; and then the ſenſe is, I wiſh you all my friends, and even the worſt enemies I have, were but as wicked *Job* is, as you call him; not that he wiſhed they might be afflicted in body, family and eſtate, as he was, but that they were as good men as he was, and partook of as much of the grace of God as he did, and had the ſame integrity and righteouſneſs as he had, ſee *Acts* xxvi. 29. and ſuch a wiſh as this, as it ſerves to illuſtrate his own character, ſo it breathes charity and good-will to others; and indeed it cannot be thought the words are to be taken in ſuch a ſenſe, as that he wiſhed the ſame evils might be retorted upon his enemies, whether open or ſecret, which they were the means of bringing upon him, which was contrary to the ſpirit of *Job*, ch. xxxi. 29, 30. Some conſider them not as an imprecation, but as a prediction, *mine enemy ſhall be as the wicked*[c]; and may have reſpect to his friends, who were ſo ready to charge him with wickedneſs, and ſuggeſts, that in the iſſue of things they would be found, and not he, guilty of ſin and folly, and to have ſaid the things that were not right, neither of God, nor of him, which had its accompliſhment, ch. xlii. 7. *and he that riſeth up againſt me as the unrighteous*; which is but another way of expreſſing the ſame thing; for an enemy, and one that riſes up againſt a man, is the ſame perſon; only this the better explains what enemy is intended, even an open one, that riſes up in an hoſtile manner, full of rage and fury; and ſo a wicked and an unrighteous man are the ſame, and are frequently put together as deſcribing the ſame ſort of perſons, ſee *Iſ.* lv. 7.

℣. 8. *For what is the hope of the hypocrite*, &c.] In religion; who ſeems to be what he is not, a holy and righteous man; profeſſes to have what he has not, the grace of God; pretends to do what he does not, worſhip God ſincerely and fervently, and does all he does to be ſeen of men; though ſuch a man may have an hope, as he has, of an intereſt in the divine favour, and of eternal glory and happineſs, what will it ſignify? what avail will it be unto him? what will it iſſue in? *Job* was of the ſame mind in this with *Bildad* and *Zophar*, that ſuch a man's hope is as the ſpider's web, and as the giving up of the ghoſt, ch. viii. 14. and xi. 20. however he may pleaſe himſelf with it in this life, it will be of no ſervice to him at death; for it is not like that of the true believer's, that is ſure and ſtedfaſt, and founded upon the perfect righteouſneſs and ſacrifice of Chriſt; but upon his outward ſubſtance, fanſying, that becauſe God proſpers him in this world, he is highly in his favour, and ſhall enjoy the happineſs of the world to come; and upon his external profeſſion of religion, and round of duties performed by him, but he'll find himſelf miſtaken: *though he hath gained*; great wealth and riches under a guiſe of religion, and by that means making gain of godlineſs, and taking the one for the other; ſo the *Targum*, "becauſe he hath gathered the mammon of falſhood;" and alſo has great gifts, and a great deal of head-knowledge, being able to talk of, and diſpute about moſt points of religion, and ſo has gained a great name among men both for knowledge and holineſs, and yet all will not ſtand him in any ſtead, or be of any advantage to him: *when God taketh away his ſoul?* out of his body by death, as a ſword is drawn out of its ſcabbard, and which is as eaſily done by him; or as a ſhoe is plucked off from the foot, as *Aben Ezra*, and what he has a right to do, and will do it: and this taking it away ſeems to be in a violent manner, though not by what is called a violent death, yet againſt the will of the perſon; a good man is willing to die, is deſirous of it, and gives up the ghoſt cheafully; but an hypocrite is not willing to die, being afraid of death, and therefore his life or ſoul is taken from him without his conſent and will, and not in love but in wrath, as the latter part of this chapter ſhows. Now *Job* had an hope which bore him up under all his troubles, and which he retained in the moſt killing and diſtreſſed circumſtances, and which continued with him, and ſupported him in the views of death and eternity, ſo that he could look upon death, and into another world, with pleaſure, and therefore could be no hypocrite, ſee ch. xiii. 15, 16. and xix. 25—27.

℣. 9. *Will God hear his cry when trouble cometh upon him?*] No, he will not, he heareth not ſinners, and ſuch as regard iniquity in their hearts, *Pſ.* lxvi. 18. every man has trouble more or leſs in this life, even the beſt of men; and generally ſpeaking they have the moſt, and wicked men the leaſt; but when death comes, he is a king of terrors to them, and they find ſorrow and trouble; and eſpecially at the day of judgment, when they will cry for mercy; and hypocrites, as the fooliſh

[c] יהי כרשע איבי erit ut impius inimicus meus, Pagninus, Montanus, Bolducius; ſo Junius & Tremellius, Broughton, & Ramban.

foolish virgins, will cry, Lord, Lord open unto us; but when they call for mercy, the Lord will not answer, but laugh at their calamity, and mock when their fear cometh, *Prov.* i. 26, 28. but God hears the cries of his people when in trouble, whether in life, or in death, and is a present help unto them, and when strength and heart fail, he is their portion, and will be so for evermore; and though sometimes they think he does not hear them, as *Job* sometimes complains, yet he makes it appear that he does sooner or later, and so *Job* describes himself as one that calleth upon God, and he answereth him, ch. xii. 4. and therefore might conclude he was no hypocrite.

℣. 10. *Will he delight himself in the Almighty?* &c.] That is, the hypocrite? no, he will not; he may seem to delight in him, but he does not truly and sincerely; not in him as the Almighty, or in his omnipotence, into whose hands it is a fearful thing to fall, and who is able to destroy soul and body in hell; nor in his omniscience, who searches and knows the hearts of all men, and the insincerity of the hypocrite, how covert to men soever he is; nor in his holiness, which at heart he loves not; nor in his ways and worship, word, ordinances and people, though he makes a shew of it, *Is.* lviii. 2. *will he always call upon God?* God only is to be called upon, and it becomes all men to call upon him for all blessings, temporal and spiritual; and this should be done in faith, with fervency, in sincerity and uprightness of soul, and with constancy, always, at all times both of prosperity and adversity; but an hypocrite does not, and cannot call upon God in a sincere and spiritual manner; nor is he constant in this work, only by fits and starts, when it is for his worldly interest and external honour so to do. Now *Job* was one that delighted in God, was uneasy at his absence, longed for communion with him, sought earnestly after him, frequently and constantly called upon him, though he was wrongly charged with casting off the fear of God, and restraining prayer before him, and therefore no hypocrite. Some understand [f] all this as affirmed of the hypocrite, setting forth his present seeming state of happiness; as that he has a hope of divine favour, and of eternal felicity; has much peace and tranquillity of mind in life, and at death; is heard of God when trouble comes, and so gets out of it, and enjoys great prosperity; professes much delight and pleasure in God, and his ways, and is a constant caller upon him, and keeps close to the external duties of religion; and yet notwithstanding all this, is in the issue, when death comes, exceeding miserable, as the following part of the chapter shows.

℣. 11. *I will teach you by the hand of God*, &c.] To serve God, and speak truth, says one of the *Jewish* commentators [g]; rather the works of God, and methods of his provdence, with wicked men and hypocrites; the wisdom of God in his dispensations towards them; the reasons why he suffers them to live in outward prosperity and happiness, and what in the issue will be their case and circumstances; wherefore some render the words, *I will teach you the hand of God*, or *of*, or *concerning the hand of God* [h]; and so Mr. *Broughton*, *of God*, *his hand*; not his works of nature which his hand had wrought, of which he had discoursed in the preceding chapter; but his works of providence, and those more mysterious ones relating to the afflictions of the godly, and the prosperity of the wicked. *Job* had been a teacher and instructor of others in the times of his prosperity, and his words had upheld, strengthened and comforted many, ch. iv. 3, 4. and he was not the less qualified for, nor the less capable of such an office now in his adversity, which had been a school to him, in which he had learned many useful lessons himself, and so was in a better capacity of teaching others. Thus some render the words, *I will teach you*, being in or *under the hand of God* [i]; under his mighty hand, his afflicting, chastizing hand, which had touched him, and pressed him sore, and yet had guided and instructed him in many things, and particularly relating to the subject he proposed to instruct his friends in; who, though they were men of knowledge, and in years, yet he apprehended needed instruction; and he undertook to give them some by the good hand of God upon him, through his help and assistance, and under the influences and teachings of his Spirit. The *Targum* is, "I will teach you by the prophecy of God;" see *Ezek.* i. 3. and iii. 14. that *which* is *with the Almighty will I not conceal*; meaning not the secret purposes and decrees of God within himself, which cannot be known, unless he reveals them; rather secret truths, which are not obvious to every one, the mysteries of the kingdom, the wisdom of God in a mystery, the knowledge of which the Lord vouchsafes to some of his people in a very peculiar manner; though the mysteries of Providence seem chiefly intended, which those that carefully observe, attain to an understanding of, so as to be capable of instructing others; and indeed what is in reserve with God for men among his treasures, whether of grace or glory, for his own peculiar people, or especially of wrath and vengeance, for wicked men and hypocrites may be here designed; and whatever knowledge men have of the mysteries of nature, providence and grace, which may be profitable unto others, and make for the glory of God, should not be concealed from men, see ch. vi. 10.

℣. 12. *Behold, all ye yourselves have seen* it, &c.] As they were men of observation, at least made great pretensions to it, as well as of age and experience, they must have seen and observed somewhat at least of the above things; they must have seen the wicked, as *David* afterwards did, spreading himself like a green bay-tree, and the hypocrites in easy and flourishing circumstances, and good men labouring under great afflictions and pressures, and *Job* himself was now an instance of that before their eyes: *why then are ye thus altogether vain?* or *become vain in vanity* [k]; so exceeding vain, so excessively trifling, as to speak and act against the dictates of their own conscience, against their own sense, and what they saw with their own eyes, and advance notions so contrary thereunto; as to affirm that evil men are always punished of God in this life, and good men are succeeded and prospered by him; and so from *Job*'s afflictions drew so vain and empty a conclusion, that he must be a wicked man and an hypocrite.

℣. 13. *This* is *the portion of a wicked man with God*, &c.] Not to be punished in this life, but after death. This is what *Job* undertook to teach his friends, and is the purport of what follows in this chapter. A wicked man is not only one that has been so from the womb, and is openly and notoriously

[f] Schultens. [g] Simeon Bar Tzemach. [h] ביד אל manum Dei, Beza, Cocceius; de manu Dei, Mercerus, Piscator, Drusius, Schmidt, Michaelis, Schultens. [i] In plaga Dei fortis versans, Junius & Tremellius, Michaelis, Schultens; *vel* evanescitis, Montanus, Bolducius, Beza, Mercerus, Drusius, Piscator, Cocceius. [k] הבל תהבלו vanitate vanescitis, Pagninus, Junius & Tremellius, Schultens.

riouſly a wicked man, but one alſo that is ſo ſecretly, under a maſk of ſobriety, religion and godlineſs, and is an hypocrite, for of ſuch *Job* ſpeaks in the context; and the portion of ſuch a man is not what he has in this life, which is oftentimes a very affluent one as to the things of this world, but what he has after death, which is baniſhment from the preſence of God, the everlaſting portion of his people, a part in the lake which burns with fire and brimſtone, the wrath of God to the uttermoſt, the ſecond death, and a dwelling with devils and wicked men, ſuch as himſelf, even a portion with hypocrites, which of all is the moſt dreadful and miſerable, *Matt.* xxiv. 51. and this is *with God*, is appointed by him; for God has appointed the wicked, the veſſels of wrath, fitted by their ſins for deſtruction to the day of evil, to everlaſting ruin and deſtruction; and it is prepared by him for them, as for the devil and his angels, and for them it is reſerved among his treaſures, even blackneſs of darkneſs, damnation, wrath and vengeance: *and the heritage of oppreſſors* which *they ſhall receive of the Almighty*; theſe are ſuch who are either oppreſſors of the poor in their natural and civil rights, taking from or denying to them what of right is their due; or oppreſſors of the ſaints in their religious rights and privileges, furious perſecutors of them; and who, being powerful, are terrible, as the word ſignifies: there is an *heritage*, or an inheritance for thoſe, which is entailed upon them, and will deſcend unto them, as the firſt-born of their father the devil, as children of diſobedience, and ſo of wrath, and like an inheritance will endure: and this they *ſhall receive*; it is future, it is wrath to come, and it is certain there is no eſcaping it; it is their due deſert, and they ſhall receive it; it is in the hands of the almighty God, and he will render it to them, and they ſhall moſt aſſuredly inherit it.

℣. 14. *If his children be multiplied*, &c.] As it is poſſible they may; this is one external bleſſing common to good men and bad men. *Haman*, that proud oppreſſor, left ten ſons behind him, and wicked *Ahab* had ſeventy: it is *for the ſword*; for them that kill with the ſword, as the *Targum*; to be killed with it, as in the two inſtances above; *Haman*'s ten ſons were ſlain by the ſword of the *Jews*, and *Ahab*'s ſeventy ſons by the ſword of *Jehu*, or thoſe he ordered to ſlay them. The children of ſuch wicked perſons are oftentimes put to death, either by the ſword of the enemy, fall in battle in an hoſtile way, which is one of God's four ſore judgments; or leading a moſt wicked life, commit ſuch capital crimes as bring them into the hand of the civil magiſtrate, who bears not the ſword in vain, but is the miniſter of God, a revengeful executioner of wrath on wicked men; or elſe they die by the ſword of the murderer, being brought into the world for ſuch, and through their riches become their prey, *Hoſ.* ix. 13. or if neither of theſe is the caſe, yet they at laſt, let them proſper as they will, fall a ſacrifice to the glittering ſword of divine juſtice, whetted and drawn in wrath againſt them; the ſword of the enemy ſeems chiefly intended: *and his offspring ſhall not be ſatisfied with bread*; ſuch of them as die not by the ſword, ſhall periſh by famine, which is another of God's ſore judgments; though this may reſpect the grandchildren of wicked men, whom God viſits to the third and fourth generation; the *Targum* paraphraſes it, his childrens children, and ſo *Sephorno*; to which agrees the *Vulgate Latin* verſion: the ſenſe is, that the poſterity of ſuch wicked men, when they are dead and gone, ſhall be ſo reduced as to beg their bread, and ſhall not have a ſufficiency of that for the ſupport of nature, but ſhall die for want of food.

℣. 15. *Thoſe that remain of him*, &c.] Of the wicked man after his death; or ſuch that remain, and have eſcaped the ſword and famine: *ſhall be buried in death*; the peſtilence, emphatically called death by the *Hebrews*, as by us the mortality, ſee *Rev.* vi. 8. This is another of God's ſore public judgments on wicked men, and is ſuch a kind of death, by reaſon of the contagion of it, that a perſon is buried as ſoon as dead almoſt, being infectious to keep him; and ſo Mr. *Broughton* tranſlates the words, "his remnant ſhall be buried as ſoon as they are dead;" or the diſeaſe of which ſuch die being ſo very infectious ſometimes, no one dares to bury them for fear of catching it, and ſo they lie unburied; which ſome take to be the ſenſe of the phraſe, either that they ſhall be hurried away to the grave, and ſo not be embalmed and lie in ſtate, and have an honourable and pompous funeral, or that they ſhall have none at all, their death will be all the burial they ſhall have: or elſe the ſenſe is, they ſhall die ſuch a death as that death ſhall be their grave; and they ſhall have no other, as the men of the old world that were drowned in the flood, and *Pharaoh* and his hoſt in the *Red-ſea*, and *Korah*, *Dathan* and *Abiram*, who were ſwallowed up in the earth, and ſuch as are devoured by wild beaſts; and if this laſt could be thought to be meant, we have all the four ſore judgments of God in this and the preceding verſe, ſword, famine, peſtilence, and evil beaſts: *and his widows ſhall not weep*; leaving more than one behind him, polygamy being frequent in thoſe times; or elſe theſe are his ſons wives, left widows by them, as *Bar Tzemach* thinks, they being the perſons immediately ſpoken of, dying by various deaths before mentioned; but whether they be his widows, or theirs, they ſhall weep for neither of them; either becauſe they themſelves will be cut off with them; or their huſbands dying ſhameful deaths, lamentation would be forbidden; or they would not be able to weep through the aſtoniſhment and ſtupor they ſhould be ſeized with it at their death; or having lived ſuch miſerable and uncomfortable lives with them, they ſhould be ſo far from lamenting their death, that they ſhould, as *Jarchi* interprets it, rejoice at it; the *Septuagint* verſion is, "no one ſhall have mercy on their widows."

℣. 16. *Though he heap up ſilver as the duſt*, &c.] Which as it denotes the great abundance of it, collected together, ſo it expreſſes the biaſs and diſpoſition of ſuch a man's mind, that he can't be content without amaſſing great quantities of it, and alſo his diligence and ſucceſs therein, ſee 1 *Kings* x. 27. *Pſ.* xxxix. 6. *Hab.* ii. 6. *and prepare raiment as the clay*; not merely for uſe, but pomp and ſhow, to fill his wardrobes with; and formerly raiment was part of the treaſure of great men; the phraſe ſignifies that he might have ſuch a variety of raiment, and ſuch large quantities of it, that he would value it no more than ſo much clay; or elſe that his riches, conſiſt of what it would, would be both polluting and troubleſome to him; the *Septuagint* verſion reads *gold* inſtead of *raiment*, as in *Zech.* ix. 3. where like expreſſions are uſed of *Tyre*.

℣. 17. *He may prepare* it, &c.] Raiment; beginning with that firſt, which was mentioned laſt, which is frequent in the *Hebrew* and *Eaſtern* languages; ſuch things may be done, and often are, by

by wicked men: *but the just shall put* it *on*; the wicked man will either have no heart, or have no time to wear it, at least to wear it out, and so a just man shall have it, as the *Israelites* put on the raiment of the *Egyptians*, which they begged or borrowed, and spoiled them of, *Exod.* xii. 35. and oftentimes so it is in Providence, that the wealth of wicked men is by one means or another transferred into the families of good men, who enjoy it, and make a better use of it, *Prov.* xiii. 22. *and the innocent shall divide the silver*; have a part of it at least, or divide the whole between his children, or give a part of it to the poor; so money that is ill gotten, or ill used, is taken away, and put into the hands of one that will have mercy on the poor, and liberally distribute it to them, *Prov.* xxviii. 8.

℣. 18. *He buildeth his house as a moth*, &c.] Which builds its house in a garment by eating into it, and so destroying it, and in time eats itself out of house and home, and however does not continue long in it, but is soon and easily shook out, or brushed off; so a wicked man builds himself an house, a stately palace, *like Arcturus* [1]; so some render the words from ch. ix. 9. a palace among the stars, an heavenly palace and paradise, and expects it will continue for ever; but as he builds it with the mammon of unrighteousness, and to the prejudice and injury of others, and with their money, or what was due to them, so by his sins and iniquities he brings ruin and destruction upon himself, and his family, so that his house soon falls to decay, and at least he and his posterity have but a short-lived enjoyment of it. This may be applied in a figurative sense to the hypocrite's hope and confidence, which is like a spider's web, a moth-eaten garment, and a house built upon the sand; the *Septuagint* version here adds, *as a spider*, ch. viii. 13—15. *Is.* li. 8. *Matt.* vii. 26, 27. *and as a booth that the keeper maketh*; either a keeper of sheep, who sets up his tent in a certain place for a while, for the sake of pasturage, and then removes it, to which the allusion is, *Is.* xxxviii. 12. or a keeper of fruit, as the *Targum*, of gardens and orchards, that the fruit is not stolen; or of fig-trees and vineyards, as *Jarchi* and *Bar Tzemach*, which is only a lodge or hut pitched for a season, until the fruit is gathered in, and then is taken down, see *Is.* i. 8. *Lam.* ii. 6. and it signifies here the short continuance of the house of the wicked man, which he imagined would continue for ever, *Ps.* xlix. 11.

℣. 19. *The rich man shall lie down, but he shall not be gathered*, &c.] That is, the wicked rich man; and the sense is, either he shall lie down upon his bed, but shan't be gathered to rest, shall get no sleep, the abundance of his riches, and the fear of losing them, or his life for them, will not suffer him to compose himself to sleep; or else it expresses his sudden loss of them, he *lies down* at night to take his rest, *and it is not gathered*, his riches are not gathered or taken away from him, but remain with him: *he openeth his eyes*; in the morning, when he awakes from sleep: *and it is not*; by one providence or another he is stripped of all substance; or rather this is to be understood of his death, and of what befals him at that time: death is often in scripture signified by lying down, sleeping and taking rest, as on a bed, see ch. xiv. 10, 12. rich men die as well as others; their riches can't profit them, or be of any avail to them to ward off the stroke of death, and their death is miserable; he is *not gathered*, or *shall not gather* [m], he can't gather up his riches, and carry it with him, *Ps.* xlix. 15, 16. 1 *Tim.* vi. 7. *he openeth his eyes* in another world, *and it is not*, his riches are not with him; or, as the *Vulgate Latin* version, *he shall find nothing*; or rather the meaning is, he is *not gathered*; to his grave, as *Jarchi* and *Ben Gersom*; and so Mr. *Broughton*, *he is not taken up*, i. e. as he interprets it, to be honestly buried. He is not buried in the sepulchres of his ancestors, which is often in scripture signified by a man being gathered to his people, or to his fathers; but here it is suggested, that notwithstanding all his riches, he should have no burial, or what is worse than that, when he dies he should not be gathered to the saints and people of God, or into God's garner, into heaven and happiness: but *he openeth his eyes*; in hell, as the rich man is said to do, and finds himself in inexpressible torment: *and he* is *not*; on earth, in his palace he built, nor among his numerous family, friends and acquaintance, and in the possession of his earthly riches, but is in hell in the most miserable and distressed condition that can be conceived of. Some think this last clause respects the suddeness of his death, one *opens his eyes*, and looks at him, *and he is not*; he's dead, in the twinkling of an eye, and is no more in the land of the living; but the former sense is best.

℣. 20. *Terrors take hold on him as waters*, &c.] The terrors of death, and of an awful judgment that is to come after it; finding himself dying, death is the king of terrors to him, dreading not only the awful stroke of death itself, but of what is to follow upon it; or rather these terrors are those that seize the wicked man after death, perceiving in what a horrible condition he is in, the terrors of a guilty conscience lay hold on him, remembring his former sins with all the aggravating circumstances of them; the terrors of the law's curses, lighting upon him, and of the wrath and fury of the Almighty pouring out on him and surrounding him, and devils and damned spirits all about him. These will seize him *as waters*, like a flood of waters, denoting the abundance of them, terror on every side, a *magor missabib* will he be, and coming with great rapidity, with an irresistible force, and without ceasing, rolling one after another in a sudden and surprising manner: *a tempest stealeth him away in the night*; the tempest of divine wrath, from which there is no shelter, but the person, blood and righteousness of Christ; this comes like a thief, suddenly and unexpectedly, and steals the wicked man out of this world; or rather from the judgment-seat, and carries him into the regions of darkness, of horror and black despair, where he is surrounded with the aforesaid terrors; this is said to be in the night, to make it the more shocking and terrible, see *Luke* xii. 19. and may have respect to that blackness that attends a tempest, and to that blackness of darkness reserved for wicked men, *Jude* 13.

℣. 21. *The east wind carrieth him away*, &c.] Which is very strong and powerful, and carries all before it; afflictions are sometimes compared to it, *Is.* xxvii. 8. and here either death, accompanied with the wrath of God, which carries the wicked man sore against his will out of the world, from his house, his family, his friends, his possessions and estates, and carries him to hell to be a companion with devils, and share with them in all the miseries of that

[1] כעש quasi Arcturi, Junius & Tremellius; so Aben Ezra.

[m] יאסף nihil secum auferet, V. L.

that dreadful ſtate and place. The *Septuagint* and *Vulgate Latin* verſions render it, *a burning wind*, ſuch as are frequent in the eaſtern countries, which carry a man off at once, ſo that he has only time at moſt to ſay I burn, and immediately drops down dead, as *Thevenot*, and other travellers, relate; which is thus deſcribed, "It is a wind called *Samiel*, or *Poiſon-wind*, a very hot one, that reigns in ſummer from *Moſul* to *Surrat*, but only by land, not upon the water; they who have breathed that wind, fall inſtantly dead upon the place, though ſometimes they have time to ſay, that they burn within. No ſooner does a man die by this wind, but he becomes as black as a coal; and if one take him by his leg, arm, or any other place, his fleſh comes from the ſame, and is plucked off by the hand that would lift him up[n]:" and again, it is obſerved, that in *Perſia* if a man in *June* or *July* breathes in certain hot ſouth-winds that come from the ſea, he falls down dead, and at moſt has no more time than to ſay he burns[o]. Wicked men are like chaff and ſtubble, and they can no more reſiſt death, than either of theſe can reſiſt the eaſt-wind; and they are as eaſily burnt up and conſumed with the burning wind of God's wrath, as they are by devouring flames; and though wicked men and hypocrites may think all will be well with them, if they have but time to ſay, Lord have mercy on us; they may be carried off with ſuch a burning wind, or ſcorching diſeaſe, as to be able only to ſay, that they burn, and not in their bodies only, but in their ſouls alſo, feeling the wrath of God in their conſciences: or this may have reſpect to the devouring flames of hell they are ſurrounded with upon dying, or immediately after death, ſee *Iſ.* xxxiii. 14. *and he departeth*; out of the world, not willingly, but whether he will or no, he muſt depart; or rather, he will be bid to depart, and he will depart from the bar of God, from his preſence, into everlaſting fire prepared for the devil and his angels: *and as a ſtorm hurleth him out of his place*; this is done either at death, when as a ſtorm hurls a tree, or any other thing out of its place, ſo is the ſinner forced out of his place in a tempeſtuous manner, through the power and wrath of God, ſo that his place knows him no more; and he is huried into hell, and everlaſting deſtruction, juſt as the ſinning angels were hurled out of heaven, and caſt down into hell, and there will be no place found in heaven for them any more; or rather this will be his caſe at judgment, which immediately follows, where the wicked ſhall not ſtand, or be able to juſtify themſelves, and make their caſe good; but with the ſtorm of divine wrath and vengeance ſhall be hurled from thence, and go, being driven, into everlaſting puniſhment.

℣. 22. *For* God *ſhall caſt upon him, and not ſpare*, &c.] Caſt his ſins upon him, which will lie as an intolerable weight upon his conſcience; and his wrath upon him, which being poured out like fire, he will not be able to bear it; and deſerved puniſhment on him, which like a talent of lead, will bear him down to the loweſt hell; and this will be done without ſhewing any mercy at all; for tho' the wicked have much of ſparing mercy in this world, they have none in the next; there is ſparing mercy now, but none in hell; God that ſpared not the angels that ſinned, nor the old world, nor *Sodom* and *Gomorrah*, will not ſpare them; he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour: *he would fain flee out of his hands*; in whoſe hands he is, not as all men are, being the works of his hands, and ſupported by him; much leſs as his people are, ſecure there; but in his hands as an awful and terrible judge, condemning him for his ſins, and ſentencing him to everlaſting puniſhment; and a fearful thing it is to fall into the hands of the living and almighty God; there is no getting out of them, though *fleeing he flees*, as the phraſe is, with all his might and main, with all the ſwiftneſs he can; it is all to no purpoſe; he is where he was, and muſt continue in the torment and miſery he is in, to all eternity; his worm of conſcience will never die, nor the fire of divine wrath be ever quenched; though he will deſire death ten thouſand times over, he ſhall not find it, it ſhall flee from him, *Rev.* ix. 6.

℣. 23. Men *ſhall clap their hands at him*, &c.] In a way of joy and triumph, ſcorn and deriſion, ſee *Lam.* ii. 15. *Nahum* iii. 19. either at the time of his death, being glad they are rid of him, *Pſ.* lii. 5, 6. or rather hereafter, to all eternity, while the wrath and vengeance of God is pouring on him; and this will be done by all righteous men evermore; not pleaſing themſelves with the ſhocking ſcene, nor indulging any evil paſſion in them, from which they will be entirely free; but rejoicing in the glory of divine juſtice, which will be diſplayed in the everlaſting deſtruction of wicked men, ſee *Rev.* xviii. 20. and xix. 1, 2. and this need not be reſtrained to good men only, but aſcribed to angels alſo; for it may be rendered imperſonally, *hands ſhall be clapped at him*; or joy be expreſſed on this occaſion by all in heaven, angels and ſaints, who will all approve and applaud the divine procedure againſt wicked men as right and juſt; yea, this may expreſs the glorying of divine juſtice, and its triumph in the condemnation and deſtruction of ſinners: *and ſhall hiſs him out of his place*; from the bar and tribunal of God, where he ſtood, and was condemned; and as he goes to everlaſting puniſhment, expreſſing abhorrence and deteſtation of him, and his crimes, and as pleaſed with the righteous judgment of God upon him. Now this is the wicked man's portion, and the heritage he ſhall have of God at and after death, though he has been in flouriſhing circumſtances in life; all which *Job* obſerves to ſhew, that he was no friend nor favourer of wicked men, nor thought well of them, and their ways, though he obſerved the proſperity they are attended with in their preſent ſtate; and as for himſelf, he was not, and would not be ſuch a wicked man, and an hypocrite, on any account whatever, ſince he was ſure he muſt then be miſerable hereafter to all intents and purpoſes.

[n] Thevenot's Travels into the Levant, par. 2. b. 1. ch. 12. p. 54.

[o] Ib. b. 3. ch. 5. p. 135.

CHAP. XXVIII.

THE deſign of this chapter is either to ſhew the folly of ſuch, who are very diligent in their ſearch and purſuit after earthly things, and neglect an enquiry after that which is infinitely more valuable, true wiſdom; or rather to obſerve, that though things the moſt ſecret, and which are hidden in the bowels of the earth, may be inveſtigated and diſcovered by the ſagacity and diligence of men, yet wiſdom cannot, eſpecially the wiſdom of God in his providences, which are paſt finding out; and particularly in what concerns the proſperity of the wicked, and the afflictions of the righteous; the reaſon of which men ſhould be content to be ignorant of for the preſent, and be ſtudious to poſſeſs that wiſdom which is attainable, and be thankful for it, if they have it; which lies in the fear of the Lord, and a departure from evil, with which this chapter concludes. It begins with ſetting forth the ſagacity of men in ſearching and finding out uſeful metals, and other things the earth produces; the difficulty, fatigue and labour that attend ſuch a ſearch, and the dangers they are expoſed unto in it, ℣. 1—11. then it declares the unſearchableneſs of wiſdom, its ſuperior excellency to things the moſt valuable, and that it is not to be found by ſea or land, or among any of the creatures, ℣. 12—22. and that God only knows its way and place, who has ſought it out, prepared and declared it, ℣. 23—27. and that which he has thought fit to make known of it, and is moſt for his glory and the good of men, is, that it is to fear God, and depart from evil, ℣. 28.

℣. 1. *Surely there is a vein for the ſilver*, &c.] Silver is mentioned firſt, not becauſe the moſt valuable, for gold is preferable to it, as braſs is to iron, and yet iron is mentioned firſt in the next verſe; but becauſe ſilver might be firſt known, or was firſt in uſe, eſpecially in the coinage of money; we read of pieces of ſilver, or ſhekels of ſilver, in the times of *Abraham*, but not of any golden coin; and among the old *Romans*, ſilver was coined before gold [p]; it has its name from a word which ſignifies deſire, becauſe it is deſirable to men, it anſwering to various uſes and purpoſes; and ſometimes the deſires and cravings of men after it are enlarged too far, and become criminal, and ſo the root of all evil to them: and now there is a *vein* for it in the earth, or a mine in which it may be dug for, and found, in which it runs as veins in a man's body, in certain ramifications, like branches of trees, as they do; and the inhabitants of *Hiſpaniola*, and other parts of the *Weſt-Indies*, when found out by *Columbus*, which abounded with gold mines, declared that they found by experience, that the vein of gold is a living tree, (and ſo the ſame perhaps may be ſaid of ſilver) and that it ſpreads and ſprings from the root, which they ſay extends to the center of the earth by ſoft pores and paſſages of the earth, and puts forth branches, even to the uppermoſt part of the earth, and ceaſes not till it diſcovers itſelf unto the open air; at which time it ſhews forth certain beautiful colours inſtead of flowers, round ſtones of golden earth inſtead of fruits, and thin plates inſtead of leaves [q]; ſo here there is a vein, or a *going out for the ſilver* [r], by which it makes its way, as obſerved of the gold, and ſhews itſelf by ſome ſigns and tokens where it may be found; or rather this egreſs is made for it, by opening the mine where it is, digging into it, and fetching it out of it, and from whence great quantities are often brought. In *Solomon*'s time it was made as the ſtones in *Jeruſalem*, 1 *Kings* x. 27. *and a place for gold* where *they fine it*; there are particular places for this moſt excellent of all metals, which has its name in *Hebrew* from its yellow colour; all countries do not produce it; ſome are famous for it, and ſome parts of them, as the land of *Havilah*, where was gold, and that gold was good, *Gen.* ii. 11, 12. and *Ophir*, hence we often read of the gold of *Ophir*, ſo called from the place where it was found, as in this chapter, ℣. 16. and now the *Spaniſh Weſt-Indies*; but nearer to *Job* than theſe gold was found; there were not only mountains that abounded with gold near to *Horeb*, in the deſert of *Arabia* [s]; but it was to be found with the *Sabeans* [t], the near neighbours of *Job*; yea, the *Ophir* before referred to was in *Arabia*. Some underſtand this of the place where pure gold is found ready fined, and needs no melting and refining; and of ſuch *Pliny* [u] ſpeaks, and of large lumps and maſſes of it; but for the moſt part it lies in ore, which needs fining; and ſo here it may intend the place where it is found in the ore, and from whence it is taken and had to the place where it is fined; for melting places uſed to be near where the golden ore was found; and ſo when *Hiſpaniola* was firſt found by *Columbus*, the gold that was dug out of the mountains of *Cibana*, and other places, were brought to two ſhops, which were erected with all things appertaining to melt and fine it, and caſt into wedges; and ſo early as that, in theſe two ſhops, were molten yearly three hundred thouſand pound weight of gold [w].

℣. 2. *Iron is taken out of the earth*, &c.] Very eaſily, and in great plenty, and is more common, being in moſt countries, is nearer the ſurface of the earth, and here ſaid to be taken *out of the duſt* [x]; which being melted in a furnace produces iron, a metal very ſerviceable for various uſes, and without which there is ſcarce any thing to be done, and therefore was with braſs of early invention. *Tubal-Cain*, a ſon of *Lamech*, ſuppoſed to be the *Vulcan* of the heathens, a worker in iron, is ſaid to be the inſtructor of every artificer in braſs and iron, *Gen.* iv. 22. *and braſs molten out of the ſtone*; out of a braſſy ſtone, called *Cadmia*, as *Pliny* ſays, and alſo out of another, as he obſerves [y], called *Chalcites*, found in *Cyprus*, where was the firſt invention of braſs, according to him, and hence perhaps copper had its name; but it is plain from ſcripture, the places before referred to, that it was invented elſewhere, and long before *Cyprus* was known, or a *ſtone melted becomes braſs*, ſee *Deut.* viii. 9. and xxxiii. 25. of theſe four metals was the image in

[p] Plin. Nat. Hiſt. l. 33. c. 3.
[q] Peter Martyr. Decad. 3. l. 8.
[r] מוצא exitus, Pagninus, Montanus, Mercerus, Druſius, Michaelis; egreſſio, Vatablus.
[s] Hieron. de loc. Heb. fol. 90. A.
[t] Plin. Nat. Hiſt. l. 6. c. 28.
[u] Ut ſupra, c. 4.
[w] P. Martyr. Decad. 1. l. 10.
[x] מעפר e pulvere, V. L. Montanus, Junius & Tremellius, Piſcator, Cocceius, Michaelis, Schultens.
[y] Nat. Hiſt. l. 34. c. 1, 2.

in *Nebuchadnezzar*'s viſion, which repreſented the four monarchies of the world, *Babylonian*, *Perſian*, *Grecian*, and *Roman*, *Dan.* ii. 32, 33. and to them are compared, and by them are repreſented many things in ſcripture.

℣. 3. *He ſetteth an end to darkneſs*, &c.] Some underſtand this and what follows of God, who, by making the luminaries, has fixed the periods and revolutions of light and darkneſs, of day and night; or who has determined the times before appointed, for the diſcoveries of things in nature, as mines of gold, ſilver, and precious ſtones, how long they ſhould lie in darkneſs, and then be brought to light, and who ſearches out the perfection of all things in nature; and makes them known to men, when he himſelf and his ways are not to be found out unto perfection by men; but rather this is to be underſtood of the miner that digs for the above metals, who, when he opens a mine, lets in natural light, or carries artificial light along with him, and ſo puts an end to the darkneſs which had reigned there before, even from the creation: *and ſearcheth out all perfection*; ſearches thoroughly the mines he opens, and gets all he can out of them, and ſearches perfectly into the nature of the ore; he finds, and tries, and proves it, what it is, its worth and value: *the ſtones of darkneſs, and the ſhadow of death*; ſearches and digs through them, to get at what he is ſeeking; or brings ſtones, precious ſtones, to light, which lay in darkneſs from the beginning, and in ſuch places which were the ſhadow of death, and looked diſmal and horrible, and even threatened with death, to get into and fetch them out: ſo ſpiritual miners that ſearch into the mines of the ſcriptures, ſhould not be diſcouraged with darkneſs and difficulties that may attend their ſearch; but ſhould continue it, in order to find out truths that have lain in darkneſs, more precious than gold and ſilver, and the richeſt gems; and ſuch who ſearch for them in like manner as miners do, ſhall find them, *Prov.* ii. 4, 5.

℣. 4. *The flood breaketh out from the inhabitant*, &c. *So that there is no inhabitant* [z]] Of the mine, as the miner may be ſaid to be who lives there continually; and, when a flood of water ariſes, which is an uſual thing in mines, he is obliged to flee, and make haſte to ſave his life: even the waters *forgotten of the foot*; ſuch as never any foot of man touched, or was acquainted with, being ſubterraneous water, and never ſeen with the eye of man before, and who before knew not there were ſuch floods under ground [a]. A like figurative expreſſion in *Pſ.* cxxxvii. 5. *they are dried up, they are gone away from men*; tho' ſuch a flood of waters riſe apace, and flow in with great force, and threaten the miners lives, and the ruin of their works; yet they are not diſcouraged, but by means of engines, pumps, and buckets, and ſuch like things, draw up the waters, and clear the mines of them; and they are gone from the workmen, who return to their work again, and go on with their mining: and ſo ſometimes ſpiritual miners are interrupted by a flood of Satan's temptations, the world's perſecutions, and various afflictions; but, by the aſſiſtance of the Spirit and grace of God, whereby a ſtandard is lift up againſt them, they get clear of them, and receive no hurt by them, but go on chearfully in the work of the Lord, *Iſ.* lix. 19. *Rev.* xii. 15, 16.

℣. 5. As for *the earth, out of it cometh bread*, &c.] That is, bread-corn, or corn of which bread is made, particularly wheat; which falling, or being caſt into the earth, riſes up and brings forth fruit, and when ground into flour, makes fine bread; and to this ſame original the pſalmiſt aſcribes bread, which ſtrengthens man's heart, *Pſ.* civ. 14, 15. The *Weſt-Indians* formerly made their bread of roots of the earth, particularly one called *jucca* [b]; ſo *Cæſar*'s ſoldiers in diſtreſs made bread of a root called *chara*, ſteeped in milk [c]: *and under it is turned up as it were fire*; coal, which is fewel for fire; for, as in the earth are mines for gold and ſilver, iron and braſs, out of which they are dug, or the ore of them, ſo there is coal under the earth; which, when turned up, or dug, is taken for firing; or brimſtone, or ſulphurous matter, which is eaſily inflammable; and ſometimes the ſame earth, the ſurface of which is covered with corn, out of which bread cometh, underneath are coal, or ſulphur, and ſuch like combuſtible matter: ſome think precious ſtones are meant, which glitter and ſparkle like fire; ſee *Ezek.* xxviii. 14.

℣. 6. *The ſtones of it* are *the place of ſapphire*, &c.] In ſome parts of the earth its ſtones are a quarry of ſapphires, put here for all precious ſtones: this is a moſt excellent precious ſtone, of a ſky colour with golden ſpecks, and was one of the ſtones in the breaſt-plate of the high-prieſt; and by which are repreſented the pavement under the feet of the God of *Iſrael*, the throne of *Chriſt*, his bowels and affections for his people, the comelineſs of them, and the glory of his church in the latter day, *Exod.* xxiv. 10. and xxviii. 18. *Ezek.* i. 26. *Cant.* v. 14. *Lam.* iv. 7. *Iſ.* liv. 11. *and it hath duſt of gold*; ſome parts of the earth abound with the duſt of gold; its duſt is gold, or it hath gold as plenty as duſt; though ſome think this refers to the ſapphire in the preceding clauſe, which, as *Pliny* ſays [d], has *pulvis aureus*, duſt of gold in it, and ſhines and ſparkles with golden points, or ſpecks; and ſo ſay other writers [e]; but the word uſed rather ſignifies clods, lumps, and maſſes of gold, which better agree with the earth; and beſides, no very good reaſon can be given why there ſhould be ſuch a particular deſcription of the ſapphire; whereas the earth is the original of that, and of all the other things before ſpoken of.

℣. 7. There is *a path which no fowl knoweth*, &c.] A path made by miners to the gold, ſilver, braſs, and iron ores; to the places where gems and precious ſtones lie; the way to which was never ſeen, and could never have been diſcovered by the moſt ſharp-ſighted fowl, as *the eagle* [f]; which ſome think is particularly intended; and the *Greek* word for an eagle ſeems to be derived from the word uſed in the text: this fowl, the king of birds, as it is the ſwifteſt, it is the moſt quick-ſighted of any; but, though it is eager, and looks out ſharp after its prey, and which it beholds at a great diſtance, and in the moſt ſecret lurking places, and flies unto it, and ſeizes upon it at once, yet it never could look into the bowels of the earth, or diſcover a track leading thereunto; in this it is outdone by the

[z] מעם גר qui accolas non fert, Tigurine verſion; dimiſſo accola, Junius & Tremellius, Piſcator; ut non ſit accola, Mercerus. [a] Vid. Senecæ Nat. Quæſt. l. 5. c. 15. [b] P. Martyr, Decad. 1. l. 1. [c] Cæſar. Comment. bell. civil. l. 3. c. 48. [d] Nat. Hiſt. l. 37. c. 9. [e] Ruæus de gemmis, l. 2. c. 2. [f] עיט ad id alludit aquilæ Græcum vocabulum αετος, Bochart. Hierozoic. par. 1. l. 1. c. 9. col. 59. Broughton renders it, *a kite*.

the diligent and laborious miner, who is not at a loſs to make his way into the inmoſt and darkeſt receſſes of the earth: *which the vulture's eye hath not ſeen*; which is next to the eagle, and ſome of them are of the ſpecies of it, and is a very ſharp-ſighted creature, even to a proverb, as well as voracious, which makes it diligent to ſearch everywhere for its prey; and yet this creature's ſharp and piercing eye never ſaw the path the miners make by digging into the earth, in order to get metals and minerals from it. Some underſtand this path of ſubterraneous paths in nature, made of God, through which rivers of water paſs that were never ſeen by creatures of the quickeſt ſight; it may rather be applied to the paths of God in providence, which are unſearchable and paſt finding out, by men of the moſt ſagacious and penetrating capacities, though they will hereafter be made manifeſt; and alſo to his paths of love, grace, and mercy towards the ſons of men, which are the deep things of God, ſearched into and revealed by his Spirit, or otherwiſe could not be known; as well as to the ways and paths of righteouſneſs and holineſs, of faith and truth, of the word and ordinances God has revealed, as his mind and will his people ſhould walk in, which otherwiſe would not be known, and are not by carnal men; and eſpecially to the principal way and path, *Chriſt Jeſus*, who is the way to the Father, the way to everlaſting happineſs, the way of life and ſalvation, the high way and way of holineſs, in which men, though fools, ſhall not err, and of which ſome things are ſaid, in *Iſ.* xxxv. 8, 9. which greatly agree with what are ſaid of this path, here and in the following verſe: this way of peace is not known by carnal men, nor the things of it diſcerned by natural men, though ever ſo ſagacious; ſee *Rom.* iii. 17. *Matt.* xi. 25. 1 *Cor.* ii. 14.

℣. 8. *The lions whelps have not trodden it, nor the fierce lion paſſed by it.*] Or *upon it* [c]; ſuch creatures that are exceeding fierce and cruel, hungry and voracious, eager after their prey, range here and there in purſuit of it, ſearch every hole and corner, and rove in dens and caves of the earth; yet theſe never traverſed ſuch ways and paths the miners make to get out the wealth and riches of the earth. Wicked men are ſometimes compared to lions, for their cruelty and oppreſſion exerciſed on the ſaints, breathing out threatenings and ſlaughter againſt them, *Pſ.* lvii. 4. and particularly tyrannical princes and perſecutors, as the kings of *Aſſyria* and *Babylon*, and *Nero* the *Roman* emperor, *Jer.* l. 17. 2 *Tim.* iv. 17. theſe never trod the way of holineſs, nor walked in the path of truth, nor knew the wiſdom of God in a myſtery, nor the Lord of life and glory, and the way of life and ſalvation by him; which is a way the unclean walk not in, or perſons of ſuch a temper and diſpoſition; ſee *Iſ.* xxxv. 8, 9. The former clauſe may be rendered as it is by ſome, *the children of pride* [f], and as it is in ch. xli. 34. which is the only place beſides this where it is uſed; and ſo the *Septuagint* verſion, *the children of proud-men*; and may be accommodated to ſelf-righteous perſons, who are proud boaſters of themſelves and of their works, and go about to eſtabliſh their own righteouſneſs, and deſpiſe and will not ſubmit unto the righteouſneſs of *Chriſt*; theſe tread not in, nor walk upon the good old way, and the only way of life, righteouſneſs, and ſalvation by *Chriſt*.

℣. 9. *He putteth forth his hand upon the rock*, &c.] The diſcourſe is carried on concerning the miner, and digger in the earth for metals and precious ſtones; who meeting with a rock or flint, and a ridge of them, is not diſcouraged, but goes to work therewith, and with his hammer in his hand, lays upon the rock or flint, and beats it to pieces, and with proper inſtruments cuts through it; and uſing fire and vinegar, as *Pliny* [g] obſerves, makes his way into it, and oftentimes by ſplitting it, diſcovers gold [h] or ſilver, or precious ſtones in it: *he overturneth the mountains by the roots*; or turns them up from the roots; he roots them up, he undermines them; he turns up the earth at the roots of them, to get what is hid at the bottom, or in the bowels of them. Some underſtand this, and what is ſaid in the following verſes, of God, and of wonderful things done by him; ſo *Jarchi*, *Aben Ezra*, and others; and to whom indeed ſuch things are ſometimes aſcribed in ſcripture: he touches the hills, and they ſmoke; lays his hand on the rock, and removes it out of its place; it was he that ſmote and opened the rock at *Horeb*, and the waters guſhed out; yea, turned the rock into ſtanding water, and the flint into a fountain of water: and he, in a figurative ſenſe, has laid his hand on the rock *Chriſt*, and ſmote him with the rod of juſtice, whereby the bleſſings of grace come flowing down upon his people; and he it is that puts forth his hand of powerful and efficacious grace upon the rocky hearts of men, and with the hammer of his word, breaks them to pieces, and takes away the ſtony heart, and gives an heart of fleſh: and he alſo, in a literal ſenſe, overturns hills and mountains by their roots, through ſtorms, and tempeſts, and earthquakes; and figuratively, kingdoms and ſtates, that lie in the way of his intereſt; for what are theſe mountains before the great *Zerubbabel*? they ſoon and eaſily become a plain; and ſo breaks through all difficulties, which proverbially may be ſignified by removing mountains, that ſeem to obſtruct and hinder the converſion and ſalvation of his people; he makes thoſe mountains a way, and his high ways are exalted; ſee *Cant.* ii. 8. *Iſ.* xlix. 11. *Zech.* iv. 7. but the former ſenſe is beſt, and moſt agreeable to the context.

℣. 10. *He cutteth out rivers among the rocks*, &c.] By cleaving rocks aſunder in order to find out things of value in the cliffs of them; or by cutting his way through them, the miner opens a courſe for rivers and floods of water, to drain off from his mines, and ſo can go on with his works more comfortably, and with ſucceſs; though ſometimes they ſink through high rocks, till they go ſo far below their baſis, that they can go no farther for water, in ſome places forty or fifty fathom deep [i]; *and his eye ſeeth every precious thing*; in the cliffs of the rock, or at the bottom of the rivers and floods as they go off, or in the mines he digs, even gold or ſilver, or precious ſtones: hence came the fable of *Lynceus*, and from him the phraſe of *Lynceus* eyes [k], who was ſaid to ſee all things under the earth, becauſe he was the firſt that ſearched for metals, as braſs, ſilver, &c. and in ſearch of them carried lamps or links under the earth [l]. This verſe is alſo by ſome aſcribed to God, who is ſaid to

[c] עליו ſuper eam, Schultens.
[f] בני שחץ filii ſuperbiæ, Montanus, Beza, Bolducius, Vatablus
[g] Nat. Hiſt. l. 33. c. 4. — Montem rumpit aceto, Juvenal Sat. 10. v. 153.
[h] Ibid
[i] Philoſ. Tranſact. Abridged, vol. 2. p. 469.
[k] Horat. Sermon. l. 1. ſatyr. 2. v. 90.
[l] Palæpha de incredib. c. 10.

to cleave the fountain and the flood, and to dry up mighty rivers; and alſo to open rivers in high places, in hills, mountains, and rocks, as well as ſometimes in the middle of the vallies, *Pſ.* lxxiv. 15. *Iſ.* xli. 19. and who, in a ſpiritual ſenſe, has cut out and opened the river of his pure love and grace, which flows from the throne of God and the Lamb; and the fulneſs of grace in Chriſt, which is as rivers of water in a dry land; and the graces of the Spirit in his people, which flow out of them as rivers of living water; and his word and ordinances in his church, which are the rivers of pleaſure he makes his ſaints to drink of in it: and his eye of omniſcience, which ſees all things in particular, ſees all the precious things in nature; the precious things of heaven, and earth, and ſea, the precious things brought forth by the ſun and moon; and the precious things of the ancient mountains and everlaſting hills, the gold, ſilver, and precious ſtones that lie hid in the bowels of them, *Deut.* xxxiii. 13—16. and who alſo ſees all precious perſons, and things, in a ſpiritual ſenſe; he beholds his precious Son, his precious blood, righteouſneſs, and ſacrifice with delight and pleaſure; and his eye of love, grace, and mercy is upon the precious ſons of *Zion*, comparable to fine gold, jewels, and precious ſtones; and ſees all the precious graces of the Spirit in them, with acceptance and good-will.

℣. 11. *He bindeth the floods from overflowing*, &c.] As the miner finds ways and means of cutting through rocks, and draining and carrying off the waters in his mine; ſo he makes uſe of other methods of reſtraining and keeping back the waters from coming into and overflowing his works, and even *from weeping*[m], as in the original text; he binds them up ſo firmly, and ſtops every avenue and paſſage ſo cloſe, that the waters cannot ſo much as ooze, or diſtil and drop as a tear from the eye: *and the thing that is hid bringeth he forth to light*; the ſeveral metals and minerals, gems and precious ſtones that lay hid in the boſom of the earth, are fetched out, and brought to light by the diligence and labours of the miner; the ſame that are called ſtones of darkneſs, and of the ſhadow of death, ver. 3. This verſe is likewiſe by ſeveral interpreted of God, and of what is done by him in the things of nature and providence; he it is that at firſt ſhut up the ſea with doors; made the cloud its garment, and thick darkneſs its ſwadling bands, in which he wrapped and bound it, as an infant, and ſtill ſets bars and doors to it, and ſays, hitherto ſhalt thou come, and no further, *Job* xxxviii. 8—11. and in a ſpiritual ſenſe, he reſtrains the floods of affliction from overflowing and overwhelming his people; and, when the temptations of Satan come in like a flood upon them, his Spirit ſets up a ſtandard againſt them, which keeps them off from doing them any hurt; and, when the wrath of perſecutors riſes up againſt them, and threatens them with deſtruction, he withholds thoſe proud waters from going over their ſouls and overwhelming them: and ſo likewiſe it is he that bringeth hidden things to light, things in nature men had never ſeen or known before; things in providence dark and intricate; things in grace, out of the ſight of the moſt penetrating underſtanding: he reveals the ſecrets of his love and grace to them that fear him; the glorious ſcheme of ſalvation by *Chriſt*, which was hid in himſelf, in the thoughts, purpoſes, and counſels of his heart; the myſteries of his goſpel, hid from the wiſe and prudent; and life and immortality itſelf, or the way to it, which he has brought to light through the goſpel; yea, he brings to light all the hidden things of a man's heart, and ſets them before him, and convinces him of them in a loving way, and if not now, he will hereafter bring to light the hidden things of darkneſs, and make manifeſt the counſels of the heart, 1 *Cor.* iv. 5. but, as before obſerved, it is beſt to underſtand the whole paragraph of miners; of their ſagacity in opening mines, and ſearching into the bowels of the earth, where none were ever before them; and of their indefatigableneſs, induſtry, and labour therein, and of the ſucceſs that attends them; *Job*'s deſign being to ſhew, that things rich and valuable, and moſt remote from the ſight of men, may, by diligent application, be inveſtigated and obtained; yet ſuch wiſdom is not attainable, as to underſtand the reaſon of the various dealings of God, with the ſons of men, both good and bad; and therefore after all he had ſaid on the above ſubject, ſtill the queſtion is as follows.

℣. 12. *But where ſhall wiſdom be found?* &c.] Though there is a vein for ſilver, a track where that lies, and is to be come at, and a place where gold is found, and where it may be fined, and parts of the earth, out of which braſs and iron, and bread-corn may be produced, and even from whence may be fetched brilliant gems and precious ſtones; which, though attended with many difficulties, in cutting through rocks, draining rivers, and reſtraining the waters, yet are got over through the art and ſkill, induſtry, diligence, and labour of men; ſo that their eyes behold every precious thing their minds deſire, and they bring to light what have been laid up in darkneſs from the creation of the world: but, though theſe things may be found by ſearch and labour, the queſtion is, what vein is there for wiſdom, or where is the place in which that may be found? by which may be meant the wiſdom of God, as a perfection in him; which, though diſplayed in ſome meaſure in the works of creation and providence, yet not compleatly, and eſpecially in his dealings with the children of men; in all which there is undoubtedly the wiſdom of God; yet it is ſuch a depth as is unfathomable by mortals: ſuch are God's dealings with men in a way of diſtinguiſhing grace and mercy, as that he ſhould take no notice of any of the whole body of apoſtate angels that ſinned againſt him, but doomed them all to deſtruction; and yet there ſhould be a philanthropy, a love of men in him, and ſuch as to give his Son to die for them, and redeem them from ruin and deſtruction; alſo that he ſhould make a difference among men, and ordain ſome to eternal life, whilſt others are foreordained to condemnation and death, when all were in the ſame ſituation, condition, and circumſtances; and ſuch likewiſe were his dealings with the *Iſraelites*, and other nations of the world, part of which *Job* was not a ſtranger to; as his chuſing them to be his peculiar people before all others, and beſtowing peculiar favours upon them, not becauſe they were more in quantity, or better in quality, but becauſe this was his pleaſure; when he ſuffered all other nations to walk in their own ways, for many hundreds of years, and winked at the times of their ignorance; and yet, after a long courſe of time, rejected the people of the *Jews*, and

[m] מִבֶּכִי a fletu, Montanus, Bolducius, Junius & Tremellius, Michaelis, Schultens; ſo Broughton; a ſtillatione, Vatablus, Mercerus, Druſius.

and wrote a *lo-ammi* on them, and took out from the Gentiles a people for his name; ſo that they who were not a people, were called the people of God, and the *Jews* were broken off, and the Gentiles grafted in; and when the fulneſs of them is brought in, there will be a turn again, and then all *Iſrael* ſhall be ſaved: upon all which the apoſtle breaks out in this exclamation, which may ſerve as a comment on this text, *Oh the depth of the riches, both of the wiſdom and knowledge of God, how unſearchable are his judgments, and his ways paſt finding out!* Rom. xi. 33. particularly here may be meant the wiſdom of God in his dealings with men good and bad, in afflicting good men, and in ſuffering the wicked to proſper: this is a fact *Job* had fully proved, and it cannot be denied; and there is no doubt much of the wiſdom of God herein; he does all things well and wiſely; as he cannot do an unjuſt thing, ſo neither an un-wiſe one; though his wiſdom is unſearchable, his judgments are a great deep, and not to be fathomed by men, not only not by weak men and wicked men, but even by the wiſeſt and beſt of men, as *Aſaph* and *Jeremiah*: and this being the caſe, *Job* ſuggeſts to his friends, that the dealings of God with him, and the reaſons of them, and his wiſdom in them, were not to be ſearched out by them; and that they ſhould forbear imputing his afflictions to hypocriſy, or to ſecret ſins indulged by him; but to leave all, without making raſh cenſures and wrong conſtructions, until the time ſhould come when the judgments of God ſhould be made manifeſt; ſuch wiſdom and knowledge as to account for God's different dealings with men, being too wonderful, too high to attain unto, and quite out of their reach. The *Jews*, as particularly *Jarchi*, underſtand by wiſdom the law, not to be found in the depth or in the ſea; and illuſtrate the words by *Deut.* xxx. 11—14. but it is much better to interpret it of the goſpel, to which the apoſtle applies the above paſſage, *Rom.* x. 6, 7. in which there is a glorious diſplay of the wiſdom of God, in all the truths and doctrines of it; that it is a myſterious wiſdom, hidden wiſdom, hid from the wiſe and prudent, and not to be attained unto by the light of nature and carnal reaſon; it contains the deep things of God, which the Spirit of God alone ſearches and reveals; but why may not *Chriſt*, the wiſdom of God, be thought of? ſince many things are ſaid in the following verſes, as are of wiſdom, as a divine perſon, in *Prov.* viii. 13, 14, 15. in whom all the treaſures of wiſdom and knowledge are hid, and on whom the ſpirit of wiſdom and counſel reſts, as Mediator; and who, as a divine perſon, is the only wiſe God, and our Saviour: and to this queſtion in *Job*'s time, *where ſhall wiſdom be found?* the only anſwer to be given is, that he, the *logos*, or wiſdom, was with God, as one brought up with him, rejoicing always before him; and that he lay in his boſom, *Prov.* viii. 30. *John* i. 1. 18. and to the ſame queſtion in our time it muſt be returned, that he is in heaven at the right-hand of God; but that there is no coming at the true knowledge of him by the light of nature, or by the law of *Moſes*, but by means of the goſpel, and through the ſpirit of wiſdom and revelation in the knowledge of him. The firſt of theſe ſenſes reſpecting the wiſdom of God in his different dealings with men, good and bad, is moſt generally given into by interpreters, and ſeems to ſuit well with the preceding diſpute between *Job* and his friends: but if we look forward in the chapter, we ſhall find this queſtion repeated, and an anſwer given to it as in the negative, ſo in the affirmative, that God knows the place of it; that he has ſearched it out, ſeen it, and and declared it; and it is this, *the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding*, ver. 20. 23. 27, 28. by which it ſhould ſeem, that this wiſdom is ſupernatural wiſdom, or underſtanding in men; which lies in the fear of God, and the effects of it; in a ſpiritual knowledge of God and *Chriſt*, or of God in *Chriſt*; and in that godlineſs which is profitable in all things; and in that wiſdom which comes from above, and is oppoſed to that which is earthly, ſenſual and deviliſh, and is not to be found in carnal hearts, nor its worth known by carnal men, nor to be obtained by any thing in nature ever ſo valuable, but is the gift of God, the wiſdom he makes men to know, in the hidden part, *Pſ.* li. 6. *and where is the place of underſtanding*, to attain to the underſtanding of the myſteries of providence, or of *Chriſt*, or of the goſpel; or to have a ſpiritual underſtanding of divine things, and experience of them, which only is the gift of God, 1 *John* v. 20. for, by wiſdom and underſtanding are meant one and the ſame, as they often are, whether underſtood as a thing or perſon; ſee *Prov.* i. 2. and ii. 2. and iii. 13. and viii. 12. 14.

℣. 13. *Man knoweth not the price thereof*, &c.] The worth and value of it, what price to ſet upon it, or offer and give for it; nor does he know where to find an equivalent to it, or what is a valuable conſideration for it: as for the wiſdom of God in his dealings with men, if a man was to give all the ſubſtance of his houſe to know the ſecret reaſons of them, it would utterly be contemned; yea, if he had all the riches in the world in his poſſeſſion, and would offer them on that conſideration, he would not be able to attain the knowledge of them: or *the order thereof* °; the order of divine providence, the wiſe diſpoſal of things, and the reaſons thereof. In the firſt ſenſe it is applicable to all the things before-mentioned; to ſpiritual wiſdom in men, ſupernatural grace, experimental religion, and real godlineſs; the worth of which is not known by carnal men, they deſpiſe it, and ſcoff at it; and to the goſpel, which is reckoned fooliſhneſs by them, and is of no account; and ſo is *Chriſt* himſelf rejected and diſſallowed of men, tho' choſen of God, and precious both to him and them that believe, who only know the price and value of him: *neither is it found in the land of the living*; meaning not wiſdom, though that in every ſenſe is not from below, or earthly, but from above, and heavenly, but the price of it; and the ſenſe is, that there is nothing in the whole globe that is equal to its worth; or can be propoſed as a valuable conſideration for it.

℣. 14. *The depth ſaith, It* is *not in me*, &c.] That is, the deep places of the earth, that are dug in it, the mines, and the like, could they ſpeak, they would ſay there are no metal, nor minerals, no rich treaſures of gold and ſilver ore, of pearls and precious ſtones, in the bowels of it, that are of the value of wiſdom, or to be compared to it: *and the ſea ſaith*, It is *not with me*; had that a voice to ſpeak, it would freely declare, that there is nothing in its vaſt compaſs, at the bottom of it, or to be got out of it, as corals that grow in it, and pearls

° ערכה ordinem ejus, Montanus, Bolducius.

pearls fiſhed from thence after mentioned, that are a ſufficient price for wiſdom. Some underſtand theſe words, the former part of miners and colliers, and ſuch ſort of men, that dig and live in the depths of the earth; and the latter part of mariners, that are employed on the ſea, who are generally ignorant and carnal men, and void of the knowledge of wiſdom in every view of it; but the ſenſe firſt given is beſt.

℣. 15. *It cannot be gotten for gold*, &c.] Having in general ſaid that there is nothing in the whole compaſs of the terraqueous globe, nothing that is upon the ſurface of the earth, or in the bowels of it, or in the vaſt ocean, that is an equivalent price for wiſdom, *Job* deſcends to particulars, and inſtances firſt in gold, that being the moſt valuable of metals; the word here uſed for it ſignifies *ſhut up* [w], becauſe it is firſt ſhut up in the earth, out of which it is dug, and when taken from thence, and refined, and made into coins or veſſels, it is ſhut up among the treaſures of men; the words may be more literally rendered, *gold ſhall not be given inſtead of it* [x]; as a ſufficient price, or valuable conſideration for it: *neither ſhall ſilver be weighed for the price thereof*; in former times this metal uſed to be delivered in buying and ſelling, not by the number and value of pieces, but by weight, in rude maſſes and lumps, and even when coined into ſhekels; ſee *Gen.* xxiii. 16.

℣. 16. *It cannot be valued with the gold of Ophir*, &c.] Which is often ſpoken of in ſcripture as choice gold, if not the beſt; ſee the note on ch. xxii. 24. the ſenſe is, that the gold of *Ophir* is not of the value of wiſdom, or of the ſame worth with that, and ſo not ſufficient to purchaſe it: *with the precious onyx and ſapphire*; two precious ſtones that were in the breaſt-plate of the high-prieſt, of which ſee the notes on *Exod.* xxviii. 9, 18, 20. but not ſo precious, or of ſuch value as wiſdom. *Pliny* [y] ſpeaks of the onyx ſtone as in *Arabia*, near which *Job* lived, and who doubtleſs was acquainted with it and its worth, and alſo with the ſapphire he makes mention of before ℣. 6. ſee the note there. The word for *valued* is by ſome rendered *ſtrowed* [z], as goods are when they are expoſed to ſale; but wiſdom ſhould not be laid, or put on a level with theſe, though ſo excellent and precious.

℣. 17. *The gold and the cryſtal cannot equal it*, &c.] Cryſtal was found in an iſland of the *Red Sea*, ſituated before *Arabia*, called *Neron*, and in another, which from a gem found in it bears the name of *Topazion*, and may be thought therefore to be well known by *Job*; and though it is not now of ſo much account, it formerly was very valuable. *Pliny* [a] makes mention of a cryſtal veſſel, ſold for 150,000 ſeſterces, about 1250 pounds ſterling; and of two cryſtal cups broke by *Nero* in his fury, on hearing of ſome loſſes, to puniſh the then preſent age, that no other men might drink out of them: ſome render it *amber*, which is found in *Pruſſia*, and being at a great diſtance from *Job*'s country, might be the more valuable there; and *Pliny* [b] ſpeaks of it as had in as great eſteem as gems: the *Septuagint*, *Vulgate Latin* verſions, and others, tranſlate it *glaſs* [c]; which had its original from *Phœnicia*, near *Judea*; ſo *Pliny* ſays [d], from the lake *Cendevia*, within the roots of mount *Carmel*, in *Phœnicia*, near *Judea*, ſprings the river *Belus*, from whence glaſs came firſt; and he ſpeaks of *Sidon* (a city in *Phœnicia*) as famous for it; and *Tacitus* [e] obſerves, that the river *Belus* glides in the *Jewiſh* ſea, and about the mouth of it ſand is gathered and mixed with nitre, and boiled into glaſs; and this being near the country where *Job* dwelt, it is thought he had knowledge of it; and from this paſſage ſome [f] have concluded the great antiquity of glaſs; and if it is true what *Ælianus* [g] relates, that when the monument of the ancient *Belus*, (the firſt king of *Babylon*) was dug up by *Xerxes*, the ſon of *Darius*, that there was found a glaſs urn, where lay a body in oil, it muſt be in uſe before the times of *Job*. An *Arabic* chronologer [h] affirms what he had from men converſant in hiſtory, that in *Egypt* after the flood, there were men learned in various ſciences, and among the reſt in alchymy, and had knowledge of burning glaſſes; though the invention of theſe, and of a glaſs globe is aſcribed to *Archimedes* [i], who lived ſomewhat later than 200 years before *Chriſt*. There was great plenty of glaſs very early in *Ethiopia*, after mentioned, in which they encloſed their dead, that they might be ſeen through it [k]; and if it was in uſe in *Job*'s time, and eſpecially if it was then a late invention, it might be highly valued, and therefore placed here with things of the greateſt worth. In the times of *Nero*, *Pliny* ſays [l], two ſmall glaſs cups were ſold for 6000 ſeſterces, or 45 pounds ſterling, and according to others near 50 pounds; and the ſame writer relates, that in the times of *Tiberius* an art was found out to make glaſs flexile and malleable; but was ordered to be deſtroyed, leſt the value of gold, ſilver, and braſs ſhould be leſſened by it. The *Targum* renders the word here uſed a looking glaſs; ſee the note on *Joſh.* xi. 8. Some think the diamond or adamant is meant, and others that it is a general name for all ſorts of precious ſtones, they being clear, tranſparent, and lucid, as the word ſignifies: *and the exchange of it* ſhall not be *for jewels of fine gold*; ſet in fine gold; or *veſſels* of it, more valuable than gold itſelf, being made of gold, purified, refined, and wrought by art into curious forms; and yet wiſdom is ſo valuable as not to be exchanged for theſe. Mr. *Broughton* takes this fine gold, or gold of *Phaz*, to be the ſame with *Feſs* in *Barbary*, which had its name from a heap of gold there found when its foundation was laid; for *Feſs* with the *Arabs* ſignifies gold [m].

℣. 18. *No mention ſhall be made of coral, or of pearls*, &c.] Coral is a marine plant, is as hard as a ſtone, and of ſuch value as to be reckoned among precious ſtones; ſee the note on *Ezek.* xxvii. 16. In *Arabia Felix*, on the ſhore of the *Red-ſea*, is a place called *Coralia* [n]; it may be from coral found there. Pearls are from ſhell-fiſh taken out of the ſea, though theſe ſeem rather intended in the next clauſe: the words *Ramoth* and *Gabiſh* are left untranſlated by ſome, and by others are taken for precious ſtones, though unknown, ſo called becauſe they are found in high places, which both words ſignify. The *Targum* renders the firſt by *Sandalchin*,

[w] סגור *συγκλεισμον*, Sept. concluſum, Tigurine verſion; clauſum, Bolducius. [x] לא יתן-תחתיה non dabitur pro ea, V. L. Montanus, Schultens. [y] Nat. Hiſt. l. 37. c. 6. [z] תסלה verbum ſignificat ſternere, Michaelis. [a] Ut ſupra, c. 2. [b] Ib. c. 5. [c] זכוכית *υαλος*, Sept. vitrum, V. L. Tigurine verſion, Cocceius. [d] Ut ſupra, l. 36. c. 26. Joſeph. de bello Jud. l. 2. c. 10. §. 2. [e] Hiſt. l. 5. c. 7. [f] Neri præfat. ad lib. de re vitriaria. [g] Var. Hiſt. l. 12. c. 3. [h] Abulpharag. Hiſt. Dynaſt. p. 33. [i] Vid. Fabritii Bibliothec. Gr. l. 3. c. 22. §. 11. 15. [k] Diodor. Sic. l. 2. p. 102. Herodot. Thalia, ſive l. 3. c. 24. [l] Ut ſupra. [m] Leo African. Deſcript. Africæ; l. 3. p. 273. [n] Plin. Nat. Hiſt. l. 6. c. 28.

chin, and ſeems to be the ſame with the *Sardonyx*, a precious ſtone found in *Arabia*, and which found there is by *Pliny* [o] ſaid to excel. *Junius* and *Tremellius* render it by *Sandaſtros*; which, as *Pliny* ſays [p], ſome call *Garamantis*, being bred in a place of that name in *India*; and he alſo obſerves, that it is found in *Arabia* towards the ſouth, and has ſhining golden drops in the body of it; it is a ſort of a carbuncle. *Gabiſh* ſeems to have ſome affinity with *Chabazios*, mentioned by *Orpheus* [q] as a precious ſtone; but whatever precious ſtones are meant, as it is hard to determine what, they are not to be ſpoken of with wiſdom, or to be compared to it: *for the price of wiſdom is above rubies*; or rather pearls, as *Bochart* [r] ſeems to have abundantly proved, who renders the words, "the extraction of wiſdom is greater than the extraction of pearls;" and ſo the *Targum*; there being, as he thinks, an alluſion to the extraction of pearls out of the ſea by divers into it [s]; who get them thro' much art, difficulty, and danger; and he obſerves, that there is a double extraction, or drawing them out, firſt of the ſhell-fiſh out of the ſea, and then of the pearls out of the ſhells; but the drawing out of wiſdom, or the attainment of that, is more difficult, and ſuperior to it, as well as attended with greater advantage; ſee *Prov.* iii. 15. and the note on *Lam.* iv 7. and though of pearls ſome are very large, *Oviedo* [t] ſpeaks of one that weighed 31 carats, and another 26; ſome as big as hazel nuts, and even as a middling walnut, and of very great price, as that bought by pope *Paul* at 44,000 ducats [u]; that by *Philip* the ſecond, of the ſize of a pigeons egg, valued at 144,000 ducats; that drank by *Cleopatra* at a draught, reckoned worth 80,000 pounds ſterling, and that of the emperor of *Perſia*, bought at 110,400 pounds [w]; yet the price of wiſdom is above them.

℣. 19. *The topaz of Ethiopia ſhall not equal it*, &c.] Not *Ethiopia Abyſſina*, or that which lies beyond *Egypt* in *Africa*; for as *Ludolphus* [x] ſays, there are no gems found there, or very rarely; but *Cuſh*, as the word is, or *Arabia Chuſæa*, the ſame with the country of *Midian*, and the parts adjacent; ſee *Hab.* iii. 7. hence *Zipporah*, the wife of *Moſes*, who was of that country, is called an *Ethiopian* woman, *Numb.* xii. 1. and this was near *Job*'s country, who knew the produce of it; and here the *Topaz* is found, as many writers obſerve. *Diodorus Siculus* ſays [y] in *Ophiodes*, an iſland in the *Arabian* gulph, belonging to the *Troglodytes*, the topaz is found, which is a very clear ſtone, pleaſant to the ſight, like to glaſs, and affording a wonderful golden colour; and with him *Strabo* [z] agrees, who relates there is an iſland called *Ophiodes*, from its being freed from ſerpents by the king's orders, which killed men that came thither for topazes; which he ſays is a clear ſtone of a golden colour, and ſo refulgent, that it is not eaſy to ſee it in the day-time, being ſo ſurrounded with light; but at night it is ſeen by thoſe that gather it, who ſet a veſſel for a ſign, and then dig for it in the day-time; and he adds a multitude of men are hired by the kings of *Egypt*, to gather and keep theſe ſtones, and men from ſtealing them; and according to *Archelaus* [a], the topaz is found in *Chitis*, an iſland in *Arabia*, where the *Troglodytes* digging for herbs and roots find it; and as *Juba* relates [b], there is an iſland called *Topazion*, in the *Red-ſea*, 300 furlongs from the continent, which is cloudy, and is therefore often ſought for by navigators; whence he ſays it had its name *Topazion*, which in the language of the *Troglodytes* ſignifies to ſeek, and the topaz itſelf in their language ſo ſignifies; in the *Samaritan* verſion of *Exod.* xxxix. 10. it is called *Dachetah*, from the *Arabic* word [c] *Dachatz*, the language of the *Troglodytes*, which ſignifies to ſeek and ſearch by removing the earth with the foot. This iſland ſeems to be the ſame with *Topazos*, which *Pliny* [d] ſays is an iſland of the *Arabians*, and gave name to a gem, meaning the *topaz*; but the truth rather is, that the gem gave name to the iſland: upon the whole, it is no wonder, as *Braunius* [e] obſerves, that this gem ſhould be called by *Job* the *Arabian topaz*. The *Targum* here calls it a green pearl; and ſome have thought the emerald is meant, which is of that colour; and the emeralds of *Ethiopia* are praiſed by ſome, according to *Juba* [f]; and in *Egypt* were emerald mines the *Ethiopians* laid a claim to [g]; and there were emeralds alſo in *Arabia*, as the above *Juba* relates; however be this what it may, as it is moſt likely to be the topaz, it is not equal in value to wiſdom, no not the largeſt topaz ever known; not even that of the great Mogul, which weighs more than 157 carats, valued at 271,500 *French* pounds [h]; and according to *Tavernier* [i] it weighs almoſt 158 carats, and was bought at *Goa* for almoſt 272000 florins: *neither ſhall it be valued with pure gold*; that is moſt refined and freed from droſs; they are not to be laid together as of equal value; the ſame word is uſed here as in ℣. 16. ſee the note there.

℣. 20. *Whence then cometh wiſdom? and where is the place of underſtanding?*] The ſame queſtions as in ℣. 12. repeated to ſet forth the ſuperior excellency of wiſdom, and to carry on the diſcourſe, and lead on to other things concerning it.

℣. 21. *Seeing it is hid from the eyes of all living*, &c.] Meaning not the beaſts of the field, as ſome interpret it; this makes the ſentiment jejune and trifling; but rational creatures, men, ſo the *Septuagint*, *Eve* is ſaid to be the mother of, *Gen.* iii. 20. wiſdom as a perfection in God, diſplayed in his works of creation and providence, is but imperfectly known by men; and the ſecret reaſons of his providential dealings with men, good and bad, are hid from all at preſent; and as for ſpiritual wiſdom or godlineſs, and the goſpel of *Chriſt*, and *Chriſt* himſelf, they are hid from the eyes of all natural and carnal men, though ever ſo wiſe and prudent in other things: *and kept cloſe from the fowls of the air, or heaven* [k]; either the devils ſo called, becauſe they dwell in the air, and are the poſſe or power of the air, *Eph.* ii. 3. and becauſe of their ravenous and cruel diſpoſition, and ſwiftneſs to do miſchief; ſee *Luke* viii. 5, 12. or rather the holy angels, as *Jarchi*, whoſe habitation is in heaven, and who are ſwift to do the will of God, and

[o] Plin. Nat. Hiſt. l. 37. c. 6. l. 5. c. 6. col. 681, &c. in P. Martyr. Decad. 3. l. 2. and Oviedo de Occident. Ind. c. 4. and Nat. Hiſt. l. 9. c. 35. Dictionary on the word *Pearl*. [p] Ib. c. 7. [q] περι λιθων, p. 240. [r] Hierozoic. par 2. l. 3. c. 2. [s] Of fiſhing for Pearls in this way, ſee the Account of it in Vartoman. Navigat. l. 3. and with nets, Ælian. de Animal. l. 15. c. 8. Vid. Plin. [t] Ut ſupra. [u] P. Martyr, Decad. 3. l. 10. [w] See Chambers's [x] Hiſt. Ethiop. l. 1. c. 7. [y] Bibliothec. l. 3. p. 172. [z] Geograph. l. 16. p. 529. [a] Apud Plin. Nat. Hiſt. l. 37. c. 8. [b] Apud ib. [c] Vid. Caſtel. Lex. Heptaglott. col. 686, 693. [d] Nat. Hiſt. l. 6. c. 29. [e] De veſt. Sacerdot. Heb. p. 649. [f] Apud Plin. Nat. Hiſt. l. 37. c. 5. [g] Heliodor. Ethiop. l. 8. 1. & 9. 6. [h] Scheuchzer. Phyſic. Sacr. p. 747. [i] Apud Braunium de veſt. Sacerdot, Heb. p. 649, 650. [k] השמים cæli, Pagninus, Montanus, &c.

and are repreſented as having wings like fowls; though theſe know much, yet the wiſdom of God in his providence, in the doctrines of the goſpel, and *Chriſt* himſelf, the wiſdom of God, are in a good meaſure hid from them; at leaſt their knowledge is imperfect, and they are deſirous of prying more into theſe things: unleſs men of the moſt piercing and penetrating geniuſſes, that ſoar aloft in the things of nature, and make the greateſt diſcoveries therein, and yet know nothing of divine and ſpiritual things, of the arcana's of providence or of grace, ſhould be meant.

℣. 22. *Deſtruction and death ſay*, &c.] Meaning the dead that are in the pit of deſtruction, the grave; not their dead bodies there, devoid of life and ſenſe, and know not any thing, but their ſouls; either the damned in hell, or the ſaints in heaven: the *Targum* is, the houſe of *deſtruction*, and the angel of death; or rather it regards ſuch as are dead, who whilſt alive had only a report of this wiſdom; wherefore if their records and writings, or traditions handed down from them, are enquired into, the reſult of the information they will give concerning it, will amount to no more than this: *we have heard the fame thereof with our ears*; it has been reported to us there is ſuch wiſdom, but what it is we know not; and this is all that we can ſay about it.

℣. 23. *God underſtandeth the way thereof*, &c.] And he only; not the way that men can come at the knowledge of wiſdom, which at preſent appears to be paſt finding out; but rather the way which wiſdom itſelf takes, and is in the deep, and its footſteps not known by any other, and the grounds and reaſons of its taking ſuch a courſe it does; which are only underſtood by the Lord: it may be applied to ſpiritual wiſdom in men, and the way to come at it; which God only knows and inſtructs in, and is his ſpecial and peculiar gift; and to *Chriſt*, the wiſdom of God, and the way which he has taken in the council and covenant of grace and peace, for the ſalvation of his people; and which he took in time, in the aſſumption of human nature, and by ſufferings and death to obtain it for them: *and he knoweth the place thereof*; the ſeat of wiſdom within himſelf, the ſource of all his dealings with men, his ſovereign will and pleaſure in his own heart; the place of ſpiritual wiſdom and knowledge, the heart of a regenerate man, where his goſpel is, and has come with power, and took place and works effectually; and where *Chriſt*, the Logos, the wiſdom of God is, even with himſelf, and in his boſom, as in the times of *Job*, and now at his right hand, in human nature.

℣. 24. *For he looketh to the ends of the earth*, &c.] In this and ſome following verſes, reaſons and proofs are given, which abundantly ſhew that God muſt know the way and place of wiſdom; ſince all the parts and places of the earth, even to the ends of it, are ſeen by him, and all creatures and things in it; nor is there any thing in heaven, earth, and hell, that is hid from him; and therefore if there is a way to it, or a place for it, he muſt needs know it; where its direction is, or where it ſteers its courſe, and takes up its abode: *and ſeeth under the whole heaven*; the fowls of the air, the beaſts of the field, the inhabitants of the world, and all that is done in it; every thing falls under the eye of his omniſcience, and under the notice of his providence, which extends to all creatures and things throughout the whole earth, and under the compaſs of the heavens; and ſince all places and perſons are obvious to his view, and all ſubject to his all-wiſe and diſpoſing providence, and are ordered, directed, and governed, according to his ſovereign will and pleaſure; the path of wiſdom, and the place of underſtanding he muſt be acquainted with; and particularly his all-ſeeing eye, and all powerful providence, are concerned in the following things, and in which there are wonderful proofs of his knowledge and wiſdom.

℣. 25. *To make the weight for the wind*, &c.] He indeed makes the wind itſelf, holds it in his fiſts, and brings it forth out of his treaſures, and lets it go, or reſtrains it at his pleaſure; he gives it an inclination to this or that, or the other point of the heavens, and a force to blow with, greater or leſſer, as he pleaſes, either for the good and benefit of men, or for the puniſhment of them; he raiſes the ſtormy wind, which fulfils his word and his will; and he makes it ſubſide and become a calm when he thinks fit; he can make it heavier or lighter, add to or take from its weight, ſo that it becomes more or leſs preſſing on bodies it meets with; he can make a rough wind, and ſtay that in the day of his eaſt-wind; he can make the rain in ſome ſenſe a weight to it; he can wet its wings with it, and bear it down, and cauſe it to reſt and be ſtill; and he that knows from whence it comes, and whither it goes, though we do not, being wholly under his direction, muſt know the way and place of wiſdom: *and he weigheth the waters by meaſure*; or, *in a meaſure*[k]; in the hollow of his hand, where he poizes them; ſee *Iſ.* xl. 12. ſome, becauſe there is a ſeeming impropriety in weighing by, or with a meaſure, render it *out of a meaſure*[l]. Mr. *Broughton* tranſlates the words, *and held the waters in a meaſure*; in his hand, as before, or in the ſea; weight and meaſure being both applied to the waters, may denote the perfect and exact knowledge God has of them, and of his great and diligent concern in providence about them, he ordering and diſpoſing of them according to his will; and which is greatly the ſenſe of the word uſed for weighing; and ſo the *Targum* paraphraſes it, "the waters he prepares (orders or diſpoſes of) by meaſure." Theſe waters, as they ſeem to be diſtinguiſhed from rain in the next verſe, may deſign the waters of the ſea and rivers; with theſe the earth at firſt was covered, which being ordered off of it, and a place provided for them, they were gathered into it, and meaſured and bounded in it by ſhores and ſand, that they might not overflow the earth; which is a wonderful inſtance of the providence of God, in weighing and meaſuring the waters; of which alſo there was a ſingular inſtance at the general deluge, when the windows of heaven were opened, and the fountains of the great deep broke up, which overflowed the whole earth, and the higheſt mountains in it; and after a time went off at the command of God, and the earth was dry as before: the tides, the ebbing and flowing of the ſea, and the flux and reflux of rivers, from and to the ſame place, are ſurprizing things, and wholly owing to the power and providence of God; the cauſes and reaſons of which are unknown to us, but are

[k] במדה in menſura, V. L. Pagninus, Montanus, Bolducius, Beza. [l] Ex menſura, Junius & Tremellius, Piſcator, Mercerus.

are well known to him, who weighs and measures the waters, which flow in a regular course; and who therefore must know the way and place of wisdom and understanding.

℣. 26. *When he made a decree for the rain*, &c.] Decreed within himself that he would give it; for rain is his gift alone, and which none of the vanities of the Gentiles can give, and a wonderful blessing to the earth it is; and which God bestows on all sorts of men, both good and bad, and causes it to fall sometimes on one place and sometimes on another, sometimes in greater sometimes in lesser showers; and according to his sovereign pleasure, he gives or witholds it; the effects of which are quickly seen. Mr. *Broughton* renders the clause, *he made a bound for the rain, and a way for the lightning of thunder*, or *the lightning and the thunder*, as *Ben Gersom*, who thinks the copulative ו, *and*, is wanting. Thunder is from God, it is his voice, and the word here used is in the plural number, *voices* [m], signifying various claps of thunder; and lightning generally accompanies it, which, though first perceived, they are both at once, the eye doing its office quicker than the ear; and a cloud also is usual; and so some render the word for lightning, as in *Zech.* x. 1. it may signify the way of the lightning out of the thunder-cloud, and attending claps of thunder; the thunder breaks the cloud, and makes a path for the lightning: the *Targum* is, "a path for the lightnings, which run with the voices or thunders;" but, though the course or path, the lightning steers, is very quick and very extensive from east to west, and cannot be traced by us, God that made it knows it, and he knows the path and place of wisdom. *Sepborno* interprets this of the thunder and lightnings at the giving of the law, which he understands by wisdom, as do other *Jewish* writers: *Pliny* [n] speaks of thunder and lightning as chance-matters; but *Seneca* [o] more truly ascribes them to divine power and providence, as here.

℣. 27. *Then did he see it, and declare it*, &c.] His own wisdom, when he made and executed his decrees concerning rain, lightning, and thunder; he saw it in himself, and as it appeared in the works of his hands, which he looked on and approved of, and saw that all was very good; and he declared it to others, by his works of nature and providence; for they declare the glory of God, and particularly the glory of his wisdom: *he prepared it, yea, and searched it out*; he prepared it in his counsels, according to which he wrought all things in the creation, and still does in providence; and his searching out denotes his perfect knowledge of it, and the way and course of it, or he takes with it, though it is unsearchable, and past finding out by us. Mr. *Broughton* understands this of a person, as do some others, even *Christ*, the wisdom of God; rendering the words, *then he saw her, and shewed her*, &c. and so the passages in *Prov.* viii. 27, 28, 29, 30, 31. may be a comment on these words and the foregoing; for when the above decrees were formed in the divine mind, then he *saw* his wisdom, his *logos*, his eternal Son; for he was by him, and with him, and in him, lying in his bosom; he looked at him in creation, and made man after his image, the idea he had formed of his human nature, and made all things for his sake; and he viewed him with the utmost delight and pleasure, as being the express image of his person; he *declared* him to be his only begotten Son, saying, *this day I have begotten thee*, *Ps.* ii. 7. he made him known to the angels, as the *Targum* here expresses it, and what he designed to do by him, and with him; which occasioned the revolt of many of them from him; and he declared him to *Adam* as soon as there was an opportunity and occasion for it; he *prepared* him in his eternal purposes to be the Redeemer and Saviour of his people, to be the head of the church, and the judge of quick and dead; he *searched* him out in his infinite wisdom, and found him, singled him out, laid help on him, with his holy oil anointed him, and appointed him to be the ransomer of his chosen ones, *Job* xxxiii. 24. *Ps.* lxxxix. 19, 20.

℣. 28. *And unto man he said*, &c.] What follows; unto *Adam*, so some render it, as Mr. *Broughton*; taking what is after delivered to be said to the first man; either by suggesting it to his mind and conscience, and inscribing it on his heart, where the law of God was written, and by which he was directed to fear God and avoid evil; or by the express command he gave him not to eat of the fruit of the tree of knowledge; thereby instructing him to fear him, and abstain from evil; which, had he done, would have been his highest wisdom, and a proof of it, and of his understanding; but it seems best to understand it in general of the sons of men, as the *Targum* and others: this is the substance of what God says in his works, which are done that men might fear him, and stand in awe of him, *Ps.* xxxiii. 6, 7, 8. *Eccl.* iii. 14. and in his word, and by his prophets, and their ministry in all ages; whereby it appears, that this is the whole of men to fear God and keep his commandments, *Eccl.* xii. 14. Some render the words, *but unto men he said* [p]; though he knows his own wisdom, and the way and place of it, the course it steers in providence, and has seen, observed, and shewn it; has prepared, disposed, ordered, and searched it out, and perfectly knows it, and the causes and reasons of it; yet he has not thought fit to make these known clearly to men; who therefore must be content they should be secrets to them, and attend to the wisdom which is revealed, and is of the greatest importance and consequence to them; namely, what follows, *behold, the fear of the Lord*, that is *wisdom*; by which is meant, not a fear of his wrath, and of eternal damnation, but an affection for God with reverence of him; such as is peculiar to children, a godly filial fear; and which is consistent with strong faith, great joy, and true courage; is opposite to pride and self-confidence, and takes in the whole worship of God, both external and internal: and it is called the fear of the Lord, because he is the object and author of it; it is not from nature, or in men naturally, but comes from the grace of God, and is a gift of it; it is wrought in conversion, and is increased by the discoveries of the love and goodness of God; and is that wisdom which God makes his people know, in the hidden part; no man is wise till he fears the Lord; and when that grace is put into him, he begins to be wise, for this is the beginning of wisdom, *Prov.* i. 7. and ix. 10. and is a principal part of it, and very profitable to men, both for this

[m] קולות vocum, Piscator, Mercerus, Drusius. Quæst. l. 2. c. 13. 31 Junius & Tremellius, Piscator.

[n] Nat. Hist. l. 2. c. 43.

[o] Nat.

[p] ויאמר εἶπε δε, Sept. dixit autem, Tigurine version, Beza; dixit vero,

this life, and for that to come; and therefore it is their higheſt wiſdom to be concerned for it: the heart of God, is towards them that fear him; his eye is upon them; his hand communicates to them; his ſecret is with them; he ſets a guard of angels about them; cauſes the ſun of righteouſneſs to ariſe on them, and he has laid up much for them, for time and eternity: *and to depart from evil* is *underſtanding*; this is the fruit and effect of the fear of the Lord, through which men have an hatred of ſin, and an averſion to it, and are careful not to commit it; through it they depart from evil, and abſtain from all appearance of it; ſee *Prov.* viii. 13. and xvi. 6. and it puts them upon a regard to God and his commandments, and to all that is good; and which is an evidence and proof of a good underſtanding, *Pſ.* cxi. 10. Now *Job* ſuggeſts by this, that his friends ſhould be ſolicitous about, and ſatisfied with ſuch wiſdom and underſtanding as this, and not pry into the ſecrets of providence, and the wiſdom of that, which are not to be found out; and ſo ceaſe to charge him with being an hypocrite, and a wicked man, becauſe of the dealings of God with him, which were not to be accounted for: and by this *Job* appears to be a good man, and had an experience of what he here expreſſes; that he was one that feared God and eſchewed evil, according to the teſtimony given of him, ch. i. 1. 8. and this he gave proof of in his former life and converſation; of which an account is given in the following chapter.

CHAP. XXIX.

IN this chapter *Job* gives an account of his former life, and wiſhes it was with him now as then; and which he deſcribes with reſpect to his own perſon, and the favours he perſonally enjoyed, whether temporal or ſpiritual, ver. 1—5. with reſpect to his family and domeſtic affairs, ver. 5, 6. with regard to the eſteem he had from men of every age and ſtation, ver. 7—11. the reaſons of which were the mercy and compaſſion he ſhowed to the poor, the fatherleſs, and the widow, and the juſtice he adminiſtered in the execution of his office as a magiſtrate, ver. 12—17. in which honour and proſperity he expected to have lived and died, ver 18, 19, 20. and which he further deſcribes by the reſpect he had among men, and the power and authority he exerciſed over them, ver. 21—25.

℣. 1. *Moreover*, Job *continued his parable*, &c.] Or *added to take* it *up* [q], that is, he took it up again, and went on with his diſcourſe; he made a pauſe for awhile, waiting to obſerve whether any of his three friends would return an anſwer to what he had ſaid; but perceiving they were not inclined to make any reply, he began again, and gave an account of his former life, in order to ſhew, that he was far from being the wicked man, or being ſo accounted by others, as his friends had repreſented him; and *ſaid* as follows.

℣. 2. *Oh that I were as* in *months paſt*, &c.] Which is either an earneſt wiſh for reſtoration to his former ſtate of outward proſperity; which he might deſire, not through impatience and diſcontent under his preſent circumſtances, or from a carnal and worldly ſpirit; but either, that the preſent reproach he lay under from his friends might be taken off, he obſerving, that they accounted him a wicked man and an hypocrite, becauſe of his afflictions; wherefore he judged, if theſe were removed, and he was in as proſperous a condition and in as good circumſtances as before, they would entertain a different opinion of him; or, that his words might be better attended to, as they were by men, both young and old, and even princes and nobles before, it being a common caſe, that what a poor and diſtreſſed man ſays is not regarded; or that he might be in a capacity of doing good to the poor and fatherleſs, the widow and the oppreſſed, as he had formerly; or, this wiſh is only made to introduce the account of his former life, by which it would appear, that he was not the man his friends had repreſented him to be, from the favour he was in with God, and from the reſpect ſhewn him by men, and the many good things done by him: but ſince, by various expreſſions, which before had dropped from his lips, it appears, that he had no hope nor expectation of ever being reſtored to his former outward happineſs; this may be conſidered as a wiſh for the return of ſpiritual proſperity, wiſhing he was in as good frames of ſoul, and as much in the exerciſe of grace, and was as holy, as humble, as ſpiritual, and heavenly-minded, as he was when he had ſo much of the world about him; and that he had but the like communion with God, and his gracious preſence with him, as he had then. The ſtate of the Lord's people, God-ward, is always the ſame; his election of them ſtands ſure; the covenant of grace with them is unalterable; their intereſt in a living Redeemer always continues; grace in them is a principle, permanent and perpetual; but there may be, and often is, an alteration in their frames, and in the exerciſe of their graces, and in the open regard of God unto them; their graces may be low in exerciſe; there may be a decay of the life and power of godlineſs; their frames may change, and the preſence of God may be withdrawn from them, and they may have no view of intereſt in ſalvation, at leaſt not have the joys of it; wherefore, when ſenſible of all this, may be deſirous it might be with them as it was before; that God would turn them again, and cauſe his face to ſhine upon them, that they might be comfortable; the particulars of *Job*'s former caſe follow, which he deſires a renewal of: *as* in *the days* when *God preſerved me*; either in a temporal ſenſe; God having ſet an hedge of ſpecial providence about him, whereby he and his, his family and ſubſtance were remarkably preſerved; but now this was plucked up, and all were expoſed to ravage and ruin; or in a ſpiritual ſenſe, as he was both ſecretly and openly preſerved, and as all the Lord's people are, in *Chriſt*, and in his hands, and by his power, ſpirit, and grace: the Lord preſerves their ſouls from the evil of their own hearts, ſin that dwells in them, that it ſhall not have the dominion over them; from the evil that is in the world, that they ſhall not be overcome by it, and carried away with it; and from the temptations of Satan, ſo as not to be devoured and deſtroyed by him, and from a final and total falling away; he preſerves them in his own ways, ſafe to his kingdom and glory; but ſometimes all this does not appear ſo evident unto them, as it might

[q] ויוסף שאת addidit aſſumere, Montanus, Bolducius, Mercerus; addidit tollere, Dr...

might not to *Job* at this time; who obſerved the workings of his corruption, and the breaking out of them, in paſſionate words, wiſhes, and curſes, and the temptations of Satan, who was buſy with him to go farther lengths, even to blaſpheme and curſe God; ſo that he might fear that God his defence was departed from him, the return of which he was deſirous of; ſee *Iſ.* xlix. 14, 15, 16.

℣. 3. *When his candle ſhined upon my head*, &c.] Which may be underſtood either of outward proſperity, ſometimes ſignified by a candle, ch. xviii. 5, 6. and xxi. 17. and may be called the candle of the Lord, becauſe it is from him, it is of his lighting and ſetting up; and its ſhining on his head may denote the large meaſure and degree of it poſſeſſed by him, in alluſion to torches carried on high to light with; or lamps, or candles, ſet up in the higher part of the houſe to give the more light; or to the ſun in the firmament, and eſpecially when in its meridian, and ſhines cleareſt right over our heads, and caſts no ſhadow: or elſe it may be underſtood of light in a figurative ſenſe, not of the light of nature in men, which, though called the candle of the Lord, *Prov.* xx. 27. yet in man's fallen ſtate, ſhines not clearly; and with reſpect to this there was no difference in *Job* than heretofore; but rather it is the light of grace, the true light, which had ſhone upon him and in him, but now not ſo clearly as formerly, and as he could wiſh for; or elſe the word of God, which is a light unto the feet, and a lamp to the path; or it may be beſt of all, the favour of God, the light of his countenance he had before enjoyed, having had a comfortable diſplay of his love, a clear view of intereſt in it, and had the bleſſings of it beſtowed upon him, and enjoyed by him; and nothing was more deſireable by him, as is by every good man, than the return of the light of God's countenance; and that he might be remembered with his ſpecial favour, as his people are; and, as he had been in times paſt: and when *by his light I walked* through *darkneſs*; that is either by the light of outward proſperity, he had eſcaped thoſe calamities, diſtreſſes and dangers, and got over thoſe difficulties which attended others, though now ſurrounded with them; or by the light of divine grace, or of the word of God, and eſpecially by and in the light of God's countenance, he walked chearfully and comfortably, without any fear of the darkneſs of affliction and calamities, or of the dark valley of the ſhadow of death, or of the prince of darkneſs, or of the darkneſs of hell and damnation; but now clouds of darkneſs being about him, and he without the light of God's countenance, could not ſee the way in which he walked, and therefore wiſhed that that again might be lifted up upon him.

℣. 4. *As I was in the days of my youth*, &c.] Either taken literally, he being one like *Obadiah*, that feared God from his youth upward; or figuratively, for his former ſtate of proſperity, when he was like a tree in autumn laden with ripe and rich fruit, and in great abundance; and ſo ſome render the words *in the days of my autumn*, or *autumnity*[r]; though it may reſpect the time of his firſt converſion, the infancy and youth of his ſpiritual ſtate, who, when firſt regenerated, was as a newborn babe, and then became a young man, and now a father in *Chriſt*, his living Redeemer: and *Job* wiſhes it was with him as in his youth, or in the early days of his converſion, at which ſeaſon, generally ſpeaking, there are great zeal and fervency of ſpirit, a flow of love and affection to God and the beſt things; large diſcoveries of his love, much ſenſible communion with him, and enjoyment of his preſence; wherefore ſuch returning ſeaſons are deſireable; ſee *Jer.* ii. 2, 3. *when the ſecret of God* was *upon my tabernacle*; either the ſecret power and providence of God, which was upon his houſe and family, and all that belonged to him; or the ſecret of his love, which was manifeſted to him, and is from everlaſting to everlaſting, on them that fear the Lord, as *Job* did; who had ſecret communion with God, his fellowſhip was with him; he dwelt in the ſecret place of the Almighty, and was taken into his ſecret chambers, where he had the greateſt familiarity with him, ſee *Pſ.* xxv. 14. Some obſerve the word for *ſecret* is uſed for an *aſſembly*[s], and take the ſenſe to be, that the aſſembly of the ſaints and people of God was in his tabernacle or houſe; there they met together for religious worſhip, and where *Job* had often a comfortable opportunity, and wiſhes for the ſame again, ſee *Pſ.* xlii. 1, 2, 3, 4.

℣. 5. *When the Almighty* was *yet with me*, &c.] Not merely by his powerful and providential preſence, as he is with all men; but in a ſpecial manner by his gracious preſence, which is a wonderful and diſtinguiſhing favour; but ſometimes the people of God are without it, at leaſt they think ſo, and which was now *Job*'s caſe, ſee ch. xxiii. 2, 3. 8, 9. and therefore he deſires he would return to him, and ſhew him his face and favour: *When my children* were *about me*; as olive plants about his table, in their youth; when he looked at them with great delight and pleaſure, as his growing hopes; and, when grown up, and were not far from him, but were round about him, and lay near his heart, and whoſe welfare, temporal and ſpiritual, he was ſolicitous for; but now they were all taken away from him, and were no more: the word for *children* ſignifies alſo *ſervants*[t], and may take in them, of whom he had many to do his work and buſineſs; to attend upon him, to wait his orders, and execute them, and guard his perſon; but now many of them were ſlain by the *Sabeans* and *Chaldeans*, and by fire from heaven; and thoſe he had were very diſreſpectful to him, ſee ch. xix. 15, 16.

℣. 6. *When I waſhed my ſteps with butter*, &c.] Not the ſteps of his houſe or palace; for to have done this, or his ſervants by his orders, as it would have been a very great impropriety, ſo a piece of great prodigality, which *Job* could never have been guilty of; but either his footſteps, the prints of his feet; and the ſenſe be, that his cattle produced ſuch a vaſt quantity of milk, that when his ſervants brought it from the fields to the dairy, their milk-pails ran over in ſuch abundance, that *Job* could not ſtep out of his houſe, and take a walk in his fields, but he ſtepped into puddles of milk, of which butter was made: this is an exaggerated phraſe, like that by which the land of *Canaan* is deſcribed, as *flowing with milk and honey*; or rather this is to be underſtood of the waſhing of his feet, which are the inſtruments of ſtepping or walking. It was uſual in thoſe times, in the eaſtern countries, to

[r] בימי חרפי in autumno dierum mearum, Hottinger. Theſaur. Philolog. p. 507. in diebus autumnitatis meæ, Schultens; ſo the word ſignifies in Arabic, vid. Golium, col. 1415. Lud. Capell. in loc.
[s] בסוד in ſocietate Dei, Pagninus, Beza; ſocietas Dei, i. e. congregatio, Bolducius; ſo Jarchi.
[t] נעריי Juvenes mei, Tigurine verſion; vel famuli vel filii, Mercerus, Druſius; ſo Jarchi.

to waſh their feet upon travelling, or at feſtivals: but then this was commonly done with water, not with butter, ſee *Gen.* xviii. 4. and xix. 2. *Luke* vii. 44. and the meaning can only be, that *Job* had ſuch abundance of milk, or butter made of it, that he could, if he would, have waſhed his feet in it; indeed, they had uſed to anoint the feet with ointment; but whether cream or butter was any ingredient in it, and ſo the part is put for the whole, is not certain, ſee *Luke* vii. 38. *Job* xii. 3. beſides, that would have been more properly expreſſed by anointing than waſhing; it ſeems to be an hyperbole, an expreſſion like that of *Zophar*, in ch. xx. 17. ſignifying the vaſt abundance of the increaſe and produce of *Job*'s kine; who is ſaid to waſh his feet in milk or butter, as *Aſher* is ſaid to dip his feet in oil, becauſe of the great plenty of it, *Deut.* xxxiii. 24. the ſpiritual meditation upon the words may be this; the feet of the beſt of ſaints need waſhing, there being many failings and infirmities in their walk and converſation; in which they gather much pollution and filth daily; the proper waſh for this is the blood of *Chriſt*, of which the laver in the tabernacle and temple was a type, at which the prieſts waſhed their hands and feet; but the word of God, called the ſincere milk of the word, is the inſtrument or means of waſhing, or of directing ſouls to the fountain opened to waſh in; ſo that with reſpect to that, the feet of ſaints, as the eyes of *Chriſt*, may be ſaid to be waſhed with milk: *and the rock poured me out rivers of oil*; another hyperbolical expreſſion, like that in *Deut.* xxxii. 13. where honey is ſaid to be ſucked out of the rock, and oil out of the flinty rock; as honey may be got out of a rock, becauſe bees may make their neſts and hives there, where it is laid up by them; ſo oil, in like manner, may be had from the flinty rock, olive trees growing on hills, mountains, and rocks, which yield oil in great abundance; near *Jeruſalem* was a mount called *Olivet*, from thence: the land of *Edom*, or *Idumea*, where *Job* lived, abounded with cragged mountains and rocks; and there might be in *Job*'s eſtate, ſuch on which olive-trees grew in great plenty, as to produce vaſt quantities of oil: it is a very fanciful thought of *Bolducius*, that this rock was no other than a ſtone veſſel, in which was oil, ſomewhat like the alabaſter box in *Matt.* xxvi. 7. and which was plentifully poured on *Job*, when he was anointed high-prieſt; and another learned man [n], tho' he rejects the notion of its being a veſſel for ſacred uſe, yet is willing to allow it was an oil-veſſel for common uſe: as to the ſpiritual ſenſe, it may be obſerved, that a rock in ſcripture often ſignifies a divine perſon; it is an emblem of *Chriſt*, as oil alſo is of the ſpirit of God and his grace; and which flows from *Chriſt*, who is full thereof, and that in ſuch great abundance, as to be expreſſed by rivers; ſee 1 *Cor.* x. 4. *Matt.* xxv. 3, 4. *John* i. 14. 16. and vii. 38.

℣. 7. *When I went out to the gate through the city*, &c.] *Job* having deſcribed his former ſtate of happineſs by the perſonal favours he enjoyed, and by the proſperity of his family, and his abundance of plenty at home; proceeds to give an account of the honour and reſpect he had from men of every age and rank abroad: though he had an affluence of the things of this world, he did not indulge himſelf at home in eaſe and ſloth; but went abroad to take care of the public welfare, maintain public peace, and adminiſter public juſtice among his neighbours; performing the office of a civil magiſtrate, which is often expreſſed in ſcripture by going in and out before the people: *Job* went out from his own houſe to the gate of the city, where a court of judicature was kept, as it was uſual in thoſe times and countries to hold them in the gates of the city; ſee *Zech.* viii. 16. and to which he paſſed through the city, very probably, in great pomp and ſplendor, ſuitable to his office and character, which drew the eyes and attention of the people to him; by which it ſhould ſeem that his houſe was on one ſide of the city, and the gate where juſtice was adminiſtred was on the other; though it may be rendered *over the city*, [o] and the *ſenſe be*, that he paſſed along as he that was over the city, the chief man in it, and preſident of the court of juſtice, ſee 2 *Kings* x. 5. when *I prepared my ſeat in the ſtreet*; where he ſat, not as a teacher, though he was an inſtructor, not only of his family, but of his neighbours, as *Eliphaz* himſelf teſtifies, ch. iv. 3, 4. and it was uſual for ſuch to have ſeats to ſit upon, as thoſe had who ſucceeded *Moſes*, and are ſaid to ſit in his chair; and it was uſual to call to men and inſtruct them in open public places; hence wiſdom is ſaid to utter her voice in the ſtreets, in the opening of the gates, at the entry of the city, at the coming in at the doors, *Prov.* i. 20, 21. and viii. 3. but *Job* here ſpeaks of himſelf as a civil magiſtrate, as a judge upon the bench, who had a ſeat or throne erected for him to ſit upon, whilſt he was hearing and trying cauſes; and this was ſet up in the ſtreet under the open air, before the gate of the city, where the whole city might be convened together, and hear and ſee juſtice done to their neighbours; in ſuch a ſtreet before the gate of the city, *Ezra* read the law to *Iſrael*; and in ſuch an one *Hezekiah* got the people of *Iſrael* together, and ſpoke comfortably to them when invaded by *Sennacherib*; ſee *Neh.* viii. 2, 3. 2 *Chron.* xxxii. 6. and the *Arabs* to this day hold their courts of juſtice in an open place under the heavens, as in a field, or in a market-place [p]; and it is right that courts of juſtice ſhould be open and acceſſible to all.

℣. 8. *The young men ſaw me, and hid themſelves*, &c.] Through a veneration of him; which was much, ſince young men, through a vain conceit and opinion of themſelves, are apt to treat their ſuperiors in age with ſlight, neglect and contempt; or through fear, leſt he ſhould ſpy them, and call them to him, and examine them cloſely concerning their conduct and behaviour, and reprove them for their youthful follies he might have knowledge of: *and the aged aroſe and ſtood up*; as he paſſed by them, to ſhew their reſpect unto him; or when he came into court, they roſe up, and continued ſtanding until he had took his ſeat; and even then kept the ſame poſture, attending to his counſel and inſtruction, to his definitive ſentence and deciſion of matters in debate; though they were venerable perſons themſelves, and ſuch as before whom young men were to ariſe, *Lev.* xix. 32. and were alſo men of wiſdom and prudence, ch. xii. 12. yet theſe men roſe and ſtood up, paying a deference to *Job*'s ſuperior ſenſe and judgment.

℣. 9. *The princes refrained talking*, &c.] Who were in court before *Job* came in, and were either talk-

[n] Fortunat. Schacch. Elæochryſm. Myroth. l. 2. c. 79. p. 715.

[o] עלי קלת super civitatem, Pagninus, Montanus, Schmidt; ſuper urbe, Schultens.

[p] Norden's Travels in Egypt and Nubia, vol. 2. p. 140, 141. 158. See Joſeph. Antiq. l. 18. c. 5. §. 6.

talking with one another about indifferent matters, or were giving their opinion in a caſe before them; but no ſooner did *Job* make his appearance, but they left off talking, and would not proceed any further; they laid a reſtraint upon their words, and curbed themſelves from ſpeaking any more till they had heard his opinion: *and laid their hand on their mouth*; as a token of ſilence, *Judg.* xviii. 19.

℣. 10. *The nobles held their peace*, &c.] Theſe may be in ſome reſpects inferior to the others; not princes of the blood, or ſons of kings, who were properly princes, and yet great perſonages, of a noble extraction, and of conſiderable families: ſome think the leaders and generals of armies are meant, commanders and captains, and ſuch like military officers, thoſe ſons of *Mars*, who are generally bold and daring, boiſterous and bluſtering, and full of talk; and yet even theſe held their peace in the preſence of *Job*; or their *voice* was *hid*[r]; it could not be heard: *and their tongue cleaved to the roof of their mouth*; ſo that they had no uſe of it, and it was as if they had none, ſee *Ezek.* iii. 26. Here are various expreſſions made uſe of, ſignifying the profound ſilence of great perſonages whilſt *Job* was preſent; and this ſilence was owing either to a conſciouſneſs of their own weakneſs, and leſt they ſhould, by ſpeaking before him, betray it, and he ſhould expoſe them; or to the deſire they had of hearing *Job*'s opinion firſt, which was as an oracle to them, and uſually determined matters in debate before them; ſuch high ſentiments did they entertain of *Job*'s good ſenſe and abilities.

℣. 11. *When the ear heard* me, *then it bleſſed me*, &c.] The ear of the common people aſſembled together to hear cauſes tried, and how they would go; when they heard *Job* give his opinion in court, or the definitive ſentence paſſed by him as a judge, they all applauded his wiſdom and juſtice; they highly praiſed and commended him; in which ſenſe the word *bleſſed* is uſed, *Prov.* xxxi. 28. or they wiſhed a bleſſing on him; they prayed for his welfare, as it becomes people to do for thoſe that are in authority, eſpecially wiſe and faithful magiſtrates; or they accounted him a bleſſed man, and called him ſo, *Luke* i. 48. as he was, both in a temporal ſenſe, being bleſſed with a great plenty of earthly things, and alſo bleſſed with all ſpiritual bleſſings in *Chriſt*, with an abundance of grace, and with a title to eternal glory; as well as he was bleſſed as a magiſtrate, with great wiſdom and with great integrity and uprightneſs in the diſcharge of his office; *and when the eye ſaw* me, it *gave witneſs to me*; of his gracefulneſs and gravity, of his honeſty and faithfulneſs, of his good behaviour among his neighbours, and of his wiſe conduct in the courts of judicature.

℣. 12. *Becauſe I delivered the poor that cried*, &c.] This honour and eſteem he had not, becauſe of his grandeur and riches, becauſe of his worldly wealth and ſubſtance; but becauſe of the goodneſs of his diſpoſition, and becauſe of the good he did to men, his acts of pity and compaſſion to the poor, and of the juſtice he did to all men; the poor and the afflicted, when they cried to him for help he delivered them out of the hands of their oppreſſors: *and the fatherleſs*; the care and defence of which belongs to judges and civil magiſtrates, ſee *Pſ.* lxxxii. 1, 2, 3, 4. and him that *had none to help him*; as the poor and fatherleſs ſeldom have; there is power on the ſide of the oppreſſors of them, but they have few or none to take their parts, and to be their comforters, *Eccl.* iv. 1. in theſe inſtances *Job* imitated God, and was a follower of him, as a dear child of his; who, when this and the other poor man cries unto him, he hears, ſaves, and delivers out of all their troubles; he is the helper, yea, the father of the fatherleſs, and the judge of the widow; and, when there is no help from men, he is a preſent help in times of need.

℣. 13. *The bleſſing of him that was ready to periſh came upon me*, &c.] That were ready to periſh through the oppreſſion of others, or through want of the neceſſaries of life, or through falſe charges brought, and through falſe witneſs bore againſt them, and ſo liable to a ſentence of condemnation to death, or having it paſſed upon them; but *Job* taking their part, and ſearching thoroughly into their cauſe, not only reſpited them from deſtruction, but cleared them from the charges laid againſt them, and which brought the bleſſing of thoſe perſons on him; who bleſſed God for him, and bleſſed him, wiſhed a bleſſing on him in their prayers to God, who had been ſuch a happy inſtrument of their deliverance from ruin and deſtruction; ſee *Prov.* xxiv. 11, 12. and xxxi. 5, 6. *and I cauſed the widow's heart to ſing for joy*; by relieving her wants, defending her cauſe, and puniſhing thoſe that oppreſſed her; which is the reverſe of the character *Eliphaz* gives of *Job*, ch. xxii. 9.

℣. 14. *I put on righteouſneſs, and it clothed me*, &c.] Not the righteouſneſs of his living Redeemer, the robe of righteouſneſs, and garment of ſalvation he had from him; though he had put on that by faith, and it was his clothing in the ſight of God, which covered his perſon, and covered all his ſins from the avenging eye of divine juſtice; and in which he was preſented before God unblameable and irreprovable in his ſight, and with which he was adorned and beautified, being made perfectly comely through it, and compleatly juſtified by it; but legal righteouſneſs in the adminiſtration of his office as a magiſtrate; he put it on, that is, he exerciſed it, and he exerciſed it conſtantly from morning to night, and day after day; as a man puts on his clothes in a morning, and keeps them on all the day, and which he is always repeating; and it was as viſible in him, and to be ſeen and obſerved by all, as the clothes on his back; and it covered him all over as a garment does; no blemiſh was to be ſeen in him, or blame to be caſt upon him, throughout the whole courſe of his adminiſtration; and this was a fence unto him againſt all calumny and reproach, as garments are againſt the inclemency of the weather; ſee 1 *Sam.* xii. 3, 4, 5. ſo a godly converſation in the exerciſe of graces and virtues, and in the performance of duties both to God and man, is ſometimes expreſſed by a putting them on, as garments are put on; ſee *Eph.* iv. 24. *Col.* iii. 10. 12. 14. and theſe are an outward clothing to appear in before men, and ſhould be ſhewn forth with meekneſs and wiſdom, ſo as to be beheld by men; and ſhould be continually exerciſed and conſtantly performed; and then they are a covering with reſpect to men, and they appear harmleſs, blameleſs, and without rebuke, in the midſt of a crooked and perverſe generation; and thus, by well doing, put to ſilence the ignorance of fooliſh men, and ſuch to the bluſh, thoſe who falſly accuſe their good converſation: and this in every ſenſe was *Job*'s caſe: *my judgment was as a robe and diadem*; ſuch as the high-prieſt among the *Jews* wore in the execution of his office whic

[r] נחבאו occultabatur, Druſius; occultabat ſe, Piſcator.

which made him look grand and majeſtic; and it was uſual in *Job*'s time, as it is in our's, and has been the cuſtom in all ages and countries, for judges and civil magiſtrates, to be clothed in a different manner from others, as it is proper they ſhould, to command an awe and reverence of them among the common people, and make them reſpectable to them: but *Job* did not ſo much regard his purple robe he was clad in, or the diſtinguiſhing turbant he wore on his head, or whatever it was, and which might bear ſome reſemblance to a mitre or a diadem; as it was his great concern to adminiſter juſtice, which he reckoned his greateſt honour, and was more ornamental to him than all the ſhowy enſigns of his office; and it was this which gave him honour and eſteem among all ſorts of men, high and low: and his regard to the poor, before obſerved, did not ariſe from a fooliſh commiſeration of them as poor men, and in order to get himſelf a name for his pity to them, but proceeded upon a principle of juſtice and equity, which he made the rule of his adminiſtration; he did not countenance the poor in his cauſe right or wrong; not the quality of the perſon, but the righteouſneſs of his cauſe was what he attended to; and he took his part not merely becauſe he was a poor man, but ſeeing his cauſe was juſt.

℣. 15. *I was eyes to the blind*, &c.] Either in a literal ſenſe: there was a law in *Iſrael* againſt putting a ſtumbling-block before the blind, and a curſe pronounced on thoſe that cauſed them to wander out of the way; which implied, that they ought to remove all impediments out of their way, and ſhould lead, guide, and direct them in the right way; and this *Job* might do, if not in his own perſon, yet by his ſervants, and ſo was as eyes unto them, and eſpecially by taking care of, and providing for perſons in ſuch circumſtances: or rather in a civil ſenſe; ſuch who were in perplexity and diſtreſs, oppreſſed by their neighbours, but did not know how to get juſtice done them, what ſteps to take, or methods to purſue, to obtain their right or ſecure it; theſe *Job* inſtructed with his good advice and counſel, and put them into a way of proceeding, whereby they could be extricated out of their difficulties, and peaceably enjoy their own, ſee *Numb.* x. 31. and it might be true of him in a ſpiritual ſenſe; that he was eyes to his blind heathen neighbours among whom he dwelt; who were ignorant of God, and of the living Redeemer, and of the way of life and ſalvation by him, and of their miſerable and loſt eſtate, and of their need of a Saviour; not being acquainted with the nature of ſin, and the ſad conſequences of it, and with the way of atonement for it, nor with the mind and will of God, and the worſhip of him; all which he might be a means of enlightening their minds with: *Eliphaz* owns he inſtructed many, ch. iv. 3. thus miniſters of the goſpel are eyes to the blind; for though they cannot give eyes, or ſpiritual ſight to men, which is only from the Lord, yet they may be inſtruments of opening blind eyes, and of turning men from darkneſs to light, as the word preached by them is a means of *enlightening the eyes*, *Acts* xxvi. 18. *Pſ.* xix. 8. whereby men come to ſee their loſt eſtate, and the way of ſalvation by *Chriſt*: *and feet* was *I to the lame*; either in a literal ſenſe, as *David* was to *Mephiboſheth*, when he ſent for and maintained him at his own table, ſo that he had no occaſion to ſeek for his bread elſewhere; and *Job* might make a proviſion in ſome way or another for ſuch ſort of perſons: or rather in a civil ſenſe, ſuch who were engaged in law-ſuits, and had juſtice on their ſide, but for want of friends or money, or both could not carry them on; theſe *Job* ſupported and ſupplied, and carried them through their ſuits, and got their cauſe for them.

℣. 16. *I was a father to the poor*, &c.] Not in a literal ſenſe; for his children were rich as well as himſelf, while he had them; but in a civil ſenſe, he was the patron of the poor; he was an advocate for them, he took their part, he pleaded their cauſe, defended their perſons, and ſecured the little property they had; he had the pity and compaſſion of a father for them, and ſupplied their wants; he fed them and clothed them; he did not eat his morſel alone, but gave them a part of it, and warmed them with the fleece of his flock: *and the cauſe which I knew not I ſearched out*; any cauſe that was brought before him, he knew nothing of before, and which, upon the opening of it, did not appear plain and eaſy, but had its difficulties; this he cloſely examined, and ſearched thoroughly into the merits of, till it appeared plain to him on which ſide the truth and juſtice of it lay; he did not hurry it over, and paſs ſentence, having only in a ſuperficial manner conſidered it, as is too often the caſe; but after a long examination of the contending parties, and of the witneſſes on both ſides, to whom he gave an impartial hearing, he pronounced the deciſive ſentence; ſee *Prov.* xxv. 2. and xxix. 7. Some think this refers to his diligent ſearch and enquiry after cauſes that were not brought before him; he did not wait for application to be made to him, but hearing of, or upon enquiry finding, that there were perſons oppreſſed and diſtreſſed by cruel men, he of himſelf voluntarily offered his aſſiſtance, ſearched into their cauſe, made himſelf maſter of it, and freed them from their diſtreſſes; ſo different were his behaviour and character from that of the unjuſt judge, *Luke* xviii. though others chuſe to render the words, *the cauſe of him that I knew not*, &c.[a] of a ſtranger, of one that he had never ſeen before, of one that was moſt unknown to him in the world; the cauſe of ſuch an one he took as much pains with to get the true knowledge of, and do juſtice to, as of the deareſt relation, the neareſt neighbour, and the moſt intimate friend and acquaintance that he had.

℣. 17. *And I brake the jaws of the wicked*, &c.] Their jaw-teeth, or grinders, alluding to beaſts of prey, who have ſuch teeth, very large; the meaning may be, that *Job* confuted the arguments which wicked men made uſe of in their own defence, and againſt the poor, expoſed the weakneſs of them, and made them ineffectual to anſwer their purpoſes; or diſabled tyrants and cruel oppreſſors from doing any further hurt and damage to the fatherleſs and helpleſs; was an inſtrument in the hand of God, of breaking the power, and weakening the hands of ſuch perſons, and hindering them from doing the miſchief they otherwiſe would; ſee *Prov.* xxx. 14. *Pſ.* iii. 7. and lviii. 6. *and plucked the ſpoil out of his teeth*; as *David* took the lamb out of the mouth of the bear and lion that came into his father's flock, and carried it off: thus *Job* delivered the poor out of the hands of ſuch monſters in nature, comparable to beaſts of prey, and ſaved them

[a] 'דעתי' quem non cognoveram, Junius & Tremellius, Michaelis; ignotiſſimi, Schultens.

them from being utterly ruined by them, and obliged them to reſtore unto them what they had in an unrighteous manner taken from them.

℣. 18. *Then I ſaid, I ſhall die in my neſt*, &c.] *Job*, amidſt all his proſperity knew he ſhould die, death and the grave being appointed for all men; and he often thought of it, and of the manner of it; but he concluded that death was as yet at ſome diſtance from him, as appears from the following clauſe; and that when the time was come, he ſhould not die on the ground, but in the city in which he lived [m], in his houſe, and on his bed; that he ſhould die with all his children about him. like a bird in its neſt full of young; whereas now he was ſtript of them all, and like to die childleſs; that he ſhould die amidſt all his outward enjoyments, in an affluence of good things, in honour, credit, and eſteem among men; whereas now he was deprived of all his ſubſtance, and had in contempt by friends and foes; and that he ſhould die in great tranquillity of mind, and peace of ſoul, in the enjoyment of the divine preſence, and under rich diſcoveries of his love and grace; whereas now God had hid himſelf from him, and the arrows of the Almighty ſtuck faſt in him. *Job* now had dropped his former confidence, and yet after all he did die in all the circumſtances he believed he ſhould; ſee ch. xlii. 10—17. and this confidence might riſe not from any mercenary ſpirit in him, as if this would be the fruit and reward of his integrity and uprightneſs, juſtice and faithfulneſs, and as due unto him on that account; but from the promiſes of God, which to the patriarchs were uſually of temporal bleſſings, as types of ſpiritual ones; though it may be there was in this ſomewhat of the infirmity of the fleſh, as in *David*, *Pſ.* xxx. 7. and an inattention to the uncertainty of all temporal enjoyments; nor might he then be ſo well acquainted with the doctrine of the croſs, he now had an experience of: *and I ſhall multiply* my *days as the ſand*; which is not to be numbered, an hyperbolical expreſſion, to denote the long life he expected to enjoy, and which was promiſed to good men; and which *Job*, notwithſtanding his preſent deſpair of it, was favoured and ſatisfied with, *Pſ.* xci. 16. *Job* xlii. 16, 17. Some verſions render it, *as the Phœnix* [n], a bird of that name, ſpoken of by many writers as a very long-lived one; ſome ſay it lived 500 years [o], others 540 [p], others 660 [q]; yea ſome, and ſo the *Jewiſh* writers, as *Jarchi* and others [r], make it to live 1000 years, and ſome ſay [s] more; and it is reported of it, though not with ſufficient evidence, that there is never but one of the kind at a time; which, perceiving its end drawing near, it makes a neſt of caſia, frankincenſe, and other ſpices, and ſets fire to it, and burns itſelf in it, and that out of its aſhes comes forth an egg, which produces another; and ſome of the ancient writers, as *Tertullian* [t] particularly, have made uſe of this as an emblem of the reſurrection; and to which ſome think *Job* has here reſpect; that he ſhould live long like this bird, and then die and riſe again; but inaſmuch as this ſeems to be a fabulous bird, and that there is not, nor ever was, any ſuch in being, it can't well be thought that *Job* ſhould allude unto it; though his making mention of his neſt, in the former clauſe, may ſeem to favour it, and which has induced ſome to give into it [u]: others render it, *as the palm-tree* [w]; between which and the phœnix there is thought to be ſome likeneſs on account of duration [x], and both in the *Greek* tongue have the ſame name; the palm-tree is an ever-green, and endures a long time; *Pliny* [y] ſpeaks of a palm-tree in his time at *Delos*, ſaid to have been there from the days of *Apollo*, which is ſuppoſed to be 1400 years; and it is obſerved [z], that this tree does continue two or three hundred years; and this verſion may ſeem to be countenanced and confirmed by what follows: but ſince the *Hebrew* word here uſed is never uſed but of ſand, it is beſt ſo to underſtand it here, ſeeing it as fully anſwers *Job*'s purpoſe; which was to expreſs his confidence of a very long life. Sand is frequently uſed in ſcripture for what is innumerable; ſo ψαμμοκοσια in *Ariſtophanes* [a], for what can't be numbered, and are equal to a mountain of ſand.

℣. 19. *My root was ſpread out by the waters*, &c.] According to our verſion, and others, *Job* here and in the following verſes, gives the reaſons of his hope and confidence of his long life, and quiet and comfortable death amidſt all his proſperity and happineſs; which were founded upon his flouriſhing circumſtances, and the great reſpect that was ſhewn him among men; and this is the ſenſe, if we read the words in the paſt tenſe, as we and many others do; or in the preſent tenſe, *my root is ſpread*, &c. as others; but there are ſome interpreters, both *Jewiſh* and *Chriſtian* [b], that render them in the future tenſe, here and to the end of the chapter; and ſo they are a continuation of *Job*'s hope and truſt in the times of his proſperity, that things would always continue as they were with him, and much more abundantly; and indeed all is true of *Job*, in every ſenſe, and all may be taken into the account; and that theſe words, and the following, as they deſcribe what had been, and at the then preſent time, when he concluded the above in his mind, was his caſe, ſo they may alſo declare what he believed would be always his caſe to the end of his days. Here he compares himſelf to a tree well rooted and happily ſituated by plenty of water, and which may be expreſſive both of his temporal and ſpiritual proſperity: his outward proſperity ſeemed to him to have been well ſettled and eſtabliſhed, being like a tree that had taken root, and was like to continue, being watered with the favour and bleſſing of God, which maketh rich; and as to his ſpiritual eſtate, he was like a tree planted by a river of water, to which good men are often compared in ſcripture, *Pſ.* i. 3. *Iſ.* xliv. 4. *Jer.* xvii. 7, 8. they are in general called trees of righteouſneſs, and are ſometimes likened to particular trees, as to olives, cedars, and palm-trees; and ſome think, as *Pineda*, that it is to the latter *Job* here has reſpect; the laſt clauſe of the preceding verſe being in the *Latin Vulgate* verſion ſo rendered as to countenance this ſenſe; and it may be obſerved that this tree having thick long leaves, and fruit full of juice,

[m] So Rufus Virginius uſed to call the Villa where he dwelt, *Senectutis ſuæ Nidulum*, Plin. l. 6. Ep. 10. [n] כהול ſicut Phœnix, Pagninus; ſo Mercer. Piſcator. [o] Herodot. Euterpe, ſive l. 2. c. 73. Pompon. Mela de ſitu orbis, l. 3. c. 9. Philoſtrat. vita Tyanæi, l. 3. c. 14. Ælian. de Animal. l. 6. c 58. Tacit. Annal. l. 6. c. 28. [p] Solin. Polyhiſtor. c. 46. [q] Plin. Nat. Hiſt. l. 10. c. 2. [r] Bereſhit Rabba, §. 19. fol. 15. 2. Yalkut in loc. par. 1. fol. 152. 2. [s] Vid. Texelii Phœnix, l. 2. c. 1. p. 140. [t] De Reſurrectione, c. 13. Vid. Clement. Rom. Ep. 1. ad Corinth. p. 60. & Felli Not. in ib. [u] Vid. Tentzelii Diſſert. de Phœnice, &c. §. 5. [w] ὡσπερ φοινικος, Sept. ſicut palma, V. L. [x] Plin. Nat. Hiſt. l. 13. c. 4. [y] Ib. l. 16. c 44. [z] Vid. Scheuchzer. Phyſic. Sacr. l. vol. 4. p. 757. [a] Acharneſ. act. 1. ſc. 1. & Scholia in ib. [b] Jarchi, Ben Gerſom, Bar Tzemach, Schmidt, Schultens.

juice, and its wood ſpongy, requires much water; and, as *Pliny* [b] ſays, delights in watery places; nor is it content with rain, but is better ſatisfied with waters flowing about it; hence it is often found neceſſary to dig about it, and lay its roots open, that the waters may more eaſily come at them, and flow about them [c]; and ſo the words here in the original text are, *my root* was, is, or ſhall be *open to the waters* [d]: good men, as they are rooted in the love of God, and in the perſon of *Chriſt*, ſo they have, as *Job* had, the root of the matter in them, the truth of grace, or a principle of grace; which is watered, and kept alive and flouriſhing, by the love and favour of God ſhed abroad in the heart; by freſh ſupplies of grace out of the fulneſs of *Chriſt*, who is the fountain of gardens and well of living waters; and by the means of grace, the word and ordinances, the ſtill waters to which ſaints are led, and by which they are made to lye down, and where they are watered, refreſhed, and comforted: *and the dew lay all night upon my branch*; ſo that the water being at his root below, and the dew on his branch above, he muſt be in a fruitful and flouriſhing condition: the dew is a great bleſſing to the earth, to trees, herbs, and plants, and the cauſe of great fertility; and this may reſpect *Job*'s temporal happineſs, in the health and proſperity of his children, who were to him what branches are to a tree; and in the affluence of worldly good things, with which through the bleſſing of God, as dew upon him, he abounded; and may alſo have regard to his ſpiritual affairs: believers in *Chriſt* are branches in him, as *Job* was one; and the dew of divine grace and favour lies upon them continually, even in the darkeſt ſeaſons; which revives and refreſhes their ſouls, and makes them fruitful in the exerciſe of grace, and performance of good works; ſee *Prov.* xix. 12. *Hoſ.* xiv. 5, 6, 7. the dew falls in the night, and the ſooner it falls the longer it lies, and is moſt uſeful: ſome render the words, *upon my harveſt*, or *mowing* [e]; the dew is of great uſe in harveſt-time; mowers and reapers chuſe the morning to work in, when the ſtalks are moiſtened by the dew; and which is of uſe to keep the ears of corn from ſhedding by ſwelling the fibres, and ſo retaining the grains in their proper places [f]; ſee *Iſ.* xviii. 4.

℣. 20. *My glory* was (is or ſhall be) *freſh in me*, &c.] Or *new* [g]; renewed day by day, having freſh additions made unto it; which was true of *Job*'s temporal honour from among men; as a prince and civil magiſtrate, he had the honour given him that was due unto him, and this was continually increaſing; and alſo of his ſpiritual glory, which lay as every good man's glory does, in the grace of God wrought in him, and in the righteouſneſs of *Chriſt* put upon him, *Pſ.* xlv. 9, 13. which grace is renewed and increaſed in them by the holy ſpirit, and is therefore called the renewing of the holy Ghoſt; and which righteouſneſs is revealed *from faith to faith*, from a leſſer degree of it to a greater: *and my bow was renewed in my hand*; *is* or *ſhall be*; meaning either his authority as a civil magiſtrate, increaſing daily to the terror of evil doers, and to the praiſe, profit, and defence of them that did well; or his ſtrength, as *Gerſom* interprets it, his ſpiritual ſtrength, as in *Iſ.* xl. 31. where the ſame word is uſed as here; ſo that he grew ſtronger and ſtronger in faith and other graces, and went from ſtrength to ſtrength; the bow was a warlike inſtrument, and required ſtrength to draw it, and is put for it; ſee *Gen.* xlviii. 22. and xlix. 24.

℣. 21. *Unto me men gave ear*, &c.] Or give ear, or ſhall give ear, being all ear; all attention to him, liſtening to what he ſaid with the utmoſt diligence and earneſtneſs; even all ſorts of men, high and low, rich and poor, princes, nobles, and common people; this they had done, and *Job* concluded they ſtill would do the ſame; ſee ℣. 9, 10. *and waited*; patiently, without any wearineſs, with pleaſure and delight, without giving any interruption, or wiſhing his diſcourſe was ended; and though continuing ever ſo long, were not impatient until it was finiſhed: *and kept ſilence at my counſel*; which was the thing waited for, and which when given, it was to the higheſt ſatisfaction; they acquieſced in it, and ſhewed their approbation of it by their ſilence, not having any thing to object to it, any alteration to be made in it, or any thing to be added to it; but being ſo compleat and full, they were ready to take it at once, and act according to it; *Job*'s counſel being like that of *Ahitophel*, which was as the oracle of God.

℣. 22. *After my words they ſpake not again*, &c.] Did not or would not make any reply to them; they did not attempt to change and alter them, to add unto them, or take from them, or in any wiſe to correct them, and much leſs to contradict them, and treat them with contempt; or *differed not*, as Mr. *Broughton* renders it; differed not from them, but agreed to them; and differed not among themſelves, but united in what *Job* ſaid, as being full to the purpoſe, after which nothing more could be ſaid; ſee *Eccl.* ii. 12. *and my ſpeech dropped upon them*; his prophecy, as *Jarchi*, propheſying being expreſſed by dropping, *Amos* vii. 16. his doctrine dropped from his lips like the honey-comb, and was ſweet, grateful, and delightful to his hearers, as the church's lips, *Cant.* iv. 11. or rather like the rain, as in *Deut.* xxxii. 2. when it falls and drops gently and eaſily, and ſo penetrates and ſoaks into the earth, and abides and does good: in like manner, when good and ſound doctrine drops upon the hearers, ſo as to enter into their hearts, and work effectually in them, it does them good, and they rejoice at it, and are far from having any thing to ſay againſt it.

℣. 23. *And they waited for me as for the rain*, &c.] The former rain, as appears by the following clauſe, which fell in autumn, about *October*, after ſeed-time, in order to nouriſh and cheriſh it, and bring it up; now as the huſbandman waited for this, was in daily expectation of it, and greatly deſired it, and longed for it; ſee *Jam.* v. 7. ſo the people waited for *Job*, for his coming into their public aſſemblies, whether civil or religious, and longed to hear him ſpeak, for their counſel and inſtruction, for their comfort and direction in all things they ſtood in need of: *and they opened their mouth wide as for the latter rain*; which fell in the ſpring about *March*, in the time of harveſt, which was of uſe to plump the grains of corn, and make them fuller, and the flour finer; now *Job*'s hearers opened their mouths, as the dry and parched earth gapes for rain; or the huſbandman, or the gardener, as the *Targum*, opens his mouth, and aſks

[b] Nat. Hiſt. l. 13. 4. [c] Palladius apud Scheuchzer, ut ſupra, p. 759. [d] פתוח אלי מים aperta ad aquas, Montanus Bolducius, Mercerus, Cocceius, Schmidt, Michaelis, Schultens. [e] בקצירי in meſſe mea, Montanus, Tigurine verſion; in ſegete mea, Cocceius; ſo the Targum. [f] Vid. Scheuchzer, ut ſupra. [g] חדש nova, Mercerus, Piſcator, Michaelis, Schultens.

asks and prays for rain; or as a hungry and thirsty man opens his mouth to take in refreshment, or expresses thereby his desire of it; or as persons somewhat deaf open their mouths to hear the better, there being a way through the mouth to the internal ear, as anatomists [h] observe; which lies through the *Fallopian* duct, out of the palate, to the internal cavity of the ear, called the *concha*; wherefore such persons naturally open their mouths when they would hear attentively; all which expresses the eager desire of *Job*'s hearers after his doctrine, which, like the rain, would be useful, profitable, and edifying to them; their view was not to indulge their curiosity, to please their ears, but to affect their hearts, and instruct their minds.

℣. 24. *If I laughed on them, they believed it not*, &c.] Not that he at any time laughed at them, by way of derision; but when in a chearful frame of mind, or in a merry mood, he used freedom and familiarity, and jested with them; but they could not believe that he did jest, or was in jest, he being a man always of such gravity and seriousness, that they concluded the smile on his countenance, and the pleasant turn of his expression, had a serious meaning in them; or such familiarity with them, was so pleasing to them, that they could scarcely for joy believe that he did condescend to indulge such an air of pleasantry: or, as Mr. *Broughton* renders it, and so some others to the same sense, *they would not be bold* [i]; familiarity with them did not breed contempt, as it sometimes does; they did not presume upon it, and grow bold and insolent, and make him their equal, and jest with him again; but still there was an awe upon them, and they behaved with reverence to him; and to shew how great it was is the design of the expression: *and the light of my countenance they cast not down*; they did not ruffle his mind, or disturb the serenity of it; or cause him to change his countenance, through any bold and indecent behaviour towards him, encouraged by the freedom and pleasantry he used with them; they did not put him to shame, or provoke him to anger and displeasure by any unbecoming deportment; they kept their distance, they did not detract from his authority and majesty, or in the least lessen that, but behaved with the same reverence and regard to him they ever did; see *Gen.* iv. 6.

℣. 25. *I chose out their way*, &c.] When his friends and neighbours came to him for advice in things civil, he marked out their way for them, directed what steps to take, what methods to pursue for their good; they desired him to chuse for them, preferring his judgment to their's, and were determined to abide by his choice of ways and means, and to follow his counsel; and in religious matters, he instructed them in their duty, both towards God and men, and proposed unto them what was most eligible, both with respect to doctrine and practice; and *sat chief* in all their public assemblies; he presided in their councils and courts of judicature; and when met together for religious worship, he sat in the chair of the teacher, and instructed them; he was chief speaker, as the heathens said of the apostle *Paul*, *Acts* xiv. 12. *and dwelt as a king in the army*, or *troop* [k]. Mr. *Broughton* renders it *with a garrison*; *Job* was surrounded with multitudes of persons, that waited upon him on one account or another, who were ready to receive his words, and be obedient to them, as a king or general in the midst of an army, surrounded by his general officers and the whole army encamped about him, doing him honour, and ready to obey whatever commands or instructions he should give them: some conclude from hence that *Job* was really a king, *as* being not a note of similitude, but of truth and reality, as in *Matt.* xiv. 2. and so he might be; for in those times and countries, every city almost had its king; though this is not necessarily supposed here; for the phrase seems only to denote the authority and influence *Job* had over men by his advice and instruction, which were as much regarded as from a king; and the majesty he appeared in, and the reverence in which he was had: *as one that comforteth the mourners*; which some restrain to the king in his army, and connect them therewith thus, *when he comforteth the mourners* [l]; the soldiers mourning for some loss sustained, and slaughter made among them; whose minds the king or general, by a set speech endeavours to cheer, and comfort, and allay their fears, and animate them to intrepidity and fortitude, when all eyes are upon him and attentive to him; and so attentive were *Job*'s hearers to him. *Bar Tzemach* observes, that the copulative ו, or *and*, is wanting, and so is a clause by itself, and expresses something distinct from the former, and may be supplied, *and I was as one that comforteth the mourners*; as a wise man that comforteth them, as *Aben Ezra* explains it; like one that made it his business to visit mourners in affliction, on account of the death of a relation, and the like; see *Job* xi. 19. and speaks comfortable words to them, to support them under their sorrow; when such an one used to speak alone, and all stood silent before him, and attentive to him; and in a like position was *Job*, when he gave his instructions to those about him; and he was, no doubt, a comforter of mourners himself, being either in temporal afflictions, or in spiritual troubles; comforted those that were cast down in either sense, and was a type of *Christ*, who was appointed to comfort all that mourn in *Zion*.

CHAP. XXX.

JOB in this chapter sets forth his then unhappy state and condition, in contrast with his former state of prosperity described in the preceding chapter: things had taken a strange turn, and were just the reverse of what they were before; he that was before in such high esteem and credit with all sorts of men, young and old, high and low, rich and poor, now is had in derision by the meanest and basest of men, whose characters are described, ver. 1—8. and the instances of their contempt of him by words and gestures, are given, ver. 9—14. he who enjoyed so much ease of mind, and health of body, is now filled with distresses of soul, and bodily diseases, ver. 15—19. and he who enjoyed so much of the presence of God, and communion with him, and of his love and favour, was now distre-

[h] Scheuchzer, ut supra.

[i] לא יאמינו non tamen sibi sumebant audaciam, Michaelis; neque tam audaces fiunt, Reimar apud Schultens.

[k] בגדוד in agmine, Montanus, Bolducius; in turma, Mercerus, Drusius, Cocceius, Michaelis, Schultens.

[l] כאשר quando, Junius & Tremellius, Drusius; quum vel quando, Schmidt.

diſregarded, and, as he thought, cruelly uſed by him, who not only had deſtroyed his ſubſtance, but was about to bring him to the grave, ver. 20—24. all which came upon him, though he had a ſympathizing heart with the poor, and them that were in trouble, and when he expected better things, ver. 25—28. and he cloſes the chapter, lamenting his ſad and ſorrowful circumſtances, ver. 29, 30, 31.

℣. 1. *But now* they that are *younger than I, have me in deriſion*, &c.] Meaning not his three friends, who were men in years, and were not, at leaſt all of them, younger than he, ſee ch. xv. 10. and xxxii. 6, 7. nor were they of ſuch a mean extraction, and ſuch low-lived creatures, and of ſuch characters as here deſcribed; with ſuch *Job* would never have held a correſpondence in the time of his proſperity; both they and their fathers, in all appearance, were both great and good; but theſe were a ſett of profligate and abandoned wretches, who, as ſoon as *Job*'s troubles came upon him, derided him, mocked and jeered at him, both by words and geſtures; and which they might do even before his three friends came to him, and during their ſeven days ſilence with him, and whilſt this debate was carrying on between them, encouraged unto it by their behaviour towards him; to be derided by any is diſagreeable to fleſh and blood, though it is the common lot of good men, eſpecially in poor and afflicted circumſtances, and to be bore patiently; but to be ſo uſed by junior and inferior perſons, is an aggravation of it; as *Job* was, even by young children, as was alſo the prophet *Eliſha*, ſee ch. xix. 18. *whoſe fathers I would have diſdained to have ſet with the dogs of my flock*; either to have compared them with the dogs that kept his flock from the wolves, having ſome good qualities in them which they had not; for what more loving or faithful to their maſters, or more vigilant and watchful of their affairs? or to ſet them at meat with the dogs of his flock; they were unworthy of it, though they would have been glad of the food his dogs eat of, they living better than they, whoſe meat were mallows and juniper-roots, ver. 4. and would have jumped at it; as the prodigal in want and famine, as thoſe men were, would fain have filled his belly with huſks that ſwine did eat; but as no man gave them to him, ſo *Job* diſdained to give the meat of his dogs to ſuch as thoſe; or to ſet them *over* [m] the dogs of his flock, to be the keepers of them, to be at the head of his dogs, and to have the command of them; ſee the phraſe in 2 *Sam.* iii. 8. or elſe to join them with his dogs, to keep his flock with them; they were ſuch worthleſs faithleſs wretches, that they were not to be truſted with the care of his flock along with his dogs. It was uſual in ancient times, as well as in our's, for dogs to be made uſe of in keeping flocks of ſheep from beaſts of prey, as appears from *Orpheus* [n], *Homer* [o], *Theocritus* [p], and other writers: and if the fathers of thoſe that derided *Job* were ſuch mean, baſe, worthleſs creatures, what muſt their ſons be, inferior to them in age and honour, if any degree of honour belonged to them?

℣. 2. *Yea, whereto* might *the ſtrength of their hands* profit *me*, &c.] For though they were ſtrong, luſty, hale men, able to do buſineſs, yet their ſtrength was to ſit ſtill and fold their hands in their boſoms, ſo that their ſtrength was of no profit or avail to themſelves or others; they were ſo ſlothful and lazy, that *Job* could not employ them in any buſineſs of his to any advantage to himſelf; and this may be one reaſon, among others, why he diſdained to ſet them with the dogs of his flock to keep it; for the fathers ſeem to be intended all along to ver. 8. though it matters not much to which of them the words are applied, ſince they were like father like ſon: *in whom old age was periſhed?* who did not arrive to old age, but were ſoon conſumed by their luſts, or cut off for their ſins; and ſo the ſtrength and labour of their hands, had they been employed, would have been of little worth; becauſe the time of their continuance in ſervice would have been ſhort, eſpecially being idle and ſlothful: ſome underſtand it of a lively and vigorous old age, ſuch as was in *Moſes*; but this being not in them, they were unfit for buſineſs, ſee ch. v. 26. or they had not the endowments of old age, the experience, wiſdom, and prudence of ancient perſons, to contrive, conduct, and manage affairs, or direct in the management of them, which would make up for lack of ſtrength and labour. *Ben Gerſom*, *Bar Tzemach*, and others, interpret the word of time, or the time of life, that was periſhed or loſt in them; their whole courſe of life, being ſpent in ſloth and idleneſs, was all loſt time.

℣. 3. *For want and famine* they were *ſolitary*, &c.] The *Targum* interprets it without children; but then this cannot be underſtood of the fathers; rather through famine and want they were reduced to the utmoſt extremity, and were as deſtitute of food as a rock, or hard flint, from whence nothing is to be had, as the word ſignifies ſee ch. iii. 7. *fleeing into the wilderneſs in former time deſolate and waſte*: to ſearch and try what they could get there for their ſuſtenance and relief, fleeing through fear of being taken up for ſome crimes committed, or through ſhame, on account of their miſerable condition, not caring to be ſeen by men, and therefore fled into the wilderneſs to get what they could there: but ſince men in want and famine uſually make to cities, and places of reſort, where proviſion may be expected; this may be interpreted not of their flying into the wilderneſs, though of their being there, perhaps baniſhed thither, ſee ver. 5. but of their *gnawing* [q], or biting the dry and barren wilderneſs, and what they could find there; where having ſhort commons, and hunger-bitten, they bit cloſe; which, though extremely deſolate, they were glad to feed upon what they could light on there; ſuch miſerable beggarly creatures were they: and with this agrees what follows.

℣. 4. *Who cut up mallows by the buſhes*, &c.] Which with the *Troglodytes* were of a vaſt bigneſs [r]; or rather *upon the buſh* [s] or *tree*; and therefore cannot mean what we call mallows, which are herbs on the ground, and grow not on trees or buſhes; and beſides, are not for food, but rather for medicine: though *Plutarch* [t] ſays, they were the food of the meaner ſort of people; ſo *Horace* [u] ſpeaks of them as ſuch; and the word in the original is near in ſound to a mallow; but it ſignifies ſomething ſalt,

[m] עם כלבי ſuper canes, Noldius, p. 739. N°. 1825.
[n] De lapidibus, Hypoth. ver. 53, 54.
[o] Iliad. 10. ως κυνες περι μηλα, &c. v. 183. & Iliad. 12. v. 303. & Idyl. 6. v. 9, 10.
[p] χ' αμιν εςι κυων φιλοποιμνιος, &c. Idyll. 5. v. 106.
[q] הערקים ציה qui rodebant in ſolitudine, V. L. rodentes ſiccitatem, Schultens.
[r] Diodorus Siculus, l. 3. p. 175.
[s] על שיח ſuper virgulto, Montanus, Schultens; ſuper arbuſtum, Bochart.
[t] In ſympoſio ſeptem ſap.
[u] ——— me paſcunt olivæ.
Me cichorea leveſque malvæ. Carmin. l. 1. Ode 31. & Epod. Ode 2.

ſalt, wherefore Mr. *Broughton* renders it *ſalt herbs*; ſo *Grotius*, ſuch as might grow by the ſea-ſide, or in ſalt marſhes; and in *Edom*, or *Idumea*, where *Job* lived, was a valley of ſalt, ſee 2 *Kings* xiv. 7. *Jarchi* ſays it is the ſame with what the *Syrians* in their language call *kakuli*, which with them is a kind of pulſe; but what the *Turks* at this day call *kakuli*, is a kind of ſalt herb, like to *alcali*, which is the food of camels [x]: the *Septuagint* render the word by *Alima*; and by ſeveral modern learned men, what is intended is thought to be the *halimus* of *Dioſcorides*, *Galen*, and *Avicenna*; which is like unto a bramble, and grows in hedges and maritime places; the tops of which, when young and tender, are eaten, and the leaves boiled for food, and are eat by poor people, being what ſoon filled the belly, and ſatisfied; and ſeem to be the ſame the *Moors* call *mallochia*, and cry about the ſtreets, as food for the poor to buy [y]: however, it appears upon the whole to be the tops, or leaves of ſome ſort of ſhrub, which mean people uſed to gather and live upon. The following ſtory is reported in the *Talmud* [z] concerning king *Jannai*, who "went to *Cochalith* in the wilderneſs, and there ſubdued ſixty fortified towns; and, upon his return, he greatly rejoiced, and called all the wiſe men of *Iſrael*, and ſaid unto them, our fathers eat *malluchim* (the word uſed in this text of *Job*) at the time they were employed in building the ſanctuary; ſo we will eat *malluchim* on remembrance of our fathers; and they ſet *malluckim* on tables of gold, and they eat;" which the *Gloſs* interprets herbs; the name of which, in the *Syriac* language is *kakuli*; the *Targum* is, who plucks up thorns inſtead of eatable herbs. Some [a] render the word nettles, ſee ver. 7. *juniper-roots for their meat*, or *bread* [b]; with the roots of which the poor were fed in time of want, as *Schindler* * obſerves: that bread may be, and has been made out of roots, is certain, as with the *Weſt-Indians*, out of the roots of *ages* and *jucca* [c]; and in particular juniper-roots in the northern countries have been uſed for bread [d]; and there were a people in *Ethiopia* above *Egypt*, who lived upon roots of reeds prepared, and were called *Rhiſophagi* [e], root-eaters: ſome render the words, *or juniper-roots to heat*, or *warm with* [f], as the word is uſed in *Iſ.* xlvii. 14. and coals of juniper have in them a very great and vehement heat, ſee *Pſ.* cxx. 3, 4. but if any part of the juniper-tree was taken for this purpoſe, to warm with when cold, one ſhould think the branches, or the body of the tree, ſhould be cut down, rather than the roots dug up: another ſenſe is given by ſome [g], that meat or bread is to be underſtood of the livelihood theſe perſons got by digging up juniper-roots, and ſelling them: there are others that think, that not the roots of juniper, but of *broom* [h] are meant, whoſe rape, or navew, or excreſcence from the roots of it, ſeem to be more fit for food. All this agrees with the *Troglodytes*, whom *Pliny* [i] repreſents as thieves and robbers, and when preſſed with famine, dig up herbs and roots: cutters of roots are reckoned among the worſt of men, by *Manetho* [k].

℣. 5. *They were driven from among* men, &c.] From towns and cities, and all civil ſociety, as unfit to be among them; not for any good, it may be obſerved, but for crimes that they had done, like our felons, and tranſported perſons: *they cried after them as* after *a thief*; as they were driven and run along, the people called after them, ſaying, There goes a thief; which they ſaid by way of abhorrence of them, and for the ſhame of them, and that all might be warned and cautioned againſt them; and generally ſpeaking, ſuch as are idle and ſlothful, and thereby become miſerable, are pilferers and thieves.

℣. 6. *To dwell in the cliffs of the valleys*, &c.] or *brooks* [l], in ſuch hollow places as were made by floods and ſtreams of waters: *in caves of the earth, and in the rocks*; where they betook themſelves for fear of men, and through ſhame, being naked and miſerable, and not fit to be ſeen: *Job* has reſpect to the *Horites* and *Troglodytes*, his neighbours, who dwelt in ſuch places chiefly.

℣. 7. *Among the buſhes they brayed*, &c.] Like wild aſſes; ſo *Sephorno*, to which wicked men are fitly compared, ch. xi. 12. or they *cried*, or *groaned* [m], and *moaned* among the buſhes, where they lay lurking; either they groaned through cold, or want of food; for the wild aſs brays not but when in want, ch. vi. 5. *under the nettles they were gathered*; or *under thiſtles* [n], as ſome, or *under thorns*, as [o] others; under thorn-hedges, where they lay either for ſhelter, or to hide themſelves, or to ſeize upon a prey that might paſs by; and ſo were ſuch ſort of perſons as in the parable in *Luke* xiv. 23. it not being uſual for nettles to grow ſo high as to cover perſons, at leaſt they are not a proper ſhelter, and much leſs an eligible one; though ſome render the words, they were *pricked* [p], bliſtered, and wounded, a word derived from this being uſed for the ſcab of leproſy, *Lev.* xiii. and ſo puſtules and bliſters are raiſed by the ſting of nettles; the *Targum* is, "under thorns they were aſſociated together;" under thorn-hedges, as before obſerved; and if the juniper-tree is meant in a preceding verſe, they might be ſaid to be gathered under thorns when under that; ſince, as *Pliny* [q] ſays, it has thorns inſtead of leaves; and the ſhadow of it, according to the poet [r], is very noxious and diſagreeable.

℣. 8. They were *children of fools*, &c.] Their parents were fools, or they themſelves were ſuch; fooliſh children, or fooliſh men, were they that derided *Job*; and their deriſion of him was a proof of it: the meaning is not that they were ideots, or quite deſtitute of reaſon and natural knowledge, but that they were men of ſlender capacities; they were *Nabal*-like, which is the word here uſed of them; and indeed it may eaſily be concluded, they could not have much knowledge of men and things, from their pedigree, education, and

---

[x] Scheuchzer. Phyſic. Sacr. vol. 4. p. 760.
[y] Ibid. vid. Reineſium de Lingua Punic. c. 9. S. 20, 21.
[z] T. Bab. Kidduſhin, fol. 66. 1.
[a] David de Pomis Lexic. fol. 80. 3.
[b] לחמים panis eorum, Montanus, Michaelis, Schultens.
* Lexic. col. 1775.
[c] Pet. Martyr. de Angleria, decad. 1. l. 1. Diod. Sic. l. 3. p. 159.
[d] Olaus Magnus, de ritu gent. Septent. l. 12. c. 4.
[e] Hillerus apud Schultens in loc. רתמים. Mercerus, Druſius, & Guſſetius, p. 839.
[f] Ad calefaciendum ſe, Pagninus; ſo Kimchi Sepher Shoraſh. rad. רתם. Mercerus; ſo Ben Gerſom; gemebant, Michaelis; ſo Broughton.
[g] שרש רתמים radix geniſtarum, Michaelis, Schultens; ſo ſome in Noldius, p. 193. Schultens.
[h] נחלים torrentium, Tigurine verſion, Pagninus, Montanus, &c.
[i] Nat. Hiſt. l. 37. c. 8.
[k] Apoteleſm. l. 5. v. 183.
[l] Sub ſentibus, V. L. ſub vepreto aliquo, Tigurine verſion; ſub vepribus, Cocceius; ſub ſpina, Vatablus, ſo Ben Gerſom; they ſmarted, Broughton.
[m] ינהקו clamabant, Vatablus, Schultens.
[n] תחת חרול ſub carduis, Vatablus, so Broughton.
[o] Sub ſentibus, V. L. ſub vepreto aliquo, Tigurine verſion; ſub vepribus, Cocceius; ſub ſpina, Vatablus, ſo Ben Gerſom; they ſmarted, Broughton.
[p] יספחו pungebantur, Junius & Tremellius; ſe ulcerant, Guſſetius, p. 505.
[q] Nat. Hiſt. l. 16. c. 24.
[r] Juniperi gravis umbra ——— Virgil. Bucolic. Eclog. 10.

and manner of living before deſcribed; though rather this may ſignify, their being wicked men, or children of ſuch, which is the ſenſe of the word *fool* frequently in the *Pſalms* of *David*, and in the *Proverbs* of *Solomon*; and men may be fools in this ſenſe, as having no underſtanding of divine and ſpiritual things, who yet have wit enough to do evil, though to do good they have no knowledge: *yea, children of baſe men*, or *men without a name* [k]; a kind without fame, Mr. *Broughton* renders it; an infamous generation of men, famous for nothing; had no name for blood, birth, and breeding; for families, for power and authority among men, having no title of honour or of office; nor for wealth, wiſdom, nor ſtrength, for which ſome have a name; but theſe men had no name, but an ill one, for their folly and wickedneſs; had no good name, were of no credit and reputation with men; and perhaps, ſtrictly and literally ſpeaking, were without a name, being a ſpurious and baſtardly breed; or living ſolitary in woods and deſarts, in cliffs and caves; they belonged not to any tribe or nation, and ſo bore no name: *they are viler than the earth*; on which they trod, and who were unworthy to tread upon it; and out of which their vile bodies were made, and yet were viler than that, which is the baſeſt of the elements, being moſt diſtant from heaven the throne of God [l]; they were not ſo valuable as ſome parts of the earth, the gold and ſilver, but were as vile as the droſs of the earth; and viler than that; they were cruſhed and bruiſed, and *broken* more than the earth, as the word [m] ſignifies; they were as ſmall and as contemptible as the duſt of the earth, and the mire of the ſtreets, and more ſo; or than the men of the earth, as *Aben Ezra* obſerves, than the meaneſt and worſt, and vileſt of men: Mr. *Broughton* renders it, *baniſhed from the earth*; ſmitten, ſtricken, and drove out of the land where they had dwelt, ver. 5. whipped out of it, as ſome tranſlate the word [n], as vagabonds; as a lazy, idle, pilfering ſett of people, not fit to be in human ſociety; and by ſuch baſe, mean, low-lived people were *Chriſt* and his apoſtles ill-treated; ſee *Matt.* xxiii. 33. and xxvii. 27. 39. 44. *Acts* xvii. 5.

℣. 9. *And now am I their ſong*, &c.] The ſubject of their ſong, of whom they ſung ballads about the ſtreets, in public places, and at their feſtivals and merriments, as *Chriſt* the anti-type of *Job* was the ſong of the drunkard, *Pſ.* lxix. 12. ſee *Lam.* iii. 14. or the meaning may be, they rejoiced in his afflictions and calamities, and made themſelves merry with them, which was cruel and inhuman, as *David*'s enemies did in his, and thoſe abject, mean, baſe people, like thoſe that derided *Job*: and ſo the *Edomites* rejoiced over the children of *Judah*, in the day of their deſtruction, and as the inhabitants of popiſh countries will rejoice over the witneſſes when ſlain, and make merry, *Pſ.* xxxv. 15, 16. and *Obad.* ver. 12. *Rev.* xi. 9, 10. *yea, I am their by-word*; all their talk was about him continually, and at every turn would uſe his name proverbially for an hypocrite, or a wicked man; and thus *Chriſt*, of whom *Job* was a type, became a proverb in the mouth of the *Jews*, *Pſ.* lxix. 11. and as the *Jews* themſelves now are with others, *Jer.* xxiv. 9.

℣. 10. *They abhor me*, &c.] As it is no wonder they ſhould, ſince his inward and moſt intimate friends did, ch. xix. 19. they abhorred him, not for any evil in him; *Job* was ready enough to abhor that himſelf, and himſelf for it, as he did when ſenſible of it, ch. xlii. 6. but for the good that was in him, ſpoken or done by him; which carried in it a reproof to them they could not bear; ſee *Amos* v. 10. they abhorred him alſo becauſe of his preſent meanneſs and poverty, and becauſe of his afflictions and diſtreſſes, and particularly the diſeaſes of his body; ſo *Chriſt* was abhorred by the ſcribes, phariſees, and elders of the people, the three ſhepherds his ſoul loathed, and their ſoul abhorred him for his meanneſs and for his miniſtry; and even by the whole nation of the *Jews*, by the body of the people, particularly when they preferred *Barabbas*, a thief and a murderer to him; ſee *Zech.* xi. 8. *Iſ.* xlix. 7. *they flee from me*; as from ſome hideous monſter, or infectious perſon, as if he had the plague on him, or ſome nauſeous diſeaſe, the ſtench of which they could not bear; ſo *Chriſt* his anti-type was uſed by his people; when they ſaw him in his afflictions they hid their faces from him, did not care to look at him, or come nigh him, *Iſ.* liii. 3. *and ſpare not to ſpit in my face*; not in his preſence only, as ſome think, which is too low a ſenſe, but literally and properly in his face, when they vouchſafed to come near him; in this opprobrious way they uſed him, than which nothing was a greater indignity and affront; and we need not ſcruple to interpret it in this ſenſe of *Job*, ſince our Lord, whoſe type he was in this and other things, was ſo treated, *Iſ.* l. 6. *Matt.* xxvi. 67. and xxvii. 30.

℣. 11. *Becauſe he hath looſed my cord*, &c.] Not his ſilver cord, for then he muſt have died immediately, *Eccl.* xii. 6. though it may be underſtood of the looſening of his nerves through the force of his diſeaſe, and the afflictions he endured from God and man, ſee ver. 17. or rather, of the ſhattered ſtate and condition of his family and ſubſtance; which, whilſt he enjoyed, he had reſpect and reverence from men; but now all being looſed, ſcattered and deſtroyed, he was treated with deriſion and ſcorn; or better ſtill, of his power and authority as a civil magiſtrate, by which, as with a cord, he bound many to ſubjection and obedience to him, and which commanded reverence of him; but this being now looſed and removed from him, perſons of the baſer ſort behaved in an inſolent manner towards him; there is a *keri*, or a marginal reading of this clauſe, which we follow; but the *cetib*, or written text, is *his cord*; and ſo Mr. *Broughton* renders it, *he hath looſed his ſtring*; which he explains of the ſtring or rein of his government, that holdeth baſe men from ſtriving with the mighty, and which comes to the ſame ſenſe; for the power and authority *Job* had as a governor, were of God, and which he had now looſened; the alluſion may be to the ſtring of a bow, which being looſed, it cannot caſt out the arrow; and reſpect may be had to what *Job* had ſaid, ch. xxix. 20. *my bow was renewed in my hand*; it then abode in ſtrength, and its ſtrength was renewed; but now he had loſt his power and ſtrength, at leaſt it was greatly weakened,

[k] בלי שם abſque nomine, Pagninus, Montanus, Vatablus; ſo Beza, Mercerus, Piſcator, Druſius, Michaelis, Cocceius.
[l] See Weemes's Obſervat. Natural. c. 3.
[m] נכאו contriti, Montanus, Bolducius; ſo the Targum.
[n] Flagellati, Schultens.

ened, that he could not defend himself, nor punish the wicked: *and afflicted me*; that is God, who is also understood in the preceding clause, though not expressed. *Job*'s afflictions were many, and there were second causes of them, who were the movers, instruments, and means of them, as Satan, the *Sabæans* and *Chaldæans*, yet they were of God, as the appointer, orderer, and sender of them; and so *Job* understood them, and always as here ascribed them to him; wherefore there was a just cause for them, and an end to be answered by them, and it became *Job* patiently to bear them, and to wait the issue of them: now, on this account, the above persons were emboldened and encouraged to use *Job* in the ill manner they did: *they have also let loose the bridle before me*; the restraints that were upon them when *Job* was in his prosperity, and had the reins of government in his hand; these they now cast off, and shewed no manner of reverence of him, nor respect for him; and the bridle that was upon their mouths, which kept them from speaking evil of him while he was in power, now they slipt it from them, and gave themselves an unbounded liberty in deriding, reproaching, and reviling him; see *Ps.* xxxix. 1. and this they did before him, in his presence and to his face, who before were mute and silent.

℣. 12. *Upon* my *right* hand *rise the youth*, &c.] *Springeth*, as Mr. *Broughton* translates the word; such as were just sprung into being, as it were; the word [n] seems to have the signification of young birds that are not fledged; have not got their feathers on them, but are just got out of the shell, as it were; and such were these young men: some render the word *the flower* [o]; as if the flower of men, the chief and principal of them were meant, such as were *Job*'s three friends, who are here distinguished from the mean and baser sort before spoken of; but the word even in this sense signifies young men, who are like buds and flowers just sprung out, or who are beardless boys, or whose beards are just springing out; so the young priests are in the *Misnah* [p] called *the flowers of the priesthood:* now such as these rose up, not in reverence to *Job*, as the aged before did, but in an hostile way, to oppose, resist, reproach, and deride him; they rose up on his right-hand, took the right-hand of him, as if they were his superiors and betters; or they stood at his right-hand, took the right-hand to accuse him, as *Satan* did at *Joshua*'s; see *Ps.* cix. 6. *Zech.* iii. 1. *they push away my feet*; they brought heavy charges and violent accusations against him, in order to cast him down, and trample upon him; nor would they suffer him to stand and answer for himself; he could have no justice done him, and so there was no standing for him. If this was to be understood literally, of their pushing at him to throw him down to the ground, or of an attempt to trip up his heels, so that his feet were almost gone, and his steps had well nigh slipped, it was very rude and indecent treatment of him indeed: *and they raise up against me the ways of their destruction*; as in besieging a town, mounts, forts, and batteries are raised to destroy it, so those persons made use of all ways and means to destroy *Job*; or they trod upon him, and made him as a path or causeway to walk upon, in order utterly to destroy him. Mr. *Broughton* renders the words, *they cast upon me the causes of their woe*; imputed all their calamities and miseries to him, reproached him on that account, and now were resolved to revenge themselves on him.

℣. 13. *They mar my path*, &c.] Hindered him in the exercise of religious duties; would not suffer him to attend the ways and worship of God, or to walk in the paths of holiness and righteousness; or they reproached his holy walk and conversation, and treated it with contempt, and triumphed over religion and godliness: *they set forward my calamity*; added affliction to affliction, increased his troubles by their reproaches and calumnies, and were pleased with it, as if it was profitable as well as pleasurable to them, see *Zech.* i. 15. *they have no helper*; either no person of note to join them, and to abet, assist, and encourage them; or they needed none, being forward enough of themselves to give him all the distress and disturbance they could, and he being so weak and unable to resist them; or there is *no helper against them* [q]; none to take *Job*'s part against them, and deliver him out of their hands, see *Eccl.* iv. 1.

℣. 14. *They came* upon me *as a wide breaking in* of waters, &c.] As when a wide breach is made in the banks of a river, or of the sea, the waters rush through in great abundance, with great rapidity and swiftness, and with a force irresistible; and in like manner did *Job*'s enemies rush in upon him in great numbers, overwhelming him in an instant, and he not able to oppose them; or, as when a wide breach is made in the wall of a city besieged, the besiegers pour themselves in, and bear down all before them: and thus *Job*, in a like violent manner was run upon, and bore down by the persons before described: *in the desolation they rolled themselves* upon me; as when a breach is made in a bank of a river, or of the sea, the waters roll themselves, one wave and flood over another; or, as when a breach is made in a wall, *in the broken place they tumble*; as Mr. *Broughton* renders it; the soldiers tumble one over another in haste, to get possession, and seize the plunder: in such like manner did *Job*'s enemies roll themselves on him, in order to crush and destroy him; and it may be rendered, *because of the desolation* [r], because of bringing calamity on him in order to make him desolate; they came pouring in upon him with all their numbers, force, and strength, to bear him down, and crush him to the earth, as grass may be rolled upon, and beaten down by heavy bodies.

℣. 15. *Terrors are turned upon me*, &c.] Not the terrors of a guilty conscience, for *Job* had a clear one, and held fast his integrity; nor the terrors of a cursing and condemning law; for he knew he was justified by his living Redeemer, and his sins forgiven for his sake; nor the terrors of death, for that he had made familiar to him, and greatly desired it; nor the terrors of a future judgment, for there was nothing he was more solicitous for, than to appear before the judgment-seat of God, and take his trial there; but the afflictions that were upon him from the hand of God that was turned on him, who now hid his face from him, and withheld the influences of his grace and favour, and appeared as an enemy, and as a cruel one to him; the reason of all which he knew not, and this threw him into consternation of mind, and filled him with terror.

[n] פרחח pullities, Schultens.
[o] Flos, Schmidt, Michaelis.
[p] Misn. Sanhedrim, c. 1. §. 7.
[q] למו adversus illos, Beza, Schmidt, Michaelis; so Noldius, p. 514.
[r] חרת שאה Pro desolatione, Pagninus, Montanus; propter vastationem, Noldius, p. 773. N°. 1864.

terror. Some [s] read the words, "my glory is turned into terrors," inſtead of being in the honour and glory, proſperity and happineſs, he had been in, he was now poſſeſſed of terrors and diſtreſſes of various kinds: others render the words, *he is turned againſt me, as terrors*, or *into terrors*, or *with them* [t]; God cannot be turned or changed in his nature, in his will, counſel, purpoſes, and decrees, nor in his love and affection to his pepple; but he may turn in the outward diſpenſations of his providence according to his unchangeable will, as from evil to good, *Jonah* iii. 9. ſo from doing good to evil, *Iſ.* lxiii. 10. this is complained of by the church, *Lam.* iii. 3. and deprecated by *Jeremy*, ch. xvii. 17. or there is *a turn, terrors are upon me*; there was a very viſible turn in *Job*'s affairs in many reſpects, in his health, ſubſtance, and family, and particularly in this; whilſt he was in his office as a civil magiſtrate, and in all the glory of it, he was a terror to evil-doers; and young men, when he appeared, hid themſelves for fear of him; but now thoſe impudently riſe up againſt him, and are terrors to him: or there is an *overthrow* [u], an overturning of things, as of his civil and temporal affairs, ſo of his ſpiritual ones; inſtead of that peace, ſerenity, and tranquillity of mind he had enjoyed; now nothing but terror and diſtreſs of mind on account of his afflictions and troubles: *they purſue my ſoul as the wind*; terrors one after another; they purſued him cloſely, with great ſwiftneſs, and with a force irreſiſtible, like the wind; they purſued his ſoul, his life, and threatened the taking away of it: the word for *ſoul* is not the uſual word for it; it ſignifies *my principal one*, as in the margin, as the ſoul is the principal part of man, the immortal breath of God, the inhabitant in the tenement of the body, the jewel in the cabinet, immaterial and immortal, and of more worth than the whole world; or *my princely one*, being of a princely original, is from God the Father of ſpirits, of a noble extract: Mr. *Broughton* renders it my *nobility*, having princely rule and government in the body; that uſing the members of the body as its inſtruments; and eſpecially it may be ſaid to have ſuch rule, when grace is implanted in it, as a ruling governing principle; and the *Targum* is, my principality or government: it may be rendered, *my free* [w], liberal, ingenuous, and munificent one: *Job* had ſuch a generous and beneficent ſoul; but now all means of exerciſing generoſity, and liberality were cut off from him; and particularly, he had had a free ingenuous one, as he was actuated by the free Spirit of God, *Pſ.* li. 12. where this word is uſed; but now terrors purſuing him, a ſpirit of bondage unto fear was brought upon him: ſome [x] conſider it as an apoſtrophe to God, *thou purſueſt my ſoul, O God*, &c. but rather the meaning is, a diſtreſs or affliction purſued it, or every one of the above terrors: *and my welfare paſſeth away as a cloud*; or *my ſalvation* [y]; not ſpiritual and eternal ſalvation, that was firm and ſtable, being fixed by the unalterable decree of God, ſecued in the covenant of grace, and engaged for to be wrought out by his living Redeemer, and of which he had an application by the Spirit of God, and was poſſeſſed of the bleſſings of it; and though the joys and comforts of it, and views of intereſt in it, may go off for a while, yet *Job* ſeems to have had a ſtrong faith of intereſt in it, and a lively and well-grounded hope of its being his, ch. xiii. 15, 16. and xix. 25. but his temporal ſalvation, health, and happineſs, were gone ſuddenly, ſwiftly, utterly, entirely, totally, as a cloud diſſolved into rain, or diſſipated by the rays of the ſun, or driven away with the wind, ſo as to be ſeen no more; nor had he any hope of its being reſtored to him: ſome underſtand this, as *Sephorno*, of the ſalvation with which he had ſaved others; but it was no more in the power of his hands, and the remembrance of it was gone from thoſe who ſhared in it; ſee *Hoſ.* vi. 4. and xiii. 3. *Iſ.* xliv. 22.

℣. 16. *And now my ſoul is poured out upon me*, &c.] Either in prayer to God for help and deliverance; or rather he was diſſolved as it were in floods of tears, becauſe of his diſtreſs and anguiſh; or his ſpirits were ſunk, his ſtrength and courage failed, and his heart melted, and was poured out like water; yea, his ſoul was pouring out unto death, and he was, as he apprehended, near unto it; his body was ſo weakened and broken by diſeaſes, that it was like a veſſel full of holes, out of which the liquor runs away apace; ſo his life and ſoul were going away from him, his vital ſpirits were almoſt exhauſted: *the days of affliction have taken hold upon me*; afflictions ſeize on good men as well as others, and on them more than others; and there are certain times and ſeaſons for them, appointed and ordered by the Lord; and there is a limited time, they are not to continue always, only for ſome days, for a time, and but a little time, and then they will have an end; but till that time comes, there can be no deliverance from them; being ſent they come, coming they ſeized on *Job*, they laid hold on him, they *caught* him, as Mr. *Broughton* renders it, and held him faſt, and would not let him go; nor could he get clear of them, 'till God delivered him, who only can and does deliver out of them in his own time and way.

℣. 17. *My bones are pierced in me in the night-ſeaſon*, &c.] Such was the force of his diſeaſe, that it pierced and penetrated even into his bones, and the marrow of them; and ſuch the pain that he endured in the muſcles and tendons about them, and eſpecially in the joints of them, that it was as if all his bones were piercing and breaking to pieces; he was in a like condition the ſick man is deſcribed in ch. xxxiii. 19. and as *David* and *Hezekiah* were, *Pſ.* vi. 2. *Iſ.* xxxviii. 13. and what aggravated his caſe was, that this was *in the night-ſeaſon*, when he ſhould have got ſome ſleep and reſt, but could not for his pain: ſome render the words by ſupplying them thus; God, or the diſeaſe, or the pain, pierced my bones in the night-ſeaſon; or *the night pierced my bones from me*; ſo Mr. *Broughton*; but rather they may be rendered, and the ſenſe be, "in the night-ſeaſon every one of my bones pierce *the fleſh* that is upon me:" his fleſh was almoſt waſted and conſumed, through the boils and ulcers on him, and he was reduced to a mere ſkeleton; and when he laid himſelf down on his bed, theſe pierced through his ſkin, and ſtuck out, and gave him exquiſite pain: *and my ſinews take no reſt*; being contracted; or his nerves, as the word in the *Arabic* language ſignifies, as is obſerved by *Aben Ezra*, *Jarchi*, *Doneſh*, and others; which were looſened and the animal ſpirits were ſunk, and he ſo low and diſpirited,

[s] So ſome in Bar Tzemach in loc. [t] הֶהָפַךְ עָלַי בְּלֶהוֹת converſus eſt contra me, ſicut terrores, Schmidt; in meros terrores, vel cum terroribus, Michaelis. [u] Everſio, Schultens. [w] נְדִבָתִי principalem meam, Mercerus; meam principem, Vatablus, Piſcator; meam ſpontaneam, Pagninus, Montanus, Michaelis; meam ultroneam, Druſius; generoſum meum ſpiritum, Schultens. [x] Schmidt. [y] יְשׁוּעָתִי ſalus mea, Pagninus, Montanus, &c.

diſpirited, that he could get no reſt: or the pulſatile veins and arteries, as *Ben Gerſom* and *Elias Levita*[a], in which the pulſe beats, and which beats with leſs ſtrength when perſons are aſleep, than when awake; but ſuch was the force of *Job*'s diſeaſe, that it beat even in the night, when on his bed, ſo ſtrongly, that he could take no reſt for it; the pulſe beats, as phyſicians ſay[b], ſixty times in a minute, and double the number in a burning fever, and which might be *Job*'s caſe. Some take the word in the ſenſe of fleeing or gnawing[c], as it is uſed ℣. 3. and interpret it either of his enemies, who purſued after him, and had no reſt in their beds, but went out in the night to enquire and hear what they could learn concerning him and his illneſs, whether it was become greater[d]; or who devoured him by their calumnies and detractions, and could not ſleep unleſs they did miſchief to him: ſee *Prov.* iv. 16, 17. or of the worms with which his body was covered, and which were continually gnawing, never reſted, nor ſuffered him to take any reſt; the *Targum* is, they that gnaſh at me, reſt not.

℣. 18. *By the great force* of my diſeaſe *is my garment changed*, &c.] Either the colour of it, thro' the purulent matter from his ulcers, running down upon it, or penetrating through it; or by reaſon of it he was obliged to ſhift himſelf, and to have change of raiment very frequently; or the ſupplement *of my diſeaſe* may be left out, and the ſenſe be; with great force, through main ſtrength, and with much difficulty, his garment was changed, was got off from him, ſticking ſo cloſe to him, and another put on: *it bindeth me about as the collar of my coat*; his diſeaſe encompaſſed him about on all ſides as the collar or edge of his coat encompaſſed his neck, and cleaved as cloſe, and was as tight unto him as that, and threatened him perhaps with a ſuffocation or ſtrangling; ſee ch. vii. 15. the alluſion is to garments uſed in the eaſtern countries, which were only open at top and bottom; at the top there was a hole to put the head through when put on, and a binding about it, and a button to it, or ſome ſuch thing, which kept it tight about the neck; ſee *Exod.* xxviii. 32.

℣. 19. *He hath caſt me into the mire*, &c.] As *Jeremiah* was literally; here it is to be underſtood in a figurative ſenſe; not of the mire of ſin, into which God caſts none, men fall into it of themſelves, but of the mire of affliction and calamity; ſee *Pſ.* xl. 2. and lxix. 2. and which *Job* here aſcribes to God; and whereby he was in as mean, abject, and contemptible a condition, as if he had been thrown into a kennel, and rolled in it; and he ſpeaks of it as an act of God, done with contempt of him, and indignation at him, as he apprehended it. Some *Jewiſh* writers[e] interpret it, *he taught me in the mire, or it taught me*; his diſeaſe, his ulcers, taught him to ſit down in the mire, or in the midſt of aſhes, ch. ii. 8. but though this reading might admit of a good ſenſe, as that *Job* was taught, as every good man is, many uſeful leſſons in and by afflictions; yet it ſeems to be a ſenſe foreign from the words: *and I am become like duſt and aſhes*; a phraſe by which *Abraham* expreſſes his vileneſs, meanneſs, and unworthineſs in the ſight of God, *Gen.* xviii. 27. *Job* through the force of his diſeaſe looked like a corps, or one half dead, and was crumbling and dropping into the duſt of death and the grave, and looked livid and aſh-coloured; and even in a literal ſenſe was cover'd with duſt and aſhes, when he ſat among them, ch. ii. 8. though here it chiefly reſpects the miſerable, forlorn, and contemptible condition in which he was.

℣. 20. *I cry unto thee, and thou doſt not hear me*, &c.] Which added greatly to his affliction, that though he cried to the Lord for help and deliverance, yet he turned a deaf ear to him; and tho' he heard him, as undoubtedly he did, he did not anſwer him immediately; at leaſt not in the way in which he deſired and expected he would: crying is expreſſive of prayer, and ſuppoſes diſtreſs, and denotes vehemence of ſpirit: *I ſtand up*; in prayer, ſtanding being a prayer-geſture, as many obſerve from *Jer.* xv. 1. ſee the note on *Matt.* vi. 5. or he perſiſted in it, he continued praying, was inceſſant in it, and yet could obtain no anſwer; or this ſignifies ſilence, as ſome[f] interpret it; he cried, and then ceaſed, waiting for an anſwer; but whether he prayed, or whether he was ſilent, it was the ſame thing: *and thou regardeſt me not*; the word *not* is not in this clauſe, but is repeated from the preceding, as it is by *Ben Gerſom* and others; but ſome read it without it, and give the ſenſe either thus, thou conſidereſt me whether it is fit to receive my prayer or no, ſo *Sephorno*; or to renew my ſtrokes, to add new afflictions to me, as *Jarchi* and *Bar Tzemach*; or thou lookeſt upon me as one pleaſed with the ſight of me in ſuch a miſerable condition, ſo far from helping me; wherefore it follows,

℣. 21. *Thou art become cruel to me*, &c.] Or *turned*, or *changed*[g], to be cruel to me. *Job* ſuggeſts that God had been kind and gracious to him, both in a way of providence, and in ſhewing ſpecial love and favour to him, in a very diſtinguiſhing manner; but now he intimates his affections were changed and altered, and theſe were alienated from him, and his love was turned into an hatred of him; this is one of the unbecoming expreſſions which dropped from his lips concerning God; for the love of God to his people is never changed; it remains invariable and unalterable, in all diſpenſations, in every ſtate and condition into which they come; there may be ſome of God's diſpenſations towards them, which may have the appearance of ſeverity in them; and he may make uſe of inſtruments to chaſtiſe them, which may uſe them cruelly; but even then his bowels yearn towards them, and being full of compaſſion delivers out of their hands, and ſaves them, *Jer.* xxx. 14. and xxxi. 20. *Hoſ.* xi. 8, 9. *with thy ſtrong hand thou oppoſeſt thyſelf againſt me*; God has a ſtrong hand and arm, and none like him, and ſometimes he puts forth the ſtrength of it, and exerts his mighty power in afflicting his people, and his hand preſſes them ſore, and they can ſcarcely ſtand up under it; and then it becomes them to humble themſelves under the mighty hand of God, and patiently bear it; and ſometimes they take him to be their adverſary, an enemy unto them, and filled with hatred of them, indignation againſt them, ſetting himſelf with all his might and main to ruin and deſtroy them; and this is a ſad caſe indeed, to have ſuch apprehenſions of God, though unjuſt ones; for, as if God be for us, who ſhall be againſt us? ſo if he be againſt us, it ſignifies little who is for us; for there is no contending with him, ch. ix. 3, 4.

℣. 22.

[a] In Tiſhbi, p. 67. So Lud. Capellus in loc. [b] Scheuchzer. Phyſic. Sacr. vol. 4. p. 764. [c] ועקי & rodentia mea, Schultens; fugientia membra mea, ſo ſome in Michaelis. [d] Vid. Bar Tzemach in loc. [e] Vid. Jarchi & Bar Tzemach in loc. [f] Jarchi, Ben Gerſom, and Bar Tzemach. [g] תהפך mutatus es, V. L. Tigurine verſion; verſus es, Beza, Piſcator; ſo Druſius, Cocceius, Vatablus, Michaelis, Mercerus, Schultens.

℣. 22. *Thou liſteſt me up to the wind*, &c.] Of affliction and adverſity, to be carried up with it, and toſſed about by it, as chaff or ſtubble, or a dry-leaf, being no more able to ſtand up againſt it, than ſuch things are to oppoſe the wind; though ſome interpret this of God's lifting him up in his ſtate of proſperity, in which he was very viſible and conſpicuous to all, and enjoyed much light and comfort; but then he raiſed him to ſuch an eſtate, with a view to caſt him down, and that his fall and ruin might be the greater; and ſo this is obſerved as a proof of his being become cruel to him: *thou cauſeſt me to ride* upon it; ſeemingly in great pomp and ſtate, but in great uncertainty and danger, being at beſt in a ſlippery place, in very fickle circumſtances, as the event ſhewed; or rather the ſenſe is, that he was ſwiftly carried into deſtruction, as if he rode on the wings of the wind to it, and was hurried thither at once, as ſoon as he was taken up with the tempeſt of adverſity: *and diſſolveſt my ſubſtance*; his outward ſubſtance, his wealth and riches, his family, and the health of his body, all which as it were melted away, or were carried away as with a flood; and ſo as the metaphor of a tempeſtuous wind is uſed in the former clauſe, here that of an overflowing flood, which removed from him what ſeemed to be the moſt ſolid and ſubſtantial: the word is ſometimes uſed for wiſdom, and even ſound wiſdom, *Prov.* ii. 7. *Mic.* vi. 9. wherefore ſome have interpreted it of his being at his wit's end, of loſing his reaſon and underſtanding, and which were at leaſt diſturbed and confounded by his afflictions; but his diſcourſes and ſpeeches ſhew the contrary, and he himſelf denies that wiſdom was driven from him, ch. vi. 13.

℣. 23. *For I know* that *thou wilt bring me* to *death*, &c.] Quickly and by the preſent affliction upon him; he was aſſured, as he thought, that this was the view and deſign of God in this providence, under which he was to bring him to death and the grave; that he would never take off his hand till he had brought him to the duſt of death, to that lifeleſs duſt from whence he had his original; otherwiſe, that he would be brought thither ſooner or later, was no great maſter-piece of knowledge; every man knows this will be the caſe with him as with all; death is become neceſſary by ſin, which brought it into the world, and the ſentence of it on all men in it, and by the decree and appointment of God, by which it is fixed and ſettled, that all ſhould die; and this is confirmed by all experience in all ages, a very few excepted, only two perſons, *Enoch* and *Elijah*: ſometimes the death of perſons is made known to them by divine revelation, as to *Aaron* and *Moſes*; and ſometimes it may be gathered to be nigh from the ſymptoms of it on the body; from growing diſeaſes, and the infirmities of old age; but *Job* concluded it from the manner of God's dealing with him, as he thought in wrath and indignation, determining to make an utter end of him: *and* to *the houſe appointed for all living*; the grave, which is the houſe for the body when dead to be brought unto and lodged in; as the houſe not made with hands, eternal in the heavens, is for the ſoul in its ſeparate ſtate, until the reſurrection-morn; which houſe or grave is man's long home, *Eccl.* xii. 5. and this is prepared and appointed for all men living, ſince all muſt die; and all that die have a houſe or grave, though that is ſometimes a watry, and not an earthy one; however the duſt of every body has a receptacle provided for it, where it is reſerved until the time of the reſurrection, and then it is brought forth, *Rev.* xx. 13. and this is by divine appointment; the word uſed ſignifies both an appointed time and place, and is often uſed of the *Jewiſh* ſolemnities, which were fixed with reſpect to both; and alſo of the people or congregation that attended them; the grave is the general rendezvous of mankind, and both the time when and the place where the dead are gathered and brought unto it, are fixed by the determinate will and counſel of God.

℣. 24. *Howbeit he will not ſtretch out his hand to the grave*, &c.] Or, *verily* [h], truly he will not, &c. I am well aſſured he never will, meaning either he never would ſtretch out his hand to ſhut up the grave; or rather keep it ſhut, and prevent *Job* from going down into it; or to open it, and fetch him out of it when in it: God is indeed able to do either of theſe, and has done it; ſometimes when perſons are brought as it were to the gates of death and the grave, he ſays to them return; yea, when they are brought to the duſt of death, he prevents them going into the grave, by reſtoring them to life before carried thither, as the *Shunamite*'s ſon, *Jairus*'s daughter, and the widow's ſon of *Naim*, even when he was carrying to his grave; ſome have been laid in the grave, and God has ſtretched out his hand, and raiſed them up again; as the man that was laid in *Eliſha*'s grave, and *Lazarus* after he had lain in the grave ſome days; but ſuch things are not uſually done; in common when a man dies, and is laid in the grave, he riſes not again, till the heavens be no more; and this *Job* was perſuaded would be his caſe: *though they cry in his deſtruction*; that is, though the friends and relations of the ſick perſon, or the poor that he has been kind and bountiful unto, ſhould cry unto God, whilſt he is deſtroying him by the diſeaſes upon him, and which threaten him with deſtruction, that he would ſpare his uſeful and valuable life; yet he is inexorable, and will not hear, but go on with what he intends to do, and takes him off by death, and lays him in the grave, the pit of deſtruction, ſo called becauſe it waſtes and conſumes bodies laid in it; and when once laid there, all cries for a reſtoration to life again are vain and fruitleſs. Some take theſe words as expreſſed in a way of ſolace, as if *Job* comforted himſelf with this thought under his preſent afflictions, that when once he was brought to death and the grave, there would be an end of all his ſorrow; the hand of the Lord that was now ſtretched out on him in a terrible way, would be no longer ſtretched out on him; he would then ceaſe to afflict him, and he ſhould be where the weary are at reſt; and ſo the laſt clauſe is read with an interrogation, *is there any cry*, or *do any cry, in his deſtruction* [i]? no, when death has done its office, and the body is laid in the grave, there is no more pain nor ſorrow, nor crying; all tears are wiped away, and there is no more ſenſe of afflictions and ſufferings; they are all at an end. Mr. *Broughton* renders theſe words as to the ſenſe the ſame, and as in connexion with the following ones, *and prayed I not when plague was ſent? when hurt came*

[h] אך verum, Mercerus; profecto, Druſius, Bolducius; ſane, Tigurine verſion.

[i] אם בפידו להן ישוע aut clamant aliqui poſt obitum ſuum? Tigurine verſion; ſi in contritione ejus eis clamor? Montanus, Bolducius.

came to any, thereupon cried I not? and so do some others [k].

℣. 25. *Did not I weep for him that was in trouble?* &c.] In outward trouble, whether personal in his own body, or in his family, or in his worldly affairs, or from wicked men, the men of the world; or in inward trouble, in soul-trouble, on account of in-dwelling sin, the breakings forth of it, the lowness of grace, as to exercise, the hidings of God's face, and the temptations of *Satan*: or *for him that is hard of day* [l]; with whom times are hard, the days are evil, with respect either to things temporal or spiritual; now *Job* had a sympathizing heart with such persons; he wept with them that wept; his bowels yearned towards them; he felt their sufferings and their sorrows, which is a God-like frame of soul; for God, in all the afflictions of his people is afflicted; a disposition of mind like that of the living Redeemer, who cannot but be touched with the feeling of the infirmities of saints, having been in all points tempted as they; and is a fruit of the Spirit of God, and very becoming the relation the saints stand in to one another, being members of the same body, and of each other; and therefore, when one member suffers, all the rest should sympathize with it, and being brethren, should be loving, pitiful, and courteous to each other; and should consider that they also are in the body, and liable to the same distresses, whether outward or inward: was not *my soul grieved for the poor?* in general, and especially for the Lord's poor, for such in all ages have been chosen and called by him; for these *Job* was grieved at heart, when he saw their distress through poverty; and he not only expressed his concern for them by tears and words, but by distributing liberally to their necessities ch. xxxi. 17—20. and by which he shewed his grief was real, hearty, and sincere, as here expressed; his *soul* was grieved, and he was sorry at his very heart for them: some render the words, *was not my soul like a pool of water* [m]? not only his head and his eyes, as *Jeremiah*'s on another account, but his soul melted, and flowed like water with grief for them; and others, as Mr. *Broughton*, *did not my soul burn for the poor?* with sorrow for them, and an ardent desire to relieve them; see 2 *Cor.* xi. 20. now this was the frame of *Job*'s mind in the time of his prosperity, very different from that in *Amos* vi. 4, 5, 6. and was certain and well known; he could appeal to all that knew him for the truth of it, it being what none could deny that had any knowledge of him; yea, he could appeal to an omniscient God, he was now speaking to for the truth of it; nay, it is delivered in the form of an oath, *if I did not weep*, &c [n]. as in ch. xxxi. 16—22.

℣. 26. *When I looked for good*, &c.] As he thought he might reasonably expect it, since he had shewn such a sympathizing spirit to persons in trouble, and such pity and mercy to the poor: in the time of his prosperity, he looked for a continuance of the good things he enjoyed, and expected to have had them for many years to come, and to have died in the possession of them, ch. xxix. 18. and even in his adversity, though he had received evil things at the hand of God, which he took patiently; yet at first he did not think they would always continue, but that there would be a turn of affairs, and he should again receive good at his hands; and he had been looking for it, as good men have reason to expect it; since God is good and does good, and especially to his own people, and has laid up goodness for them that fear him, and such an one *Job* was; and has promised good things unto them, both temporal and spiritual; for godliness and godly men have the promise of this life, and of that which is to come; but *Job* was disappointed in his expectation; for, says he, *then evil came* unto me, the evil of affliction, one upon the back of another, even when in the height of his prosperity; and since repeated evil, new afflictions came upon him by the appointment, order, and direction of God: *and when I waited for light*; for the light of outward prosperity, such as he had formerly enjoyed; and for the light of God's countenance, which he most earnestly sought after, and longed for, and was in a waiting posture for it, as good men have reason to be; since light is sown for them in the purposes and decrees of God, in his counsel and covenant, in his gospel, and the promises of it; and therefore should wait for the springing of it up, as the husbandman does for the springing up of the corn sown in the earth, and lying under the clods; and seeing that to the upright there arises light in darkness; and though God hides his face from them for a moment, he will have mercy on them, and therefore should wait his time to be gracious to them; but *Job* had waited long, and, as he thought, to no purpose: for *there came darkness*; the darkness of adversity, still thicker and darker, and no appearance of spiritual light and favour, or any discoveries of the love of God to him, or enjoyment of his presence; see *Jer.* viii. 15. *Is.* lix. 9.

℣. 27. *My bowels boiled, and rested not*, &c.] All contained within him, his heart, lungs, and liver, in a literal sense, through a violent fever burning within him; or figuratively, being under great distress and trouble, by reason of his afflictions, outward and inward, see *Jer.* iv. 19. *Lam.* i. 20. *the days of affliction prevented me*; came sooner upon him than he thought; he did not expect the evil days to come, and the years draw nigh in which he should have no pleasure, until he was more advanced in years, and the time of his dissolution was at hand; they came at once, and unawares upon him, when he looked not for them: some render the word *met me* [o], unexpectedly; or rather, they *rushed upon me* [p], in an hostile way; came in troops, and invaded and surrounded him, see ch. xix. 12.

℣. 28. *I went mourning without the sun*, &c.] So overwhelmed with grief, that he refused to have any comfort from, or any advantage by the sun; hence Mr. *Broughton* renders it, *out of the sun*; he did not chuse to walk in the sun-shine, but out of it, to indulge his grief and sorrow the more; or he went in black attire, and wrapped and covered himself with it, that he might not see the sun, or receive any relief by it: or *I go black*, but *not by the sun* [q]; his face and his skin were black, but not through the sun looking upon him and discolouring him, as in *Cant.* i. 6. but through the force of his disease, which had changed his complexion, and made him as black as a *Kedarene*, or those that dwell in the tents of *Kedar*, *Cant.* i. 5. and he

[k] Junius & Tremellius.
[l] לקשה יום ob durum dic, Montanus, Mercerus, Drusius; cui dura erant tempora, Junius & Tremellius; ei cui durus dies, Cocceius.
[m] עצמה restagnavit, some in Mercerus.
[n] אם לא בכיתי si non deflevi, Tigurine version; si non flevi, Piscator.
[o] קדמני occurrerunt mihi, Piscator, Cocceius.
[p] Incursarunt me, Schultens.
[q] בלא חמה non propter solem, Vatablus; non a sole, Junius & Tremellius, Drusius, Mercerus; non ob solem, Piscator.

he alſo walked without the ſun of righteouſneſs ariſing on him, with healing in his wings, which was worſt of all: *I ſtood up, and I cried in the congregation*; either in the congregation of the ſaints met together for religious worſhip, where he cried unto God for help and deliverance, and for the light of his countenance, ver. 20. or ſuch was the extreme anguiſh of his ſoul, that when a multitude of people got about him to ſee him in his diſtreſſed condition, he could not contain himſelf, but burſt out before them in crying and tears, tho' he knew it was unbecoming a man of his age and character; or he could not content himſelf to ſtay within doors and ſoothe his grief, but muſt go abroad and in public, and there expreſſed with ſtrong cries and tears, his miſerable condition.

℣. 29. *I am a brother to dragons, and a companion to owls.*] Or *oſtriches*, as the *Targum*, *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions; either he was obliged to dwell with ſuch perſons as were comparable to theſe creatures, for their devouring words, hiſſing noiſe, and venemous ſpeeches, or for want of compaſſion, and for their cruelty, as *David* is ſaid to be among lions, *Pſ.* lvii. 4. or alſo, he was like unto them, being ſolitary and alone, all his friends and acquaintance ſtanding at a diſtance from him, as theſe creatures love loneſome and deſolate places; or becauſe of the wailing and howling noiſe they make, to which his mournful notes bore ſome reſemblance, ſee *Mic.* i. 8. and the note there; or becauſe when theſe creatures cry and howl, and make a noiſe, no mercy is ſhewn them, none pities or regards them; and ſo it was with him; though he ſtood and cried in ever ſo public a manner, none had any compaſſion on him.

℣. 30. *My ſkin is black upon me*, &c.] Either through deep melancholy, as may be obſerved in perſons of ſuch a diſpoſition through grief and trouble; or rather through the force of his diſeaſe, the burning ulcers, and black ſcabs with which he was covered, as the *Jews* were through famine, in their captivity, *Lam.* iv. 8. & v. 10. and *my bones are burnt with heat*; with the heat of a burning fever; which not only made his inwards boil, but reached to his bones, and dried up the marrow of them. *Galen* ſays [r] that bones may become ſo dry as to be crumbled into ſand: the *Syriac* verſion is "my bones are burnt as his who is in a hot wind;" ſuch as were common in the eaſtern countries, which killed men at once, and they became as black as a coal [s].

℣. 31. *My harp alſo is* turned *to mourning*, &c.] Which he uſed, as *David*, either in religious worſhip, expreſſing praiſe to God thereby, or for his recreation in an innocent way; but now it was laid aſide, and inſtead of it, nothing was heard from him, or in his houſe, but the voice of mourning: *and my organ into the voice of them that weep*; another inſtrument of muſic, which had its name from the pleaſantneſs of its ſound, and was of early uſe, being firſt invented by *Jubal*, *Gen.* iv. 21. but not that we now ſo call, which is of late invention: thoſe inſtruments which *Job* might have and uſe, both in a civil and in a religious way, were now, through afflictions, become uſeleſs to him, and neglected by him; or theſe expreſſions in general may ſignify, that inſtead of mirth and joy he was wont to have, there were nothing now to be heard but lamentation and woe; ſee *Lam.* v. 15. *Amos* viii. 10.

CHAP. XXXI.

IN this chapter *Job* gives an account of himſelf in private life, of the integrity and uprightneſs of his life, and his holy walk and converſation, with this view, that it might be thought, that the afflictions which were upon him, were not on account of a vicious courſe of life he had indulged unto, as was ſuggeſted; and he clears himſelf from various crimes which it might be inſinuated he was guilty of, as from unchaſtity; and he obſerves the method he took to prevent his falling into it, and the reaſons that diſſuaded him from it, ver. 1—4. from injuſtice in his dealings with men, ver. 5—8. from the ſin of adultery, ver. 9—12. from ill uſage of his ſervants, ver. 13, 14, 15. from unkindneſs to the poor, which he enlarges upon, and gives many inſtances of his charity to them, ver. 16—23. from covetouſneſs, and a vain confidence in wealth, ver. 24, 25. from idolatry, the worſhip of the ſun and moon, ver. 26, 27, 28. from a revengeful ſpirit, ver. 29, 30, 31. and from inhoſpitality to ſtrangers, ℣. 32. from covering his ſin, ℣. 33. and fear of men, ℣. 34. and then wiſhes his cauſe might be heard before God, ver. 35, 36, 37, and the chapter is cloſed with an imprecation on his head if guilty of any injuſtice, ver. 38, 39, 40.

℣. 1. *I made a covenant with mine eyes*, &c.] Not to look upon a woman, and wantonly gaze at her beauty, leſt his heart ſhould be drawn thereby to luſt after her; for the eyes are inlets to many ſins, and particularly to uncleanneſs, of which there have been inſtances, both in bad men and good men, *Gen.* xxxiv. 2. 2 *Sam.* xi. 2. ſo the poet [t] repreſents the eye as the way through which the beauty of a woman paſſes ſwifter than an arrow into the hearts of men, and makes impreſſions there; ſee 2 *Pet.* ii. 14. hence *Zaleucus* ordered adulterers to be puniſhed, by plucking out the eyes of the adulterer [u]; wherefore *Job*, to prevent this, entered into a ſolemn engagement with himſelf, laid himſelf under a ſtrong obligation, as if he had bound himſelf by a covenant, made a reſolution in the ſtrength of divine grace, not to employ his eyes in looking on objects that might inſnare his heart, and lead him to the commiſſion of ſin; he made uſe of all ways and means, and took every precaution to guard againſt it; and particularly this, to ſhut or turn his eyes from beholding what might be alluring and enticing to him: it is ſaid [x] of *Democritus*, that he put out his eyes becauſe he could not look upon a woman without luſting after her: *why then ſhould I think upon a maid?* of corrupting and defiling her, ſince he had made a covenant with his eyes, and this would be a breach of that covenant: and therefore, beſides the ſin of luſting after her, or of corrupting her, he would be a covenant-breaker, and ſo his ſin would be an aggravated one: or he made a covenant with his eyes, to prevent any impure thoughts, deſires, and inclinations in him; for the eye affects the heart, and ſtirs up luſt in it, and excites unclean thoughts and unchaſte deſires: this ſhews, that the thought of

[r] Apud Bartholin. de Cruce, §. 12. p. 107. de Heron. & Leand. v. 92, &c.

[s] See the note on ch. xxvii. 21.

[t] Muſæus

[u] Ælian. Var. Hiſt. l. 13. c. 24.

[x] Tertullian. Apolog. c. 46.

of ſin is ſin; that fornication was reckoned a ſin before the law of *Moſes*; and that *Job* better underſtood the ſpirituality of the law than the phariſees did in the time of *Chriſt*, and had the ſame notion of luſt in the heart being fornication and adultery as he had; and that good men are not without temptation to ſin, both from within and from without; and therefore ſhould carefully ſhun all appearances of evil, and whatſoever leads unto it, and take every neceſſary precaution to guard againſt it.

℣. 2. *For what portion of God* is there *from above?* &c.] What good portion, as the *Targum* paraphraſes it, can impure perſons expect from God? ſuch who indulge themſelves, and live in the ſin of uncleanneſs, cannot hope to have any part in God, or a portion of good things from him; he is above, and in the higheſt heavens, and every good thing comes from thence, and from him there; and particularly the ſpiritual bleſſings, wherewith he bleſſes his people, are in heavenly places in *Chriſt*, and from thence come to them; and here a ſpecial reſpect may be had to God himſelf, who is the portion of his people, both in life and at death, and to all eternity; but men that live a vicious courſe of life, cannot conclude they have any part in God and *Chriſt*, nor in the grace of God, and the bleſſings of it, nor enjoy communion with him: and what *inheritance of the Almighty from on high?* heaven is an inheritance which belongs to the children of God, and he, as their heavenly Father, has bequeathed it unto them; this is from the Almighty God, God all-ſufficient; he has choſen this inheritance for them, and appointed them unto it; this is laid up by him, and reſerved in heaven for them; and he gives both a right unto it, and a meetneſs for it, and will put them into the poſſeſſion of it: but then impure perſons, as fornicators and adulterers, have no inheritance in the kingdom of God and of *Chriſt*, *Eph.* v. 5. and this was a reaſon with *Job*, and what had an influence on him, to be careful to avoid the ſin of uncleanneſs. Some underſtand the words as a queſtion concerning what would be the portion and heritage of a wicked man, a corrupter of virgins; the anſwer to which is given in the next verſe, deſtruction and a ſtrange puniſhment; this is their portion from God, and the heritage appointed to them by him; ſee ch. xx. 29.

℣. 3. Is *not deſtruction to the wicked?* &c.] It is even to ſuch wicked men, who live in the ſin of fornication, and make it their buſineſs to inſnare and corrupt virgins; and which is another reaſon why *Job* was careful to avoid that ſin; wickedneſs of every ſort is the cauſe of deſtruction, deſtruction and miſery are in the ways of wicked men, and their wicked ways lead unto it, and iſſue in it, even deſtruction of ſoul and body in hell, which is ſwift and ſudden, and will be everlaſting: this is laid up for wicked men among the treaſures of God's wrath, and they are reſerved for that, and there is no way of deliverance from it but by *Chriſt*: *and a ſtrange* puniſhment *to the workers of iniquity*; the iniquity of fornication and whoredom, *Prov.* xxx. 20. who make it their buſineſs to commit it, and live in a continued courſe of uncleanneſs and other ſins; a puniſhment, ſomething ſtrange, unuſual, and uncommon, as the filthy venereal diſeaſe in this world, and everlaſting burnings in another; or *alienation*[y], a ſtate of eſtrangement and baniſhment from the preſence of God and *Chriſt*, and from the ſociety of the ſaints to all eternity; ſee *Matt.* xxv. 44. 2 *Theſſ.* i. 9. *Luke* xvi. 26.

℣. 4. *Doth not he ſee my ways, and count all my ſteps?*] That is God, who is above, and the Almighty that dwells on high; he looks down from heaven, and beholds all the ways, and works, the ſteps and motions of the children of men; there is no darkneſs where the workers of iniquity can hide themſelves; the fornicator and adulterer chuſe the night-ſeaſon for the commiſſion of their ſin, fancying no eye ſees them; but they cannot eſcape the eye of God, who is omniſcient; he obſerves the ways they walk in, the methods they take to compaſs their deſigns; he marks and counts every ſtep taken by them, as he does indeed take notice of, and reckons up every action of men, good and bad; and the conſideration of this was another argument with *Job* to avoid the ſin of uncleanneſs; for however privately he might commit it, ſo as not to be ſeen by men, it could not be hidden from the all-ſeeing eye of God. Some take theſe words to be an obteſtation, or appeal to God for the truth of what he had ſaid; that he made a covenant with his eyes, and took every precaution to prevent his falling into the ſin of uncleanneſs; and he whoſe eyes were upon his ways, knew how holily and unblameably he had walked; or elſe, as if the ſenſe was, that had he given into ſuch an impure courſe of life, he might expect the omniſcient God, that is above, and dwells on high, would bring upon him deſtruction, and a ſtrange puniſhment, ſince he is the avenger of all ſuch; others connect the words with the following, doth he not ſee my ways and ſteps, whether I have walked with vanity, *&c.* or no?

℣. 5. *If I have walked with vanity*, &c.] Or with vain men, as *Bar Tzemach* interprets it, keeping company, and having fellowſhip with them in their vain and ſinful practices; or in the vanity of his mind, indulging himſelf in impurity of heart and life; or rather uſing deceitful methods to overreach and defraud others; for this ſeems to be another vice *Job* clears himſelf of, acting unjuſtly in his dealings with men, or dealing falſly with them: *if my foot hath haſted to deceit*; to cheat men in buying and ſelling, being ready and ſwift to do it, and in haſte to become rich, which puts men oftentimes on evil ways and methods to attain it; ſee *Prov.* xxviii. 20.

℣. 6. *Let me be weighed in an even balance*, &c.] Or *in balances of righteouſneſs*[z], even in the balance of ſtrict juſtice, the juſtice of God; he was ſo conſcious to himſelf that he had done no injuſtice to any man in his dealings with them; that, if weight of righteouſneſs, which was to be, and was the rule of his conduct between man and man, was put into one ſcale, and his actions into another, the balance would be even, there would be nothing wanting, or however, that would require any ſevere cenſure: *that God may know mine integrity*; God did know his integrity, and bore a teſtimony to it, and to his retaining it, ch. ii. 3. but his meaning is, that ſhould God ſtrictly enquire into his life and conduct with reſpect to his dealings with men; as it would appear that he had lived in all good conſcience to that day, ſo he doubted not but he would find his integrity ſuch, that he would own and acknowledge it, approve of it, and commend it, and make it known to his friends and others, whereby

[y] ונכר & abalienatio, Munſter; & alienatio, V. L. Pagninus, Montanus, Mercerus, Druſius, Schmidt.
[z] במאזני צדק in bilancibus juſtitiæ, Montanus, Mercerus, Druſius; ſo Junius & Tremellius, Cocceius, Michaelis, Schultens.

whereby he would be cleared of all thoſe calumnies that were caſt upon him. Some connect theſe words with the following, reading them affirmatively, *God knows mine integrity*; he knows that my ſtep has not turned out of the way of truth and righteouſneſs; that my heart has not walked after mine eye, in luſtful thoughts and deſires; and that there is no ſpoil, nor rapine, nor violence in my hand, that I ſhould deſerve ſuch a puniſhment as to ſow, and another eat: thus *Sephorno*.

℣. 7. *If my ſtep hath turned out of the way*, &c.] The way of God, the way of his commandments, the good and right way, the way of truth and righteouſneſs, ſo far as *Job* had knowledge of it; for, beſides the law and light of nature the Gentiles had in common, good men had ſome revelation, and notions of the mind and will of God unto them, both before and after the flood, previous to the *Moſaic* diſpenſation; which in ſome meaſure directed them what way to walk in, with reſpect to worſhip and duty; and from this way *Job* ſwerved not; not that he walked ſo perfectly in it as to be free from ſin, and never commit any; or, that he never took a ſtep out of the way, or ſtepped awry; but he did not knowingly, wittingly, and purpoſely turn out of the way; and when, through infirmity of the fleſh, the temptations of *Satan*, and ſnares of the world, he was drawn aſide, he did not obſtinately and finally perſiſt therein; though this may have reſpect not to ſin in general, but to the particular ſin he is clearing himſelf from, namely, dealing falſly and deceitfully with men, in whatſoever he had to do with them, in matters of *meum* and *tuum*; or with regard to the rules of juſtice and equity between man and man, he was not conſcious to himſelf he had departed from them; a like expreſſion to thoſe in *Pſ.* vii. 3, 4, 5. and xliv. 18. where ſome particular ſin is referred unto: *and mine heart walked after mine eyes*; meaning not in the luſt of uncleanneſs, of which he had ſpoken before, as ſuch do whoſe eyes are full of adultery; but in the ſin of covetouſneſs, ſo *Achan*'s heart walked after his eyes; and this is one of the three things the world is full of, and the men of it indulge themſelves in, the luſt of the eyes, 1 *John* ii. 16. the ſenſe is, that when he ſaw the riches and wealth of others, he did not covet them, nor take any illicit methods to get them out of their hands; or, when he ſaw the goods they were poſſeſſed of, and had with them to diſpoſe of, he did not take the advantage of their ignorance, or uſe any evil ways and means to cheat and cozen them of them: it is pleaſing to the fleſh for the heart to walk after the eye, or to indulge to that which it is taken with; but it is very vain and fooliſh, as well as very dangerous ſo to do, *Eccl.* ii. 10. and xi. 9. a good man chuſes a better guide than his eyes; even to be a follower of God, to tread in the ſteps of his living Redeemer, to walk not after the fleſh, but after the ſpirit, and according to the law and will of God: *and if any blot cleaved to my hands*; any ſpot, ſtain, or blemiſh, as all ſin is of a defiling nature, particularly the hands may be blotted by ſhedding innocent blood, by taking bribes to pervert judgment; which the *Septuagint* verſion directs to here; and by getting, holding, and retaining mammon of unrighteouſneſs, or ill-gotten goods; which is what is chiefly if not ſolely intended here; for it may be rendered, *if any thing hath cleaved*, &c. ſo *Aben Ezra* and *Ben Gerſom*; for the word ſignifies both a *blot* and *any thing*; and the *Targum* takes in both ſenſes; the meaning ſeems to be, that there was not any thing of another man's in his hands, which he had taken from him by force and violence, or had obtained by any deceitful methods, and which he held faſt, and it ſtuck with him as pitch to the hands, and he did not care to part with it, or reſtore it, whereby his hands were defiled; otherwiſe *Job* had no ſuch opinion of the cleanneſs of his hands and actions, as if he thought there was no ſpot of ſin in them, or only ſuch as he could waſh out himſelf; he clearly ſpeaks the contrary, ch. ix. 30, 31. which is the ſenſe of every good man, who, conſcious of his ſpots and blemiſhes, waſhes his hands, his actions, his converſation-garments, and makes them white in the blood of the lamb; and ſuch and ſuch only have clean hands.

℣. 8. Then *let me ſow, and another eat*, &c.] If what he had before ſaid was not true; but he had turned out of the way of righteouſneſs, and walked after the ſight of his eyes, and the mammon of unrighteouſneſs cleaved to his hands; then he wiſhes he might ſow his fields and another enjoy the increaſe of them, which is one of God's judgments threatened unto the wicked and diſobedient, *Lev.* xxvi. 16 *Deut.* xxviii. 33. *let my offſpring be rooted out*; but *Job* had no offſpring or children at this time to be rooted out or deſtroyed; they were all deſtroyed already; ſome think therefore that this imprecation was made by him in the time of his proſperity, though here repeated as it was then, he made a covenant with his eyes; but then this might have been improved againſt him and retorted on him, that ſo it was according to his wiſh; and therefore he muſt have been guilty of the ſin he would have purged himſelf from; others ſuppoſe that he refers to futurity, and to the offſpring he hoped to have hereafter, and when he ſhould have them, wiſhes they may be rooted out, if he had done what he denies he had; but it does not appear that *Job* had any hope at all of being reſtored to his former ſtate of proſperity, and of being poſſeſſed of a family and ſubſtance again, but the reverſe. *Guſſetius* [a] will have it, that he means his grandchildren; thoſe indeed are ſometimes called a man's children, and may with propriety be ſaid to be his offſpring, they ſpringing from him; and it is poſſible, that, as his ſons were ſettled from him, they were married and had children; but this is not certain, or, if they had any, that theſe were not deſtroyed with them; wherefore it is beſt to take the word [b] in its firſt and literal ſenſe, for what ſprings out of the earth, herbs, plants, and trees, as in *Iſ.* xlii. 5. ſo *Ben Gerſom* and *Bar Tzemach*, and which beſt agrees with the phraſe of being *rooted out*, and with what goes before; that as he had wiſhed, that which was ſown in his fields might be eat up by another, ſo what was planted and grew up in his gardens, orchards, vineyards, and olive-yards, and the like, might be quite rooted out and deſtroyed; if he was not the man he declared himſelf to be, or had wronged any of their goods and property, then this would have been a juſt retaliation of him.

℣. 9. *If mine heart have been deceived by a woman*, &c.] By another man's wife, by wantonly looking at her beauty, and ſo luſting after her; and ſo, not through any blame or fault of her's, or by any artful methods made uſe of by her, to allure and inſnare; ſuch as were practiſed by the harlot,

[a] Comment. Ebr. p. 338.

[b] צאצאי germina mea, Beza, Montanus, Mercerus, Druſius, Michaelis, Schultens.

lot, *Prov.* vii. but by neither was the heart of *Job* deceived, and drawn into the ſin of uncleanneſs; for he had made a covenant with his eyes, as not to look at a virgin, ſo much leſs at another man's wife, to prevent his luſting after her; and whatever temptations and ſolicitations he might have been attended with, through the grace of God, as *Joſeph* was, he was enabled to withſtand them; though as wiſe a man, and the wiſeſt of men, had his heart deceived and drawn aſide thereby, *Eccl.* vii. 26. or, *if I have laid wait at my neighbour's door*; to meet with his wife there, and carry on an intrigue with her; or to take the opportunity of going in when opened, in order to ſolicit her to his embraces, knowing her huſband to be from home; ſee *Prov.* v. 8. and vii. 8. 19.

℣. 10. Then *let my wife grind unto another*, &c.] Which ſome underſtand literally, of her being put to the worſt of drudgery and ſlavery, to work at a mill, and grind corn for the ſervice of a ſtranger, and be expoſed to the company of the meaneſt of perſons, and to their inſults and abuſes; as we find ſuch as were taken captives and made priſoners by an enemy were put unto, as *Samſon*, *Judg.* xvi. 22. and it may be obſerved, that to grind in a mill, was alſo the work of women, *Exod.* xi. 5. *Matt.* xxiv. 41. as it was in early times; *Homer* [c] ſpeaks of it as in times before him; but others take the words in a figurative ſenſe, as if he imprecated that ſhe lie with another man, and be defiled by him, as the *Targum*, *Aben Ezra*, and others [d]; ſee *Iſ.* xlvii. 1, 2. and in like manner the following clauſe: *and let others bow down upon her*; both which phraſes are euphemiſms, or clean and decent expreſſions, ſignifying what otherwiſe is not to be named; the ſcriptures hereby directing, as to avoid unchaſte thoughts, inclinations, and deſires, and impure actions, ſo obſcene words and filthy talking, as becometh ſaints: but there is ſome difficulty in *Job*'s imprecating or wiſhing ſuch a thing might befal his wife; it could not be lawful, if he had ſinned, to wiſh his wife might ſin alſo; or, if he was an adulterer, that ſhe ſhould be an adultereſs; the ſenſe is not, that *Job* really wiſhed ſuch a thing; but he uſes ſuch a way of ſpeaking, to ſhow how remote he was from the ſin of uncleanneſs, there being nothing more diſagreeable to a man than for his wife to defile his bed; it is the laſt thing he would wiſh for: and moreover, *Job* ſuggeſts hereby, that had he been guilty of this ſin, he muſt own and acknowledge that he would be righteouſly ſerved, and it would be a juſt retaliation upon him, ſhould his wife uſe him, or ſhe be uſed in ſuch a manner; likewiſe, though a man may not wiſh for, nor commit a ſin for the puniſhment of another; yet God ſometimes puniſhes ſin with ſin, and even with the ſame kind of ſin, and with this; ſo *David*'s ſin with *Bathſheba* was puniſhed with *Abſalom* lying with his wives and concubines before the ſun, 2 *Sam.* xii. 11. ſee *Deut.* xxviii. 30.

℣. 11. *For this* is *an heinous crime*, &c.] Adultery; it is contrary to the light of nature, and is condemned by it as a great ſin, *Gen.* xx. 9. and xxvi. 10. as well as contrary to the expreſs will and law of God, *Exod.* xx. 14. and, though all ſin is a tranſgreſſion of the law of God, and deſerving of death; yet there are ſome ſins greater and more heinous than others, being attended with aggravating circumſtances; and ſuch is this ſin, it is a breach of the marriage-contract and covenant between man and wife; it is doing injury to a man's property, and to that which is the neareſt and deareſt to him, and is what introduces confuſion into families, kingdoms, and ſtates; and therefore it follows: yea, *it* is *an iniquity* to be puniſhed by *the judges*; who might take cognizance of it, examine into it, and paſs ſentence for it, and execute it; and, if they neglect to do their duty, God, the judge of all the earth, will puniſh for it in the world to come, unleſs repented of: *for whoremongers and adulterers God will judge*, Heb. xiii. 4. the puniſhment of adultery was death by the law of God, and that by ſtoning, as appears from *Lev.* xx. 10. *Deut.* xxii. 21. *John* viii. 4, 5. and it is remarkable, that the heathens, who were ignorant of this law, enjoined the ſame puniſhment for it; ſo *Homer* [e] introduces *Hector* reproving *Paris* for this ſin, and ſuggeſts to him, that if he had his deſerved puniſhment, he would have been clothed with a *ſtone coat*, as he beautifully expreſſes it; which *Suidas* [f] explains, by being overwhelmed with ſtones, or ſtoned; as *Euſtathius* [g].

℣. 12. *For it* is *a fire* that *conſumeth to deſtruction*, &c.] Referring either to the nature of the ſin of uncleanneſs; it is inflammatory, a burning luſt, a fire burning in the breaſt; ſee 1 *Cor.* vii. 9. or to the effect of it, either the rage of jealouſy in the injured perſon, which is exceeding fierce, furious, and cruel, like devouring fire, not to be appeaſed or mitigated, *Prov.* vi. 34, 35. *Cant.* viii. 6. or elſe it may reſpect the puniſhment of this ſin in the times of *Job*, and which we find was practiſed among the Gentiles, as the *Canaanites*, *Job*'s neighbours, burning ſuch delinquents with fire; ſee *Gen.* xxxviii. 24. *Jer.* xxix. 22, 23. or rather, the wrath of God for it, which is poured forth as fire, and burns to the loweſt hell, and into which lake of fire all ſuch impure perſons will be caſt, unleſs the grace of God prevents; and which will be a fire that will conſume and deſtroy both ſoul and body, and ſo be an utter and everlaſting deſtruction, *Rev.* xxi. 8. *and would root out all my increaſe*; even in this world; adultery is a ſin, that not only ruins a man's character, fixes an indelible blot upon him, a reproach that ſhall not be wiped off, and conſumes a man's body, and deſtroys the health of it, but his ſubſtance alſo, the increaſe of his fields, and of his fruits, and by means of it, a man is brought to a piece of bread, to beg it, and to be glad of it, *Prov.* vi. 26. 33. and v. 10.

℣. 13. *If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant*, &c.] Whether it was a cauſe that related to any controverſy or quarrel among themſelves when it was brought before him, he did not reject it, becauſe of the meanneſs of the contending parties, and the ſtate of ſervitude they were in; but he received it and ſearched into it, heard patiently what each had to ſay, examined them thoroughly, entered into the merits of the cauſe, and either reconciled them, or paſſed a righteous ſentence, puniſhed the delinquent, and protected the innocent; or, if it was a cauſe relating to himſelf, any complaint of their work, or wages, or food, or clothing, as it ſeems to be from what follows; *when they contended with me*; had any thing to complain of, or to object to him on the above account, or any other, where there was any ſhew or colour of foundation for it; otherwiſe it cannot be thought he would indulge a ſaucy, malapert, and contradicting behaviour in them towards

[c] Odyſſ. 7. v. 107. & Odyſſ. 20. v. 109. apud Stockium, p. 414.
[d] So T. Bab. Sotah, fol. 10. 1. & Luther, Schmidt
[e] Iliad. 3. v. 57.
[f] In voce λαινον.
[g] In Homer. ibid.

3

wards him: masters in those times and countries had an unlimited, and exercised a despotic power over their servants, and used them with great rigour, and refused to do them justice upon complaints; but *Job* behaved as if he had had the rules of the apostle before him to act by in his conduct towards his servants, *Eph.* vi. 9. *Col.* iv. 1. and even condescended to submit the cause between him and his servants to other judges or arbitrators; or rather took cognizance of it himself, heard patiently and carefully what they had to alledge, and did them justice.

℣. 14. *What then shall I do when God riseth up?* &c.] That is, if he had despised and rejected the cause of his servants, or had neglected or refused to do them justice; he signifies he should be at the utmost loss to know what to do, what excuse to make, or what to say in his own defence, when God should rise up to defend the cause of the injured; either in a way of providence in this life, or at the great day of judgment in the world to come, when every thing will be brought to account, and masters and servants must stand alike before the judgment-seat of God, to receive for the things they have done, whether good or evil: *and when he visiteth, what shall I answer him?* when he makes a visitation among men, either in this world, even in a fatherly way, visits transgressions, and reproves and corrects for them; had he been guilty of ill usage of his servants, he must have silently submitted to such visitations and chastisements, having nothing to say for himself, why he should not be thus dealt with; or in the world to come, in the great day of visitation, when God shall make inquisition for sin, and seek it out, and call to an account for it; and should this be produced against him, even contempt of the cause of his servants, he was sensible he could not answer him for it, nor for any one sin of a thousand, as no man will be able to do; but must be speechless, unless he has a better righteousness than his own to answer for him in that time to come. This is *Job*'s first reason which deterred him from using his servants ill; another follows.

℣. 15. *Did not he that made me in the womb make him?* &c.] And her also, both his man-servant and maid-servant: these were made by the Lord as *Job* was, and in a like place and manner as he himself; though parents are the instruments of begetting children, and of bringing them into the world, God is the maker of men, as at the beginning, and all are alike made by him, in whatsoever rank, condition, and circumstance of life, whether masters or servants; and they are all fabricated in the same shop of nature, the womb of a woman: *and did not one fashion us in the womb?* that is, he who is the One God, according to *Mal.* ii. 10. God is one in nature and essence, though there are three persons in the unity of the Godhead; and this One God, Father, Son, and Spirit, is the Creator of all men and things; hence we read of *creators*, *Eccl.* xii. 1. and, though one God makes the bodies and creates the souls of men now as at the first, and all are formed and fashioned by him, high, low, rich and poor, bond and free; and they have all the same rational powers and faculties of soul, *Ps.* xxxiii. 15. as well as the same curious art and skill are employed in forming and fashioning their bodies and the members of them, in the lower parts of the earth, in their mother's womb; yea, they are fashioned [*in one womb*][h], as the words will better bear to be rendered according to the position of them in the original and the accents; not indeed in the same identical womb, but in a like one: there are two words in the original here, both translated *womb*; the one signifies the *ovarium*, in which the conception is made; the other designs the secundine, in which the fœtus is wrapped or covered; for so it may be rendered, *did he not cover us?* &c[k]. though *Jarchi*, *Aben Ezra*, *Ben Gersom*, and others, interpret it of the One God as we do: *Job*'s reasoning is, that seeing he and his servants were equally the workmanship of God, and both made in the womb by him, and curiously fashioned alike, and possessed of the same rational powers, it would be unreasonable in him to use them ill, who were his fellow-creatures; and should he, he might expect the Maker of them both would highly resent it. *Macrobius*[i], an heathen writer, gives a remarkable instance of the care heaven, as he expresses it, has of servants, and how much the contempt of it is resented thereby; and reasons much in the same manner concerning them as *Job* does here, that they are men, though servants; are of the same original, breathe in the same air, live and die as other men.

℣. 16. *If I have withheld the poor from* their *desire*, &c.] Their reasonable desires, and which it was in his power to grant; as when they desired a piece of bread being hungry, or clothes to cover them being naked; but not unreasonable desires, seeking and asking great things for themselves, or unlimited and unbounded ones, such as the two sons of *Zebedee* desired of *Christ*, *Mark* x. 35. *or have caused the eyes of the widow to fail*; through long waiting for, and expecting help and succour from him, and at last disappointed. *Job* did not use the widow in such a manner as to give her reason to hope for relief or counsel from him she came for, and make her wait long, and then send her away empty, as he was charged, ch. xxii. 9. but he soon dispatched her, by granting her what she sued to him for.

℣. 17. *Or have eaten my morsel myself alone*, &c.] Though he had kept no doubt a plentiful table in the time of his prosperity suitable to his circumstances, yet had been no luxurious person, and therefore calls provisions a *morsel*; however, be it what it would, more or less, he did not eat it alone; what he had for himself the poor had a share of it with him; and the same he eat himself he gave to them: *and the fatherless hath not eaten thereof*; meaning the poor fatherless; for as to the rich fatherless, it was no charity to feed them: this verse contradicts the charge exhibited against him, ch. xxii. 7.

℣. 18. *For from my youth he was brought up with me as* with *a father*, &c.] That is, the poor or the fatherless, one or both; as soon as he was at years of discretion, and was capable of observing the distressed circumstances, of others he had a tender and compassionate regard to the poor and fatherless, and acted the part of a father to them; was as affectionately concerned for them as if he had been their father, and took such care of them as if they were his children; see ch. xxix. 16. *and I have guided her from my mother's womb*; the widow, by his counsel and advice; an hyperbolical expression, signifying how early he was a succourer of such persons,

[h] ברחם אחד ἐν τῃ αὐτῃ κοιλιᾳ Sept. in utero uno, Munster; so Beza, Drusius, Michaelis. [i] Saturnal. l. 1. c. 11. [k] Vid. Hackman. Præcidan. Sacr. p. 193.

perſons, by giving his friendly advice, or needful aſſiſtance; the *Vulgate Latin* verſion renders it, *from my youth mercy grew up with me*, &c. a merciful diſpoſition, a compaſſionate regard to the poor and fatherleſs; this was as it were connatural to him; for though there is no good diſpoſition really in man, without the grace of God, of which *Job* might early partake, yet there is a ſhew of it in ſome perſons, in compariſon of others; ſome have a natural tender diſpoſition to the poor, when others are naturally cruel and hard-hearted to them; and ſo Mr. *Broughton* renders the words to this ſenſe, "for from my youth this grew with me as a father, and from my mother did I tender it:" but the firſt ſenſe ſeems beſt.

℣. 19. *If I have ſeen any periſh for want of clothing*, &c.] A man may be in ſuch poor circumſtances as to want proper clothing to cover his naked body with, and preſerve it from the inclemencies of the weather, and for want of it be ready to periſh or die with cold. *Job* denies he had ſeen any ſuch; not that he had never ſeen perſons in ſuch periſhing circumſtances; but he had not ſeen them as to *deſpiſe* them, as the *Vulgate Latin* verſion, as to have them in contempt, or look at them with diſdain becauſe of their poverty and rags, or ſordid apparel; or ſo as to *overlook* them, as the *Septuagint* verſion, to neglect them, and to take no notice of them, and make no proviſion for their clothing, a warm and comfortable garment, as in the next verſe: *or any poor without covering*; without clothing ſufficient to cover himſelf with, and keep him warm; *Job* had ſeen ſuch objects, but he did not leave them in ſuch a condition; he ſaw them, and had compaſſion on them, and clothed them.

℣. 20. *If his loins have not bleſſed me*, &c.] Which were girded and covered with garments he gave him; which, as often as he put on and girded his loins with, put him in mind of his generous benefactor, and this put him upon ſending up an ejaculatory wiſh to heaven, that all happineſs and bleſſedneſs might attend him, who had ſo comfortably clothed him; ſee ch. xxix. 13. *and* if *he were* not *warmed with the fleece of my ſheep*; not with a fleece of wool as taken off the back of the ſheep, or with a ſheep's-ſkin having the wool on it, but with it, as made up into cloth; with a woollen garment, which was a kind of clothing that very early obtained, and is what is warm and comfortable, ſee *Deut.* xxii. 11. *Job* clothed the naked, not with gay apparel, which was not neceſſary, but with decent and uſeful raiment, and not with the fleece of other men's ſheep, but with the fleece of his own ſheep, or with cloth made of the wool of his own flock, giving what was his own and not others; which always ſhould be obſerved in acts of charity; ſee 2 *Sam.* xii. 4. Thus *Chriſt*, the anti-type of *Job*, feeds the poor and the fatherleſs whom he finds, though he does not leave them ſo; it is at his own table, and with his own bread, with proviſions of his own making; and clothes them with the robe of his righteouſneſs, and garments of ſalvation, which is a clothing and a covering to them, and ſecures them from periſhing, and cauſes joy and gladneſs in them, *Iſ.* lxi. 10.

℣. 21. *If I have lift up my hand againſt the fatherleſs*, &c.] Either in a menacing way, threatening what he would do to them; which, from a man of wealth and authority, a civil magiſtrate, a judge, is very terrible to the poor and fatherleſs; or in order to ſtrike him, which would be to ſmite with the fiſt of wickedneſs; or give a ſignal to others, by lifting up the hand to ſmite, as *Ananias* gave orders to ſmite the apoſtle *Paul*; or thereby to give his vote againſt the fatherleſs wrongly, ſuffrages being ſometimes made by lifting up the hands; or hereby *Job* ſignifies, that he was ſo far from doing the fatherleſs any real injury, that he had not ſo much as lift up his hand, and even a finger againſt him: *when I ſaw my help in the gate*; in the court of judicature held in the gate of the city, as was uſual; though he knew he had the bench of judges for him, or they would give ſentence in his behalf, and againſt the fatherleſs, if he did but hold up his hand, or lift up a finger to them, ſo ready would they be to take his part and be on his ſide; yet he never made uſe of his power and intereſt to their detriment, or took ſuch an advantage againſt them.

℣. 22. *Then let mine arm fall from my ſhoulder-blade*, &c.] With which the upper part of it is connected; let it be disjointed from it, or rot and drop off from it; a dreadful calamity this, to loſe an arm and the uſe of it, to have it fall off immediately, as a judgment from God, and in juſt retaliation for lifting up an hand or arm againſt the fatherleſs; as *Jeroboam*'s arm withered when he put it forth from the altar, and ordered hands to be laid upon the prophet for crying againſt the altar, 1 *Kings* xiii. 4. *and mine arm be broken from the bone*; from the channel-bone, as the margin of our bibles, or rather from the elbow, the lower part of the arm; and ſo may be rendered, *or mine arm*, &c. *Eliphaz* had brought a charge againſt *Job*, that the arms of the fatherleſs had been broken, and ſuggeſts that they had been broken by him, or by his orders, ch. xxii. 9. and *Job* here wiſhes, that if that was the caſe, that his own arm was broken: ſuch imprecations are not to be made in common, or frequently, and only when a man's innocence cannot be vindicated but by an appeal to the omniſcient God; an inſtance ſomewhat like this, ſee in *Pſ.* cxxxvii. 5, 6.

℣. 23. *For deſtruction* from *God* was *a terror to me*, &c.] Though he feared not men, they being at his beck and command, ready to do any thing for him he ſhould order, yet he feared God; and the dread of his reſentment, and of deſtruction from him the lawgiver, who is able to ſave and to deſtroy, had ſuch an influence on him as to deter and keep him from all unkindneſs to the poor, and injuſtice to the fatherleſs; he dreaded the deſtruction of himſelf, his family, and ſubſtance in this world, and everlaſting deſtruction of ſoul and body in the world to come; which of all things is to be feared, *Matt.* x. 28. and Old Teſtament-ſaints were much under a ſpirit of bondage to fear, and were actuated thereby; and, though *Job* might not be under any dread of eternal damnation, knowing his intereſt in the living Redeemer; yet he might fear temporal deſtruction, as it is certain he did; which thing he feared came upon him, though not for any crime or crimes he was guilty of, ſee ch. xxx. 25. he might fear as a good man may, the chaſtiſements and corrections of his heavenly Father: *and by reaſon of his highneſs I could not endure*; God is higher than the higheſt angels, or men; he is above all gods, ſo called; he is God over all, bleſſed for ever; and ſuch is his height, his glory, and his majeſty, that it is terrible, and the dread of them makes men afraid; nor can any ſinner ſtand before him, nor withſtand him, nor hope to prevail againſt him, nor flee from his preſence, nor eſcape

eſcape out of his hand, nor bear his wrath and indignation, and the lighting down of his arm; for what hands can be ſtrong, or heart endure, when the Almighty God deals with them? or *Job*'s ſenſe may be, that ſuch an awe of the divine Being was always upon him, that he *could not* do any unkind thing to the poor, or unjuſt one to the fatherleſs.

℣. 24. *If I have made gold my hope*, &c.] *Job* here purges himſelf from idolatry in a figurative ſenſe, as he afterwards does from it, taken in a literal ſenſe; for covetouſneſs is idolatry, and a covetous man is an idolater; he worſhips his gold and ſilver, placing his affections on them, and putting his truſt and confidence in them, *Eph.* v. 5. *Col.* iii. 5. for to make gold the object or ground of hope, is to place it in the room of God, who is the hope of *Iſrael*, and in whom every good man ſhould truſt, and whom he ſhould make his hope. *Jer.* viii. 14. and xvii. 5. not gold on earth, but glory in heaven, is what the good man is hoping for; and not riches, but *Chriſt* and his righteouſneſs are the foundation of ſuch an hope; to make gold our hope, is to have hope in this life, and to make a thing preſent the object of it; whereas true hope is of things not ſeen and future, and if only in this life, good men have hope, they are of all moſt miſerable; but they have in heaven a better and a more enduring ſubſtance, and a better ground for hope of that ſubſtance, than worldly wealth and riches can give: *or have ſaid to the fine gold, thou art my confidence*; as bad men do, and good men are prone unto, and therefore to be cautioned againſt it, *Pſ.* xlix. 6. and lii. 7. 1 *Tim.* vi. 17. for this is not only to truſt in uncertain riches, and in unſatisfying ones, but to put them in the ſtead of God, who is or ought to be the confidence of the ends of the earth: not gold, but the living God, who gives all things richly to enjoy, is to be truſted in; when men covet riches, and truſt in them as their ſecurity from evil, and that they may live independent of the providence of God, it is virtually to deny it, and carries in it ſecret atheiſm; as well as ſuch a confidence is deſtruction of the worſhip of God, and ſuch a temper makes a man an unprofitable hearer, plunges him into errors and hurtful luſts, and endangers his everlaſting happineſs, *Hab.* ii. 9. *Matt.* xiii. 22. 1 *Tim.* vi. 9, 10. *Mar.* x. 24. in after-times the *Romans* worſhipped the goddeſs *pecunia*, or money, as *Auſtin* [z] relates.

℣. 25. *If I rejoiced becauſe my wealth was great*, &c.] As it was, ſee ch. i. 2, 3. yet he did not ſet his heart upon it, pleaſe himſelf with it, indulge to a carnal joy on account of it, nor ſuffer it to engroſs his affections, or alienate them from God his chief joy; not but that a man may lawfully rejoice in the goodneſs of God unto him, in increaſing his wealth, and praiſe him for it, who has placed him in ſuch eaſy circumſtances, and ſo comfortably provided for him and his family, and put him into a capacity to do good to others; and he may rejoice in what God has given him, and chearfully partake of it, 1 *Chron.* xxix. 13, 14. *Deut.* xii. 7. *Eccl.* v. 19, 20. *and becauſe my hand had gotten much*; though he had much wealth, he did not aſcribe it to his own induſtry, and applaud his own wiſdom and diligence, as men are apt to do, for all comes of God, and is owing to his bleſſing; he did not pleaſe himſelf when become rich, as if his own hand had found him much ſubſtance, as *Ephraim* did, *Hoſ.* xii. 8.

℣. 26. *If I beheld the ſun when it ſhined*, &c.] Some take this to be a reaſon why *Job* did not make gold his hope and confidence, becauſe all ſublunary and earthly enjoyments muſt be uncertain, fading, and periſh, ſince the ſun and moon are not without their deficiencies and changes, to which ſenſe the *Septuagint* verſion inclines; others, as *Nachmanides*, that they are a denial that *Job* aſcribed his wealth and ſubſtance to the influence of the heavenly bodies; and many interpreters are of opinion, that they are a continuation of the ſame ſubject as before; *Job* hereby declaring that neither his eye nor his heart were ſet upon his outward proſperity, comparable to the light of the ſun, and the brightneſs of the moon; that he did not ſecretly pleaſe himſelf with it, nor congratulate himſelf upon it, nor applaud his own wiſdom and induſtry; and of late *Schultens* and others interpret it of flattering great perſonages, complimenting them and courting their favour, which we call worſhipping the riſing ſun; but I rather think it is to be underſtood, as it more generally is, of worſhipping the ſun and moon in a literal ſenſe; which was the firſt kind of idolatry men went into; thoſe very ancient idolaters the *Zabii* worſhipped the ſun as their greater God, as *Maimonides* [a] obſerves, to whom he ſays they offered ſeven bats, ſeven mice, and ſeven other creeping things, with ſome other things alſo; in after times horſes were offered to it, ſee 2 *Kings* xxiii. 11. So the antient *Egyptians* worſhipped the ſun and moon, calling the one *Oſiris*, and the other *Iſis* [b]. The word for ſun is *light*, and it is ſo called becauſe it is a luminous body, and the fountain of light to others; it is called the greater light, *Gen.* i. 16. and from this *Hebrew* word *Or*, with the *Egyptians*, *Apollo*, who is the ſun, is called *Horus*, as *Macrobius* [c] relates; it is ſaid to *ſhine*, as it always does, even when below our horizon, or in an eclipſe, or under a cloud, though not ſeen by us. *Job* has here reſpect to its ſhining clearly and viſibly, and perhaps at noon-day, when it is in its full ſtrength; unleſs regard is had to its bright and ſhining appearance at its riſing, when the heathens uſed to pay their homage and adoration to it [d]: now when *Job* denies that he beheld it ſhining, it cannot be underſtood of the bare ſight of it, which he continually had; nor of beholding it with delight and pleaſure, which might be very lawfully done, *Eccl.* xi. 7. nor of conſidering it as the work of God, being a very glorious and uſeful creature, in which his glory is diſplayed, and for which he is to be praiſed, becauſe of its beneficial influence on the earth; ſee *Pſ.* viii. 3, 4. and xix. 1. and cxxxvi. 1, 7. *Deut.* xxxiii. 14. but of his beholding it with admiration, as if it was more than a creature, aſcribing deity to it, and worſhipping it as God; and the ſame muſt be underſtood of the moon in the next clauſe: *or the moon walking in brightneſs*; as at firſt riſing, or rather when in the full, in the middle of the month, as *Aben Ezra*; when it walks all night, in its brightneſs, illuminated by the ſun: theſe two luminaries, the one called the king, the other the queen of heaven, were very early worſhipped, if not the firſt inſtances of idolatry.

[z] De civitate Dei, l. 4. c. 21.

[a] Moreh Nevochim, par. 3. c. 29. p. 424.

[b] Diodor. Sic. l. 1. p. 10.

[c] Saturnal. l. 1. c. 21.

[d] Illi ad ſurgentem converſi lumina ſolem.
Virgil. Æneid. 12.

latry. *Diodorus Siculus* [e] says, that the firſt men of old, born in *Egypt*, beholding and admiring the beauty of the world, thought there were two gods in the nature of the univerſe, and that they were eternal; namely, the ſun and moon, the one they called *Oſiris*, and the other *Iſis*; hence the *Iſraelites* having dwelt long in *Egypt* were in danger of being drawn into this idolatry, againſt which they are cautioned, *Deut.* iv. 19. and where was a city called *Heliopolis*, or the city of the ſun, as in the *Greek* verſion of *Iſ.* xix. 18. where was a temple dedicated to the worſhip of it; and ſo the *Arabians*, the neighbours of *Job*, according to *Herodotus* [f], worſhipped the ſun and moon; for he ſays the *Perſians* were taught by them and the *Aſſyrians* to ſacrifice to the ſun and moon; and ſo did the old *Canaanites* and the *Phœnicians*; hence one of their cities is called *Beth-ſhemeſh*, the houſe or temple of the ſun, *Joſh.* xix. 22. yea we are told [g] that to this day there are ſome traces of this ancient idolatry in *Arabia*, the neighbourhood of *Job*; as in a large city in *Arabia*, upon the *Euphrates*, called *Anna*, where they worſhip the ſun only; this being common in thoſe parts in *Job*'s time, he purges himſelf from it.

℣. 27. *And mine heart hath been ſecretly enticed*, &c.] Drawn away by beholding the magnitude of theſe bodies, the ſwiftneſs of their motion, their glorious appearance, and great uſefulneſs to mankind, to entertain a thought of their being deities; and privately to worſhip them, in ſecret acts of devotion, as by an honourable eſteem of them as ſuch, reverence, and affection for them, truſt and confidence in them; for as there is a ſecret worſhipping of the true God, ſo there is a ſecret idolatry, idolatry in the heart, and ſetting up of idols there, as well as worſhipping them in dark places, in chambers of imagery, as the *Jews* did, *Ezek.* viii. 12. *or my mouth hath kiſſed my hand*; idols uſed to be kiſſed by their votaries, in token of their veneration of them, and as expreſſive of their worſhip of them; ſo *Baal* and *Jeroboam*'s calves were kiſſed by the worſhippers of them, 1 *Kings* xix. 18. *Hoſ.* xiii. 2. Kiſſing is uſed to ſignify the religious veneration, homage, and worſhip of a divine perſon, the Son of God, *Pſ.* ii. 12. and ſuch deities eſpecially that were out of the reach of their worſhippers, as the ſun, moon, and ſtars were, they uſed to put their hands to their mouths, and kiſs them, in token of their worſhip; juſt as perſons now at a diſtance from each other, pay their civil reſpects to one another: inſtances of religious adoration of idols performed in this manner, ſee in the note on *Hoſ.* xiii. 2. *Job* denies that he had been guilty of ſuch idolatry, either ſecretly or openly.

℣. 28. *This alſo were an iniquity* to be puniſhed by the *judge*, &c.] As well as adultery, ℣. 11. by the civil magiſtrates and judges of the earth, who are God's vicegerents, and therefore it behoves them to take cognizance of ſuch an iniquity, and to puniſh for it, which affects in ſo peculiar a manner the honour and worſhip of the true God; this by the law of *Moſes* was puniſhed by ſtoning to death, *Deut.* xiii. 9. however this will be taken notice of and puniſhed by God the judge of all, whoſe law is broken hereby, and who will viſit this iniquity more eſpecially on thoſe who commit it, and their poſterity after them. Idolaters of every ſort ſhall have their part and portion in the lake which burns with fire and brimſtone, *Exod.* xx. 3, 4, 5. *Rev.* xxi. 8. the conſideration of its being ſuch a heinous ſin, and ſo deſerving of puniſhment, deterred *Job* from it; the *Targum* paraphraſes it, a moſt amazing iniquity, it being, as follows, a denial of the true God: *for I ſhould have denied the God* that is *above*; that is, had he worſhipped the ſun and moon ſecretly or openly; for as the atheiſt denies him in words, the idolater denies him in facts, worſhipping the creature beſides the creator, and giving his glory to another, and his praiſe to idols; which is a virtual denial of him, even of him who is above the ſun and moon in place, being higher than the heavens; and in nature, excellency, and glory, being the creator of them, and they his creatures; and in power and authority, who commands the ſun, and it riſes not, and has appointed the moon for ſeaſons, *Job* ix. 7. *Pſ.* civ. 19.

℣. 29. *If I rejoiced at the deſtruction of him that hated me*, &c.] *Job* though a good man had his enemies, as all good men have, and that becauſe of their goodneſs, and who hated him with an implacable hatred, without a cauſe, there being a rooted bitter enmity in the ſeed of the ſerpent againſt the godly in all generations; on whom ſooner or later, at one time or another, deſtruction comes, one calamity or another on their families, diſeaſes on their bodies, loſs of ſubſtance, death of themſelves or relatives; now it is a common thing with wicked men to rejoice in the adverſity of their enemies, but good men ſhould not do ſo; yet it is a difficult thing, and requires a large meaſure of grace, and that in exerciſe, not to feel any pleaſing emotion, a ſecret joy, and inward pleaſure at the hearing of any thing of this ſort befalling an enemy; which is a new crime *Job* purges himſelf from: *or lift up myſelf when evil found him*; either the evil of ſin, which ſooner or later finds out the ſinner, charges him with guilt, and requires puniſhment, or the evil of puniſhment for ſin; which though it may ſeem to move ſlowly, purſues the ſinner, and will overtake him, and light upon him. Mr. *Broughton* renders the words, *and beſtirred me when he found loſs*; loſs in his family, in his cattle, and in his ſubſtance; now when this was the caſe, *Job* did not raiſe up himſelf in a haughty manner, and inſult and triumph over him, or ſtir up himſelf to joy and rejoicing, or to make joyful motions, as *Aben Ezra* and *Ben Gerſom* interpret it; and by his geſtures ſhew that he was elated with the evil that had befallen his enemy; indeed ſo far as the fall and deſtruction of the wicked make for the public good, for the intereſt of religion, for the glory of God, and the honour of his juſtice, it is lawful for good men to rejoice thereat; but not from a private affection, or from a private ſpirit of revenge, ſee *Pſ.* lviii. 10, 11. *Prov.* xi. 10. *Rev.* xviii. 20. and xix. 1, 2.

℣. 30. *Neither have I ſuffered my mouth to ſin*, &c.] Which, as it is the inſtrument of ſpeech, is often the means of much ſin, particularly of curſing men, and expreſſing much bitterneſs againſt enemies; but *Job* laid an embargo upon it, kept it as with a bridle, reſtrained it from uttering any evil, or wiſhing any to his worſt adverſaries; which is difficult to do, when provocations are given, as follows: *by wiſhing a curſe to his ſoul*; not to his ſoul as diſtinct from his body, being the ſuper-excellent and immortal part; that it be everlaſtingly damned, as wicked men wiſh to their own ſouls, and

[e] Bibliothec. l. i. p. 10.

[f] Clio, ſive, l. 1. c. 131.

[g] De la Valle Itinerar. par. 2. c. 9. apud Spanheim. Hiſt. Job. c. 6. §. 14. N°. 6. p. 108, 109.

and the ſouls of others, but to his perſon, wiſhing ſome calamity might befal him, ſome diſeaſe ſeize upon him, or that God would take him away by death: *Job* would never ſuffer himſelf to wiſh any thing of this kind unto his enemy.

℣. 31. *If the men of my tabernacle*, &c.] Either his friends, that came to viſit him, and take a meal with him, and would ſometimes tarry awhile with him in his houſe, being very free and familiar with him; and who were, as it were, at home in his tabernacle; or rather his domeſtic ſervants, that were under his roof, and dwelt in his houſe, ſee ch. xix. 15. if theſe *ſaid not, oh that we had of his fleſh, we cannot be ſatisfied*; of the fleſh of *Job*'s enemy; and the ſenſe is, that his ſervants uſed to ſay, we cannot bear to ſee our maſter ſo ill uſed and inſulted by his enemy; we wiſh he would only allow us to avenge him on him, we would eat him up alive; we would devour him, and deſtroy him at once; nor can we be ſatisfied unleſs we have leave to do it: and ſo this is a further proof of *Job*'s patience with his enemies, that though he had ſetters-on in his family, his ſervants ſolicited him to revenge, yet he abſtained from it; which may be exemplified in the caſes of *David* and of *Chriſt*, 1 *Sam.* xxvi. 8. 2 *Sam.* xvi. 9. *Luke* ix. 54. though ſome think theſe words expreſs *Job*'s patience towards his ſervants, who were ſo angry with him for the ſtrict diſcipline he obſerved in his houſe, that they wiſhed they had his fleſh to eat, and could not be ſatisfied without it; and yet, ſo far was he from taking pleaſure in the calamities of his enemies, and wiſhing ill to them, that he did not reſent the ill-natured ſpeeches of his ſervants, and avenge himſelf on them for their wicked inſults upon him: but it can hardly be thought that *Job* would keep ſuch wicked ſervants in his houſe; but perhaps *Job* here enters upon a new crime, which he clears himſelf of, and is opened more fully in the next verſe, namely, inhoſpitality to ſtrangers; ſince the particle *if* commonly begins a new article in this chapter, and being taken in this ſenſe, various interpretations are given; ſome, as if *Job*'s ſervants were diſpleaſed with him for his hoſpitality, that his houſe was always ſo full of gueſts, that they were continually employed in dreſſing food for them, that they had not time, or that there was not enough left for them to eat of his fleſh, his food, and be ſatisfied with it; or elſe, as pleaſed with the plentiful table he kept, and therefore deſired to continue always in his ſervice, and eat of his food; nor could they be ſatisfied with the food of others, or live elſewhere; though perhaps it is beſt of all to render the words, as by ſome, *who will give*, or ſhew the man *that is not ſatisfied of his fleſh*[h]? point out the man in all the neighbourhood that has not been liberally entertained at *Job*'s table to his full ſatisfaction and content; and his liberality did not extend only to his neighbours, but to ſtrangers alſo; as follows.

℣. 32. *The ſtranger did not lodge in the ſtreet*, &c.] By a ſtranger, is not meant an unconverted man, that is a ſtranger to God and godlineſs, to *Chriſt*, and the way of ſalvation by him, to the Spirit of God and ſpiritual things; nor a good man, who is a ſtranger and pilgrim on earth; but one that is out of his nation and country, and at a diſtance from it, whether a good man or a bad man; theſe *Job* would not ſuffer to lie in the ſtreets in the night-ſeaſon, expoſed to the air and the inclemencies of it; ſee *Judg.* xix. 15—21. but *I opened my doors to the traveller*; even all the doors of his houſe, to denote his great liberality, that as many as would might enter it; and this was done by himſelf, or however, by his order; and ſome think that it ſignifies that he was at his door, waiting and watching for travellers to invite them in, as *Abraham* and *Lot*, *Gen.* xviii. 1, 2. and xix. 1, 2. or his doors were opened *to the way*[i], as it may be rendered, to the road-ſide; his houſe was built by the way-ſide; or however, the doors which lay towards that ſide were thrown open for travellers to come in at as they pleaſed, and when they would; ſo very hoſpitable and kind to ſtrangers and travellers was *Job*, and ſo welcome were they to his houſe and the entertainment of it, ſee *Heb.* xiii. 2.

℣. 33. *If I covered my tranſgreſſions as* Adam, &c.] *Job* could not be underſtood by this account he had given of the holineſs of his life, that he thought himſelf quite free from ſin; he had owned himſelf to be a ſinner in ſeveral places before, and diſclaimed perfection; and here he acknowledges he was guilty of tranſgreſſing the law of God, and that in many inſtances; for he ſpeaks of his *tranſgreſſions* in the plural number; but then he did not ſeek to cover them from the ſight of God or men, but frankly and ingenuouſly confeſſed them to both; he did not cover them, palliate, excuſe, and extenuate them as *Adam* did his, by laying the blame ro his wife; and as ſhe by charging it on the ſerpent; and thoſe excuſes they made are the inventions they found out, *Eccl.* vii. 29. or the meaning is, *Job* did not do *as men*[k] in common do; who, when they have ſinned, either through fear or ſhame, endeavour to conceal it, and keep it out of the ſight of others, unleſs they are very hardened and audacious ſinners, ſuch as rhe men of *Sodom* were, ſee *Hoſ.* vi. 7. *by hiding mine iniquity in my boſom*; meaning perhaps ſome particular iniquity which his nature was moſt inclined to; this he did not attempt to hide in ſecret, as what is put into the boſom is; or that he did not ſpare it and cheriſh it, and from an affection to it, keep it as perſons and things beloved are, laid in the boſom; and ſo Mr. *Broughton* reads the words, *hiding my ſin of a ſelf-love*; either having a ſelf-love to it, or hiding it of ſelf-love, that is, from a principle of ſelf-love, to preſerve his honour, credit, and reputation among men.

℣. 34. *Did I fear a great multitude?* &c.] No, they did not deter him from confeſſing his ſin in the moſt public manner, when ſenſible, or convicted of it, and when ſuch a public acknowledgment was neceſſary: *or did the contempt of families terrify me?* no, the contempt he might ſuppoſe he ſhould be had in by ſome families that knew him, and he was well acquainted with, did not terrify him from making a free and ingenuous confeſſion of his ſins: *that I kept ſilence*; *or did I keep ſilence, and went not out of the door?* ſo as not to open his mouth by confeſſion in public, but kept within doors through fear and ſhame; or elſe the ſenſe is, that he was not intimidated from doing his duty as a civil magiſtrate, adminiſtring juſtice to the poor and oppreſſed; neither the dread of a clamorous mob, nor the contempt of families of note, or great perſonages, could deter him from the execution of his office with uprightneſs, ſo as to cauſe him to be ſilent, and keep at home; but without any regard to the fear

[h] So Schultens, quis; and Ikenius, apud ib. Piſcator, Michaelis; לדרך Ben Gerſom. Bolducius, Mercerus, Druſius, Schmidt; more hominum, Junius & Tremellius, Piſcator; ſo Aben Ezra.

[i] לארח ad ſemitam ſeu viam, Mercerus; verſus viam,

[k] כאדם ut homo, V. L. Pagninus, Montanus, Beza,

fear of the one, or the contempt of the other, he went out from his houſe through the ſtreet to the court of judicature, took his place on the bench, and gave judgment in favour of thoſe that were oppreſſed, though the multitude was againſt them, and even perſons and families of note: or thus, though I could have put a great multitude to fear, yet the moſt contemptible perſons in any family, ſo *Aben Ezra* and *Ben Gerſom* interpret that phraſe, the meaneſt perſon, or but a beggar, if his cauſe was juſt, terrified him; or ſuch was the fear of God upon him, that he durſt do no other than to do him juſtice; ſo that he could not open his mouth againſt him, or ſtir out of doors to do him the leaſt injury; though perhaps it may be beſt of all, with *Schultens*, to conſider theſe words as an imprecation, that if what he had ſaid before from ver. 24. was not true; if he was not clear from idolatry figurative and literal, from a malicious and revengeful ſpirit, from inhoſpitality and unkindneſs to ſtrangers, from palliating, excuſing, and extenuating his ſins; then as if he ſhould ſay, may I be frighted with a tumult, or a multitude of people, and terrified with the public contempt of families; may I be as ſilent as a mope in my own houſe, and never dare to ſtir out of doors, or ſhew my face, or ſee the face of any man any more: and then, before he had quite finiſhed his account of himſelf, breaks out in the following manner.

℣. 35. *Oh, that one would hear me!* &c.] Or *who will give me a hearer*[l]*?* Oh, that I had one, not a hearer of him as a teacher and inſtructor of many, as he had been, ch. iv. 3. or only to hear what he had delivered in this chapter; but to hear his cauſe, and hear him plead his own cauſe in a judiciary way; he does not mean an ordinary hearer, one that comes out of curioſity into courts of judicature to hear cauſes tried, what is ſaid on both ſides, and how they will iſſue; but as *Bar Tzemach* paraphraſes it, "who ſhall give me a judge that ſhall hear me," that would hear his cauſe patiently, examine it thoroughly, and judge impartially, which is the buſineſs of judges to do, *Deut.* i. 16, 17. he did not care who it was, if he had but ſuch an one; though he ſeems to have reſpect to God himſelf, from what he ſays in the next clauſe, and wiſhes that he would but hear, try, and judge his cauſe: *behold, my deſire* is that *the Almighty would anſwer me*; anſwer to what he had ſaid, or had further to ſay in his own defence; this is a requeſt he had made before, and now repeats it, ſee ch. xiii. 22. and xxiii. 3, 4, 5. Some render it, *behold my mark*, or *ſcope*[m]; ſo Mr. *Broughton*, *behold my ſcope in this*; this is what I aim at, what I deſign and mean by wiſhing for an hearer, that the Almighty himſelf would take the cauſe in hand, and give me an anſwer: or *behold my ſign*[n]; the ſign of my innocence, appealing to God, leaving my cauſe to be heard, tried, and judged by him, who is my witneſs, and will anſwer for me; ſee ch. xvi. 19. as well as deſiring mine adverſary to put down in writing what he has againſt me; or *behold my ſignature*[o]; the plea I have given is ſigned by my own hand: now *let the Almighty anſwer me*; a bold expreſſion indeed, and a making too free with the Almighty, and was one of thoſe ſpeeches *Job* was to be blamed for, and for which he was after humbled and repented of: *and that mine adverſary had written a book*; or *the man of my contention*[p]*:* either that contended for him, as *Aben Ezra*, that pleaded for him, was his advocate in court, whom he would have take a brief of him, and ſo diſtinctly plead his cauſe; or rather that contended againſt him, a court-adverſary, by whom he means either his three friends, or ſome one of them whom he more eſpecially took for his enemy; ſee ch. xvi. 9, 10, 11. and who he wiſhes had brought a bill of indictment, and put down in a book, or a paper in writing, the charge he had againſt him; that ſo it might be clearly known what could be alledged againſt him; and that it might be particularly and diſtinctly examined; when he doubted not but he ſhould be able to give a full anſwer to every article in it; and that the very bill itſelf would carry in it a juſtification of him: or it may be, rather he means God himſelf, who carried it towards him as an adverſary, at leaſt in a providential way; he had before requeſted that he would ſhow him wherefore he contended with him, ch. x. 2. and now he deſires he would give in writing his charge againſt him, being fully confident, that if he had but the opportunity of anſwering to it before him, he ſhould be able ſufficiently to vindicate himſelf; and that he ſhould come off with honour, as follows.

℣. 36. *Surely I would take it upon my ſhoulder*, &c.] The bill of indictment, the charge in writing; this he would take up and carry on his ſhoulder as a very light thing, having nothing weighty in it, no charge of ſin and guilt to bear him down; nothing but what he could eaſily ſtand up under, only ſome trifling matter, which could not be interpreted ſin; for any thing of that kind would have been a burden too heavy for him to have borne: or elſe his ſenſe is, that ſhould he be convicted of any ſin, he would openly confeſs the charge, acknowledge the ſin in the moſt public manner, that being viſible which is borne upon the ſhoulder; and would alſo patiently bear the afflictions and chaſtiſements that were laid upon him for it: though rather the meaning is, that he ſhould take up and carry ſuch a bill, not as a burden, but as an honour, as one bears a ſword of ſtate, or carries a ſcepter as an enſign of royalty on his ſhoulder; to which the alluſion may be, in *Iſ.* ix. 6. not at all doubting but it would turn out to his glory; which is confirmed by what follows: *and bind it* as a *crown to me*, or *crowns*[q], having various circles of gold hung with jewels; ſignifying that he would not only take his bill or charge, and carry it on his ſhoulder, but put it on his head, and wear it there, as a king does his crown; which is an ornament and honour to him, as he ſhould reckon this bill, ſeeing it would give him an opportunity of clearing himſelf effectually.

℣. 37. *I would declare to him the number of my ſteps*, &c.] To his judge, or to him that contended with him, and drew up the bill againſt him; he would forward it, aſſiſt in it, furniſh materials for it, give an account of all the tranſactions of his life that he could remember; this he ſays not as though he thought that God ſtood in need of any ſuch declaration, ſince he better knows the actions of men than they themſelves, compaſſes their paths, and is acquainted with all their ways; but to ſhew how confident he was of his innocence, and how little he feared the ſtricteſt and cloſeſt examination of his ways and works, knowing that he had

[l] מי יתן לי שמע לי quis dabit mihi audientem me? Montanus; utinam ſit mihi auditor, Tigurine verſion.
[m] הן תוי en ſcopum meum, Junius & Tremellius. [n] Ecce ſignum meum, Pagninus, Montanus, Beza, Bolducius; ſo BenGerſom. [o] En ſignaturam meam, Schultens. [p] איש ריבי vir litis meæ, Montanus, Beza, Bolducius, Druſius, Michaelis; ſo Vatablus, Mercerus. [q] עטרות diademata, Montanus; corollas, Tigurine verſion; coronas, Vatablus, Piſcator, Cocceius, Michaelis.

had lived with all good conſcience unto that day: *and as a prince would I go near unto him*; either he ſhould conſider ſuch an hearer, and judge of his cauſe he deſired, as a prince, and reverence and reſpect him as ſuch; he ſhould be as dear unto him, though his adverſary that contended with him, as a prince; and he ſhould be as ambitious of an acquaintance with him as with a prince: or rather he means that he himſelf as a prince, in a princely manner, and with a princely ſpirit, ſhould draw nigh to his judge, to anſwer to the bill in writing againſt him; that he ſhould not come up to the bar like a malefactor, that ſhews guilt in his countenance, and by his trembling limbs, and ſhrinking back, not caring to come nigh, but chuſing rather to ſtand at a diſtance, or get off and eſcape if he could; but on the other hand, *Job* would go up to his judge, and to the judgment-ſeat, with all the ſtatelineſs of a prince, with an heroic, intrepid, and undaunted ſpirit; like a *bold prince*, as Mr. *Broughton* renders the word; ſee ch. xxiii. 3.

℣. 38. *If my land cry againſt me*, &c.] Some think that this and the two following verſes ſtand out of their place, and ſhould rather follow after ℣. 34. and ſome place them after ℣. 25. and others after ℣. 8. but this is the order of them in all copies and verſions, as they ſtand in our bibles; and here, after *Job* had expreſſed his deſire to have a hearer and judge of his cauſe and his charge exhibited in writing, and his confidence of the iſſue of it, ſhould it be granted; returns to his former ſubject, to clear himſelf from any notorious vice, he was ſuſpected of, or charged with; and as he had gone through what might reſpect him in private life, here he gives another inſtance in public life, with which he concludes; namely, purging himſelf from tyranny and oppreſſion, with which his friends had charged him without any proof; and he denies that the land he lived on, was poſſeſſed of, and of which he was the proprietor, cried againſt him, as being unjuſtly gotten, either by fraud, or by force, from others; or as being ill uſed by him, either as being too much cultivated, having never any reſt, or lying fallow; and ſo much weakened and drained of its ſtrength, or neglected and over-run with weeds, thorns, and thiſtles; or on account of the dreſſers and tillers of it, being badly dealt with, either over-worked, or not having ſufficiency of food, or their wages detained from them; all which are crying ſins, and by reaſon of which the land by a figure may be ſaid to cry out as the ſtone out of the wall, and the beam out of the timber, becauſe of the ſins of ſpoil, violence, oppreſſion, and covetouſneſs, *Hab.* ii. 11. or *that the furrows likewiſe thereof complain*; or *weep* [a], on account of the like ill uſage. *Jarchi*, and ſo the *Midraſh*, interpret this of not allowing the forgotten ſheaf and corner of the field to the poor, and detaining the tithes; and of plowing and making furrows with an ox and an aſs together; but the laws reſpecting theſe things were not yet in being; and if they had been, were only binding on *Iſraelites*, and not on *Job*, and the men of his country.

℣. 39. *If I have eaten the fruits thereof without money*, &c.] Or, *the ſtrength thereof without ſilver* [b]; ſee *Gen.* iv. 12. ſilver being the money chiefly in uſe in thoſe times. *Job*'s meaning is, that he ate not any thing of the fruits and increaſe of his own land, without having paid for the ſame, which he would have done, if he had got his land out of the hands of the right owners of it, by deceit or violence; or if he had not paid his workmen for plowing, ſowing, reaping, &c. or if he had demanded the fruits of the earth of his tenants, to whom he had let out his farms, without giving them a proper price for them: *or have cauſed the owners thereof to loſe their life*; as *Jezebel* cauſed *Naboth* to loſe his, who was the original proprietor, that *Ahab* might poſſeſs it; or it may ſignify tenants, to whom *Job* let out fields, but did not ſtarve them by letting them hard leaſes, or lands on hard terms, ſo that they could not live upon them; or it may deſign the tillers of the land, as *Jarchi* and *Bar Tzemach*; thoſe that wrought in it, the ſervants that were employed in plowing, &c. to whom wages were due, and who had not too hard labour impoſed upon them, to the endangering of their lives; or he did not *afflict* and *grieve* [c] them, as ſome verſions; or make their lives bitter, through hard bondage and ſervice, as the *Iſraelites* in *Egypt*.

℣. 40. *Let thiſtles grow inſtead of wheat, and cockle inſtead of barley*, &c.] This is an imprecation of *Job*'s, in which he wiſhes that if what he had ſaid was not true, or if he was guilty of the crimes he denied, that when and where he ſowed wheat, thorns or thiſtles might come up inſtead of it, or tares, as ſome *Jewiſh* writers [d] interpret it; and that when and where he ſhould ſow barley, cockle, or darnel, or any *ſtinking* or *hurtful* weed [e], as the word ſignifies, might ſpring up in room of it; reſpect ſeems to be had to the original curſe upon the earth, and by the judgment of God is ſometimes the caſe, that a fruitful land is turned into barreneſs for the wickedneſs of them that dwell in it, *Gen.* iii. 18. *Pſ.* cvii. 34. *the words of Job are ended*; which is either ſaid by himſelf, at the cloſe of his ſpeech; thus far, ſays *Job*, and no farther, having ſaid enough in his own defence, and for the confutation of his antagoniſts, and ſo cloſes in a way of triumph: or elſe this was added by *Moſes*, ſuppoſed to have written this book; or by ſome other hand, as *Ezra*, upon the reviſe of it, and other books of the old teſtament, when put in order by him: and theſe were the laſt words of *Job* to his friends, and in vindication of himſelf; for though there is ſomewhat more ſaid afterwards by him, and but little, yet to God, and by way of humiliation, acknowledging his ſin, and repentance for it with ſhame and abhorrence; ſee ch. xl. 3, 4, 5. and xlii. 1—6. *Jarchi*, and ſo the *Midraſh*, underſtand this concluding clauſe as an imprecation of *Job*'s; that if he had done otherwiſe than he had declared, he wiſhes that theſe might be his laſt words, and he become dumb, and never open his mouth more; but, as *Bar Tzemach* obſerves, the ſimple ſenſe is, that his words were now compleated and finiſhed, juſt as the prayers of *David*, the ſon of *Jeſſe*, are ſaid to be, *Pſ.* lxxii. 20.

[a] יבכיון defleant, Pagninus, Montanus; flent, Beza, Piſcator, Cocceius, &c. [b] כחה robur ejus, Montanus, Bolducius, Mercerus, Druſius; vim ejus, Junius & Tremellius, Cocceius, Michaelis, Schultens; בלי כסף ſine, vel abſque argento, Mercer. Druſius, Cocceius, Michaelis, Schultens. [c] הפחתי afflixi, V. L. dolore affeci, Pagninus; ſo Broughton. [d] Bar Tzemach & alii. [e] באישה herba fœtens, Montanus, Bolducius; ſpina fœtida, Druſius; vitium frugum, Junius & Tremellius, Piſcator; labruſca, Cocceius, Schultens.

CHAP. XXXII.

JOB's three friends being ſilenced, and having no more to ſay in reply to him, *Elihu* of whoſe deſcent ſome account is given, a by-ſtander and hearer of the whole diſpute between them, riſes up as a moderator, and expreſſes ſome warmth both againſt them and *Job*, ℣. 1—5. he makes an apology for engaging in this controverſy, by reaſon of his youth, and they being advanced in years, ℣. 6, 7. but ſince there is a ſpirit in man, that gives underſtanding to men of every age, and old men are not always wiſe, he deſires they would hearken to him whilſt he delivered his ſentiments on the ſubject in debate, ℣. 8, 9, 10. and hopes to be heard patiently, ſince he had waited until they had ſaid all they had to ſay, and had cloſely attended to it, and which fell ſhort of convincing *Job*; and this he was obliged to ſay, leſt they ſhould be wiſe in their own conceit, and attribute that to men which belongs to God, ℣. 11, 12, 13. he propoſes to take a new method with *Job*, different from theirs; and now they hearing all this from a young man, they were filled with amazement, and ſtruck with ſilence; and after he had waited a while to obſerve whether they would ſay any thing or no, he determined to take his turn, and ſhew his opinion alſo, ℣. 14—17. and the rather becauſe he was full of arguments, he was deſirous to propoſe them, and was uneaſy until he had brought them out; and which he was reſolved to do with all impartiality and integrity, ℣. 18—22.

℣. 1. *So theſe three men ceaſed to anſwer Job*, &c.] His three friends, *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*, who came to viſit and comfort him under his afflictions; but unawares were led into a controverſy with him, occaſioned by ſome raſh and impatient expreſſions of his; which controverſy had been carried on between them a conſiderable time, but now dropped; they grew weary of it, and now reſted themſelves as men do on a ſabbath, as the word ſignifies; they ſet themſelves down, and made no reply to *Job*'s vindication of himſelf, not caring to give themſelves any further trouble, or labour the point any more and longer, perceiving it was all to no purpoſe: or *and theſe three men ceaſed*, &c. the laſt words of the preceding chapter are, *the words of Job are ended*; and the copulative *and* connects theſe with them, and ſhews that theſe men alſo had done ſpeaking; ſo that the diſpute was cloſed between *Job* and them, and the way was clear for another diſputant that might think fit to enter, as *Elihu* did after-mentioned: *becauſe he was righteous in his own eyes*; ſome take this to expreſs the ſtate of the queſtion between them, rendering the words, *that he was righteous*, &c[f]. The notion his friends had of him was, that he was righteous in his own account, and as he profeſſed to be, and might ſo ſeem to others; but was a wicked man, and an hypocrite, as his afflictions ſhewed; this point they had been labouring to prove, but upon *Job*'s long and clear vindication of his integrity, they ceaſed to defend it: others ſuppoſe the words to be an inference of *Job*'s from their ſilence; *therefore he was righteous*, &c. they making no reply to him he concluded himſelf to be quit and clear of the charge they had brought againſt him; but they rather, according to our verſion, contain a reaſon why they ceaſed to anſwer him; becauſe they thought him ſelf-conceited, ſelf-willed, obſtinate, and incorrigible; not open to conviction, ſtiffly inſiſting on his own innocence, not allowing that he was guilty of any ſin or ſins, which were the cauſe of his afflictions; otherwiſe in the article of juſtification before God *Job* was no ſelf-righteous man, nor was he ſo charged by his friends; to ſay he was is to abuſe his character, and is contrary to that which God himſelf has given of him; nor would he have ſo highly commended him as to ſuggeſt there was none like him on earth, when of all men in the world there are none more abominable to God than a ſelf-righteous man; ſee *Iſ.* lxv. 4. *Luke* xvi. 15. and xviii. 14. It is contrary to *Job*'s knowledge of and faith in *Chriſt*, as his living redeemer; *Job* xix. 25. and to many clear and ſtrong expreſſions, confeſſing his ſin, diſclaiming perfection, and declaring himſelf no ſelf-juſticiary, ch. vii. 20. and ix. 2, 20, 31, 32, 33.

℣. 2. *Then was kindled the wrath of* Elihu *the ſon of* Barachel *the* Buzite, *&c.*] Both againſt *Job* and his three friends, for reaſons after given; who this perſon was is not eaſy to ſay; they debaſe him too much, who make him to be *Balaam* the ſoothſayer, according to the tradition of the *Jews*[g]; for neither the time he lived in, nor his character will agree with him; this man living before the times of *Balaam*; and being alſo a holy, good man, which all his diſcourſes ſhew: and they too much exalt him who make him to be *Chriſt*; for though ſome phraſes being ſtrained, may ſeem to agree with him, and ſome things in the ſignification of his name, and the names of his anceſtors, may be thought to anſwer to him; *Elihu* ſignifying, *my God is he*; the ſon of *Barachel*, *the ſon of the bleſſed God*; of the kindred of *Ram*, of the high and holy line; the *Buzite*, one *deſpiſed* and reproached; yet there are other things that cannot be ſaid of him, as particularly in ver. 22. and beſides, the Meſſiah ſeems to be ſpoken of by him as another perſon, ch. xxxiii. 23, 24. it is very probable that he was one of *Job*'s relations that was come to viſit him in his melancholy circumſtances, had been a by-ſtander, and an hearer of the whole diſpute between *Job* and his friends, with the management of which he was not a little diſpleaſed; he is deſcribed by his deſcent, when *Job*'s other three friends are not, becauſe he was a young man, and not known as they were: and this ſerves to ſhew the truth of this hiſtory, that it is not a mere apologue, or fable, but a real fact; though who his father *Barachel* the *Buzite* was, cannot eaſily be determined; it is probable he was a deſcendant of *Buz*, the ſon of *Nahor*, *Abraham*'s brother, *Gen.* xxii. 20, 21. of this opinion are *Aben Ezra* and *Ben Gerſom*; unleſs it can be thought he was ſo called from the city *Buz*, of which he might be an inhabitant, mentioned along with *Dedan* and *Tema*, places in *Edom* or *Idumea*, where or near to which *Job* lived: *of the kindred of* Ram; according to the *Targum*, of the kindred of *Abraham*,

[f] כי הוא צדיק quod ille (tantum) juſtus in oculis ſuis, Schmidt.

[g] T. Hieroſ. Sotah, fol. 20. 4 Hieron. Quæſt. ſeu Traditiones in Gen. fol. 69. D. So Bolducius.

Abraham, in which it is followed by other *Jewiſh* writers[h]; and ſome even take him to be *Iſaac*, the ſon of *Abraham*[i]; *Aben Ezra* thinks he is the ſame with *Ram* the father of *Amminadab*, *Ruth* iv. 19. but he is abundantly too late for this man to be of his kindred; others take him to be the ſame with *Aram*, the ſon of *Kemuel*, a brother of *Buz*, *Gen.* xxii. 21. theſe names being uſed for one another, either by adding or removing a letter; ſee *Matt.* i. 3. compared with *Ruth* iv. 19. *againſt* Job *was his wrath kindled, becauſe he juſtified himſelf rather than God*; not that he made himſelf more juſt than God, he could never think or ſay ſo, ſee ch. iv. 17. nor that he was juſt before him or by him; for he was ſo in an evangelic, though not in a legal ſenſe; and *Elihu* would not have been diſpleaſed with him, for aſſerting that; he did not deny that *Job* was a righteous man in the ſight of God; nor that he was righteous, and in the right in the ſight of God, with reſpect to the controverſy between him and his friends; nor did he blame him for juſtifying himſelf from their charges; but that he juſtified himſelf *more* than God; ſo the *Jewiſh* writers generally[k] render it; he ſpent more time, and inſiſted longer on his own juſtification, than upon the juſtification of God in the dealings of his providence with him; he was more careful of his own character and reputation than he was of the honour of God, and the glory of his juſtice; he ſaid more for himſelf than he did for God; and this diſpleaſed *Elihu*; it gave this good man ſome concern, that, though *Job* did not directly charge God with unrighteouſneſs in his dealings with him, yet by conſequence; and he expreſſed himſelf in ſuch language that would bear ſuch a conſtruction, whether it was his real ſenſe or no; and to hear him complain ſo heavily of God, and at the ſame time enlarge ſo much on his own innocence, and to importune in ſo bold and daring a manner to have a hearing of his cauſe; theſe things being obſerved by *Elihu*, raiſed his choler and indignation.

℣. 3. *Alſo againſt his three friends was his wrath kindled*, &c.] He did not take part with either ſide, but blamed both, and took upon him to be a moderator between them, and deal impartially with them: what highly diſpleaſed him, and raiſed his ſpirit againſt the three friends of *Job* was, *becauſe they had found no anſwer*; they were at a loſs for one, for a ſufficient one; they had all of them been anſwering him in their turns again and again, but with nothing to the purpoſe, not with any thing concluſive and convincing; and particularly they could find, and give no anſwer to *Job*'s laſt vindication of himſelf: *and yet had condemned* Job; as a very wicked man, and an hypocrite, for no other reaſon but becauſe he was afflicted; and they ſtill perſiſted in their ſentiment, though *Job* had ſo fully cleared himſelf, and put them to entire ſilence; this exaſperated *Elihu*, to obſerve theſe men to retain ſo unreaſonable a ſentiment, to pronounce ſuch a raſh ſentence, and yet could make no reply to *Job*'s defence of himſelf. *Jarchi* ſays, this place is one of the corrections of the Scribes, it having been formerly written God inſtead of *Job*; as if the ſenſe was, that *Elihu* was provoked with them, becauſe by their ſilence they had condemned the Lord, not vindicating his honour and glory as became them; but *Aben Ezra* declares his ignorance of that correction, and obſerves, that they that ſay ſo, knew what was hid from him.

℣. 4. *Now* Elihu *had waited till* Job *had ſpoken*, &c.] Made an end of ſpeaking, until he had thus expreſſed himſelf, *the words of* Job *are ended*; and waited likewiſe until his three friends had ſaid all they had to ſay, and which is here ſuppoſed and implied, as appears by what follows: *becauſe they* were *elder than he*; it may be added from the original text, *in*, or *as to days*[l]; more days had gone over their heads than over his; they had lived longer in the world than he, and therefore did not take upon him to ſpeak till they had done; he, as became a young man, was ſwift to hear, and ſlow to ſpeak; that they were old men, appears from what *Eliphaz* ſays, ch. xv. 10.

℣. 5. *When* Elihu *ſaw that* there was *no anſwer in the mouth of* theſe *three men*, &c.] That could be called an anſwer; nay, when he perceived they were quite nonpluſſed and ſilenced, though men of years and experience, and reputed wiſe and knowing: *then his wrath was kindled*; his ſpirit was ſtirred up; his heart was hot within him; he burned with anger againſt thoſe men; he was all on fire, as it were, and wanted to vent his reſentment.

℣. 6. *And* Elihu *the ſon of* Barachel *the* Buzite *anſwered and ſaid*, &c.] Since there was no anſwer in them, he takes upon him to give one himſelf; but firſt makes an apology on account of his youth: *I* am *young*, *and ye* are *very old*; or *few of days*; a few days, comparatively ſpeaking, had he lived in the world; or *ſmall*, or *little as to days*[m]; he had been but a little time in it, and ſo could be thought to have but little knowledge and experience; whereas they were old, even very old; with them were the aged and the grey-headed, ch. xv. 10. in whom it might have been expected was much wiſdom and knowledge: *wherefore I was afraid*, *and durſt not ſhew mine opinion*; declare what knowledge he had of the things in diſpute, leſt it ſhould appear mean, ſmall, and contemptible; or give his ſentiments concerning them, leſt he ſhould ſpeak wrong, and not only give offence, but do more hurt than good: the firſt of theſe words in the *Arabic* language[n], as *Aben Ezra* obſerves, ſignifies to go back; it is uſed of worms, which, thro' fear, withdraw themſelves from men; ſo mean an opinion had he of himſelf, and ſuch a ſenſe of his own weakneſs, that it not only kept him back, but even cauſed him to draw back, and keep out of the diſpute, and at a diſtance from it, inſtead of being forward to engage in it: one *Jewiſh* commentator[o] paraphraſes it "I humbled myſelf as one that goes on his belly;" referring to worms that go low and creep upon their belly, or to the proſtrate poſture of men that humble themſelves to their ſuperiors.

℣. 7. *I ſaid*, *days ſhould ſpeak*, &c.] That is, men of days, of many days, who have lived many days and years in the world: man in common is but of few days, even the moſt that men arrive to, are but few; and ſome indeed are very few, in compariſon of whom others may be ſaid to be men of days, or to have lived many days; and to ſuch it belongs to ſpeak, it is their place, nor ſhould they be prevented or interrupted; it ſhould be allowed them to ſpeak, nor ſhould they be hindered; and it is their

[h] Jarchi, Bar Tzemach, &c. Ben Gerſom.
[i] T. Hieroſ. Sotah. fol. 20. 4.
[k] Jarchi, Aben Ezra,
[l] לימים diebus, Beza, Montanus, Mercerus; quod ad dies, Schultens.
[m] צעיר אני לימים minimus ego diebus, Montanus; parvus diebus ſum, Mercerus. receſſit ſuo loco, Caſtel. col. 1036.
[n] رحل
[o] Sephorno.

their duty to ſpeak and inſtruct juniors, and all that are under them; and it might be reaſonably expected, that when they ſpeak it will be to the purpoſe, and to profit and edification: *and multitude of years ſhould teach wiſdom*; that is, ſuch over whom many years have paſſed; theſe it may be thought, having had an opportunity of making their obſervation on things, and of increaſing experience, and of treaſuring up a ſtock of knowledge, they ſhould be very capable of, and indeed, the only fit perſons to teach others wiſdom; either natural wiſdom, or the knowledge of natural things; or divine wiſdom, the knowledge of God, of his perfections and providences; and inward, ſpiritual, and evangelical wiſdom, which lies in the knowledge of a man's ſelf; in the knowledge of God in *Chriſt*; in the knowledge of *Chriſt* and of the goſpel of *Chriſt*, and the truths of it: this was a ſentiment *Elihu* had entertained of ancient men, and this had reſtrained him from entering ſooner into this debate between *Job* and his friends; they all being his ſuperiors in age, and as from thence he judged, in wiſdom and knowledge alſo.

℣. 8. *But* there is *a ſpirit in man*, &c.] This ſeems to be a correction of his former ſentiment; the conſideration of which gave him encouragement, though young, to declare his opinion, ſince there is a ſpirit in men, both young and old; and wherever that be, there is an ability to ſpeak, and a capacity of teaching wiſdom; which is not tied to age, but may be found in young men as well as in old men: ſome by this underſtand the rational ſoul, or ſpirit, which is immaterial, immortal, is of God, and is in man; and the rather it is thought this is meant, becauſe it is in every man, whereby he has knowledge of many things, natural and divine, and particularly is capable of trying and judging things, of diſcerning the difference between one thing and another, and of reaſoning and diſcourſing upon them; and this being obſerved by *Elihu*, and he being conſcious to himſelf of having ſuch a ſpirit in him, was emboldened to engage in the debate, though a young man; but if ſuch a ſpirit is meant, the words may be rendered to ſuch a ſenſe, verily, truly, *indeed there is* ſuch a rational *ſpirit in man*, which makes him capable of knowing many things, *but the inſpiration of the Almighty*, &c [o]. it is not owing to the rational powers and faculties of the ſoul of man, and the uſe of them, that a man becomes capable of teaching others wiſdom; but to his ſoul or ſpirit being inſpired by the Almighty; and ſuch a one be he young or old, that God breathes into, and he is under his inſpiration, he is the man fit to engage in ſuch work: though I rather think, that in this firſt clauſe the Spirit of God is meant, and ſo *Jarchi*; who is an increated, infinite, and eternal Spirit; is of God, and is put into men; for he is not in men naturally, nor in every one; and where he is, he is given, and there he abides; and it is from him men have their wiſdom and knowledge; it is he that makes men know themſelves, that ſearches the deep things of God, and reveals them to men, and that is the ſpirit of wiſdom and revelation in the knowledge of *Chriſt*, and leads into all truth, as it is in him; though rather the ſpirit in his gifts, than in his ſpiritual ſaving grace is here meant; and ſo does not point to every good man in common, but to ſuch who are favoured with the gifts of the Spirit ſuperior to others; and ſo the *Targum* interprets it of the ſpirit of prophecy; and on whomſoever this reſts, whether on young or old, he is fit to teach men wiſdom: *and the inſpiration of the Almighty giveth them underſtanding*; not the ſoul of man, or breath of God inſpired by him, which is the candle of the Lord, ſearching the inward parts of men; for that leaves him without underſtanding of things of the greateſt importance: rather as the *Targum*, the Word of God, the eſſential Word, the Son of God, who gives an underſtanding of the beſt things, 1 *John*, v. 20. but better, the Spirit of God, by whom the ſcriptures were inſpired, and who is breathed into men, *John*, xx. 21. and is a ſpirit of underſtanding to them; for though a man has an underſtanding of natural things, yet not of things ſpiritual; to have an underſtanding of them is the ſpecial gift of God, and is in particular the work of the Spirit of God: *Elihu* now having ſome reaſon to believe that he had the Spirit of God, and was under his inſpiration, and was favoured with knowledge and underſtanding by him, is encouraged, though young, to interpoſe in this diſpute between *Job* and his friends, and declare his opinion on the matter in debate; and which leads him to make an obſervation ſomewhat different from his former ſentiment, as follows.

℣. 9. *Great men are not always wiſe*, &c.] Men of grandeur and dignity, as *Job*'s friends might be, the rich, the honourable, and noble; the apoſtle is thought to refer to this, at leaſt to expreſs the ſentiment contained in it, 1 *Cor*. i. 26. or the great in quantity, the many, the multitude; and therefore are not to be followed in principle or practice; or that are great in years, well ſtricken in age, have lived long in the world, ſo ſome verſions [p]; or are doctors, teachers of others, maſters in *Iſrael*, as *Nicodemus*, and yet ignorant; all theſe may be wiſe in natural, civil, and worldly things, though this is not always the caſe; but not wiſe and knowing in divine and ſpiritual things, particularly in thoſe reſpecting the cauſes and reaſons of God's providential dealings with men, afflicting the righteous, and ſuffering the wicked to proſper, which is more fully explained in the next clauſe: *neither do the aged underſtand judgment*; what is right and wrong, the difference between truth and error, and particularly the judgments of God, which are unſearchable, and his ways paſt finding out; even ſo to underſtand them as to obſerve and acknowledge his ſovereignty, wiſdom, truth, and faithfulneſs in them.

℣. 10. *Therefore I ſaid, hearken to me*, &c.] Thou, O *Job*, and every one of you his friends, for the word is ſingular; though I am but a young man, yet if I have the Spirit of God, and am under the inſpiration of the Almighty, I may be able to ſay ſomething to you worth your hearing: *I alſo will ſhew mine opinion*; for though for a while he was timorous and fearful of doing it, leſt he ſhould miſtake and expoſe himſelf, yet having duly weighed and conſidered the above things, he was determined to do it.

℣. 11. *Behold I waited for your words*, &c.] With great deſire, with great eagerneſs and earneſtneſs, in hope of meeting with arguments fully ſatisfying and convincing; he waited for them, as for the rain, and the latter rain, to be revived, refreſhed

[o] So Vatablus, Beza.

[p] רבים πολυχρονιοι, Sept. longævi, V. L. Mr. Broughton renders it "men of not great time may be wiſe, as the old underſtand the right."

freſhed, and edified therewith; and he patiently waited until they had done ſpeaking: *I gave ear to your reaſons*, or *underſtandings*[r]; endeavoured to get into the ſenſe and meaning of their words; not only attended to what they did ſay, but to what he thought they meant to ſay: ſome are not ſo happy in their expreſſions; and yet, by what they do ſay, with cloſe attention it may be underſtood what they aim at, what is their drift and deſign; this *Elihu* was careful to attain unto, not barely to hear their words, but penetrate, if poſſible, into their meaning: *whilſt ye ſearched out what to ſay*; for they did not make their replies to *Job* immediately, and ſay what came uppermoſt at once, but they took time to think of things, and to ſearch out for the moſt forcible arguments to refute *Job*, and ſtrengthen their cauſe; it is very probable they made a pauſe at the end of every ſpeech of *Job*'s, and conſidered what was proper to be ſaid in reply, and perhaps conſulted each other.

℣. 12. *Yea, I attended unto you*, &c.] Very cloſely, with great application and diligence, endeavouring to get, as it were, within them, and thoroughly underſtand the meaning of what they ſaid: *and behold* there was *none of you that convinced Job*; which was not owing to his obſtinacy, but to want of proof in them, their words and arguments; they had charged *Job* highly, as particularly *Eliphaz*, ch. xxii. 5, 6, 7, 8, 9. but then they failed in their proof; they produced nothing to ſupport their allegations: or *that anſwered his words*; the arguments and reaſons he gave in proof of his own innocence and uprightneſs, or the inſtances he produced, ſhewing that God often afflicted good men, and ſuffered the wicked to proſper; and therefore no argument could be drawn from God's dealings with men, proving they were either of this or the other character, good or bad men.

℣. 13. *Leſt ye ſhould ſay, we have found out wiſdom*, &c.] They were left to themſelves, and not directed to take the proper methods of convincing *Job*, and anſwering his arguments; leſt they ſhould be wiſe in their own conceits, and attribute too much to themſelves; or *Elihu* told them this, that they had not convicted *Job*, though they had condemned him, nor anſwered his arguments, though they had left off ſpeaking; and this he was obliged to ſay, and that for the reaſon before obſerved: for all wiſdom is of God, and not to be found out, or acquired by men; not natural wiſdom, that is not of men, but of God, and eſpecially ſupernatural wiſdom, or the knowledge of divine and ſpiritual things, and the reaſon of God's dealings with the ſons of men in the different manner he does, ſee ch. xxviii. 12, 13. 20. 28. *God thruſteth him down, not man*: ſome think *Elihu* ſays this in reference to himſelf, whom God would make uſe of as an inſtrument to convince *Job* and anſwer his arguments; and that he would aſcribe this not to himſelf but to God; they took a natural way to convince *Job*, which failed, that they might not be proud of their own wiſdom; he ſhould take a more divine and ſpiritual method, and if he ſucceeded, he ſhould give all the glory to God, and aſcribe nothing to himſelf: as in the converſion of a ſinner, though miniſters are inſtruments, it is not by might or power of men, but by the Spirit of the Lord of hoſts; it is God that thruſts down man from a vain opinion he has of himſelf; that convinces him of ſin, that takes him off of his own righteouſneſs, and humbles him, and lays him low at his feet: but they rather ſeem to be the words of *Job*'s friends, as related by *Elihu*; and the ſenſe is in connection with the former, either that they found it was the wiſeſt method they could take with *Job* to be ſilent, and leave him to himſelf, leſt they ſhould add to his affliction; to which *Jarchi* inclines, who paraphraſes it, "we found wiſdom by our ſilence, that we may'nt provoke him any more;" which, if their ſenſe, ſhews more tenderneſs and compaſſion than they had hitherto expreſſed, and anſwers pretty much to the advice given 2 *Cor* ii. 6, 7. or elſe their meaning is, that they found it the beſt and wiſeſt way to leave him with God, he being ſo obſtinate and incorrigible, that none but God could move him; it was not in the power of men, or of words uſed by men, to make him ſenſible of things; or rather the meaning is, *Elihu* was obliged to tell them, that none of them had convinced *Job*, or anſwered his arguments, leſt they ſhould ſay, we have found out a wiſe and ſtrong argument, proving the charge brought againſt him, that he muſt be a wicked man and an hypocrite, ſince God has ſo ſorely afflicted him, and thruſt him down from all his grandeur and dignity; which no man could ever have done, and God would not, if he had not been the man we ſuppoſe him to be; now *Elihu*'s view is to obſerve to them, that there was nothing in this argument convincing, in which they imagined ſo much wiſdom lay. *Job*'s afflictions indeed were of God, and not men; and which he often owns himſelf; but this was no proof or argument of his being a wicked man: Mr. *Broughton* renders the words, "The Omnipotent doth toſs him, not man."

℣. 14. *Now he hath not directed his words againſt me*, &c.] That is, *Job* had not directed his ſpeech to him, or levelled his arguments againſt him; he had not ſet himſelf and his words in battle array againſt him, as the word ſignifies; he had not laſhed and irritated him as he had them; and therefore he came into the diſpute calm and unprovoked, having nothing in view but truth, the glory of God, and the good of *Job*; and therefore hoped for better ſucceſs than they had had: *neither will I anſwer him with your ſpeeches*; he propoſed to take a new and different method from them, as he did; for he never charges *Job* with any ſin or ſins, or a courſe of living in a ſinful manner, before thoſe afflictions came upon him, and as the cauſe of them; he only takes notice of what was amiſs in him ſince his afflictions, and what dropped from him in the heat of this controverſy, raſh and unbecoming ſpeeches, which reflected upon the honour and juſtice of God; and if he made uſe of any words and arguments ſimilar to their's, yet to another purpoſe, and in a milder and gentler manner.

℣. 15. *They were amazed*, &c.] They were like perſons thunder-ſtruck, quite ſurprized and aſtoniſhed to hear a young man talk after this manner: *they anſwered no more*; as they had ceaſed to anſwer *Job*, they did not undertake to anſwer *Elihu*, who had plainly told them their arguments were not convincing; their anſwers were no anſwers, and that they had done a wrong thing in condemning *Job* without proof; and that which they thought their greateſt wiſdom and ſtrongeſt argument, had no wiſdom nor ſtrength in it; namely, which was taken from his ſore afflictions by the hand of God: *they left off ſpeaking*; or words departed from them, as *Jarchi*; their ſpeech left them, they ſeemed deprived of it: Mr. *Broughton* renders the whole, "they ſhrink away, do ſpeak no more, ſpeeches be departed from them."

℣. 16

[r] עד תבונותיכם uſque ad intelligentias veſtras, Pagninus, Montanus, Cocceius, Schultens; uſque ad ſenſa veſtra, Beza. Junius & Tremellius.

℣. 16. *When I had waited*, &c.] To obſerve whether they would make any reply to what he had ſaid, or any objection to his engaging in the controverſy: *for they ſpake not*; were as mute as fiſhes, *but ſtood ſtill*, like ſtatues, had no power to move, neither to ſit down nor to depart, but were as if all life, ſenſe, and motion were gone from them: and *anſwered no more*; or not at all; for it does not appear that they had given him any anſwer before, as well as not now.

℣. 17. I ſaid *I will anſwer alſo my part*, &c.] Or take his turn in giving an anſwer to *Job*; what they had given being quite inſufficient and unſuitable: *I alſo will ſhew mine opinion*; knowledge, or ſentiment; this for a while he was fearful of doing, but upon a thorough and ſerious conſideration of things, he determined upon it, and now repeats it, to aſſure he would do it; the reaſons of which follow.

℣. 18. *For I am full of matter*, &c.] Or *full* of *words* [y]; not of mere words, ſuch that have nothing ſolid and ſubſtantial in them; this is the character of a fool, *Eccl.* x. 14. nor was *Elihu* a loquacious, talkative man, as *Job* is charged to be, a man full of talk, ch. xi. 2. but he was full of words, which had fulneſs of matter in them, which were to the purpoſe, and contained ſtrong reaſonings and ſolid arguments; his mind was full of them, and he could eaſily fill his mouth with them, and was not eaſy until he had uttered them: ſo an able miniſter of the word may be ſaid to be full of words, of the wholſome words of our Lord Jeſus, of uſeful doctrines, when the word of *Chriſt* dwells richly in him, and he has a rich treaſure in an earthen veſſel, is full of the bleſſing of the goſpel of *Chriſt*; has a large knowledge of goſpel-truths, a real experience of them in the heart, great gifts to expreſs them to others, and is full of power and of the Spirit of God, to declare them as this good man was: *the Spirit within me conſtraineth me*, or *the ſpirit of my belly* [z]; alluding to wind pent up therein, which, unleſs expelled, gives great uneaſineſs and pain: he either means the Spirit of God within him, as in ver. 8. by whom the prophets were inſpired and ſpoke, by whom ordinary miniſters of the word are qualified for their work, and by whom they are led into all truth, and who preſſes and obliges them to ſpeak what they know; there is a neceſſity upon them to preach the goſpel wholly and faithfully, and a woe unto them if they do not: or elſe his own ſpirit, influenced and actuated by the Spirit of God; as the ſpirit of the apoſtle *Paul* was ſtirred up in him to ſpeak, when he ſaw the idolatry and ſuperſtition of the people of *Athens*, *Acts* xvii. 16. ſo love to God and *Chriſt*, and the ſouls of men, the honour of God, and intereſt of religion, conſtrain the miniſters of *Chriſt* to ſpeak in his name, notwithſtanding all the oppoſition made unto them, and reproach caſt upon them.

℣. 19. *Behold my belly* is *as wine*, which *hath no vent*, &c.] Or, *is not opened* [a], like a bottle of wine, as *Ben Gerſom*, which is ſtopt cloſe, and the wine in it new; which is moſt apt to ferment, and ſhould have vent given it; ſo the *Targum*, "as "new wine, which is not opened:" in the ſame manner *Jarchi* and *Bar Tzemach* interpret it; in theſe words, *Elihu* illuſtrates by a metaphor taken from new wine put into bottles and cloſe ſtopt, what he had before more literally and properly expreſſed, and ſo in the following clauſe: *it is ready to burſt like new bottles*; or perhaps it may be better rendered, *like bottles of new wine* [b]; for new bottles are not ſo apt to burſt as old ones, and eſpecially when they have new wine in them; the bottles of the ancients, and in the eaſtern countries, being made of ſkin, which better agrees with what our Lord ſays, *Matt.* ix. 17. by his belly he means his mind, which was full of matter, and that matter he compares to new wine in bottles, cloſely ſtopped, which need vent, and are in danger of burſting: the doctrine of the goſpel is like to wine, *Cant.* vii. 9. to wine neat and clean, being free from all human mixtures; to wine of a good flavour and pleaſant taſte, as the goſpel is to thoſe whoſe taſte is changed; to generous wine, which revives, and refreſhes, and comforts; all which effects the doctrines of the goſpel have, when attended with a divine influence: and it may be compared to new wine; not that it is a new and upſtart doctrine, it is the everlaſting goſpel, made known immediately on the fall of *Adam*, and was ordained before the world for our glory; but becauſe it is newly, or of late under the goſpel-diſpenſation, more clearly revealed: miniſters of the word are like veſſels, into which it is put; they are but veſſels, even earthly veſſels, and have nothing but what is put into them; and they are like veſſels ſtopped up, when they are ſtraitened in themſelves, or ſhut up by the Lord, that they cannot come forth freely in their miniſtry, and when any outward reſtraint is laid upon them by perſecuting magiſtrates, and when there is no open door for them in providence; which gives them great pain and uneaſineſs, and let the conſequence be what it will, they are weary of forbearing, and cannot ſtay, but muſt ſpeak the things they ſee and know; ſee *Jer.* xx. 9. *Acts* iv. 18, 20.

℣. 20. *I will ſpeak that I may be refreſhed*, &c.] That his mind might be made eaſy; the matter it was full of lay with much weight upon it, preſſed him hard, and gave him pain; and therefore he determines to ſpeak his mind, and diſburthen himſelf: ſo a miniſter of the word ſpeaks ſometimes to the refreſhment of others, the goſpel being a word in ſeaſon to weary ſouls, bread to the hungry, drink to the thirſty, even wine to them that are of an heavy heart; and eſpecially it is refreſhing when the love of God is ſhed abroad in the heart through it, and the preſence of God is enjoyed under it; and ſometimes he ſpeaks to the refreſhment of himſelf with others, *Rom.* xv. 32. and whether it be ſo, one or the other, yet a faithful miniſter eaſes his mind, diſcharges his conſcience, and is clear from the blood of all, when he truly and fully declares the whole counſel of God, ſo far as he is acquainted with it: *I will open my lips and anſwer*; ſpeak freely and boldly what was upon his mind, and he had to ſay, and which he judged would be a ſufficient anſwer to *Job*; the opening of his lips is a phraſe uſed by him in alluſion to the opening of a bottle, full of new wine, the metaphor before expreſſed by him.

℣. 21. *Let me not I pray you accept any man's perſon*, &c.] Neither the perſon of *Job*, becauſe of his poverty and affliction, indulging too much to pity and commiſeration, and affecting to get a good name from others for it; nor the perſon of his three

[y] מלתי מלים plenus ſum ſermonibus, V. L. Pagninus, Montanus, Tigurine verſion, Beza, Junius & Tremellius, Piſcator. [z] רוח בטני ſpiritus ventris mei, Beza, Junius & Tremellius, Cocceius, Schultens.
[a] לא יפתח quod non eſt apertum, Pagninus, Michaelis, Schultens. [b] כאבות חדשים ſicut utres vino novo repleti, Piſcator.

three friends, on account of their wealth and grandeur; for neither the persons of the poor, nor of the rich, are to be regarded in judgment, or in the decision of any matter between them, but truth and justice are to be attended to; see *Exod.* xxiii. 3. *Lev.* xix. 15. *Elihu* was determined with himself not to respect the person of any, and he hopes that *Job* and his friends would bear with him, and excuse him on that account: *neither let me give flattering titles unto men*; he does not mean titles of civil honour and respect, which belong to men, and are in common use among men, according to the different stations of life men are in; for honour is to be given to whom it is due; and it is no piece of flattery to give men their proper and usual titles, as it was not in the evangelist *Luke*, and in the apostle *Paul*, *Luke* i. 3. *Acts* xxvi. 25. but he means such titles that don't belong to men, and are unsuitable unto them, and only given them by way of flattery; as to call a man wise and prudent when he is the reverse; or a holy, just, and good man, when he is a very wicked one. *Elihu* was resolved not to act such a part, and he hopes the persons he had to deal with would not take it amiss that he spake his mind plainly and freely, and called a spade a spade; nor must they or any other expect to be complimented by him with the characters of wise and prudent, just and good, if they did not appear to him to be so. According to *Ben Gersom* the sense is, that he would not hide a man's name under epithets, but call him by his proper name; he would not do as they had done by *Job*, who under covert names meant him; as when they described a wicked man, and an hypocrite, designed him, but did not say so in express words; now *Elihu* suggests, that should *Job* or they appear to him to have acted a wrong part, he should tell them plainly of it, and say thou art the man.

℣. 22. *For I know not to give flattering titles*, &c.] He had not been brought up in such a manner, nor taught to use them; he had not been inured to them, nor did he know or approve of them; nor could he in conscience give them. In so doing, *my maker would soon take me away*; it being such a piece of wickedness, so abominable to him, and so highly resented by him, that I might justly expect he would, as he could, strike me dead at once; just as *Ananias* and *Sapphira* were struck dead for lying: or he knew that it would be but a short time at most, and he should be taken out of the world by death, when he must appear before his maker, his judge, to whom he must give an account of his words, as well as actions; the awe of this being continually on his mind, would not admit him to flatter any man. Some render it *will burn me*[c], as in 2 *Sam.* v. 21. so *Aben Ezra* and *Ben Gersom*, that is, in hell-fire; see *Ps.* xii. 2, 3.

CHAP. XXXIII.

IN this chapter *Elihu* addresses *Job* himself, and intreats his attention to what he had to say to him, and offers several things to induce him to it; and recommends himself as one that was according to his wish, in the stead of God, a man like himself, and of whom he had no reason to be afraid, ℣. 1—7. and then he brings a charge against him of things which he himself had heard, of words that had dropped from him in the course of his controversy with his friends; in which he too much and too strongly insisted on his own innocence and purity, and let fall very undue and unbecoming reflections on the dealings of God with him, ℣. 8—11. to which he gives an answer by observing the superior greatness of God to man, and his sovereignty over him, not being accountable to him for any thing done by him; and therefore man should be silent and submissive to him, ℣. 12, 13. and yet though he is so great and so absolute, and uncontroulable, and is not obliged to give an account of his affairs to man, and the reasons of them; yet he condescends by various ways and means to instruct him in his mind and will, and even by those very things complained of; and therefore should not be treated as if unkind and unfriendly to men; sometimes he does it by dreams and visions, when he opens the ears of men, and seals instruction to them, and with this view to restrain them from their evil purposes and doings, and to weaken their pride and humble them, and preserve them from ruin, ℣. 14—18. and sometimes by chastening and afflictive providences, which are described ℣. 19—22. and which become teaching ones; through the interposition of a divine messenger, and upon the afflicted man's prayer to God, and humiliation before him, God is gracious and favourable to him, and delivers him; which is frequently the design and the use that he makes of chastening dispensations, ℣. 23—30. and the chapter is concluded with beseeching *Job* to mark and consider well what had been said unto him, and to answer it if he could or thought fit; if not, silently to attend to what he had further to say to him for his instruction, ℣. 31, 32, 33.

℣. 1. *Wherefore Job I pray thee hear my speeches*, &c.] In the preceding chapter, *Elihu* directed his discourse to the three friends of *Job* chiefly, here to *Job* himself, and that by name; which none of his friends in all their discourses ever used; and in an humble suppliant manner intreats his attention to what he was about to deliver, and that for reasons which his address to his friends could furnish him with; and hence begins his speech with *wherefore*, seeing he took not the part of his three friends, but blamed them; and because he had the Spirit of God in him, and was full of matter, and uneasy until he had vented it; and which he proposed to deliver in a plain and faithful manner, with sincerity and without flattery; on all which accounts he beseeches him to give him a diligent and attentive hearing: *and hearken to all my words*; not to some of them only, but to all; he bespeaks his candid and constant attention, that he would hear him out, all that he had to say, with patience, and without interruption; and then judge of the truth, force, and pertinency of them; which he would not so well be able to do, unless he heard them all; for sometimes the proof, the evidence, and demonstration of a thing depends not on a single argument, but upon many put together; each of them alone being insufficient, at least may appear so, when all considered together give full satisfaction.

℣. 2.

[c] ישאנני comburet me, Pagninus.

℣. 2. *Behold now I have opened my mouth*, &c.] Begun to ſpeak in order to give vent to the fulneſs of matter within him, which made him, like bottles of new wine, ready to burſt; and ſince he had opened his lips, that he might ſpeak and be refreſhed, he deſires *Job* to liſten to him, and offers ſome things to his conſideration to induce him to it: *my tongue hath ſpoken in my mouth*; but does not every man's tongue ſpeak in his mouth when he ſpeaks? is there any thing ſingular and peculiar in this, that can excite attention? it may be rendered, *in my palate*[d]; which, as it is an inſtrument of ſpeech, ſo of taſting and trying food, ſee ch. vi. 30. and xii. 11. and *Elihu*'s ſenſe is, that he had thoroughly conſidered what he ſhould ſay, he had well weighed what he ſhould ſpeak, and ſhould not deliver any thing raw, crude, and indigeſted; he had palated his words, in order to diſcern whether there was any thing in them perverſe or no.

℣. 3. *My words* ſhall be *of the uprightneſs of my heart*, &c.] Nor that the uprightneſs of his heart, or his own perſonal integrity, ſhould be the ſubject of his diſcourſe; but what he ſhould ſay would be in or out of the uprightneſs of his heart, with all ſincerity and faithfulneſs; what would be the real ſentiments of his mind, and not proceed from a double or inſincere heart: *and my lips ſhall utter knowledge clearly*; what knowledge he had of God, and of the perfections of his nature, and of his works in nature and grace, and of his dealings in a providential way with the ſons of men; and what knowledge he had of *Chriſt*, his perſon, office, and grace, ſomewhat of which he ſpeaks in this chapter; and ſuch ſort of knowledge is to be uttered, to be publiſhed, and made known to the good of others; and not to be concealed, and hid, or held as in a priſon in unrighteouſneſs; and to be uttered clearly, plainly, and diſtinctly, in words intelligible, and eaſy to be underſtood; and not in ambiguous terms, or in words of a double meaning; or which are abſtruſe and intricate, and ſerve rather to make the myſteries of providence and grace more dark and obſcure, than to explain them; integrity of heart, and perſpicuity of language, ſerve much to recommend a ſpeaker, and both are expreſſed in this verſe.

℣. 4. *The Spirit of God hath made me*, &c.] As a man; ſo every man is made by God, and not by himſelf; Father, Son, and Spirit, are his Makers or Creators, as we read of them in the plural number, *Pſ.* cxlix. 2. *Eccl.* xii. 1. and this is a proof of the deity of the Spirit, who was not only concerned in the creation of all things, garniſhing the heavens, and moving upon the face of the waters on the earth, but in the formation of man: *and the breath of the Almighty hath given me life*; the ſame with the Spirit of God, the alluſion is to the creation of man at firſt, when God breathed into him the breath of life, and he became a living ſoul: life natural is from God, he is the God of our life, he gives all the mercies of life, and by him is this life preſerved; and the whole is the effect of Almighty power: now this is obſerved by *Elihu* to *Job*, to encourage him to attend to him without fear, ſince he was a man, a creature of God, as he was: it may be underſtood of his ſpiritual formation, the Spirit of God re-makes men, or makes them new men, new creatures; this is done in regeneration, which is the work of the holy Spirit; hence regeneration, and renewing of the Holy Ghoſt, are put together; and being a work of almighty power, is a proof of the deity of the Spirit of God; it is he that quickens men when dead in treſpaſſes and ſins, and makes them alive to God; which appears by their ſpiritual breathings after divine things, and by the exerciſe of their ſpiritual ſenſes, and by their performance of ſpiritual actions; and now *Elihu*, being a man regenerated and quickened by the Spirit, might more juſtly claim the attention of *Job*, ſince what he ſhould ſay was what he had heard, felt, and ſeen, as a good man, one that had an experience of divine and ſpiritual things.

℣. 5. *If thou can'ſt anſwer me*, &c.] That is, when he had done ſpeaking, after he had heard him out; if he thought he could make a reply to him, he gave him full liberty ſo to do, and tacitly ſuggeſts that he ſhould give him an attentive and candid hearing, as he had requeſted of him: *ſet thy words in order before me*; put them into the beſt form and order thou canſt for thy ſelf-defence, and level them at me; ſet them, as it were, in battel-array againſt me; give them all the poignancy, ſtrength, and force thou art capable of: *ſtand up*; not out of veneration to him, but to denote freedom and boldneſs in himſelf; a preſentation of himſelf with boldneſs, and ſtanding and keeping his ground: the expreſſions are military; Mr. *Broughton* renders it, *ſtand to it.*

℣. 6. *Behold I* am *according to thy wiſh in God's ſtead*, &c.] So ſome perſons are, as civil magiſtrates, the miniſters of the Word, the prophets of the Old Teſtament, and the apoſtles of the New; ſee 2 *Cor.* v. 20. and ſo in ſome ſenſe was *Elihu*; he undertakes to be an advocate for God, to vindicate his juſtice in his dealings with the children of men, and clear him from the charge of ſeverity towards them, and hard uſage of them, and particularly *Job*; and whom he beſought, as in God's ſtead, to be reconciled to his providential dealings with him; to bear his afflictions patiently, and wait the iſſue of them: or *I am as thou art*; ſo the *Targum* and *Ben Gerſom* interpret it; one that belongs to God, a creature of God's, a ſinful frail mortal creature, as *Job* was, and accountable to God; one that belonged to him both as the God of nature and providence, and of grace; and ſuch an one *Job* ſeemed to have wiſhed for, to diſpute the point in queſtion with; ſee ch. ix. 32, 33. *I alſo am formed out of the clay*; or *cut out*[e] of it; alluding to the potter, who out of a maſs or lump of clay before him, cuts a piece out of it, to make a veſſel of. God is the potter, men are as clay in his hands, their bodies are bodies of clay, houſes of clay, which have their foundation in the duſt; reference may be had to the original formation of man, and may denote not ſo much the pollution of his nature, clay being defiling, but the frailty of man, a veſſel made of clay being brittle, and eaſily broken; ſee ch. iv. 19. and x. 9. and xiii. 12. *Iſ.* lxiv. 8.

℣. 7. *Behold my terror ſhall not make thee afraid*, &c.] To come near, join iſſue in a debate, and ſpeak freely; this *Job* had wiſhed for, and deſired of God that his fear might not terrify him, and his dread not make him afraid, and then he could talk and reaſon freely with him, ch. ix. 34, 35. and xiii. 21, 22. now *Job* had nothing to fear from *Elihu*, he was a man and not God, with whom there was no terrible majeſty, as with God; he was

[d] בחכי in palato meo, Pagninus, Montanus, Tigurine verſion, Beza, Schultens; ſo Mr. Broughton.

[e] קריצתי exciſus, Montanus, Munſter, Mercerus, Cocceius, Michaelis.

was but a clod of clay, and had nothing in him or about him to ſtrike terror into him; he was no great perſonage, as a king or prince, nor in any civil authority, nor had ſo much as age to command an awe, much leſs could inject dread and terror: *neither ſhall my hand be heavy upon thee*; which is not to be literally underſtood; *Job* could be in no fear of that, nor *Elihu* guilty of ſuch rudeneſs; but figuratively, that he ſhould not ſeek to afflict and diſtreſs him, or add to his affliction, and make it heavier, by hard words, ſevere reflections, and cruel reproaches; he ſeems to refer to ch. xiii. 21. the *Targum* is, "my burden upon thee ſhall not be heavy;" he promiſes not to aggravate things, but make them as eaſy as they would admit of.

℣. 8. *Surely thou haſt ſpoken in mine hearing*, &c.] After the above preface, *Elihu* proceeds to the point in hand, and enters a charge againſt *Job*; which he took up, not upon ſuſpicion, and ſurmiſings, nor upon report, nor upon accuſations received from others, but what he had heard with his own ears, unleſs he was greatly miſtaken indeed, which he thought he was not: *and I have heard the voice of* thy *words*; the ſound of them, clearly and diſtinctly, and took in the ſenſe of them, as he really believed, ſaying as follows.

℣. 9. *I* am *clean without tranſgreſſion*, &c.] This with what follows is ſuppoſed to be gathered from ch. x. 6, 7. and xiii. 23. and xxvii. 5, 6. for this is no where ſaid by *Job* in expreſs words; though I rather think ſince *Elihu* ſo peremptorily affirms that they were ſpoken in his hearing, that theſe words and the following did drop from *Job*'s lips, in the controverſy with his friends, though not recorded; for we are not to ſuppoſe that every thing that was ſaid on both ſides is preſerved, only ſo much as the Holy Ghoſt thought fit ſhould be: no man is naturally clean, or free from ſin; man came clean out of the hands of God, by ſin is become unclean. This impurity is propagated by natural generation, and is in all without exception. *Job* expreſſes himſelf clearly on this point, and agreeable to it, ch. xiv. 4. nor is any man clean by and of himſelf, or through any thing he is capable of doing in a moral, ceremonial, or evangelic ſenſe, to make himſelf clean; as by moral actions, by ceremonial ablutions and ſacrifices, or by ſubmiſſion to evangelic ordinances, or even by his own tears, repentance, and humiliation. *Job* ſeemed clearly and fully ſenſible of this, ch. ix. 30, 31. ſee *Prov.* xx. 9. *Jer.* ii. 22. yet there are ſome perſons that are clean through the blood of *Chriſt*, in which they are waſhed, and which cleanſes from all ſin; and through the righteouſneſs of *Chriſt* imputed to them, in which they appear without ſpot or wrinkle, or any ſuch thing; and through the ſentence of juſtification pronounced on them, by which word ſpoken they are all clean; and through the grace of God beſtowed on them, the clean water that is ſprinkled upon them, by which they are cleanſed from all filthineſs; and hence ſaid to have clean hearts, and clean hands; and if *Job* meant it in this ſenſe, as he had knowledge of his living Redeemer, he no doubt was ſuch a one: but not *without tranſgreſſion*; without tranſgreſſion imputed he was, and ſuch are all they whoſe perſons are juſtified, and their ſins pardoned; to thoſe God does not impute ſin, *Pſ.* xxxii. 1, 2. but they are not without the being nor commiſſion of ſin; for no man, even the beſt of men, are clear of it in this ſenſe. *Job* might be free from the groſſer ſins of life, but not from indwelling ſin, and the actings of it; we find him confeſſing ſin, and diſclaiming perfection, ch. vii. 20. and ix. 20. *I* am *innocent*; ſo he was, as to the charges brought againſt him by his friends, or the things it was inſinuated he was guilty of, as hypocriſy, &c. or as to doing any injury to the perſons and properties of men, or with reſpect to groſs enormities, from which he had ſufficiently cleared himſelf in ch. xxxi. but not ſo innocent as to be free from all ſin, as *Adam* was in his ſtate of innocence, which is contrary to his own declarations in the paſſages before referred to; ſome, as *Aben Ezra* obſerves, interpret the word *covered*[f], and as having the ſame ſenſe with *Pſ.* xxxii. 1. and in which ſenſe it was true of *Job*, that his iniquities were covered; and others of his being covered with righteouſneſs; with civil righteouſneſs, as in ch. xxix. 14. which was true of the exerciſe of it; and in an evangelic ſenſe he was covered with the juſtifying righteouſneſs of *Chriſt*; the *Targum* renders the word *waſhed*, as he was in a ſpiritual ſenſe. *Jarchi* interprets it *wiped* or *rubbed*, and others combed and bruſhed, and ſo *neat* and *clean*, which is the ſenſe of ſeveral verſions[g]: *neither* is there *iniquity in me*; in a goſpel-ſenſe there is none in believers in *Chriſt*; their iniquities being removed from them to him, and are done away, and made an end of by him; nor are they to be ſeen with the eye of vindictive juſtice; God has caſt them behind his back, and into the depths of the ſea, never to be ſeen more; but then there is iniquity in them, as conſidered in themſelves; for men to ſay they have none, ſhews pride and ignorance, and is inconſiſtent with the truth of grace. If *Job* is to be underſtood in theſe expreſſions in an evangelical ſenſe, or with reſpect to the groſſer ſins of life, or a vicious courſe of life; and indeed in no other ſenſe can he well be underſtood conſiſtent with himſelf; he is not to be blamed for what he ſaid, and I apprehend that *Elihu* does not blame him for ſaying theſe things in his own defence; but for inſiſting ſo much and ſo long upon his innocence and purity, and unſpotted life; and eſpecially for joining with it undue and unbecoming reflections on the Lord, for afflicting a perſon ſo holy and righteous, as follows.

℣. 10. *Behold, he findeth occaſions againſt me*, &c.] That is, ſought in order to find them; ſo *Job* in ſome places ſuggeſts, that God enquired after his ſins, and ſought diligently after them, that he might have ſomething to bring againſt him; and becauſe he could not find great ſins, groſs enormities, he ſought after leſſer ſins; ſo ſome render the word, *ſtaggerings*, *totterings*[h]; frailties, failings, and infirmities; and becauſe he could find none of late of a very heinous nature, he went back as far as the ſins of his youth; ſee ch. x. 6. and xiii. 26. and this in order to pick a quarrel with him; and ſo Mr. *Broughton* renders the words, *lo, he picketh quarrels againſt me*; or that he might have juſt reaſon to depart from him, or to break from him, or to break off friendſhip with him, or to break him to pieces in his eſtate, family, and health; all which ſenſes ſome obſerve the words will bear: but it

[f] חף tectus, Montanus, Bolducius. [g] Mundus, Beza; nitidus, Junius & Tremellius, Piſcator; terſus, Codurcus, Cocceius. [h] תנועות vacillationes, Cocceius; aut mutationes, Michaelis.

it would be needleſs for God to ſeek in order to find occaſions againſt men; there is enough ready at hand, the ſins that are about them; and to repreſent the Lord as dealing thus with good men, is to repreſent him as acting contrary to the declarations and methods of his grace; yea, as doing what wicked men do to good men, as the enemies of *David*, *Daniel*, and *Jeremiah*, did to them; nay, even as *Satan* himſelf does, who goes about and ſeeks for, and picks up accuſations againſt the ſaints; this muſt be owned to be a very irreverent and unbecoming expreſſion of *Job*'s, and for which he deſerved to be ſharply rebuked, as well as for ſome following ones, and for which he afterwards was thoroughly humbled: *he counteth me for his enemy*; this he had often ſaid, but very wrongly; ſee ch. xiii. 24. and xvi. 9. and xix. 11. and the notes there.

℣. 11. *He putteth my feet in the ſtocks*, &c.] This alſo he had ſaid, ch. xiii. 27. by which he would ſuggeſt not only that his afflictions were painful and diſgraceful, and from which he could not extricate himſelf, being cloſe fettered by them; but that they were inflicted on him as puniſhments, and he was treated as a criminal, as a malefactor, who had been guilty of ſome notorious breach of the law: *he marketh all my paths*; looked narrowly at them, numbered and counted them; this alſo he had ſaid, ch. xiii. 27. and xiv. 16. and xxxi. 4. meaning not only his natural and civil paths and ſteps, but his moral ones, that he could not ſtep the leaſt awry, but preſently it was marked and obſerved, ch. x. 14. but though God does take notice of the ſins of his people, and chaſtiſes them for them, yet he does not mark them in ſtrict juſtice, for ſhould he, they could not ſtand before him, *Pſ.* cxxx. 3.

℣. 12. *Behold, in this thou art not juſt*, &c.] Here begins *Elihu*'s anſwer, who does not deny that *Job* was a juſt man, both before God in an evangelic ſenſe, and before men in a moral ſenſe; he did not go about to detract from *Job*'s general character, as a man that lived ſoberly, righteouſly, and godly in the world; but in this he was not juſt, nor is it to be juſtified, with reſpect to this thing, he could not acquit him of doing what was wrong; namely, inſiſting ſo much on his own innocence, and tacking therewith ſuch unbecoming and undue reflections on the dealings of God with him; he did not give to God his due, he did not do him juſtice in repreſenting him in this light; he did not ſay nor do the right thing, ſo Mr. *Broughton* tranſlates the words, "lo, here thou art not in the right;" ſee ch. xxxii. 2. *I will anſwer thee*; or *I muſt tell thee*; as the ſame writer renders the words, being able to make it clear and plain: *that God is greater than man*; than any man, than the greateſt of men, moſt famous for power, wiſdom, or juſtice; he is not only greater in his power, faithfulneſs, goodneſs, grace, and mercy, but in his holineſs and righteouſneſs, wiſdom and knowledge; and therefore can never do either an unjuſt thing, or an unwiſe one; and for man, who is both ſinful and ignorant, even the beſt in compariſon of him, to arraign him at his bar, is very arrogant and preſumptuous; ſince he knows beſt what to do, and what are his reaſons for ſo doing, and is righteous in all his ways, and holy in all his works.

℣. 13. *Why doſt thou ſtrive againſt him?* &c.] A creature againſt the Creator, a man againſt his Maker, the clay againſt the potter; how abſurd and ſtupid is this? and a piece of weakneſs and folly it was in him to deſire to litigate the point with God, and diſpute with him, as he often did, when men cannot anſwer him one of a thouſand, as he himſelf owned, ch. ix. 3, 4. and very ſinful and criminal it is to chide with God, or complain of him, on account of any of his dealings with the ſons of men, as well as it is vain and fruitleſs: *for he giveth not account of any of his matters*; he is a ſovereign being, and does what he pleaſes in nature, providence, and grace, and is not accountable to any for what he does; in things temporal, he does all after the counſel of his will; he beſtows riches and honours, wealth and health, gifts of natural wiſdom and knowledge on ſome, and withholds them from others; and each of theſe are his own, and he may do with them as he pleaſes: ſo likewiſe in things ſpiritual, he loves, chuſes, redeems, regenerates, calls by his grace, and brings to glory whom he thinks fit; the bleſſings of grace and glory are his own, and he diſpoſes of them as ſeems good in his ſight; and in all reſpects he acts according to his will in heaven and in earth; none can ſtay his hand, or hinder him from doing his pleaſure; and none ought to ſay to him, what doſt thou? or why doſt thou thus? or if they do, he is not obliged to give any reaſons for his ſo doing. Some take this to be the thing *Job* ſtrove and contended with God about, that he did not, and becauſe he did not give an account of all his matters, or anſwer all his words; and particularly he did not ſhew to him wherefore he contended with him; and others think the meaning is, that God does not reveal all his ſecrets to men, but only as much as he thinks fit to acquaint them with; ſecret things belong to him, and things revealed to men; the ſecrets of his own nature, and the modes of ſubſiſtence of the divine perſons in the godhead, the ſecret reaſons of divine predeſtination of men to life or death, and of his dealings with men in a providential way, afflicting the righteous, and ſuffering the wicked to proſper.

℣. 14. *For God ſpeaketh once, yea twice*, &c.] Or, *but God ſpeaketh* [1]; though he is not bound to give an account of his matters, and the reaſons of his proceedings in a way of providence or grace; yet ſuch is his condeſcenſion and goodneſs, that he makes uſe of various ways and means to make known his mind and will in his diſpenſations, if men were but attentive to them; he ſpeaks once, in dreams and viſions, as in the following verſe; and twice, or a ſecond time, by chaſtiſements, as in ℣. 18. or he ſpeaks frequently, again and again, ſee *Pſ.* lxii. 11. gives line upon line, and precept upon precept; if one way is without effect, he'll take another; and if one warning and admonition is not ſufficient, he'll give another; ſo that tho' he is a ſovereign being, and not accountable to any, yet he does not act the unkind and unfriendly part *Job* had ſuggeſted: yet man *perceiveth it not*; the voice of God ſpeaking in one way or another; hearkens not to the admonition given in a dream or viſion, nor hears the chaſtizing rod, and him that has appointed it; he is deaf to all inſtructions; he underſtands not the mind and meaning of God in his diſpenſations; which is not owing to want of means of knowledge, but to the blindneſs and ignorance of his mind, to dulneſs of hearing, to negligence and inattention, and to the prevalence of ſin and corruption: the words, *yet man*, are a ſupplement

[1] כי ſed, Beza, Piſcator.

plement to the text, and not in it, and ſome verſions are without it, and underſtand the whole of God, rendering the words thus, *God ſpeaketh once, and a ſecond time he does not repeat it*; ſo the *Vulgate Latin*, *Syriac*, and *Arabic* verſions: or *does not reviſe it*, or *will not ſee it* [k]; to which agrees the *Targum*, "and a ſecond time he needs not to look upon it;" and which rendering as it ſuits with the context, ſo is more agreeable to the accents; but is differently applied, by ſome to the ſufficiency of the word of God, that God has at once made known all truth, and there is no need to do it a ſecond time; but certain it is, that God did at ſundry times, and in divers manners, ſpeak unto the fathers by the prophets; though indeed in theſe laſt days he hath ſpoken at once all his mind and will by his Son, ſo that no future revelation is to be expected; but though this is true now, it was not in the times of *Elihu*: by others it is referred to God's dealings with a proud man, that calls him to an account for his actions, to whom he ſpeaks once, and reproves him for his boldneſs; but a ſecond time he'll not look at him, nor bear his pride and inſolence: and by others to the unalterable decrees and purpoſes of God; what he has ſaid or determined in his eternal mind is done at once, and remains invariably fixed; he has no need to look over a ſecond time, or reviſe his firſt thoughts and deſigns, or conſider them, whether it is proper to make any alteration in them or no, they are at once ſo wiſely formed; and he has all things before him in one view in his all-comprehending mind, ſo that there cannot poſſibly any thing turn up unforeſeen by him, to hinder the execution of his purpoſes, or cauſe him to make any change in them; no new thoughts, reſolutions, or purpoſes can ariſe in his mind, with whom there is no variableneſs, nor ſhadow of turning. This agrees well with his ſovereignty expreſſed in the preceding verſe, and carries in it a ſtrong reaſon enforcing what is there ſaid. Though ſome take the meaning to be this, that God ſpeaks once to a man, and admoniſhes and reproves him as he uſed to do, in the way expreſſed in the following verſe; and if he regards it not, he don't ſpeak to him a ſecond time in that way, or no more by words, but now by blows or chaſtiſements.

℣. 15. *In a dream, in a viſion of the night*, &c.] That is, God ſpeaks to men in this way, and which in thoſe times was his moſt uſual way; ſee ch. iv. 12, 13. ſometimes he ſpake to a prophet, a perſon in public office, and made known his mind and will in this manner to him, that he might deliver it to others, *Numb.* xii. 6. and ſometimes directly and immediately to perſons themſelves, as he did to *Abimelech* and *Laban*, *Gen.* xx. 3. and xxxi. 24. *when deep ſleep falleth upon men, in ſlumbrings upon the bed*; the former denotes a faſt, heavy, and ſound ſleep, when the ſenſes are all locked up, and there is not the leaſt attention to any outward object; the latter a ſlight ſleep, when a man is between ſleeping and waking; and now at ſuch a time, when he was laid on his bed in the night-ſeaſon, it was uſual for God to come to him in a viſionary way, and impreſs things on his mind; when it was called off from worldly and earthly thoughts and cares, and was calm and ſerene, and ſo fit to receive what intimations and inſtructions might be given this way; ſee *Pſ.* iv. 4. *Job* had his dreams and night-viſions, though he ſeems not to have had any benefit by them, or to have underſtood them, but was ſcared and terrified with them, ch. vii. 14. to which *Elihu* may have ſome reſpect.

℣. 16. *Then he openeth the ears of men*, &c.] Not the ears of his body, which remaining ſhut whilſt things are preſented to his mind in a dream or viſion, but his internal ears; it is the ſame with opening the heart or underſtanding to attend to and receive the things delivered in this viſionary way: *and ſealeth their inſtruction*; ſets home the inſtruction given in this manner, and imprints it upon the mind, ſo that it is well remembered when awake, not only the dreams themſelves, but the leſſons taught and learnt there, as may be obſerved in the caſes of *Abimelech* and *Laban*; the word ſignifies *chaſtiſement* [l] as well as inſtruction, that being one way in which God teaches and inſtructs men, *Pſ.* xciv. 12. and ſo the ſenſe may be that God in a dream or viſion makes it known to men, that if they regard not what he ſays to them, and repent not of their evils, and turn from them, he will correct and chaſtiſe them, and this he aſſures them of; and they may look for the certain performance of it, that he will viſit their tranſgreſſions with a rod, and their iniquities with ſtripes; things that are ſealed being ſure and firm: Mr. *Broughton* renders the words, *and imprinteth why they are chaſtiſed.*

℣. 17. *That he may withdraw man from his purpoſe*, &c.] Or *work* [m], his wicked work, as the *Targum*; either which he has begun upon, or which he deſigned to do. Thus *Abimelech* and *Laban* were reſtrained from their intentions by a divine admonition in a dream, the one from taking *Abraham*'s wife, as he intended, and the other from doing hurt to *Jacob*, which he deſigned: *and hide pride from man*; by pardoning his ſins, in which there is always pride, ſo ſome; pardon of ſin being expreſſed by covering it, *Pſ.* xxxii. 1. or rather by repreſſing, weakening, and preventing it; and that by not ſuffering vain and proud men to perform their enterprizes, but obliging them to ſubmit to the will of God, and humble themſelves under his mighty hand. Theſe are the ends propoſed, and which are effected through the Lord ſpeaking to men in dreams, opening their ears, and ſealing inſtructions to them; and others alſo for their good follow.

℣. 18. *He keepeth back his ſoul from the pit*, &c.] Or, *that he may keep back* [n]; for this is another end and uſe of God's ſpeaking unto men; it is to preſerve them for the preſent from going down to the grave, the pit of corruption and deſtruction; ſo called becauſe the bodies of men being there laid corrupt, and are entirely deſtroyed by worms, and turn to rottenneſs and duſt; and to preſerve them from the bottomleſs pit of everlaſting ruin and deſtruction; for the Lord's people are reproved by him, that they may not be condemned with the world, 1 *Cor.* xi. 32. *and his life from periſhing by the ſword*; by the ſword of men, which is one of God's ſore judgments; or by the ſword of the civil magiſtrate, the man ſpoken to being warned of God, of committing theſe ſins, which would bring him into the hands of ſuch; or by the ſword of divine

[k] ובישתים לא ישורנה ſecundo non revidet, Schmidt & Maius apud Michaelis; & ſecunda vice non videbit illud, Schultens. [l] במסרם diſciplinam eorum, Tigurine verſion; caſtigationem eorum, Beza, Vatablus. Druſius, Mercerus, Piſcator, Michaelis, Schultens. [m] מעשה opere, Pagninus, Montanus, Mercerus, &c. [n] יחשך ut prohibeat, Mercerus, Piſcator.

vine juſtice; *Jarchi* interprets it of the ſword of the angel of death; the word ſignifies a miſſive weapon, as a dart; ſo Mr. *Broughton* renders the words, *and his life from going on the dart*; or, as another verſion has it, *leſt it ſhould go on under the caſt of darts* [o]; the darts of an enemy in war, or the fiery darts of *Satan*, *Eph.* vi. 16.

℣. 19. *He is chaſtened alſo with pain upon his bed*, &c.] This ſeems to be another way, in which God, according to his eternal purpoſes, ſpeaks unto men, as the word *alſo* intimates; namely, by afflictions, and ſometimes painful ones; which have a voice in them, and men of wiſdom will hearken to it, *Mic.* vi. 9. Pain here ſignifies not pain of the mind, or a wounded ſpirit, which is very afflicting, diſtreſſing, and intolerable; but pain of the body, as the next clauſe ſhews; and this endured on the bed, it being ſo great as to confine a man to his bed, or is what he felt there, where he might hope for eaſe and reſt; ſee ch. vii. 13. *and the multitude of his bones with ſtrong pain*; not with a ſlight one, but a very ſtrong one, ſuch as thoſe felt who gnawed their tongues for pain, *Rev.* xvi. 10. *Jarchi* interprets it, the multitude of his bones, which are ſtrong; though they are hardy and ſtrong, yet filled with exquiſite pain; and not one, or a few of them, but a multitude of them, as there are a multitude of them in a man's body; even all of them, as *Hezekiah* complains, which muſt be very excruciating indeed, *Iſ.* xxxviii. 13. and which was *Job*'s caſe; not only his fleſh was in pain, through the ſores and ulcers upon him, but his bones were pierced in him, and his ſinews had no reſt, and he was full of toſſings to and fro, ch. vii. 3, 4. and xxx. 17. and in this way he was, as other good men are, reproved and chaſtened by the Lord; and in which way he had ſpoke to him, as he does to others, and which ſhould be attended to; and ſince ſuch painful afflictions are but fatherly chaſtiſements, they ſhould be patiently endured, and the voice of God in them liſtened to, and ere long there will be no more pain: the *Cetib*, or textual writing is, *the contention of his bones is ſtrong*; through pain, or with which God contends with men; we follow the marginal reading.

℣. 20. *So that his life abhorreth bread*, &c.] Through the force of pain he loſes his appetite for food, and even a nauſea of it takes place; he loathes it as the moſt abominable and filthy thing that can be thought of; even bread ſo neceſſary to the ſupport of human life, ſo ſtrengthening to the heart of man, and what he every day ſtands in need of, and ſhould pray for, and in health is never weary of; it may be put for all common and uſeful food: *and his ſoul dainty meat*; the moſt rich and delicious; ſuch as the tables of the great and rich are furniſhed with: *food of deſire* [p]; or deſireable food, as it may be rendered; ſee *Dan.* x. 3. ſuch as in the time of health the appetite craves and deſires, and is fed on with delight and pleaſure, but now had in the utmoſt averſion. Pains and diſeaſes of body often produce ſuch a nauſea in men, *Pſ.* cvii. 17, 18. and was *Job*'s caſe, ch. iii. 24. and vi. 7.

℣. 21. *His fleſh is conſumed away that it cannot be ſeen*, &c.] All being gone, none left to be ſeen, nothing but ſkin and bones; and this partly thro' the vehemence of ſtrong pain, and partly through the nauſea of food; not being able to take any thing for nouriſhment and the ſupport of the fluids, and ſo quite emaciated: *and his bones that were not ſeen ſtick out*; which before were covered with fleſh and fat, ſo that they could not be ſeen; but now the fleſh and fat being waſted, they ſeem as if they roſe up in an eminence, and ſtood out to be beheld; this was alſo *Job*'s caſe, being reduced to a mere ſkeleton, ch. xix. 20. and *Elihu* in this deſcription of an afflicted man, ſeems to have *Job* chiefly in view, and by this would intimate to him that God had been, and was ſpeaking to him by thoſe afflictions, which he would do well to advert unto.

℣. 22. *His ſoul draweth near unto the grave*, &c.] Not the ſoul ſtrictly and properly ſpeaking, for that does not, nor is it laid in the grave at death, but returns to God that gave it; rather the body, for which it is ſometimes put, and of which what is here ſaid is true, ſee *Pſ.* xvi. 10. or the perſon of the ſick man, whoſe diſeaſe being ſo threatening, all hope is gone, and he is given up by his phyſicians and friends, and ſeemingly is at the grave's mouth, and that is ready for him, and he on the brink of that; which were the apprehenſions *Job* had of himſelf, ch. xvii. 1. ſee *Pſ.* lxxxviii. 3. and cvii. 17. *and his life to the deſtroyers*; the deſtroying angels, as *Aben Ezra*, and ſo the *Septuagint* verſion: or deſtroying diſeaſes, and ſo Mr. *Broughton* renders it, *to killing maladies*; or it may be to worms, which deſtroy the body in the grave, and which *Job* was ſenſible of would quickly be his caſe, ch. xix. 26. though ſome interpret it of thoſe that kill, or of thoſe that are dead, with whom they are laid that die; or of deaths corporal and eternal, and the horrors and terrors of both, with which perſons in ſuch circumſtances are ſometimes diſtreſſed.

℣. 23. *If there be a meſſenger with him*, &c.] Or angel, either with God, as ſome think; or rather with the ſick man; by which meſſenger is meant not an angel by nature, a created angel, though ſometimes ſuch are God's meſſengers, ſent by him on errands to men, are interpreters of things to them, as *Gabriel* was to *Daniel*; of whom there are thouſands, and who may be of ſervice to ſick men for their comfort and inſtruction, ſince it is certain they attend ſaints in their dying moments; yet this proves not that they are to be invoked as mediators between God and men: but rather a miniſter of the word is deſigned, who is by office an angel, a *meſſenger* of Chriſt, and of the churches; an *interpreter* of the ſcriptures, and of the mind of God in them; and a ſpiritual, evangelical, faithful miniſter is ſcarce and rare, *one among a thouſand*; and his buſineſs is to viſit ſick perſons, and to obſerve the *uprightneſs* and faithfulneſs of God in afflicting them, that they may quietly ſubmit to and patiently bear the affliction; and to direct them for their peace and comfort to the uprightneſs or righteouſneſs of *Chriſt*, for their juſtification before God; and to ſhew them what is right for them to do in their preſent circumſtances; whether the ſick man be ſtupid and inſenſible of his caſe, and his need of righteouſneſs, or whether he be a truly gracious man, yet labouring under doubts and fears about the truth of grace in him, the uprightneſs of his heart, and his intereſt in the righteouſneſs of *Chriſt*: but it ſeems beſt to underſtand this of *Chriſt* himſelf, the angel of God's preſence, the meſſenger of the covenant, who is with the ſick man, and favours him with his ſpiritual preſence; or is *for him* [q], as it may be rendered, is on his ſide, an advocate and

[o] Tigurine verſion. Mercerus.

[p] מאכל תאוה cibum deſiderii, Vatablus, Druſius, Michaelis; cibum appetentiæ, על ן pro eo, V. L. Pagninus, Mercerus.

and interceſſor for him with God; *an interpreter* of his Father's mind, and with which he is long acquainted, he lying in his boſom; and of the ſacred ſcriptures, as he was to his diſciples concerning himſelf; or an *orator* [r], an eloquent one, never man ſpake like him, having the tongue of the learned given him as man; and who as a divine Perſon is the eternal and eſſential Word of God; who ſpake for his people in the council of peace and covenant of grace; and alſo as mediator is the antitypical *Aaron*, can ſpeak well for them on all occaſions: *one among a thouſand*; the chiefeſt among ten thouſand, angels or men; ſee *Cant.* v. 10. *Eccl.* vii. 28. *to ſhew unto man his uprightneſs*; which to do is his office as Mediator, and eſpecially as a Prophet, even to ſhew the uprightneſs of God, the rectitude of his nature, the righteouſneſs required in his holy law; and this Chriſt has ſhewn forth and declared in his being the propitiation for the ſins of his people, *Rom.* iii. 25, 26. And by his Spirit he ſhews to man, and ſo to a ſick man, his want of uprightneſs in himſelf, his need of righteouſneſs from another; and brings it near him, and ſhews it to be perfect, complete and ſuitable; as well as teaches to live ſoberly, righteouſly and godly.

℣. 24. *Then he is gracious to him*, &c.] To the ſick man; either the meſſenger or the miniſter that is with him, who pities his caſe and prays for him; and by ſome, the following words are ſuppoſed to be a prayer of his, *Deliver me*, &c. ſince I find in the goſpel there is a ranſom for ſuch perſons. Rather Chriſt, who is gracious to man, as appears by his aſſumption of their nature and becoming a ranſom for them, and who upon the foot of redemption which he has *found* or obtained, ſee *Heb.* ix. 12. pleads for the preſent comfort and future happineſs of his people, in ſuch language as after expreſſed, *Deliver him*, &c. Or rather, God the Father is gracious to the ſick man for his Son's ſake, *and ſaith, Deliver him from going down to the pit*; addreſſing either the diſeaſe, ſo Mr. *Broughton* renders the word, *Spare him (O killing malady) from deſcending into the pit*, the grave, for the preſent his diſeaſe threatned him with. Or the miniſter of the word attending the ſick man, who is bid to declare to him, as *Nathan* to *David*, and *Iſaiah* to *Hezekiah*, that he ſhould live longer, and not die for the preſent: or rather, the addreſs is to law and juſtice, to let the redeemed of the Lord go free, and particularly the ſick man being one of them; and not thruſt him down into the bottomleſs pit of everlaſting ruin and deſtruction, for the reaſon following: *I have found a ranſom*; which is no other than Chriſt the Son of God; whom *Jehovah* in his infinite wiſdom found out and pitched upon to be the ranſomer of his people; to which he agreed, and in the fulneſs of time came to give his life a ranſom for many, and for whom he has given himſelf as a ranſom-price, which has been teſtified in due time: and this ranſom is for all the elect of God, and is of them from ſin, Satan, law, hell and death; and the finding of it is not of man, nor is the ſcheme of propitiation, peace and reconciliation by Chriſt, or of *atonement* and *ſatisfaction* [s] by the ſacrifice of Chriſt, as the word here uſed ſignifies an invention of men; but is the effect of infinite wiſdom, and a ſcheme drawn in the eternal mind, and formed in Chriſt from everlaſting; ſee 2 *Cor.* v. 19. Some take theſe words to be ſpoken by the Father to the Son, upon his appointment and agreement to be the ranſomer and redeemer, ſaying, *Go, redeem him*, &c. for ſo the words [t] may be rendered; and others think they are the words of the Son the meſſenger to his Father, the advocate with him for his people as before obſerved.

℣. 25. *His fleſh ſhall be freſher than a child's*, &c.] Being recovered from illneſs and reſtored to health, through the gracious dealings of God with him. This is to be underſtood not ſimply and abſolutely, but comparatively, or with reſpect to his former condition; that he who before was reduced to ſkin and bone, is now become fat and plump; and whoſe fleſh was dry and withered, now moiſt, ſucculent and juicy; and whoſe ſkin was wrinkled, now ſoft, and ſmooth, and ſleek; and whoſe face was pale, now bloomy and ruddy. The *Targum* is, "his fleſh is weakened more than a child;" and the *Vulgate Latin*, "is conſumed," referring to his former ſtate: *he ſhall return to the days of his youth.* His youth renewed, and he ſeem young again; become hale and robuſt as in his youthful days; ſee *Pſal.* ciii. 5.

℣. 26. *He ſhall pray unto God*, &c.] As the former verſe expreſſes the condition of the body of the man recovered from ſickneſs, this the frame of his ſoul, and the ſpiritual bleſſings enjoyed by him: ſome underſtand this of his praying in the time of his affliction, and conſider it as one means of his recovery; and indeed a time of affliction is a time for prayer; and which brings a good man to it, who in health and proſperity has been negligent of it; ſuch a one will make his application to God for deliverance, and not to the creature; and it is his mercy and privilege he has a God to pray unto, who can and will help him. But according to the courſe and connexion of the words, it ſeems rather to reſpect what the good man would do, and the frame he would be in upon his recovery; who would intreat the Lord to make him thankful for the mercy received, and accept of his thankſgiving for the ſame; that his affliction might appear to be ſanctified unto him, and that he is much the better for it, more holy and more humble; and that he would manifeſt his pardoning grace to him for all the ſins and tranſgreſſions he had been guilty of, his murmurings and repinings, and every thing elſe during his affliction; and that he may make uſe of his health and ſtrength given him in the ſervice of God, and for the glory of his name. *And he will be favourable to him*; which, if underſtood of the time of affliction, it may be interpreted of his laying no more on him than he will enable him to bear, and ſupporting him under it; of granting his gracious preſence in it, and of his taking notice of him, viſiting him, knowing, owning and chooſing him in the furnace of affliction, and manifeſting his care unto him; and of the deliverance of him out of it. But if it reſpects the man as recovered out of affliction, it denotes further diſcoveries of the ſpecial care and favour of God to him, which are very enlivening and refreſhing, ſtrengthning and ſupporting; and of his gracious acceptance of his perſon, and of his ſacrifices of prayer, praiſe and thankſgiving, thro' Chriſt the mediator and meſſenger of the covenant. *And he ſhall ſee his face with joy*: that is, either God who is favourable to him, he looks with a ſmiling

[r] מליץ *Eloquens*, Pagninus, Montanus; *Orator*, Tigurine Verſion, Bolducius. [s] כפר *Propitiationem*, Beza, Pagninus, Montanus, Munſter, Bolducius, Vatablus; *Expiationem*, Tigurine Verſion; *Lytrum*, Cocceius; *Satisfactionem*, Schmidt. [t] פדעהו *Redime eum*, Pagninus, Montanus, &c.

ſmiling countenance upon the man now recovered, who before ſeemed to look upon him with frowns in his countenance, there being a change in the outward diſpenſations of his providence towards him, though none in his heart: his countenance beholds the upright with pleaſure, whether they ſee it or no; he looks upon his people in Chriſt with the utmoſt complacency and delight, and particularly when they come to him in the exerciſe of grace, with their prayers, praiſes and thankſgivings. Or the man recovered from illneſs, God being favourable to him, he beholds the face of God with joy, who perhaps had hid it from him in his affliction, which cauſed trouble; but now ſhewing his face and favour, it cauſes joy and exultation, even a jubilee in his ſoul. He beholds him in Chriſt as the God of grace and peace; and through him can come to him and look him in the face with comfort and pleaſure, as nothing is more delightful to him than the light of his countenance. *For he will render unto man his righteouſneſs*: not the ſick man recovered, render to another man what is his right and due, or what he may have wronged him of; for which being reproved by the affliction, and convicted of, is deſirous of making reſtitution: but God who will render, return or reſtore to the man recovered his righteouſneſs, which is the foundation of his joy; not render to him according to his own righteouſneſs, as the *Targum*, which would be but a poor recompence if ſtrictly given; nor reſtore to him the righteouſneſs he loſt in *Adam*, which is but a creature-righteouſneſs; but the righteouſneſs of Chriſt, as Mr *Broughton*, which is the good man's or the believer's in Chriſt, becauſe wrought out for him, imputed to him, and beſtowed as a free gift on him. Now though this righteouſneſs can never be loſt, being an everlaſting one, yet a ſenſe of intereſt in it may, which is returned, reſtored and rendered to a man, when that righteouſneſs is afreſh revealed to him from faith to faith; the conſequence of which is peace and comfort, joy and triumph.

℣. 27. *He looketh upon men*, &c.] According to our verſion and other interpreters, the ſenſe is, God looks upon men as he does on all men in general, their ways and their works; and particularly he takes notice of men under affliction, and obſerves how they behave; if they are penitent and confeſs their ſins, he reſtores them to health, and does them good both in body and ſoul. But moſt carry the ſenſe another way, and interpret it of the ſick man recovered, who looks upon his friends and relations about him, and any others that come within his reach; or he goes about them, as *Aben Ezra* explains the word; or will accompany with men, as Mr *Broughton*; or ſets them in rows, as *Gerſom*, in order as at a levee, that he may the better addreſs them; or he ſhall direct himſelf to them, as the *Targum*; or ſhall ſing over them or before them, ſo *Schultens* [t]; in a joyful manner, in an exulting ſtrain expreſs himſelf, as follows; for the phraſe, *and if any ſay* [u], ſhould be rendred, *and he ſhall ſay*; make the following confeſſion of his acknowledgment of the goodneſs of God unto him. *I have ſinned*; againſt God and man, and that has been the cauſe of all my afflictions; I am now ſenſible of it, and ingenuouſly own it: *and perverted that which was right*; have not done that which is right in the ſight of God, nor what is juſt and right between man and man; have perverted the right ways of God, ſwerved from his commandments, and gone into crooked paths, with the workers of iniquity; and declined from, or perverted juſtice and judgment among men. *And it profiteth me not*; as ſin does not in the iſſue; though it promiſes profit and advantage, it does not yield it; but, on the contrary, much hurt and miſchief come by it.

℣. 28. *He will deliver his ſoul from going into the pit*, &c.] Into the pit of the grave; and then the ſoul is put for the man or for the body; or into the pit of hell or perdition: *and his life ſhall ſee the light*; or he ſhall live and enjoy outward proſperity here, and the light of eternal happineſs hereafter; and ſo the *Targum* interprets it of ſuperior light, or the light above, even the inheritance of the ſaints in light. Theſe words have a double reading; the *Keri*, or marginal reading, is what we follow; but the *Cetib*, or textual reading is, *he hath delivered my ſoul from going into the pit, and my life ſees the light*: and which ſeems to be the better reading; and ſo the words are a continuation of the addreſs of the man recovered from illneſs to his friends; ſetting forth and acknowledging, with joy and thankfulneſs, the great goodneſs of God unto him, that he had delivered him from the grave and ſpared his life, and given him to enjoy great proſperity, both temporal and ſpiritual.

℣. 29. *Lo, all* theſe *things worketh God oftentimes with man.*] This is a ſummary or recapitulation of what goes before, from ℣. 15. God is an operating being, he is always at work in a providential way: *my father worketh hitherto*, John v. 17. ſometimes on the minds of men in dreams and viſions; and ſometimes by affliction, and ſometimes by his prophets, meſſengers and miniſters of the word; he works with and by theſe, and all according to the internal workings and actings of his mind, his eternal purpoſes and decrees, which are hereby brought about: and theſe he works *oftentimes*, or, as in the original, *twice* [w]; therefore when once is not ſufficient, he repeats it in dreams and viſions; when men are not admoniſhed by one, he comes to them in another: and afflictions, when one does not bring men to repentance or anſwer a good purpoſe, he ſends another; and continues the miniſtry of the word in which he waits to be gracious, till all his people are brought to repentance, and all his ends anſwered by it: and all this he works *with man*, his darling object, the ſpecial care of his providence; and for whom his great concern is in redemption and ſalvation. He works with men diſtributively conſidered, with various men, in the ſeveral ways before expreſſed; and with men perſonally and individually; to one and the ſame man he has often appeared in dreams and viſions, and on the ſame perſon has laid his afflicting hand again and again; and to the ſame individual has given line upon line, and precept upon precept. And becauſe this is certain and to be depended upon as truth, and is worthy of notice and conſideration, as well as is very wonderful and aſtoniſhing, that God ſhould thus be mindful of man, and work with him and for him, *Lo* or *behold* is prefixed unto it: the ends for which all this is done follow.

℣. 30. *To bring back his ſoul from the pit*, &c.] From the pit of the grave; at the mouth or on the brink of which he ſeemed to be in the apprehenſion of his friends, and having the ſentence of death in himſelf; ſee *Pſal.* xc. 3. Or *to turn away*,

[t] ישר על *cantabit ſuper vel coram*, Schultens. [u] ויאמר *et dicat*, V.L. Beza, Montanus, Mercerus, Michaelis, Schultens. [w] פעמים שלש *bis aut ter*, Tigurine Verſion; *bis & ter*, Beza; *bis, ter*, Mercerus, Cocceius.

away [x], or *ſtay his ſoul from the pit*, as Mr *Broughton*; prevent his going into it by removing his diſorder, and reſtoring him to health, as in the caſe of *Hezekiah*, Iſai. xxxviii. 17. Or figuratively, from the pit of an unregenerate ſtate, which may be compared to a pit or grave, becauſe in it lie ſuch who are dead in treſpaſſes and ſins; and which is a pit of corruption, or a corrupt ſtate: men in it are corrupt and corrupters, corrupt both in principles and practices; and is an impure one, like to mire and clay; and a very unconifortable one, a pit wherein is no water, no refreſhment, no ſolid peace and comfort. In converſion, which ſometimes is brought about by the above means, afflictive providences, as well as by the miniſtry of the word, ſouls are brought back from hence; are regenerated, quickned and raiſed from the graves of ſin and live ſpiritually, as they are alſo ſecured from going down into the pit of hell and everlaſting deſtruction: *to be enlightned with the light of the living*; in a natural ſenſe, to enjoy the light of living men, the light of the ſun, and to live in health and proſperity, which is called light in oppoſition to affliction and adverſity, expreſſed by darkneſs; ſee *Eſth.* viii. 15. *Pſ.* cxii. 4. *Iſai.* viii. 22. And in a ſpiritual ſenſe, to live a ſpiritual life, who before were dead in ſin, to live a life of faith on Chriſt as their righteouſneſs, and to live a life of holineſs from him, and in newneſs of life to his honour and glory; and to have ſpiritual light into their ſtate by nature, and their recovery and ſalvation by Chriſt; to ſee their need of him, his ſuitableneſs, worth and excellency, and to have a glimpſe of eternal glory; as alſo hereafter to partake both of eternal life and eternal light, called by our Lord *the light of life*, John viii. 12.

℣. 31. *Mark well, O Job*, &c.] Conſider and weigh well what has been ſaid; or rather attend to what is further to be ſaid: *hearken unto me*; to what he was about to ſay; for he was full of matter, and had not yet vented all he had to utter: *hold thy peace, and I will ſpeak*; be ſilent and don't interrupt, and I'll go on with my diſcourſe.

℣. 32. *If thou haſt any thing to ſay, anſwer me*, &c.] Any thing to object to what he had delivered, or any anſwer to return to what he had charged him with; *ſpeak, for I deſire to juſtify thee. Elihu* was a fair antagoniſt, and gave free liberty, time and ſpace, to make whatſoever reply he thought fit, and which he ſhould patiently and attentively hear: his view was not victory, but that truth might come out, and take place and prevail, having nothing more at heart than *Job*'s good; and could wiſh it would appear, that he was in all reſpects a juſt man, and even in that in which he thought he was not juſt; but could he fairly acquit himſelf it would be a pleaſure to him.

℣. 33. *If not, hearken to me*, &c.] If he had no objection to make, nor anſwer to return, then he deſires he would attend and liſten to what he had further to lay before him; *hold thy peace, and I ſhall teach thee wiſdom*. For though *Job* was a wiſe and good man, he might become wiſer and more knowing; and indeed when inſtruction is given to a wiſe man, he will be yet wiſer, *Prov.* ix. 9. and this may be received ſometimes from perſons inferior in age and abilities. *Elihu* propoſed to teach him as he did, natural, moral and evangelical wiſdom, eſpecially the wiſdom of God in his providential dealings with men, and what is man's higheſt wiſdom under them; which is to be reconciled unto them, and patiently to ſubmit and to fear the Lord, and be careful not to offend him, which to do is wiſdom and underſtanding.

CHAP. XXXIV.

IN this chapter *Elihu* reaſſumes his diſcourſe, and proceeds in his anſwer to *Job*, in which are firſt a preface exciting attention, ℣. 1—4. then a charge is brought againſt *Job*, expreſſed in or extracted from ſome words that dropped from his lips, not ſo well guarded, ℣. 5—9. A refutation of theſe expreſſions of his in a variety of arguments, ℣. 10—30. and the chapter is cloſed with ſome good advice to *Job*, ℣. 31—33. and with an earneſt requeſt of *Elihu* to men of underſtanding, to join with him in trying him to the uttermoſt, ℣. 34—37.

℣. 1. *Furthermore Elihu anſwered and ſaid*,] It is reaſonable to ſuppoſe that *Elihu* made a conſiderable pauſe, to ſee whether *Job* would make any reply to what he had delivered; or object to what he had ſaid; which he gave him free liberty to do, if he had any thing upon his mind: but perceiving he was not inclined to return any anſwer to him, he went on with his diſcourſe; and which is called a further anſwer to him: for though *Job* had made no reply to which this could be called an anſwer; yet as there were ſeveral things remaining for *Elihu* to anſwer to, and which he propoſed to anſwer and did, it may with great propriety here be ſaid that he anſwered him.

℣. 2. *Hear my words, O ye wiſe* men, *&c.*] This is not an addreſs to *Job*'s three friends, as ſome think; for *Elihu* had expreſſed his diſpleaſure at them, in condemning *Job* without convicting him, and returning ſolid anſwers to him; and therefore he ſhould not take their method of dealing with him, but take another; and plainly ſuggeſts that wiſdom was not with them, nor taught by them; and therefore as he could not give flattering titles to men, it could not well be thought that he ſhould addreſs them as wiſe and underſtanding men, unleſs indeed in an ironical way, as ſome chooſe to interpret it; ſee *chap.* xxxii. 3, 5, 7, 9, 12, 14, 21, 22. Rather therefore ſome byſtanders are here ſpoken to, whom *Elihu* knew to be men of wiſdom and knowledge, *&c.* as it follows, *and give ear unto me, ye that have knowledge*; and as they were endued not only with natural and political wiſdom and knowledge, but with that which is divine and ſpiritual, they were proper judges of the affair in controverſy, and could beſt diſcern whether what *Elihu* delivered was right or wrong, and to the purpoſe or not. And beſides, though they had a large ſhare of wiſdom and knowledge, yet it was but imperfect; and the moſt wiſe and knowing may become more ſo, and that ſometimes by means of their inferiors and juniors: and therefore *Elihu* craves their attention to what he had ſaid or ſhould ſay, though he was but a young man, and they aged, and men of great geniuſes and abilities; and the rather, he might be preſſing on them to be his hearers and judges, becauſe, generally ſpeaking, ſuch, as they are the moſt judicious, ſo the moſt candid hearers.

℣. 3.

[x] לרשיב *ut avertat*, Beza, Mercerus, Piſcator, Michaelis, Schultens.

℣. 3. *For the ear trieth words*, &c.] Not only the muſical ſound of them, the goodneſs of the language and diction, and the grammatical conſtruction of them, but the ſenſe of them, and whether the matter of them is good or not; that they are ſound ſpeech, which cannot be condemned, or unſound; whether they are right or wrong, agreeable to right reaſon, ſound doctrine and the word of God; for there are words and words, ſome the words of men, others the words of God. A ſanctified ear tries theſe; but then men muſt have ſuch ears to hear, and be attentive to what they hear and retain it, hear internally as was as externally; and which a man does when his ears are opened by the Lord, from whom are the hearing ear and ſeeing eye; and ſuch try what they hear, diſtinguiſh between good and bad, approve truth and receive it, and retain and hold it faſt: *as the mouth taſteth meat*; words and doctrines are like meat, ſome good and ſome bad; and ſuch that have a good taſte try them, either a rational or rather a ſpiritual diſcernment: ſome have no ſpiritual taſte, their taſte is not changed, and therefore cannot diſtinguiſh, nor make any good judgment of things; but others have, and theſe diſcern the difference, reliſh truth, ſavour the things that be of God, taſte the good word of God, and eſteem it more than their neceſſary food; and it is ſweeter to them than the hony or the hony-comb. Such *Elihu* judged theſe men to be he addreſſed, and therefore deſired their attention to what he had to ſay.

℣. 4. *Let us chooſe to us judgment*, &c.] Take the part of the queſtion or controverſy in which truth and juſtice lie, and he doubtleſs has reſpect to the preſent controverſy with *Job*. *Let us know among ourſelves what is good*; agree upon that which is beſt to be done in the preſent caſe, what judgment to be made of the dealings of God with *Job*, and his behaviour under them, and what the beſt advice to give to him.

℣. 5. *For Job hath ſaid, I am righteous*, &c.] Not in expreſs words, but what amounted to it: no doubt he was a righteous man in an evangelic ſenſe, being juſtified by the righteouſneſs of Chriſt, as all the Old-Teſtament ſaints were, who looked to him and believed in him as the Lord their righteouſneſs, and ſaid, as the church in thoſe times did, *Surely in the Lord have I righteouſneſs and ſtrength*, Iſai. xlv. 24, 25. And moreover he was an upright man, to which the Lord himſelf bore teſtimony, *chap.* i. 8. and had the truth of grace in him, that *new man which is created in righteouſneſs and true holineſs*; and alſo lived an holy life and converſation; but then he did not ſay or think that he was righteous in or of himſelf, or ſo as to be free from ſin: *Job* could not judge or ſpeak thus of himſelf, which would be contrary to what he expreſly declares, *chap.* vii. 20. and ix. 20, 30, 31. though it muſt be owned, that he thought himſelf ſo righteous, holy and good, that he ought not to have been afflicted in the manner he was; in which ſenſe it is probable *Elihu* underſtood him: and beſides, theſe words are not to be taken ſeparately, but in connexion with what follows, which ſhews *Job*'s ſenſe, and how *Elihu* underſtood him, that though he was a righteous perſon, he had not juſtice done him: *and God hath taken away my judgment*; which words he did ſay, *chap.* xxvii. 2. ſee the *note* there; or as Mr *Broughton* renders the words, *the Omnipotent keeps back my right*; does not vindicate my cauſe, nor ſo much as give it a hearing, nor lets me know why he contends with me; and though I call for juſtice to be done, cannot be heard, *chap.* xix. 7. a like complaint of the church in *Iſai.* xl. 27.

℣. 6. *Should I lie againſt my right?* &c.] No; I ought not: this though *Job* had not ſaid in ſo many words, yet this ſeems to be his ſenſe in *chap.* xxvii. 4, 5, 6. that ſhould he own and ſay that he was a wicked man, a hypocrite, and deſtitute of the grace of God, he ſhould not only ſpeak againſt himſelf, but, contrary to his conſcience, ſay an untruth, and not do juſtice to his character. Some read the words without an interrogation, as Mr *Broughton*, "for my right I muſt be a liar;" that is, for vindicating my right, ſeeking and endeavouring to do myſelf juſtice, and clear myſelf from falſe imputations, I am reckoned a liar. And to this purpoſe is the paraphraſe of *Aben Ezra*, "becauſe I ſeek judgment, they ſay that I lie." Others render them, *there is a lie in judging me*, ſo the *Vulgate Latin* Verſion; that is, "I am falſly accuſed, I am judged wrongfully:" things I know not are laid to my charge, which has often been the caſe of good men: or, *I have lied in judgment*; that is, *failed*, as the word is ſometimes uſed, *Iſai.* lviii. 11. *Hab.* iii. 17. failed in his expectation of judgment or of juſtice being done him; he looked for it but was diſappointed; but the firſt ſenſe ſeems beſt. *My wound* is *incurable without tranſgreſſion*; not that he thought himſelf without tranſgreſſion, but that his wound or ſtroke inflicted on him, or the afflictions he was exerciſed with, were without cauſe; were not for any injuſtice in his hands, or wickedneſs that he had committed; and that he utterly deſpaired of being rid of them, or reſtored to his former health and proſperity; and to this ſenſe he had expreſſed himſelf, *chap.* ix. 17. and xvi. 17, 18, 19, 20. In the *Hebrew* text it is, *my arrow*[y], that is, the arrow that was in him, the arrows of the Lord that ſtuck faſt in him; theſe were thrown at him and faſtened in him without cauſe; and there was no hope of their being drawn out, or of the wounds made by them being healed; ſee *chap.* vi. 4. Now what *Elihu* was offended at in theſe expreſſions, was that *Job* ſhould ſo rigidly inſiſt on his innocence, and not own himſelf faulty in any reſpect; nor allow there was any cauſe for his afflictions, nor entertain any hope of the removal of them: whereas it became him to acknowledge his ſins, which no man is free from, and that he was dealt with leſs than his iniquities deſerved; and that, inſtead of indulging deſpair, he ſhould rather ſay, *I will return* to the Lord; he hath *torn* and he will *heal*, he hath *ſmitten* and he will *bind up*, Hoſea vi. 1.

℣. 7. *What man* is *like Job*, &c.] This is ſaid as wondering at the part he acted, that a man ſo wiſe and good as *Job* was eſteemed to be, ſhould behave in ſuch a manner as he did, who *drinketh up ſcorning like water?* For a fooliſh and wicked man to do ſo is not ſtrange nor uncommon; but for a man of ſuch ſenſe and grace as *Job* was, to do this was aſtoniſhing; to have no more regard to his character, than to expoſe himſelf to the ſcorn and ridicule of men: for a man to become a laughing-ſtock to profane and wicked men for his religion and piety, it is no diſgrace, but an honour to him; but by unbecoming words and geſtures to make himſelf juſtly jeered and ſcoffed at, is great indiſcretion. Or it may be underſtood actively of his dealing very freely and frequently in ſcoffs and jeers, which he poured out very liberally and plentifully, and ſeemingly with as much delight as a man drinks water when thirſty; ſee *chap.* xi. 3.

℣. 8.

[y] חצי *Sagitta mea*, Montanus, Schultens, Michaelis.

℣. 8. *Which goeth in company with the workers of iniquity*, &c.] The worſt of men, who make it their conſtant buſineſs and employment to commit ſin; *and walketh with wicked men*, the moſt abandoned of mankind. Not that *Job* kept company with ſuch, and walked with them in all exceſs of riot; nor did *Elihu* think ſo; *Job* was *a man that feared God and eſchewed evil*, and evil men; he was *a companion of them that feared the Lord*; his delight was *with the excellent of the earth*: nor ſhould a good man keep company and walk with the wicked, nor can he with any pleaſure. But the ſenſe is, that by his words, the expreſſions that dropped from his lips, he ſeemed to agree with them, and to be of the ſame ſentiments with them; and what he delivered tended to encourage and harden them in their ſinful ways; and what thoſe words were follow.

℣. 9. *For he hath ſaid*, &c.] Not plainly and expreſly, but conſequentially; what it was thought might be inferred from what he had ſaid, particularly in *chap.* ix. 22. *it profiteth a man nothing that he ſhould delight himſelf with God*; in his houſe and ordinances, ways and worſhip; he may as well indulge himſelf in the pleaſures of ſin, and in the delights of the world, if God deſtroys the perfect and the wicked, as *Job* had ſaid in the place referred to; if this be the caſe, it is in vain to ſerve God and pray unto him, or keep his ordinances; which are the language and ſentiments of wicked men, and according to which they act, ſee *chap.* xxi. 14, 15. *Mal.* iii. 14. Mr *Broughton* renders it, "when he would walk with God;" and ſo the *Targum*, "in his walking with God;" and another *Targum*, "in his running with God:" though he walks and even runs in the way of his commandments, yet it is of no advantage to him; or he does the will of God, as *Aben Ezra*; or ſeeks to pleaſe him or be acceptable to him, and to find grace in his ſight. Whereas though love and hatred are not known by proſperity and adverſity, but both come to good and bad men, which ſeems to be *Job*'s meaning in the above place, from whence this inference is deduced; yet it is certain *that godlineſs is profitable to all*, 1 Tim. iv. 8.

℣. 10. *Therefore hearken unto me, ye men of underſtanding*, &c.] The ſame perſons he addreſſes as wiſe men and men of knowledge, ℣. 2. and here as men of underſtanding, or *heart* [z]; the heart being the ſeat of wiſdom and knowledge; and ſuch *Elihu* deſired to be his hearers, to attend to what he was about to ſay; which was to refute the words of *Job*, or his ſenſe expreſſed in the preceding verſes. *Far be it from God* that he ſhould do *wickedneſs*; *and from the Almighty*, that he ſhould commit *iniquity*; do any injuſtice or injury to any perſon, there being no unrighteouſneſs in him, nor in any of his ways and works; which *Job* tacitly ſeemed to charge God with, at leaſt as *Elihu* underſtood him. But ſin is contrary to his pure and holy nature; he cannot look upon it with pleaſure, much leſs commit it; it is forbidden by his holy, righteous law, and therefore would never be done by him the lawgiver; nor can any one ſingle inſtance be given of wickedneſs and unrighteouſneſs committed by him in any of his works of nature, or providence, or grace. He is the author of the evil of afflictions, whether as puniſhments or fatherly corrections; and in neither caſe does he commit or do any injuſtice; not in puniſhing wicked men leſs than they deſerve, as he does in this life; nor in correcting his own people, which is always for their good: but not of the evil of ſin; this may be concluded from the titles here given, of *almighty* and *all-ſufficient*; for being ſo he can be under no temptation of doing an unjuſt thing; and which is expreſſed with the like abhorrence and indignation by *Elihu*, as the ſame ſentiment is by the apoſtle *Paul*, Rom. ix. 14.

℣. 11. *For the work of a man will he render unto him*, &c.] The reward of his work, as *Ben Gerſom* interprets it, whether the work of a wicked man or of a good man; *and cauſe every man to find according to* his *ways*. Which is a truth frequently inculcated in the ſcriptures; and will take place eſpecially at the reſurrection of the dead, which is for that purpoſe, and at the final judgment, by the righteous judge of all; for though wicked men may not be puniſhed now according to their deſerts, they will hereafter, which is ſufficient to vindicate the juſtice of God: and as for the works and ways of good men, though God does not proceed according to them in the methods of his grace; they are not juſtified by them, nor called and ſaved according to them; for though evil works deſerve damnation, good works do not merit ſalvation; yet they are not neglected by the Lord; he is not unrighteous to forget them, and verily there is a reward for righteous men, though it is not of debt but grace; and not for, but in keeping the commands of God is this reward; even communion with him and peace in their ſouls, which they enjoy in, though not as ariſing from their keeping them; and at the laſt day, when their juſtification will be pronounced before men and angels, it will be according to their works of righteouſneſs, not done by themſelves but done by Chriſt, in their room and ſtead, and reckoned to them; for the obedience of Chriſt, by which they are made righteous, though imputed to them without works, is nothing elſe but a ſeries of good works moſt perfectly done by Chriſt for them; and according to which the crown of righteouſneſs in a righteous way will be given them by the righteous Judge. All which therefore is a full proof that no iniquity is, will or can be committed by the Lord.

℣. 12. *Yea, ſurely God will not do wickedly*, &c.] This truth is repeated and affirmed in the ſtrongeſt manner; or *will not condemn*, as the *Vulgate Latin* Verſion, and ſo the *Targum*, that is, he will not condemn the righteous; for though he may afflict them, which is done that they may not be condemned with the world, he will not condemn them; for there is no condemnation to them that are in Chriſt; his righteouſneſs, by which they are juſtified, ſecures them from all condemnation. *Neither will the Almighty pervert judgment*: pronounce a wrong ſentence, decline the execution of juſtice, ſwerve from the rule of it, or do a wrong thing; for he puniſhes wherever he finds it, either in the ſinner or his ſurety; and his puniſhing it in his Son, as the ſurety of his people, is the ſtrongeſt proof of his punitive juſtice that can be given: nor does he neglect to chaſtize his people for ſin, though ſatisfied for; ſo far is he from conniving at ſin, and ſtill farther from committing it; ſee *chap.* viii. 2. and the *note* there.

℣. 13. *Who hath given him a charge over the earth?* &c.] Or who hath committed the earth unto him, and made it his care and charge? Is there any above him that has put him into this poſt and office? Under whoſe direction and command is he, and to

[z] אנשי לבב *Viri cordis*, Pagninus, Montanus, Michaelis.

to whom is he accountable? None at all; he is no deputy or ſub-governor: the kings of the earth are under him, and they have others ſubordinate to them; but he is above all, higher than the higheſt: he is ſole governor of the world in his own right, by right of creation, and which he has from himſelf and not another; he has no rival nor partner with him, none to whom he is accountable, or can controll him; and ſince he is the judge of all the earth, he will do right. Subordinate governors ſometimes do unjuſt things in obedience to their ſuperiors, or to pleaſe them, or through fear of them; but nothing of this kind is or can be the caſe with God; as he cannot do any injuſtice thro' inclination of nature, nor through ignorance, as men may; ſo neither through fear of any, there being none above him from whom he has received a charge, or that rules over him; and, as *Jarchi* expreſſes it, can ſay to him, what doſt thou? as, I did not command thee ſo and ſo. And though he is ſovereign and independent, and his power uncontrolable, it is contrary to his nature to make an ill uſe of it; and was juſtice perverted by him, the world would ſoon be in the utmoſt confuſion: but it is a plain caſe there is a God that judgeth in the earth, and cannot commit iniquity. Or this may be ſaid with reſpect to man; who has committed the earth to man, to be his charge, to be governed by him? if ſo, it would ſoon come to nothing; all creatures in it would be deſtroyed, as in the following verſes; but this is not the caſe. Or who has given it to man to poſſeſs it, and to enjoy all things in it, and has put all things into his hands and in ſubjection to him, to make uſe thereof, and for his good, delight and pleaſure, and viſits him in it in a providential way, in great kindneſs and goodneſs? It is the Lord; and can it be thought that he that is ſo good and beneficent to men, will do them any injuſtice? no ſurely! Yea, ſhould he take away all theſe good things he has given them, and even life itſelf, it could be no injuſtice, ſince he would only take away what he had given and had a right unto. *Or who hath diſpoſed the whole world?* or created it, as *Aben Ezra*; that ſtored it with all the good things in it for the uſe of men? or put it in the beautiful order it is, ſo ſuitable and convenient for the good of his creatures? or made it the habitable earth it is for man and beaſt? So Mr *Broughton* renders the whole, "who before him looked to "the earth, or who ſettled all the dwelt land?" Or who made it the fruitful earth it is, abounding with plenty of food for man and beaſt? or who diſpoſes of all things in it by his wiſe providence, ſo that every thing is beautiful in its ſeaſon? None but the Lord has done all this; how then can it be thought that he who has filled the earth with his goodneſs, ſhould do wickedly or pervert judgment?

℣. 14. *If he ſet his heart upon man*, &c.] Not his love and affections; though there are ſome he does in this ſenſe ſet his heart on, and whoſe ſouls at death he gathers to himſelf, but with this ſenſe the next verſe will not agree; but to deſtroy him, as *Jarchi* adds by way of explanation; if he gives his mind to it, is ſet upon it and reſolved to do it, none can hinder him; or ſets himſelf againſt him in an hoſtile way, the iſſue muſt be entire ruin and deſtruction to the race of men; but it is plain this is not the caſe, or otherwiſe all muſt have periſhed long ago: or if he ſeverely marks the ways and works of men, and deals with them according to the ſtrictneſs of his juſtice, which yet he might do without any charge of injuſtice, none could ſtand before him; but this he does not, ſo far is he from any injuſtice or any appearance of it. If *he gather unto himſelf his ſpirit and his breath*; not his own ſpirit and breath, drawing in and retaining that within himſelf, and withholding the influence of it from his creatures, which the *Septuagint* Verſion ſeems to favour; but the ſpirit and breath of man, which are of God, and which as he gives, he can gather when he pleaſes. The ſpirit or rational ſoul of man is put in him by the Lord; this at death is ſeparated from the body, yet dies not with it, but is gathered to the Lord: and the breath which he breathes into man, and is in his noſtrils, and which as he gives, he can take away, and then man dies. But in doing this he does no injuſtice; indeed ſhould he in anger and reſentment riſe up and deal thus with men in general, the conſequence muſt be as follows.

℣. 15. *All fleſh ſhall periſh together*, &c.] Not one by one, or one after another, as they generally do, but all together; as when the flood ſwept away the world of the ungodly. *All fleſh* ſignifies all men, and their bodies of fleſh particularly, which are weak, frail and mortal; and if God gathers or takes out the ſpirit from them, they die immediately, which is meant by periſhing, as in *Eccl.* vii. 15. *Iſai.* lvii. 1. *And man ſhall turn again unto duſt*; from whence he came, as the body does at death; when thoſe earthly tabernacles of the bodies of men, which have their foundation in the duſt, are diſſolved and ſink into it. Now though this is the caſe of particular perſons, one after another, yet it is not a general caſe, as it would be, if God was to exert his power, as he might without any charge of injuſtice: and this ſhews the merciful kindneſs of God to man, ſo far is he from doing any thing injurious or unjuſt.

℣. 16. *If now* thou haſt *underſtanding*, *hear this*, &c.] Not as calling his underſtanding in queſtion, as if he had none: for *Job* was a very underſtanding man; he had not loſt his natural underſtanding by his afflictions, ſee *chap.* vi. 13. nor was he without an underſtanding of divine things, as his ſpeeches and anſwers ſhew; but rather it is taken for granted that he was a man of underſtanding: *if* or *ſeeing* thou haſt underſtanding, art a man of knowledge and intelligence, therefore hearken and attend to what has been ſaid or about to be ſaid; though, as ſome *Jewiſh* interpreters [a] obſerve, the word is not a noun but a verb, and is imperative, *underſtand thou now*, *hear this*; and then the ſenſe is, *if* things are ſo as before related, ℣. 13, 14, 15, then now underſtand this, take it into thy heart, and mind, and well weigh and conſider it; *hearken to the voice of my words*, either the preceding or following ones.

℣. 17. *Shall even he that hateth right govern?* &c.] That hates moral and civil juſtice; is ſuch an one fit to rule among men or over them? No ſurely; for to love righteouſneſs and do it, is a qualification of a civil governor; it is his buſineſs to adminiſter juſtice; and if an hater of it, he can never be a proper perſon to rule: and if God was an hater of that which is right, as he would ſeem to be if he did not do it, he would not be fit to govern the world as he does. To this abſurdity is *Job* reduced, by ſuggeſting that right was not done him, or that God had removed his judgment from him; ſee 2 *Sam.* xxiii. 3. *Gen.* xviii. 25. *Rom.* iii. 5, 6. Mr *Broughton* tranſlates the words, *Can a foe to judgment rule well?* And yet it cannot be denied,

[a] Jarchi, Bar Tzemach in loc. ſo Cocceius, Schmidt and Schulteus.

denied, but muſt be owned, that God does judge in the earth and judges righteouſly. Or ſhall ſuch an one *bind* [b]; the alluſion may be to a chirurgeon that binds up wounds. Sin makes wounds, and ſuch as cannot be healed by men; but God can bind them up and cure them, and does: but would he do this, if he hated that which is right, if he was not kind and merciful, juſt and good? ſee *Hoſea* vi. 1. Or as others render it, which comes pretty near to the ſame ſenſe, *Shall a hater of judgment refrain wrath* [c]? Such are tyrants, cruel and unmerciful, full of wrath and vengeance, and which they execute in a barbarous manner; but ſuch is not God; he ſtirs not up all his wrath, which he in juſtice might; he retains it not for ever, but delights in mercy. *And wilt thou condemn him that is moſt juſt?* It is not right to condemn any juſt man, to charge him wrongfully, and then paſs an unrighteous ſentence on him; and much leſs to charge the righteous God with injuſtice, and condemn him that is moſt juſt, ſuperlatively juſt; in whom there is not the leaſt ſhadow of unrighteouſneſs; who is righteous in all his ways, and holy in all his works; who is naturally, eſſentially and infinitely righteous.

℣. 18. Is it fit *to ſay to a king*, Thou art *wicked?* &c.] Not even to a bad king; for though he may be reproved for his ſins, yet not by any or every one, but by a fit and proper perſon: and generally ſpeaking, if not always, the ſcriptural inſtances of reproving ſuch kings, are of men that were prophets, and ſent in the name of the Lord to do it; and when done by them, was done with decency: and much leſs ſhould this be ſaid to a good king; as to ſay to him, *Belial*, the word here uſed; or thou art *Belial*; or a ſon of *Belial*, as *Shimei* ſaid to *David*, 2 Sam. xvi. 7. a name given to the worſt of men, and is the devil himſelf; and ſignifies either one without a yoke, or lawleſs, which a king is not; or unprofitable, whereas a king is a miniſter of God for good; is for the puniſhment of evil-doers, and for a praiſe to them that do well. And *to princes*, Ye are *ungodly?* Who have their name from being generous, munificent and liberal, and therefore ſhould not be treated in ſuch a manner. Who are the ſons of kings, or ſubordinate magiſtrates to them, and execute their will and pleaſure, laws and precepts. And if now ſuch language is not to be uſed to earthly kings and princes, then ſurely not to the King of kings, and Lord of lords; ſo *Jarchi* interprets it of God the king of the world; and ſome Chriſtian interpreters, as *Schmidt*, underſtand by Princes the three perſons in the godhead; which can hardly be made to bear: though could the whole be underſtood of God in the three perſons of the deity, the connexion with the following verſe would run more ſmoothly without the ſupplement that is made; ſo *Broughton*, "to the King, the King of nobles, that "accepteth not," *&c.*

℣. 19. How much leſs to him *that accepteth not the perſons of princes*, &c.] And indeed God is not the reſpecter of the perſons of any, no not of the greateſt men on earth, kings and princes; theſe are alike dealt with by him as others in the diſpenſations of his providence; nor do they eſcape the marks of his diſpleaſure, wrath and vengeance, when they ſin againſt him: *nor regardeth the rich more than the poor*; by ſhewing favour to them, or conniving at them. *For they are all the work of his hands*; both the rich and the poor; not only as creatures made by him, but as rich men and poor men; it is God that makes men rich or poor, 1 *Sam.* ii. 7. *Prov.* xxii. 2. inſtances follow proving this, that God is no reſpecter of perſons on account of outward circumſtances.

℣. 20. *In a moment ſhall they die*, &c.] Princes as well as the common people, rich men as well as poor; all muſt and do die, great and ſmall, high and low, kings and peaſants, rich and poor men, and ſometimes ſuddenly; are ſtruck dead at once, and without any previous notice, that night, that hour, that moment their ſouls are required of them. The *Targum* interprets this of the men of *Sodom*. And Mr *Broughton*, in his margin, refers to the hiſtory of them in *Gen.* xix. *and the people ſhall be troubled at midnight*; either the common people when their kings and governors die; or the relations and friends of perſons deceaſed; and this circumſtance *at midnight* is added, which makes the ſcene more melancholy, awful and ſhocking, when it happens at ſuch a time. The above *Targum* underſtands it of the *Egyptians*, when their firſt-born were ſlain, which was in the middle of the night; and Mr *Broughton* refers in his margin to the ſame inſtance: but it is a queſtion whether this affair ever came to the knowledge of *Job* and his friends, at leaſt not ſo early as this controverſy. *And paſs away*; not into another country being taken and carried away captive; but paſs away by death into their graves, and into another world. *Sepharno* interprets it of the deſtroying angel's paſſing over the tents of the *Iſraelites*, and not entering into them to ſmite them when they ſmote the firſt-born of *Egypt*. But the former ſenſe is beſt, ſee *Pſal.* xxxvii. 36. *And the mighty ſhall be taken away without hand*; without the hand of men, but by the immediate hand of God; not falling in battle, or in a common natural way by diſeaſes, but by ſome judgment of God upon them: and the whole verſe ſeems to be underſtood not of a natural death, or in the common way, but of ſudden death in a way of judgment, from the immediate hand of God, and that upon the mighty and great men of the earth; which ſhews that he is no reſpecter of princes, ſee *Dan.* viii. 25. and xi. 20.

℣. 21. *For his eyes* are *upon the ways of man*, &c.] Which denotes the omniſcience of God, which reaches to every man, to every individual, and to all men in general; and to their ways, to every ſtep taken by them, to the whole of their lives and converſations, and every action of them; to all their internal and external ways and goings; perhaps the former may be meant in this, and the latter in the following clauſe. This may denote all their inward thoughts, the workings of their mind, the imaginations of their heart; all their ſecret purpoſes, deſigns and ſchemes; and all the deſires and affections of their ſoul; and all theſe whether good or bad: *and he ſeeth all his goings*; the whole of his walk and converſation, conduct and behaviour; all his external ways, works and actions; and theſe whether of good or bad men, ſee *Pſalm* cxxxix. 1—6.

℣. 22. There is *no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.*] By whom may be meant chiefly profane ſinners that are abandoned to a vicious courſe of life, and make a trade of ſin, or that the common courſe of their lives; tho' ſecret ſinners, and even profeſſors of religion, hypocrites, who in a more private manner

[b] יחבש obligabit, Montanus; ſo Junius and Tremellius, Piſcator, Cocceius, Michaelis. [c] An naſum oſor judicii frænabit? Schultens.

ner live in ſin, come under this name, *Mat.*vii.23. ſuch may endeavour to hide themſelves through ſhame and fear, but all in vain and to no purpoſe; there is no ſcreening themſelves and their actions from the all-ſeeing eye of God, and from his wrath and vengeance. *No darkneſs* of any ſort can hide them, not the thick clouds of the heavens, nor the darkneſs of the night; nor is there any darkneſs in God that can obſtruct his ſight of them; nor are they able to caſt any miſt before his eyes, or uſe any colourings, pretences, and excuſes he cannot ſee through. *Nor ſhadow of death*; the groſſeſt and thickeſt darkneſs; nor is even the grave itſelf an hiding place for ſinners, from whence they will be raiſed to receive the juſt deſerts of their ſins. See *chap.* x. 21, 22. and xiv. 13. Now from the omniſcience of God, and his clear uninterrupted ſight of all perſons and their actions, inward and outward, *Elihu* argues to the juſtice of God, who therefore cannot do any thing amiſs through ignorance, error, or miſtake.

℣. 23. *For he will not lay upon man more* than right, *&c.*] Neither in a way of duty, his law being holy, juſt, and good, not any of his commandments grievous, but all his precepts concerning all things right, his yoke eaſy and his burden light; nor in a way of puniſhment, always puniſhing men leſs than their iniquities deſerve; nor in a way of chaſtiſement, ſuffering nothing to befal his people but what is common to men; and he is faithful to bear them up under it and through it, and to make a way of eſcape out of it: or the phraſe, *than right*, being a ſupplement, may be left out, and the words be connected with what follows, *that he ſhould enter into judgment with God*; and the ſenſe is, either that God does not put it on man to go again into judgment with him; he does not ſuffer him to have a cauſe heard over again, to appeal from God or to him to have a ſecond hearing; nor is any thing to be got by it, he is in one mind and none can turn him, or reverſe or get reverſed any ſentence of his; and therefore it was a piece of weakneſs in *Job* to inſiſt ſo much as he did to have a hearing of his cauſe before him, ſince he could not expect there would be any alteration made in his favour: or, as Mr *Broughton* reads it, *it is not for men to purpoſe to enter into judgment before the Omnipotent*; ſuch a purpoſe is vain, he can never carry his cauſe againſt him; it is a piece of weakneſs to pretend to litigate a point with him: or the ſenſe is, he puts no more on man than to come to him in judgment, ſo *Schultens*; he has appointed a perſon and time to judge the world in righteouſneſs, and all muſt appear before his tribunal; and every thing, thought, word and action, will then and there be brought into an account, and righteous judgment will paſs; and therefore ſince he has fixed ſuch a method of proceeding, and requires no other, he can never be charged with injuſtice.

℣. 24. *He ſhall break in pieces mighty men without number*, &c.] Such as are mighty in bodily ſtrength, as the giants of the old world, and ſuch as were inhabitants of ſome parts of the land of *Canaan*; or mighty in power and authority, being kings, princes, rulers and governors, over nations and cities; or mighty in wealth and riches, which give men power and ſtrength; theſe God can and ſometimes does break in pieces like potters veſſels, and even mighty kingdoms and nations themſelves he will make like the chaff of the ſummer-threſhing floor: and even *without number*; or there have been and will be numberleſs inſtances of this kind; who can tell how many of theſe mighty men, men of gigantic ſtature, were drowned in the flood, or cut off by the ſword of the *Iſraelites* in the land of *Canaan?* or *without ſearch*[d], as it may be rendered; either on the part of God who needs not any, with whom are unneceſſary any formal inquiries into a cauſe, or examination of witneſſes, in order to a judicial proceſs againſt delinquents, all being naked and open before him at once; or on the part of man, with whom the ways and judgments of God are unſearchable, and who ought not cloſely and curiouſly to inquire into any of his proceedings, and the cauſes and reaſons of them, who does all things after the counſel of his own will. Mr *Broughton* renders it *without end*, for ever; with an everlaſting deſtruction, an utter and irretrievable one; he ſo breaks them as that they never can be made whole again, like an earthen veſſel that is broke to pieces and cannot be put together again. *And ſet others in their ſtead*; God always provides for a ſucceſſion in the world, that as when one generation goes off, another comes on; when he deſtroyed the world with a flood, he preſerved a family to repleniſh the earth; when the fathers of the *Jewiſh* nation, their carcaſſes fell in the wilderneſs, their children were raiſed up in their room to enter the good land and poſſeſs it; and particularly he provides for the civil government of the world, and when he pulls down or removes one king he ſets up another, and will not ſuffer kingdoms and ſtates to fall into anarchy and confuſion; and ſometimes, when he caſts down the mighty from their ſeats, he exalts men of low degree, as when he rejected *Saul* he took *David* from the ſheepfold; and makes ſuch kings and kingdoms to *ſtand*[e] ſtable and firm, as the kingdom of *David*, and as the word here uſed ſignifies.

℣. 25. *Therefore he knoweth their works*, &c.] Being God omniſcient, or rather takes notice of them, weighs and conſiders them, and gives to man according to them; or rather makes them known, for of his omniſcience *Elihu* had ſpoken before; he makes them known to themſelves, faſtens convictions of their evil ways and works on their conſciences, and obliges them to confeſs them, as the inſtances of *Cain*, *Pharaoh*, and others ſhew; and he makes them known to others by the judgments he executes, as on the old world, *Sodom* and *Gomorrah*; and the works of all will be made manifeſt at the day of judgment. *And he overturneth* them *in the night*; literally taken, as the firſt-born of the *Egyptians* were ſlain in the night; and *Pharaoh* and his hoſt were drowned in the Red-ſea in the night; and the *Aſſyrian* army were deſtroyed by an angel in one night; and *Belſhazzar* was killed in the night, and the *Babylonian* empire tranſlated to the *Medes* and *Perſians* at the ſame time: or figuratively, that is, ſuddenly, at unawares, and by ſurprize, and as quickly and eaſily as the night is turned into day; and ſuch a revolution is made, as when he turns the night into day, and diſcovers and makes known all their ſecret actions committed in the dark; or he turns the night of calamity upon them, and puts an end to their light of temporal happineſs and proſperity; or turns the night of death and everlaſting wrath and juſtice on them, the blackneſs of darkneſs upon them: *ſo that they are deſtroyed*; both in a temporal ſenſe on every ſide, with an utter deſtruction;

[d] לא חקר abſque inquiſitione, Beza, Mercerus; ſine inveſtigatione, Michaelis; ſo Cocceius, Schultens.
[e] ויעמד & ſtare faciet, Pagninus, Montanus, V. L. ſo Mercerus, Druſius, Coeceius, Schultens.

tion; and in a ſpiritual ſenſe, with an everlaſting one.

℣. 26. *He ſtriketh them as wicked men*, &c.] Such is the ſtrict juſtice of God that he never ſtrikes men, or inflicts puniſhment on them, or brings down his judgments upon them, but as wicked men, and becauſe of their wickedneſs; the caſting of man out of *Eden* was for his ſin, as well as the caſting down the angels from heaven that ſinned; the drowning of the old world, the deſtruction of *Sodom* and *Gomorrah*, the ruin of *Pharaoh* and his hoſt, the driving the *Canaanites* out of their land, the various captivities of the *Iſraelites*, with other inſtances of God's diſpleaſure with men in this world, and the everlaſting puniſhment of them in another, are only of them as wicked men, and for ſin; and therefore he is not chargeable with any unrighteouſneſs. *Sephorno* interprets it *inſtead of wicked men*, and illuſtrates it by the ſhaking out of *Pharaoh* and his hoſt into the ſea in the room and ſtead of the wicked *Iſraelites*, that came up from thence, *in the open ſight of others*; which the ſame interpreter refers to the *Iſraelites* ſeeing the *Egyptians* dead on the ſea-ſhore; or *in the place of them that ſee* [f], that is, in a public manner, as generally malefactors are executed, to which the alluſion may be; it denotes the publickneſs of God's righteous judgments on wicked men, for the greater declaration of his power and juſtice, and for the greater ſhame and diſgrace of ſuch wicked men, and for the joy and comfort of the righteous delivered from them.

℣. 27. *Becauſe they turned back from him*, &c.] Became apoſtates from the ways and worſhip of God, as the poſterity of *Cain* before the flood, and the poſterity of *Ham* after it; who had been educated and trained up therein, and turned from the law of God, as the *Septuagint* verſion, from the light and law of nature: *and would not conſider any of his ways*; either of providence, whether in a way of mercy which might lead to repentance, or in a way of judgment which might be a caution and inſtruction to them; or of his precepts, the way of his commandments, not any of theſe would they conſider; ſo as to expreſs a value for them, ſhew any regard to them, and walk in them; and which was owing to the ſtubbornneſs of their wills; they would not advert to them.

℣. 28. *So that they cauſe the cry of the poor to come to him*, &c.] To God; through their oppreſſions of the poor they are made to cry by reaſon of them, and who come to God with their cries, and tears, and ſupplications, and which enter into the ears of the Lord of hoſts. *And he heareth the cry of the afflicted*; as he did the cry of the *Iſraelites* under *Egyptian* bondage; he is a God hearing and anſwering prayer, and he particularly attends to the cry of the humble, and of the afflicted, and ariſes for their help and deliverance.

℣. 29. *When he giveth quietneſs, who then can make trouble?* &c.] Quietneſs or peace is of God; external peace to bodies of men, to communities, civil and religious, and to particular perſons; quietneſs and contentment in outward enjoyments, peace and ſafety at home, and from enemies abroad; inward ſpiritual peace, this is of God, is in Chriſt, and from him; is the fruit of his righteouſneſs, ſpoke by his blood, comes through faith in Chriſt, and is enjoyed in his ordinances, and continues as long as it is the pleaſure of God to give it, and cannot be diſturbed by men or devils; a national peace, when God gives it, cannot be broke in upon; nor the peace of churches, though there are always ſome inclined to be troublers of the *Iſrael* of God; nor the peace of particular perſons, not their outward peace and quietneſs, when God ſets an hedge of providence about them; nor their inward peace, not by all the afflictions and perſecutions they meet with in the world; nor by all the temptations of Satan, and the corruptions of their own hearts. The *Targum* is, *Who ſhall condemn?* and ſo the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions, when God acquits, abſolves, and juſtifies men, who can condemn them? See *Rom.* viii. 33. *Iſaiah* l. 8, 9. When God pronounces the ſentence of juſtification by the righteouſneſs of Chriſt in the conſcience of a ſinner, it produces peace ſolid and ſubſtantial, and this being done, who ſhall condemn? or of what avail will their condemnation be? whether of the law, or of Satan, or of the world, or of themſelves, of their own hearts. *And when he hideth* his *face*, *who then can behold him? whether* it be done *againſt a nation*, *or againſt a man only?* Whether God hides his face from a nation, as he ſometimes did from the nation of *Iſrael*, becauſe of their ſins; when he would not hear their prayers, nor aſſiſt them againſt their enemies, nor ariſe for their help and deliverance out of their hands: or from his church and people, his ſpiritual *Jacob* and *Iſrael*, as when they complain, their way is hid from the Lord, and the Lord has forgotten and forſaken them; or from particular perſons, as from *David*, *Heman*, and others; and who of the Lord's people, but at one time or another are under the hidings of his face? and then there is no finding him, no looking to him with comfort and confidence; no looking into and beholding the works and ways of God, and the cauſes of his dealings with them; theſe are out of ſight, his ways are in the deep, and his footſteps are not known. Some refer this to men, who will ſhew favour to him whom God frowns upon? who will look at him in a pleaſant manner, when God hides his face from him?

℣. 30. *That the hypocrite reign not*, &c.] Theſe words ſeem to be connected with ℣. 24. *He breaketh in pieces mighty men*, &c. to the end of ℣. 28. the whole twenty ninth *verſe* being read in a parentheſis; or with the phraſe *he hideth his face*; as God is ſaid to be in the deſtruction of mighty wicked men, who oppreſs the poor, and cauſe their cry to come to God, to prevent the reign of an hypocrite, or however to ſhorten it. By *an hypocrite* is not meant a common hypocrite in religion, but an hypocrite in politics; who pretends to great humanity and goodneſs, to a tender care of the people, and a preſervation of them in their rights and liberties, and promiſes to ſupport and eſtabliſh the conſtitution, and obſerve the laws of the nation, with a ſhew of zeal for the religion profeſſed in it. But when he has aſcended the throne, and got the power into his hands, he throws off the maſk and becomes a tyrant; and men of ſuch a temper, either God does not ſuffer to aſcend the throne, but if they do get on it through artifice and deceit, he ſuffers them not to continue, but depoſes them and cuts their reign ſhort: and this he does *leſt the people be enſnared*; be brought into bondage, and loſe their rights, privileges and liberties; or leſt they be drawn into ſin by their precepts or examples. Some take the ſenſe of the words to be, that God ſuffers not

[f] במקום ראים in loco videntium, V. L. Pagninus, Montanus, Mercerus, Piſcator, Michaelis; in loco ſpectantium, Beza, Cocceius, Schultens.

not such to reign, but when he does it is because of the offences or sins of the people; he gives them such kings in his wrath to punish them for their iniquities.

ℵ. 31. *Surely it is meet to be said unto God*, &c.] By any afflicted person under his chastising hand, and particularly by *Job*, for whom the advice and instructions in this and the following verse are designed. *I have born* chastisement; the word *chastisement* is not in the text, but is very properly supplied, as it is by *Jarchi* and others; the affliction of God's people is a fatherly chastisement, and should be considered and born as such; and it becomes an afflicted good man to say, "I have born "and still do bear, and I am content yet to bear, "the chastisement of the Lord; I am desirous to "bear it willingly, chearfully, and patiently, until "he is pleased to remove it from me." See *Mic.* vii. 9. *I will not offend* any more; that is, sin any more; sin is an offence to God, being contrary to his nature, and a breach of his law; *Job* had sinned as every good man does, no man is without sin, in many things we all offend; and on account of sin God chastens his people, and the design of it is to bring them to a sense and acknowledgment of it; and it becomes them under chastening providences to confess it, and humble themselves under the mighty hand of God, and in the strength of divine grace determine to be careful not to offend more. Some render the words *I will not corrupt* [g]; that is, myself or others, my ways and works by sinning; and others, *I will not break*, or *break through* [h]; the commands of God; and so the sense of this and the former version is much the same with ours; or I will not endeavour to break thro' the afflictive providence in which I am shut up, or break off the fetters and cords of affliction, but bear all patiently, until it is the Lord's time and will to set me at liberty. Some, as *Ben Gersom*, interpret this and the preceding clause, *I pardon, I will not destroy*; or *will not retain a pledge*, as others [i]; and so take them to be the words of God himself; and thus Mr *Broughton* renders the whole verse, "Now unto the omnipotent which saith, I "pardon, I will not destroy, *this should* be said," namely, what follows in the next verse [k]: it is the prerogative of God, and it is his grace to pardon, and such whom he pardons he never destroys, but accepts, discharges and remits the surety's bond or pledge; and nothing more effectually engages to a careful abstinence from sin for the future, than a sense of pardoning grace; and it highly becomes such persons to say what they are next directed to.

ℵ. 32. That which *I see not, teach thou me*, &c.] Which may be understood either of the chastisements of God, and his dealings with his people in a providential way, and of the design and use of them, which are sometimes unsearchable, and at most but a part of them only seen and known; it is meet to say to God, it is but a small part and portion of thy ways that is known by me; I can see but little into them: teach me more of thy mind and will in them, or else of sins and transgressions the cause of chastisement; it is proper for an afflicted man to say unto God, I am conscious to myself of many sinful failings and infirmities, but there may be secret sins committed by me which have escaped my notice and observation, point them out to me, that I may be humbled for them, and make a free confession of them. *If I have done iniquity, I will do no more*; that is, if I have committed any capital crime, any foul offence or gross enormity, for otherwise no man lives without sin; I sincerely repent of it, and will take care for the future thro' divine grace, to do so no more.

ℵ. 33. Should it be *according to thy mind?* &c.] O *Job*, for the words seem to be directed to him; and may respect either the government of the world in general, and the disposal of all things in it, treated of in this chapter, though more remotely, ℵ. 13. Is it not proper that God should govern it who has made it, and do all things in it as he pleases? is it fit he should consult with men what to do, or be instructed and taught by them in the path of judgment? is it meet that every man should have his mind and will, and have every thing go in the form and course most eligible to him? Or else they may respect chastisement, with which the words are more nearly connected; and so the sense be, should man be consulted, as *Job* or any other, and his mind known first, whether he should be chastened or no? should a son or a servant be asked first by a parent or master, whether it is fitting to give correction or not? or is man to be advised with in what way and manner he should be chastened of God, whether in his person, or family, or estate? or how long the chastening should endure upon him, and when it should be removed? no surely; all should be left with God, the wise and sovereign disposer of all things. *He will recompense it, whether thou refuse, or whether thou choose, and not I*; that is, God will recompense chastisement; he will chastise whom he pleases, and in what manner he pleases, and as long as he pleases, whether man consents or submits to it or no; he will not ask his leave; he will do according to the counsel of his own will; and thou *Job* mayest choose or refuse to submit to him as thou likest best, for my part was it my case I would not refuse submission to his will; I would say, *It is the Lord, let him do what seemeth good in his sight*. Some make this last clause the words of God, put by way of question, *Shouldst thou choose or refuse, and not I?* shouldst thou have thine option and refusal, and not I? should man be his own chooser, or choose for himself what he likes best? should he not say, the Lord shall choose mine inheritance for me, though that inheritance is affliction? The words are rendered by others to different senses, all which to observe would be too tedious: some [l] to this sense, "what is of thyself God recompenses;" sin is of a man's self, it flows from his corrupt heart and will, he is not tempted to it of God; nor is it to be ascribed to the temptations of Satan, which, tho' they may have their influence, sin is a man's own act and deed; and God will recompense it in one way or another, whether man will or no; either in a way of punishment on the sinner himself, or on his surety for him; or in a way of fatherly correction and chastisement; and this is the Lord's doing and not mine, and he is just in so doing. *Therefore speak what thou knowest*; if thou knowest any thing better than this, or canst contradict what is said: or as others [m] to this purpose, "did ever such a speech "come from thee, as expressed in the preceding "verses? God will recompense it, if thou refusest "to speak in such a submissive manner; thou "mayest refuse to do it, I would not; I should "choose

[g] לא אחבל non corrumpam, Montanus, Mercerus, Piscator. non pigneraba, Cocceius; non pigneratus eram, Schultens. Vid. Gusset. Ebr. Comment. p. 238.

[h] Non disrumpam, Beza.

[i] המעמך ישלתנה ecce de tuo rependit illud, Schultens. Junius and Tremellius.

[k] Figurine Version, Vatablus, Junius and Tremellius, Grotius.

[l] Non pig-

[m] Junius and Tremellius.

" chooſe to ſubmit and bear the affliction patient-
" ly; if thou thinkeſt otherwiſe, ſpeak out thy
" mind."

℣. 34. *Let men of underſtanding tell me*, &c.] Whether I am right or wrong; *and let a wiſe man hearken unto me*; to what I have ſaid or ſhall ſay. *Elihu* here addreſſes the company around him, the wiſe and intelligent part of them; the words may be rendered in the future tenſe, men of underſtanding *will* tell me [n], and a wiſe man *will* hearken to me and aſſent, not only to what I have ſaid, but to what I am about to ſay, namely what follows.

℣. 35. *Job hath ſpoken without knowledge*, &c.] Not that *Job* was an ignorant man, either in things natural or divine; but in this point, about the chaſtening hand of God upon him, he had ſaid ſome things which betrayed lack of knowledge, as in ℣. 5. *And his words* were *without wiſdom*; *Job* was not deſtitute of human wiſdom, nor of ſpiritual wiſdom, but no man is wiſe at all times; ſome things had dropped from him which ſavoured of folly and ignorance, and which he afterwards was convinced of, and confeſſed with ſhame, *chap.* xl. 4, 5. and xlii. 3. being charged by the Lord himſelf with what he is here by *Elihu*, *chap.* xxxviii. 2. and it may be obſerved, that *Elihu* does not charge *Job* with being a wicked man, as his three friends did, but as having ſpoken unadviſedly with his lips, under his chaſtening circumſtances, and which he labours to convince him of.

℣. 36. *My deſire* is that *Job may be tried unto the end*, &c.] This is my opinion, or what *I bring in* [o], adduce and lay before you, men of underſtanding and wiſdom, and leave it with you to conſider of. Some render it, *O my Father, let Job be tried*, &c. as if it was an apoſtrophe to God, and a requeſt to him; ſo Mr *Broughton*, who adds, " which art in heaven," and the ſame is added by ſome *Jewiſh* interpreters [p], as there are others [q] of them which go this way, and alſo ſeveral chriſtian commentators [r]; and of late [s] it has been urged from this and other paſſages, that *Elihu* was Chriſt, who here addreſſes God as his Father: but this is his New-Teſtament title; and though God is the father of all men by creation, and of ſaints by adoption, yet this relation and title are not ſo frequently claimed under the former diſpenſation, or however not ſo early as the times of *Job*, but are more peculiar to the goſpel-diſpenſation, under which ſaints receive *not the ſpirit of bondage again to fear, but the ſpirit of adoption, whereby they cry, Abba, Father*; wherefore admitting this verſion, rather ſome grave venerable perſon as *Eliphaz* [t], ſenior to *Elihu*, who was a young man, is addreſſed under this title; or the whole circle of *Job*'s friends now about him, all elder than *Elihu*, may be intended; *father* for *fathers*, the ſingular for the plural, ſee *Acts* vii. 1. and what he propoſes is, that they ſhould make it their joint requeſt at the throne of grace, that *Job*'s afflictions be ſtill continued; that he might be thoroughly tried by them, and be purged from all his droſs, he not appearing yet to be thoroughly ſenſible of his ſinful ſpeeches, and humbled for them; and therefore it was proper he ſhould be ſtill corrected and chaſtened to the end, or unto victory, as Mr *Broughton*, or untill victory was obtained, and he was obliged to yield and cry *peccavi*: but ſince afflictions are things not joyous but grievous, and it does not ſeem ſo agreeable to a good man, kind and humane, to deſire the continuance of the afflictions of another, though palliated with a plauſible pretence for his good; it ſeems better to underſtand this as a motion made to the underſtanding part of the company by *Elihu*, that the words of *Job* which he had ſpoken without knowledge and wiſdom, might be taken under ſtrict examination by them, and thoroughly ſcanned, that it might be better known what was proper to be ſaid more to him for his conviction. *Becauſe of* his *anſwers for wicked men*; or concerning or relative to ſuch anſwers which he had made, which were like to thoſe which wicked men make; who charge the ways of God with inequality and want of equity, and aſk where is the God of judgment? or which ſerve the cauſe of the wicked, and which furniſh them with arguments, prepare them for them, and put them into their mouths, to argue againſt God and his providential dealings with men, and againſt all religion. See ℣. 8.

℣. 37. *For he addeth rebellion unto his ſin*, &c.] Or he *may* or *will* add [u], if he is ſuffered to go on at this rate, and is not ſtopped; as yet he has only committed, it may be charitably hoped, ſome ſins through ignorance, error, and miſtake, but if he is let alone he will proceed from evil to evil, to more ungodlineſs; to be guilty of preſumptuous ſins, of open treaſon and rebellion againſt God. *He clappeth* his hands *amongſt us*, or *he will clap*; he will either clap his hands together as expreſſive of extreme grief and ſorrow, of the agonies of his mind; ſhewing extravagant impatience, and pouring out his complaints in the moſt bitter manner, ſee *Ezek.* xxi. 14. or rather by way of joy and triumph, as having got the victory over us, ſee *Pſal.* xlvii. 1. *And multiplieth his words againſt God*, or *will multiply*; he has ſaid too many things already againſt God, his juſtice in his dealings with him, ℣. 5. he will ſay more if he is not reſtrained. Theſe are the reaſons *Elihu* gives for a thorough trial and ſtrict examination of *Job*; and they are taken partly from a concern for the good of *Job*, and partly on their account, that they might not be triumphed over, and chiefly for the glory of God.

CHAP. XXXV.

IN this chapter *Elihu* goes on to charge *Job* with other unbecoming ſpeeches, which he undertakes to refute; as that he had repreſented his cauſe more juſt than God's, and religion and righteouſneſs as things unprofitable to men, only to God; to which *Elihu* takes upon him to make anſwer, ℣. 1—8. and that the cries of the oppreſſed were not heard by the Lord, ſo as to give occaſion to ſongs of praiſe and thankfulneſs, to which he replies, ℣. 9—13. and that *Job* had expreſſed diffidence

[n] יאמרו dicent; Junius and Tremellius, Piſcator, Vatablus, Mercerus, Druſius, Cocceius, Michaelis, Schultens: ſo Broughton.
[o] אבי pro אביא adducam, ſo ſome in Codurcus: hæc autem in medio affero, Tigurine Verſion; adduco, Schultens.
[p] P. Abraham Peritſol, Simeon Bar Tzemach, Sephorno.
[q] Jarchi, Aben Ezra, Ben Gerſom.
[r] Junius and Tremellius, Piſcator, Vatablus, Druſius, Cocceius; ſo V. L.
[s] Hodges's Elihu.
[t] So Hieron. Trad. Heb. fol. 75. I.
[u] יסף addet; Montanus, Mercerus, Druſius, Cocceius; ſo in the next clauſes.

dence and deſpair of ever ſeeing and enjoying the favour of God, which he endeavours to remove, ℣. 14, 15, 16.

℣. 1. *Elihu ſpake moreover, and ſaid,*] *Elihu* very probably pauſed a while, and waited to obſerve whether any of the company would riſe up, and either contradict and refute what he had ſaid, or declare their aſſent unto it and approbation of it; or rather to ſee whether *Job* would make any reply or no; but perceiving no inclination in him to it, he proceeded to take notice of ſome other undue expreſſions of *Job*, and refute them; one of which is obſerved in the following verſe, and the proof of it given in the next.

℣. 2. *Thinkeſt thou this to be right,* &c.] *Elihu* appeals to *Job* himſelf, to his conſcience and reaſon; who as a natural man, guided by the light of nature and reaſon only, and judging according to the dictates of a natural conſcience, and eſpecially as a good man, one that feared God, and had ſo much knowledge of him and his perfections, as his ſpeeches ſhewed, could never upon reflection think it right what he had ſaid concerning God and his juſtice, as follows; that *thou ſaidſt, My righteouſneſs is more than God's?* A ſtrange expreſſion this indeed! but what is to be underſtood, not of his perſonal righteouſneſs; *Job* in his ſenſes could never ſay that this was more or greater than God's, or to be above it and preferred to it in any ſenſe; nor even of righteouſneſs imputed. Old-Teſtament ſaints had the righteouſneſs of Chriſt imputed to them, and were juſtified by it; and ſo *Job*, who had knowledge of and faith in Chriſt as his living Redeemer, and the Lord his righteouſneſs: but then though this is the righteouſneſs of God, wrought out by one that is God as well as man, and approved and accepted of by God, and imputed by him to his people, which is revealed in the goſpel, and is unto all, and upon all them that believe, and they are made the righteouſneſs of God in Chriſt; yet this cannot be more than the righteouſneſs of God: beſides it is not the eſſential righteouſneſs of Chriſt as God, as *Oſiander* dreamed, by which men are juſtified, but his obedience, active and paſſive as Mediator, otherwiſe they would be deified who are juſtified by it; and if even ſo abſurd a notion as this could obtain, it would not be more than the righteouſneſs of God: much leſs can this be interpreted of *Job*'s inherent righteouſneſs, or the new man which is created in righteouſneſs and true holineſs; ſince all the holineſs and righteouſneſs that is in man is from God, and at preſent imperfect, and therefore cannot be more or greater than his; and ſtill leſs can this be meant of *Job*'s external righteouſneſs, which, how great ſoever, was not perfect and without ſin; whereas God is juſt and without iniquity. But there is not a juſt man that does good and ſins not. This therefore muſt be underſtood of the righteouſneſs of his cauſe; and to ſay that this was more than God's, was what he ought not to have ſaid, and was more than became him to ſay: for though a good man may defend himſelf againſt the calumnies of his enemies, by aſſerting his own righteouſneſs, innocence and integrity, and may deſire the Lord to plead his cauſe againſt them, and judge him according to his righteouſneſs and the integrity of his heart; but to attempt to make it out, that his cauſe is more righteous than the Lord's, is doing an ill thing. Now though *Job* had not expreſſed this in ſo many words, yet he had ſaid that from whence this might by conſequence be deduced; he had given great occaſion for ſuch an inference to be drawn from his ſpeeches; for ſince he had ſpoken ſo largely of his innocence and integrity, and holy life, and of the hard uſage nevertheleſs he had met with from God; and had repreſented his own caſe, as if he had behaved ſo well as to deſerve better treatment at the hand of God, than to be afflicted in the manner he was; that he had wrong done him, and complained of it, and could not be heard; his judgment was taken from him by the Lord; which was in effect to ſay, that his cauſe was better than the Lord's, and would bear a ſtricter examination than his; which to ſay was exceeding bad and unbecoming; ſee *chap.* xvi. 17. and xix. 7. and xxvii. 2.

℣. 3. *For thou ſaidſt, What advantage will it be unto thee,* &c.] Meaning that his righteouſneſs, his holy life and converſation, were of no avail to him: he received no more benefit by being righteous than if he was wicked, ſince God deſtroyed one as well as another; and ſince his righteouſneſs did not ſecure him from afflictions and calamities, it was of no advantage to him; he had not ſaid ſo in ſo many words, but it is inferred from what he had ſaid, *chap.* ix. 22. and x. 15. Man's own righteouſneſs is of no advantage to him as to juſtification before God, and acceptance with him, nor in the buſineſs of ſalvation, or with reſpect to heaven and happineſs, ſo as to give a right and title to it; but is of great advantage in other reſpects; is for ſelf-defence againſt the imputations and calumnies of wicked men; it makes a man honourable and reſpectable among men, when to live a vicious courſe of life is ſcandalous and reproachful; it gives pleaſure and ſatisfaction to the mind, the teſtimony of a good conſcience is matter of rejoicing; and ſuch a man is free from the racks and tortures of an evil conſcience others are diſtreſſed with; beſides, good works are an evidence of the truth and genuineneſs of faith to others, and ornament the doctrines of the goſpel and a profeſſion of them: and though a righteous man may be afflicted as others, yet in a different manner, in love and not in wrath, and always for his good. And, *What profit ſhall I have,* if I be cleanſed *from my ſin?* The words *if I be cleanſed,* are a ſupplement and ſeem neceſſary; ſo Mr *Broughton* ſupplies. Sin is of a defiling nature, yet man may be cleanſed from it, not by any thing he can do, but only by the grace of God and blood of Chriſt; and from ſuch a cleanſing profit ariſes. This fits a man for the ſervice and worſhip of God, and for communion with him; gives him peace of mind, and makes him meet for heaven. This *Job* had not expreſly ſaid, and not at all in this ſenſe, but it ſeems to be inferred from *chap.* ix. 29, 30, 31. where he is ſpeaking of outward purity of life, and yet was plunged into the ditch of afflictions. Some render the words to this ſenſe, as if there was no profit *by expiation or atonement for ſin* [u]; the ſame word ſignifying both ſin and atonement for it: there is none but by the blood and ſacrifice of Chriſt, and much profit ariſes from that; pardon of ſin proceeds upon it, and this furniſhes out much ſolid peace, joy and comfort, *Rom.* v. 10, 11. Others, what profit by puniſhment for ſin [w], unleſs to God? ſo ſin is ſometimes put for puniſhment; or through leaving ſin

[u] מחטאתי de expiatione mea, Mercerus, &c. in expiando peccatum, Grotius; חטאה pro piaculo venit, Cocceius; ſo Simeon Bar Tzemach in loc.

[w] Supplicio meo, Junius & Tremellius; mucta pro illo aut pœna, Cocceius; ex pœna peccati mei, Druſius; ſo Ben Gerſom.

ſin and repenting of it [w]. Now though theſe are not the cauſes of the pardon of ſin, yet it is given and applied to ſuch who do repent of it, confeſs and forſake it, *Prov.* xxviii. 13. *Iſai.* lv. 7. Or by being *without ſin* [x]: no man is without ſin; but a man may be without any groſs and enormous crime he is chargeable with, or without living a vicious courſe of life; and this is profitable as has been before obſerved. *Jarchi*'s paraphraſe is, "What ſhall I profit more by my righteouſneſs "than by my ſin?" which ſenſe is followed by others: I may as well be wicked as righteous; I am not the better for it, ſince I am afflicted in the manner I am: my righteouſneſs is of no profit to me, if to any, it is to God. To this *Elihu* returns an anſwer in the following verſes.

℣. 4. *I will anſwer thee, and thy companions with thee.*] Meaning not his three friends, as the *Septuagint* Verſion expreſſes it; for they were not on the ſide of *Job*, and of the ſame ſentiment with him, but rather on the ſide of *Elihu*; eſpecially *Eliphaz*, who expreſſes much the ſame ſentiment he does, *chap.* xxii. 2, 3. but all that were of the ſame mind with *Job*, whether preſent or abſent, or in whatſoever part of the world; the anſwer he ſhould return to him would ſerve for them all, and ſufficiently confute ſuch a bad notion of God, let it be embraced by whomſoever.

℣. 5. *Look unto the heavens and ſee*, &c.] The firmament of heaven, in which are the ſun and moon and ſtars: *and behold the clouds which* are *higher than thou*; the clouds of the air or ſky, which are lower than the ſtarry heavens, yet theſe were higher than *Job*, and much more the ſtarry heavens: but becauſe the word has the ſignification of *thinneſs*, which does not ſo well agree with the clouds, which are thick ſubſtances, condenſed air; ſome take it to be meant of the ſupreme region of the heavens, which is pure and thin; ſo *Sephorno:* and *Job* is directed to look to theſe, not as ſtar-gazers do, ſuch as are given to judicial aſtrology, to judge of the fates of men and kingdoms; but rather thereby to be led to the contemplation of God the author of them, and the glorious perfections of his being they diſplay; and chiefly to obſerve the height of them, that they were out of his reach, and he could neither help them nor hurt them; that he could neither increaſe nor diminiſh the light of the celeſtial bodies, which he could only behold; nor either forward or hinder their courſe, nor in the leaſt add to or abate their influence and efficacy; and if he could neither be beneficial nor hurtful to them, how was it poſſible that he could be of any advantage or detriment to God, by any actions of his good or bad, who is higher and out of ſight? This is the anſwer *Elihu* in general returned, he more particularly replies as follows.

℣. 6. *If thou ſinneſt, what doſt thou againſt him?* &c.] Sin is expreſly ſaid to be againſt God, *Pſal.* li. 4. It is contrary to his nature, as any contraries can be to each other: it is againſt his law, a breach and violation of it; and ſo againſt his ſupreme legiſlative power and authority, and a contempt of it; it is what he is angry with and is provoked by, being what he hates and abhors, and is abominable in his ſight. But then he cannot be ſuppoſed to be ſo affected with it as to be ruffled and diſcompoſed, or his peace be diſturbed, and his happineſs in the leaſt broke in upon; for affections are only attributed to him after the manner of men; much leſs is he ſo affected hereby, as to be hurt or in danger of being deſtroyed, nor even of being dethroned: men can no more reach him by any hoſtile action of theirs, ſuch as ſin is, than they can reach the ſun and ſtop its courſe, leſſen its light or pluck it from its orbit. Or, *what canſt thou work for him?* as Mr *Broughton*; by way of atonement or ſatisfaction for ſin? Nothing at all; ſee *chap.* vii. 20. but the other ſenſe is beſt. *Or* if *thy tranſgreſſions be multiplied, what doſt thou unto him?* As he is not hurt by a ſlight ſingle ſin, a failing or infirmity, an error or miſtake, common to men, as the preceding word may ſignify; ſo not by greater ſins, preſumptuous ones, groſs enormities, rebellions againſt God, overt-acts of treaſon againſt the Almighty, and theſe multiplied and heaped up even unto heaven; for though by theſe the name of God is profaned and blaſphemed, and he is diſhonoured and deſpiſed, and his manifeſtative glory is eclipſed, or he has not the honour given him that is due unto him; yet his eſſential glory is untarniſhed, unſullied and unhurt, no more than the ſun by an eclipſe; he is the ſame without any variableneſs or ſhadow of turning, as well as is over all bleſſed for ever. And indeed his manifeſtative glory in many inſtances receives a luſtre, through his power, wiſdom and goodneſs, overruling the ſins of men for the diſplay of it; as the fall of the firſt *Adam* made way for the ſending of Chriſt the Saviour, in which God has ſhewn forth the exceeding riches of his grace; and as his mercy and grace are diſplayed in the pardon of ſin, and his power and juſtice in the puniſhment of ſin and ſinners; and his patience and long-ſuffering in bearing with them.

℣. 7. *If thou be righteous, what giveſt thou him?* &c.] All righteouſneſs is of God that any creatures have. What the angels in heaven have, or *Adam* had in a ſtate of innocence; or what believers in Chriſt have in and from him; his righteouſneſs imputed to them, is of God; the grace of righteouſneſs or holineſs, imparted to them and implanted in them, is from him; and it is under the influence of his Spirit, and by his grace and ſtrength, they do works of righteouſneſs externally; and therefore can give nothing to him of their own, nor does he need any, being God all-ſufficient; even the goodneſs of his Son does not extend to him, but to the ſaints, *Pſal.* xvi. 2, 3. much leſs any goodneſs of theirs: their beſt works of righteouſneſs are due to him, and not gifts; and tho' they may contribute to his manifeſtative glory, both in them that do them and in others that ſee them, they can add nothing to the eſſential glory of God. *Or what receiveth he of thine hand?* He can receive nothing but what he has given, or what he has a prior right to and is his due, and ſo cannot be laid under any obligation to man by what he does; nor can man merit any thing at his hand, not even the leaſt temporal mercy, and much leſs ſpiritual ones and everlaſting life: and what notice God is pleaſed to take of the good works of men in a way of reward, is not of debt but of grace, and entirely owing to his goodneſs; and does not ariſe from any intrinſic worth in them, or from any advantage to him by them.

℣. 8. *Thy wickedneſs* may hurt *a man as thou art*, &c.] But not God: a man may hurt himſelf by

[w] Subaudi relicto, ſo Mercerus, Druſius; remiſſo & per pœnitentiam diluto, Munſter. ita vivendo ut non peccem; ſo ſome in Michaelis.

[x] Abſque peccato, i. e.

by his wickedneſs; his body, by bringing various diſeaſes upon it, through debauchery and intemperance; his family and eſtate, by waſting it; his ſoul, for every ſin is a wrong and injury to a man's ſoul, and expoſes it to ruin and deſtruction: and ſin does even a good man hurt, ſince it breaks in upon his peace, and hinders his communion with God; and the wickedneſs of men may hurt others like themſelves, frail, mortal, ſinful creatures, and eaſily led aſide by ill examples; as well as there are many ſins which do injury to the perſons, families and eſtates of others, as murder, adultery, theft, *&c.* and ſince ſin is hurtful to others, God reſents it and puniſhes for it, though, ſtrictly ſpeaking, it cannot hurt him in the ſenſe before given. *And thy righteouſneſs* may profit *the ſon of man*; may profit a man himſelf, (ſee the *note* on ℣. 3.) and others, but neither for juſtification before God; but godlineſs is profitable to a man's ſelf, both for this life and that to come, and good works are profitable to other men; for what reaſons they are to be performed and maintained, ſee 1 *Tim.* iv. 8. *Tit.* iii. 8, 14. Some are of real and direct profit to men, as acts of beneficence to them, and all as being examples to them; but then no works of righteouſneſs can be profitable to God, they adding nothing to him; which is what *Elihu* undertook to anſwer to.

℣. 9. *By reaſon of the multitude of oppreſſions, they make* the oppreſſed *to cry*, &c.] Which is either an illuſtration by an inſtance of what is before ſaid, that wickedneſs hurts men, as particularly oppreſſion does, which makes men cry; or this refers to ſomething new, to another complaint of *Job*, or an undue expreſſion of his *Elihu* undertakes to anſwer; that men cry unto God, as he himſelf had, but are not heard and anſwered; the place or places referred to may be *chap.* xxiv. 12. and xix. 7. and xxx. 20. To which *Elihu* replies, by granting that men oppreſſed cry becauſe of their oppreſſion, and are not heard; for which reaſons may be given as in the following verſes. The poor are often oppreſſed by the rich, whoſe wealth gives them power, and that they abuſe; and the weak and feeble by the mighty; and their oppreſſions are many, there is a multitude of them: men in power and authority have various ways of oppreſſing others, who like the *Iſraelites* cry by reaſon of them, and are made to cry by their oppreſſors. *And they cry out by reaſon of the arm of the mighty*; which falls with weight, and lies heavy upon them, and cruſhes them; meaning the power they have, and which they abuſe to the injury of them; nor are they able to help themſelves or deliver themſelves out of their hands, they being mighty, if not in body, yet through wealth; and by means of that authority over them which gives it them: now on account of the preſſure upon them, they cry, not to God, but to men; and if they cry to God, it is in a murmuring and complaining way, thro' impatience under their burden, thro' envy at the riches and power of others, in a paſſionate manner, in a revengeful ſpirit, calling and ſeeking for vengeance on their oppreſſors; not in an humble, penitent manner, acknowledging their ſins, and owning their unworthineſs to be heard and regarded, and ſubmitting all to the will of God: for which reaſons they are not heard, their cries and prayers being reckoned no other than howlings, *Hoſea* vii. 14.

℣. 10. *But none ſaith, Where* is *God my maker?* &c.] Or *makers*[y], as in *Pſal.* cxlix. 2. *Iſai.* liv. 5. for there are more concerned in the formation of man, *Gen.* i. 26. even the Father, Son, and Spirit, who are the one God that has made all men, *Mal.* ii. 10. Now not one of the oppreſſed ones that cry by reaſon of their oppreſſion, or very few of them, inquire after God, ſeek unto him for help and deliverance from their oppreſſions, or deſire to enjoy him and his gracious preſence under their afflictions and diſtreſſes; and that is one reaſon why they are not heard: they do not ſo much as conſider him as the author of their beings, and be thankful to him for them; nor as the preſerver of them in their beings; nor as their kind benefactor, who gives them all that they enjoy, and who is the diſpoſer of all their affairs in providence: and if they are new creatures or are re-made, they are his workmanſhip; and therefore ſhould upon all accounts ſeek him and ſubmit to his will, and patiently bear all their afflictions, waiting his time to deliver them out of them: but there are few or none that regard him in this light, or make an inquiry after him, even though he has not only made them, but is he *who giveth ſongs in the night*; which reſpects not the praiſes of the angels in the night, as the *Targum*; nor the ſhining of the moon and ſtars in the night, which cauſe praiſe and thankfulneſs; nor the ſinging of birds in the night, as of the nightingale; ſenſes ſome give into: but matter and cauſe of rejoicing in the night, either taken literally, as the mercies of the day, which, when reflected upon when men come to lie down on their beds at night, and commune with their hearts there, afford them ſongs of praiſe, ſee *Pſal.* xlii. 8. Or the mercies of the night, as ſweet refreſhing ſleep, and preſervation in ſafety from all dangers by fire, thieves, *&c.* all which are of God; and, when duly conſidered, will direct to encompaſs him with ſongs of deliverance, ſee *Pſal.* cxxxvii. 2, 3. and iii. 5. and iv. 8. Or figuratively, the night ſometimes ſignifying a time of calamity, affliction and diſtreſs, either on temporal or ſpiritual accounts; and when men ſeek to him in ſuch a night with their whole hearts, and he is pleaſed to viſit them in a gracious manner, and favour them with his preſence and the diſcoveries of his love, this occaſions ſongs of praiſe to him, *Iſai.* xxvi. 9. *Pſal.* xvii. 3. But when men are unconcerned about, and not thankful for the mercies of the day and of the night, though theſe adminiſter ſongs unto them, it is no wonder that, when they cry through oppreſſion, they are not heard.

℣. 11. *Who teacheth us more than the beaſts of the earth*, &c.] Who are taught and know much, eſpecially ſome of them; but not ſo much as man, ſee *Iſai.* i. 3, 4. *and maketh us wiſer than the fowls of heaven*; who are wiſe to provide food and neſts for themſelves and their young; and ſuch as are birds of paſſage, as the turtle, the crane, the ſtork and the ſwallow, to know the time of their coming and returning, ſee *Jer.* viii. 7, 8, 9. But then neither the beaſts nor the fowls, though they are endowed with much knowledge and ſagacity, according to their natures, yet not with reaſon and underſtanding as men are; ſo as to make reflections on things they ſee and hear, and reaſon and diſcourſe about them; nor are they capable of being taught and attaining to knowledge and wiſdom as men are, by the works of God, of creation and providence; and by the word of God, the ſcriptures of truth, which are able to make men wiſe unto ſalvation; and by the Spirit of God, who teaches all things of a ſpiritual nature. God not only endows men with

[y] עשי factores mei; Druſius, Mercerus, Piſcator, Cocceius, Michaelis, Schultens; ſo Broughton.

with reaſon, but with ſentiments of religion, which brutes are incapable of: he gives to men wiſdom in the hidden part; he puts in them his fear, which is the beginning of wiſdom; he makes them wiſe to know God in Chriſt, and to know his Son Jeſus Chriſt, whom to know is life eternal; and he gives them knowledge of a future ſtate, and hope of immortality and eternal life. Wherefore it becomes them to bear afflictions and oppreſſions with a fortitude of mind, and patiently ſubmit to the will of God, and wait his time for deliverance, having called upon him in faith, and left their caſe with him; but if they only cry, as the brutes do under their burdens, it need not ſeem ſtrange they are not heard and anſwered; ſince God has given them more wiſdom and knowledge than they, and therefore ſhould behave after another manner; though ſometimes they act a part inferior to them, *Jude*, ℣. 10.

℣. 12. *There they cry*, &c.] As brutes do, and as in ℣. 9. by reaſon of their oppreſſions, but not under a due ſenſe of the hand of God upon them, nor of his being their only helper, and ſaviour, and deliverer. *But none giveth anſwer*; to them, either God or men, and they lie groaning and howling under their oppreſſion. *Becauſe of the pride of evil men*; this is either to be connected with *they cry*, and then the ſenſe is, that they cry by reaſon of the oppreſſions of wicked men, who, through the pride of their hearts, and to ſhew their ſuperior power and authority, perſecute and diſtreſs them, *Pſalm* x. 2. And it is becauſe of this they cry out, being diſtreſſed by them, and not through any ſenſe of ſin they have committed, as the reaſon of God's ſuffering them to be thus oppreſſed: or *with none give anſwer*; God gives them no anſwer to their cry, becauſe pride is not withdrawn from them, which is one end he has in afflicting men; becauſe they are not humbled under the mighty hand of God, and are not brought to a ſenſe of ſin and humiliation for it, and acknowledgment of it. And another reaſon follows:

℣. 13. *Surely God will not hear vanity*, &c.] Or *a lie*[z], than which nothing is more an abomination to him; if men come to him with a lie in their mouths they cannot expect to be heard by him; he is only nigh to thoſe who call upon him in truth: or that which is *raſh*[a]; which is raſhly uttered, and in a paſſionate wrathful manner, ſavouring of a revengeful ſpirit, too often the caſe of thoſe that cry under oppreſſion; ſee *Eccl.* v. 2. 1 *Tim.* ii. 8. or vain and empty prayers, a ſpeech of vanity, as *Aben Ezra*; which as to the matter of them are about vain and empty things; only for outward mercies, worldly goods; and not for ſpiritual mercies, or ſuch things as are according to the will of God; but what are pleaſing to the fleſh, and ſought for to conſume on the luſts of it, and therefore ſuch prayers are not heard, *Pſalm* iv. 6. *James* iv. 3. and as to the manner of them, they are not put up in the name of Chriſt, nor under the influence of the ſpirit of Chriſt, nor in the exerciſe of any grace, nor with reverence of God, nor with ſincerity of ſoul, not in faith, nor with fervency: or *vanity* is put for vain men, as ſin for ſinners; ſuch as are proud men, and are vainly puffed up in their fleſhly mind. God hears humble penitent ſinners, who find mercy with him; and humble ſaints, to whom he gives more grace; but not proud phariſees, or men unhumbled by afflictions; ſee *Luke* xviii. 11—14. nor light and empty perſons, who are without God and Chriſt, deſtitute of the ſpirit, devoid of all grace, and full of all unrighteouſneſs; unſtable ones, who are vanity itſelf, and lighter than vanity, toſſed to and fro like a wave of the ſea, and double minded, *James* i. 6, 7, 8. nor men of vain converſations, that walk in the vanity of their minds, whoſe words are vain, and eſpecially ſuch as take the name of God in vain; and all whoſe actions are vain, or ſuch that live a vain and ſinful courſe of life; God hears not ſinners, *John* ix. 31. *Neither will the Almighty regard it*; vanity, vain prayers and vain perſons; he regards the prayer of the deſtitute, the lowly, and the humble, but not the prayer of ſuch as before deſcribed; he cannot *look* at it[b], nor at them: he looks to the poor and contrite, and deſires to ſee their countenance and hear their voice in prayer; but he is of purer eyes than to look on vain perſons, and their vain prayers; and a greater contempt cannot be ſhewn to petitioners and their petitions, than when thoſe to whom they apply will not ſo much as look at them, but turn both a deaf ear to them, and their eyes away from them.

℣. 14. *Although thou ſayeſt, thou ſhalt not ſee him*, &c.] Which is another expreſſion of *Job*'s taken notice of by *Elihu*, and to which he makes anſwer; he ſeems to refer to *chap.* xxiii. 3, 8, 9. God is indeed inviſible in his nature and eſſence, but is to be ſeen in his works of creation and providence; which *Job* was acquainted with, and in which he had ſeen ſomewhat of the glory of God, and of his divine perfections in them. See *chap.* ix. 4—10. and xxvi. 14. And he is to be ſeen in Chriſt by an eye of faith, and *Job* had truſted in him as his ſalvation; and he will be ſeen with the beatific viſion in heaven as he is, in a more glorious and perfect manner, which *Job* had a full perſuaſion of, *chap.* xiii. 15, 16. and xix. 26, 27. and therefore is not to be underſtood in either of thoſe ſenſes, but of his not ſeeing him on a throne of judgment, hearing and trying his cauſe, judging and acquiring him; this he had often deſired, but deſpaired of ever ſeeing it; ſee *chap.* xxiii. 4, 5, 6, 7. and xxxi. 35, 36, 37. and ix. 32—35. to which *Elihu* replies. Yet *judgment* is *before him*; all things are naked and open to him, and ſtand clear before him; he has perfect knowledge of what is right and wrong; no cauſe is unknown to him, and needs not to be ſearched into by him; nor can he, nor will he ever paſs a wrong judgment: he is juſt and true, righteous in all his ways and works, the judge of the whole earth, who will do right, and will plead and judge the cauſe of every good man ſooner or later; if not now, there is a judgment to come with him, when all muſt appear before his judgment-ſeat, and he will render unto every man according to his works. *Therefore truſt thou in him*, or *wait for him*[c]; wait for his coming to judgment; wait till that time comes when every thing will be brought to light, and every good man ſhall have praiſe of God. Or as we render it, *truſt in him*; God alone is the object of truſt and confidence, and happy is the man that truſts in him; he is to be truſted in for all things, both temporal, ſpiritual and eternal; and particularly for this of doing juſtice to his people; if not now, yet hereafter, he will render tribulation to them that trouble them; he will right all their wrongs, and avenge their injuries, and remove the rebuke that is upon them, and confeſs them before

[z] שוא falſitatem, Beza; mendacium, Pagninus, Montanus. [a] Quod temerarium eſt, Cocceius. [b] ישורנה non intuatur illud, Pagninus, Montanus; non videt illud, Cocceius; ſo Michaelis and Schultens. [c] תחולל לו & expectabis eum, Montanus; expecta eum, Junius & Tremellius, Piſcator, Mercerus; ſo Michaelis, Schultens.

before men and angels, and declare them righteous, and receive them into his kingdom and glory: and he is to be truſted in at all times, in times of adverſity as well as proſperity; and even when he is not to be ſeen, and the diſpenſations of his providence are dark and intricate, ſee *Iſa.* l. 10. The word uſed ſignifies ſuch a truſt, hope, and waiting, as of a woman in travail, who bears her pains patiently, hoping and truſting for a ſafe deliverance of a child, to the joy of her and her family.

℣. 15. *But now becauſe* it is *not* ſo, &c.] Becauſe there was not ſuch truſt, hope, patience, and quiet expectation in *Job* that God would appear for him, and do him juſtice openly and publicly; for though he had hope and confidence of an intereſt in his living redeemer and ſaviour, and of eternal life and happineſs through him; yet not of his bringing his judgment to the light, and of his beholding his righteouſneſs, as he ought to have had, ſee *Pſal.* xxxvii. 5, 6, 7. *Mic.* vii. 9. *He hath viſited in his anger*; corrected and chaſtiſed in fatherly anger and diſpleaſure, though not in wrath and vengeance, and in a way of puniſhment in ſtrict juſtice; but conſiſtent with his invariable love and free favour in Chriſt; being diſpleaſed at his want of faith and patience, failing in the exerciſe of which is oftentimes reſented by the Lord, ſee *Numb.* xx. 12. *Zeph.* iii. 2. *Yet he knoweth* it *not in great extremity:* ſo ſtupid was *Job*, that though he was in the utmoſt extremity of affliction, in his body, family, and ſubſtance, yet was not ſenſible it was his duty to truſt in God, and patiently wait for him; he knew that the hand of God was upon him, and that he had viſited him in anger, and that his arrows ſtuck faſt in him, and his hand preſſed him ſore; but was inſenſible of the cauſe of the continuance of it, his unbelief, impatience, and non-ſubmiſſion to the will of God. The word for *extremity* ſignifies *abundance*[d], and may be applied to an abundance and plenty of good things; and therefore ſome underſtand it of *Job*'s proſperity, and take the ſenſe to be, that God took no notice of this; it did not hinder him from viſiting him, but he deſtroyed it all: though Mr *Broughton*, on the other hand, interprets it of the great plenty of ſorrows and diſtreſſes *Job* was attended with, the true cauſe of which he did not advert to: ſome[e] think the whole refers to the merciful dealings of God with *Job*, and read the firſt clauſe "know "now his anger hath viſited but a little or nothing;" the affliction is but a light one comparatively ſpeaking, ſcarce any thing at all in compariſon of what ſin deſerves, being abundantly leſs than that: "neither hath he made great inquiſition, or inquired out "the multitude" of ſins; not ſtrictly and ſeverely marking them, and dealing with and for them according to their deſerts; ſee *Ezra* ix. 13. *Pſalm* ciii. 10. with which compare 2 *Cor.* iv. 17. and therefore *Job* had no reaſon to complain of God, or of any hard uſage from him.

℣. 16. *Therefore doth Job open his mouth in vain*, &c.] In uttering ſuch unbecoming expreſſions, obſerved and refuted, in his loud complaints of God, and of his dealings with him, and in defence of himſelf. *He multiplieth words without knowledge*; both againſt God and in anſwer to others; being in a great meaſure ignorant of the nature and number of his ſins, and of his afflictions; and of the end of God in them, and of the right he had to lay them upon him; as well as of his duty patiently to bear them, and truſt in God, and wait his own time for deliverance out of them; and of the truth of this he was afterwards convinced, and acknowledged it, *chap.* xlii. 3.

CHAP. XXXVI.

THIS chapter, with the following, contains *Elihu*'s fourth and laſt diſcourſe, the principal view of which is to vindicate the righteouſneſs of God; which is done by obſerving the dealings of God with men in his providence, according to their different characters, and from the wonderful works wrought by him in a ſovereign manner, and for the benefit of his creatures. This chapter is introduced with a preface, the deſign of which is to gain attention, ℣. 1—4. the different dealings of God with men are obſerved, and the different iſſue of them, and the different ends anſwered thereby, ℣. 5—15. and it is ſuggeſted to *Job*, that had he attended to the deſign of the providence he was under, and had ſubmitted to it patiently, things would have been otherwiſe with him; and therefore *Elihu* proceeds to give him ſome advice, which if taken would be for his own good, and the glory of God, ℣. 16—25. and cloſes the chapter by obſerving the unſearchable greatneſs of God, as appears by the works of nature wrought by him, ℣. 26—33.

℣. 1. *Elihu alſo proceeded, and ſaid*,] or *added*[f], what follows to his former diſcourſes; pauſing a while to ſee whether *Job* would make any reply to what he had already ſaid; but perceiving he had no inclination to do it, and having more upon his mind to deliver, went on with his diſcourſe.

℣. 2. *Suffer me a little*, &c.] Bear with me a little longer, and allow me to ſay a few words more. I have but little more to ſay, and it will take but a little time to ſay it in; thus propoſing brevity he hoped to be heard with patience, ſince he ſhould not long treſpaſs upon it. The word uſed has the ſignification of a crown; but not to be underſtood in the ſenſe of ſurrounding, as a crown ſurrounds the head, as ſome, who interpret it, ſtand about me, ſurround me, in order to hear; for this cannot with propriety be ſaid to a ſingle perſon; but rather in the ſenſe of doing honour, as *Aben Ezra*; and ſo the meaning may be, do me the honour of giving me thy preſence a little longer, and hearing me out patiently. *And I will ſhew thee*; make things clear, manifeſt, and plain to thee: clearneſs of expreſſion, with brevity, recommends a diſcourſe. Something may be here ſupplied; for a greater ſtop is here to be made than in our verſion, as either *my opinion*, as in *chap.* xxxii. 10, 17. his ſentiment concerning God and his righteouſneſs in his dealings with the ſons of men; or *truth*, as *Ben Gerſom*; truth in general, plain naked truth, without any colouring, juſt as it is, cordially, ſincerely, in love, and by clear manifeſtations of it; and particularly the truth of the righteouſneſs of God in all his ways and works. He propoſed to make it clear to him that God did all things well and right, and to lay before him in the plaineſt manner what were the ends of God

[d] בפש in copia, Montanus; ad auctum valde, Cocceius; proſperitatem, De Dieu; ſo Patrick. [e] Tigurine Verſion, Mercerus, Piſcator; ſo Ben Gerſom. [f] ויסף & addidit, Pagninus, Montanus, Cocceius, Mercerus, Michaelis.

God had in view in dealing thus with *Job*, and what was his duty to do in his preſent circumſtances. *That* I have *yet to ſpeak in God's behalf*; or *for I have yet to ſpeak*, &c.[g] *Elihu* had ſaid much for God already, in vindication of his ſovereignty, purity, holineſs, and juſtice, and he had yet more to ſay; out of the abundance of his heart his mouth ſpake for God; he ſet out with this, that he was full of matter, and wanted to vent himſelf, that he might be eaſed, *chap.* xxxii. 18, 19, 20. and he had vented much, but he had yet more to deliver; and ſince it was not for himſelf, in his own behalf, nor of any other, but God, he hoped he ſhould be heard: it may be rendered, *for yet God has words*[h], to put into my mouth, and ſpeak by me; ſignifying, that he had ſpoken by him already, and had ſtill more to ſay by him; and ſince it was not ſo much he that ſpoke, as God that ſpoke in him and by him, it might be expected he would be heard.

℣. 3. *I will fetch my knowledge from afar*, &c.] Not from himſelf; for it is but a ſmall ſhare of knowledge that a man gets of himſelf, or attains to by the light of nature, and eſpecially concerning God, and divine things; but from others, either from perſons that lived in former ages, and in foreign countries; it being uſual for men deſirous of acquiring knowledge to travel into diſtant parts for it; and ſuch were generally much eſteemed of, and the knowledge they profeſſed to have got and publiſhed; as the Queen of *Sheba* came from the further parts of the earth to hear and learn the wiſdom of *Solomon:* or rather the ſenſe is, he would fetch the knowledge he ſhould now communicate concerning God, from God himſelf, from the nature and perfections of God, who, and his knowledge, are high as heaven; and from the works of God, which are far above men; or ſhould treat of things deep and ſublime, and not common; though perhaps it is beſt of all to read the words, *I will bring forth knowledge concerning*, or *with reſpect to him that is afar off*[i]; that is, God, who is in the higheſt heavens, and inhabits the high and holy place; a God both at hand and afar off; with which agrees what follows; though ſome interpret it of lifting it up, and cauſing it to be heard afar off, ſo ſome, as *Aben Ezra. And will aſcribe righteouſneſs to my maker*; God is the maker of all men; *Elihu* conſidered him as his maker with gratitude, whilſt many are regardleſs of him, *chap.* xxxv. 10. and therefore thought himſelf obliged to ſpeak for him, and on his behalf; and particularly in vindication of his righteouſneſs; aſſert this to be an eſſential attribute and perfection of his nature; own, acknowledge, publiſh, and declare it; give him the glory of it, and demonſtrate that he is righteous in all his ways and works; and clear him from all imputation of unrighteouſneſs.

℣. 4. *For truly my words* ſhall *not* be *falſe*, &c.] But ſtrictly true; he would take the utmoſt care to ſay nothing but the truth, with the greateſt impartiality and ſincerity, ſo that what was ſaid might be depended upon; truth ſpoken briefly, clearly, and on ſo important a ſubject as the righteouſneſs of God, deſerved attention. *He that is perfect in knowledge* is *with thee*; meaning either God, whoſe knowledge is perfect, who knows all perſons and things; knows himſelf, his nature, perſons, and perfections; his thoughts, counſels, and purpoſes; all his creatures, angels and men; the hearts of all men, their thoughts, words, and works; he, the omniſcient and omnipreſent God, was with *Job*, from whoſe preſence there is no fleeing; and therefore it became him to be careful of his thoughts, words, and actions; that he did not entertain any unbecoming thoughts of God, and ſay any thing unworthy of him, or do any thing that tended to his diſhonour; ſince he was preſent with him, and nothing could eſcape his notice: or elſe *Elihu* means himſelf; ſuggeſting, that he who undertook to ſpeak for God, and plead his cauſe, and clear him from the charge of unrighteouſneſs, was no novice, but one that thoroughly underſtood the point in hand; and though no man is perfect in knowledge in an abſolute ſenſe, yet may be in compariſon of others; or however may be upright and ſincere in his knowledge; which ſenſe the word uſed often has; and ſo it may ſignify, that as he was a ſincere ſearcher after knowledge, and had through divine goodneſs attained to a competent ſhare of it, even of ſound and not ſuperficial knowledge, he ſhould be honeſt and upright in the communication of it; and this he might chooſe to obſerve the more, to excite the attention of *Job* to what he had to ſay; though it may be, the trueſt reading of the words is, *perfect knowledge*, or *perfection of knowledge is with thee*[k], that is, in his own apprehenſion, ſo *Jarchi*; and may be underſtood either ironically, or rather really, inſinuating that *Job* was a man of ſuch conſummate wiſdom and knowledge, that he would eaſily ſee the force of his reaſonings, and the juſtneſs of them, and acquieſce in them; and having thus prefaced his diſcourſe, he next enters upon his ſubject.

℣. 5. *Behold, God* is *mighty*, &c.] This is a clear, plain truth, eaſy to be diſcerned, and worthy of notice, and therefore introduced with a *behold*; that God is mighty, the moſt mighty, the almighty, as appears from his works of nature and providence; making all things out of nothing, upholding them by the word of his power, and governing and over-ruling all things in the world, and doing in it whatever he pleaſes: and from the works of redemption and grace; ranſoming his people out of the hands of them that are ſtronger than they; converting them by the power of his grace; aſſiſting them to do all they do in a ſpiritual way; ſupporting them under all their troubles; protecting and defending them from all their enemies; ſupplying all their wants, and preſerving them ſafe to his kingdom and glory. *And deſpiſeth not* any; not the meaneſt of his creatures, clothing the graſs of the field, feeding the fowls of the air, and preſerving man and beaſt; and particularly he deſpiſes not any of the ſons of men: not the mighty thro' fear of them, nor envy at them, whoſe power and grandeur are from him, which he gives and can take away at his pleaſure; nor the mean and miſerable, the poor and the afflicted, to whom he has a merciful regard; much leſs the innocent and harmleſs, as the *Septuagint*; or the juſt and righteous man, as the *Targum:* he does not deſpiſe his own people, whom he has loved and choſen, redeemed and called; nor any, as *Aben Ezra* obſerves, without a cauſe; for though there are ſome whoſe image he will deſpiſe, it is becauſe of their own ſins and tranſgreſſions; and ſince therefore, though

[g] כי quia, Pagninus, Montanus; nam, Junius & Tremellius, Piſcator. [h] עוד לאלוה מלים adhuc Deo ſermones, Montanus; habet enim Deus adhuc quod dicet, Caſtalio; ſo ſome in Michaelis. [i] למרחוק ei, vel de eo qui eſt longinquus; ſo Aben Ezra, Bar Tzemach. [k] תמים רעות עמך ſcientiæ perfectæ tecum; ſo ſome in Bar Tzemach.

though he is mighty, yet deſpiſes not any of his creatures, he cannot do any unrighteous thing; he does not and cannot uſe or abuſe his power to the injury of any of his creatures. He is *mighty in ſtrength* and *wiſdom*; as there is a pleonſam, a redundancy in the expreſſion, *mighty in ſtrength*, it denotes the abundance of his ſtrength, that he is exceeding ſtrong, ſuperlatively and beyond all expreſſion ſo; and alſo ſtrong *in wiſdom*, his ſtrength is tempered with wiſdom, ſo that he cannot employ it to any bad purpoſe, or be guilty of any unrighteouſneſs. Some men have ſtrength, but not wiſdom to make a right uſe of it; but God abounds as much in wiſdom as in ſtrength; he is the only wiſe and the all-wiſe God, and therefore can do no injuſtice; and thus *Elihu*, as he promiſed, aſcribes righteouſneſs to his almighty maker.

℣. 6. *He preſerveth not the life of the wicked*, &c.] He makes a difference between wicked and righteous men, which ſhews him to be a holy and righteous God; though he preſerves the life of all men ſo long as they live, yet not in the ſame way; he preſerves the lives of wicked men in the common courſe of his providence, but not in a ſpecial way and manner, as he does the lives of the righteous, which are dear and precious to him; nor does he preſerve to any great length ſuch as are notorious ſinners, who are guilty of capital crimes, as murder, &c. their lives are ſhortned, and they do not live out half their days: or he does not quicken them, beſtow his ſpiritual favour upon them, in which only is life; and though they will be quickened and raiſed at the laſt day, as well as the righteous, yet not to the reſurrection of life, but to the reſurrection of damnation. *But giveth right to the poor*; pleads their cauſe and rights their wrongs, adminiſters juſtice to them, eſpecially to the poor in ſpirit, who hunger and thirſt after righteouſneſs; to theſe he gives freely the righteouſneſs of his Son, which only denominates perſons truly righteous: of whom in the next verſe.

℣. 7. *He withdraweth not his eyes from the righteous*, &c.] His eyes of providence are upon them to ſupply their temporal wants, and to protect and defend them from their enemies, and they are never off of them; his eyes of love, grace, and mercy, are upon them; he always viewed them as righteous in his Son, and through his righteouſneſs imputed; and looked upon them with delight and pleaſure, and always ſo views them; they are engraven on his heart and on his hands, and are ever before him, and in his ſight: and his eyes are upon them from the beginning of the year to the end of it, yea from one eternity to another; theſe were ſet upon them from everlaſting, and are upon them in time; at the time of their converſion to quicken them, and call them by his grace; and afterwards they continue upon them under all their afflictions, temptations, and deſertions, and ever will remain on them; they will never be withdrawn, nothing can ſeparate them from the love of God. *But with kings* are they *on the throne*; that is, either the eyes of the Lord are with them, even with righteous kings, as the *Targum*; to guide and direct them in the affairs of government, and to protect and preſerve them from the deſigns of evil men: or the righteous are with kings on the throne, or are the favourites of kings that are on thrones; are admitted into their preſence, and are highly eſteemed by them, and have honour conferred on them, even to be the next to them in the throne and kingdom, as *Joſeph* and *Daniel*: or rather, the righteous are equal to kings on the throne; they are ſo accounted of by the Lord as kings; they are made by him kings and prieſts, and are regarded by him as ſuch; they have the power, and riches, and honour of kings; they have a kingdom of grace beſtowed on them now, and a kingdom of glory they are entitled to hereafter; and ſhall reign with Chriſt on earth a thouſand years, and in the ultimate glory to all eternity. *Yea, he doth eſtabliſh them for ever*; as righteous perſons in their righteouſneſs, which is an everlaſting one; ſo that they ſhall never come into condemnation: they are eſtabliſhed in the love of God, in the covenant of grace, in the hands of Chriſt, and in a ſtate of grace now, and ſhall be in a ſtable permanent ſtate of happineſs to all eternity. *And they are exalted*; now, being raiſed as beggars from the dunghill to ſit among princes, even among the princes of God's people; and they will be exalted hereafter and ſit at Chriſt's right hand, and be introduced into his kingdom, where they will be ſet down with him in his throne, and reign with him for ever and ever.

℣. 8. *And if* they be *bound in fetters*, &c.] Not the wicked, as the *Targum*, but the righteous ſpoken of in the preceding verſe, with which this is cloſely connected; and this is not to be underſtood of righteous kings on the throne in particular, or their ſpecial favourites, but of the righteous in general; and not in a literal ſenſe, of their bonds and impriſonment for religion and righteouſneſs-ſake, which is ſometimes their lot; but in a figurative ſenſe, of afflictions, as chaſtenings and corrections for ſin, as appears by the next clauſe; and the deſign is to obviate an objection, and to ſhew that the eye of God is upon them, and his heart towards them; and they are not the leſs objects of his love and delight, of his value and eſteem, care and protection, tho' they are afflicted by him, and, as it may ſeem, uſed with ſome ſeverity; ſeeing he has gracious ends and deſigns in all this, which are ſuggeſted in the following verſes. And *be holden in cords of affliction*; righteous men are not exempt from afflictions; the afflictions of the righteous are many, according to divine appointment, the covenant of grace, the declaration of God, the conſtant experience of good men, it being the way in which they are all led, and muſt enter into the kingdom; and the metaphor here uſed ſhews that afflictions are ſometimes heavy upon them, like fetters and chains, and thoſe made heavy by the hand of God preſſing them ſore, *Lam.* iii. 7. no affliction is joyous, but grievous and heavy in itſelf; it is indeed comparatively light when viewed with the weight of glory; and God can make a heavy affliction light with his preſence, and the diſcoveries of his love; but they are heavy to the fleſh as *Job* felt his to be, *chap.* vi. 2, 3, 12. and xxiii. 2, 3. and, like fetters and cords, they cannot free themſelves from them, or looſe them, until it is the pleaſure of God to take them off; and moreover by theſe they are ſometimes held and reſtrained from going into more or greater ſins, which is one uſe of them: as they are with afflictions hedged about that they cannot come out, any more than a perſon bound faſt in a priſon; ſo they are hedged up with thorns that they cannot go out after their lovers, *Lam.* iii. 7. *Hoſ.* ii. 6. Some render the phraſe, *cords of poverty*; it is oftentimes the caſe of righteous perſons to be poor, and to be ſadly hampered with poverty, and out of which, by all that they can do cannot extricate themſelves; and ſometimes they fall into it, and

בחבלי עני funibus paupertatis, Mercerus, Druſius; funibus inopiæ, Cocceius.

and are held in it, after they have enjoyed much worldly prosperity, which was the case of *Job*. Mr *Broughton* renders it, *cords of anguish*; and indeed the word for *cords* is used of the pains of a woman in travail, who has then great anguish and trouble; and anguish on various accounts lays hold on the righteous, and they are holden thereby and cannot relieve themselves, *Psal.* cxix. 143. and yet this is all in mercy, and to answer some good ends and purposes, as follow.

℣. 9. *Then he sheweth them their work*, &c.] Either what they ought to do, so the *Tigurine* version; and which they have not done, their sins of omission; when they have been negligent either of the duty of prayer in private and public, or of attendance on the ordinances of the house of God; then he sends an affliction, and by it, as in a glass, presents to their view the omissions they have been guilty of: or else the work which they have done, and should not have done, their sins of commission: sin is a work at which some toil and labour, and weary themselves to commit; it is a work of the flesh; and so it is in good men; it is a man's own work, and which he can work of himself; to have a will, and to do good works, is owing to God working in his people, and it is through him strengthning them they do them; but sinful works are their own act and deed, though tempted to them by others, and which they are able to do of their own free will and power. Now God, in the glass of affliction, holds forth to view the sinful actions of good men, and brings them to their remembrance which they had forgotten; as the cases of *Joseph*'s brethren, *David*, and others prove: the Lord shews them that they have done such actions, and shews them the evil of them, how exceeding sinful they are; and humbles them under a sense of them, and brings them to repentance for them, and an acknowledgment of them; which sense is confirmed by the next clause, which explains what this their work is, *and their transgressions that they have exceeded*. Sin is a transgression of the law; every sin greater or lesser is, and even righteous persons are guilty of many; for there is not a just man that sinneth not; and these exceed the bounds set by the righteous law of God, and many of them are sadly aggravated by the light and knowledge, grace and mercy, such have been favoured with: and some of them, they are suffered to fall into, are exceeding great and exceeding sinful; such as those of *David*, *Peter* and others; all which they are made to see, bewail and weep over, when God by afflictions brings them to a sense of them. Or *when* or *because they have prevailed* [m]; or begin to prevail: as soon as ever indwelling sin begins to be prevalent, the Lord is pleased to take measures to nip it in the bud, by sending a sharp and severe affliction; or when it has prevailed greatly, as sometimes it does, so that good is hindered from being done, and much evil is committed, then the soul is so much under the power of it, as to be carried captive with it; see *Rom.* vii. 23, 24. Or *because they are become proud*, or *behaved themselves proudly* [n]; and therefore he afflicts them to humble them, and hide pride from them.

℣. 10. *He openeth also their ear to discipline*, &c.] Or *to correction* [o]; to the rod of correction; to bear the weight of it and him that has appointed it; its reproving voice for sin, its directing voice to duty, and its commanding voice to return from iniquity, as in the next clause. Or *to instruction* [p]; God's corrections of his people being instructions to them, whereby they learn more of their duty, and of the rich experiences of grace, their faith, hope, love and patience, are tried and increased hereby; and more of the love of God, of his care and faithfulness, of his covenant, of his gracious presence and communion with God, what it is; and even of the doctrines of the everlasting gospel: sometimes more is learned by an affliction than by a sermon. Now in order to hearken hereunto, to the voice of God in an affliction, the ear must be opened; which is first done in conversion by the mighty power of God: but sometimes good men fall asleep, and are inattentive to divine things; and this is one way God takes to awaken them, to arouze their attention; he speaks to them out of a whirlwind; he sends some terrible, startling affliction, which fetches them out of their slumber, and so their ears are opened to hear what he says in it: at the noise of his water-spouts, and his billows one after another rolling over them, they are awakened to a sense of their sin and duty, *Psal.* xlii. 7. *And commandeth that they return from iniquity*; repent of their sin, turn from it and forsake it: such a strong voice has an affliction in it, when sanctified and attended with the spirit and power of God; then it effectually teaches men to deny ungodliness and worldly lusts, as the word of God, the gospel of the grace of God does, when accompanied with the same; as there is a commanding voice in the one, so there is in the other; and happy it is when such ends as these are answered by afflictions.

℣. 11. *If they obey and serve* him, &c.] That is God, to whom so many things are ascribed in the preceding verses; and who only is to be obeyed and served in a religious way, with the obedience of faith and love, in all his commands and ordinances. But here not so much obedience to his word, his law or gospel, as to his rod, is intended: *if they hear*, &c. [q] hear the rod and him that has appointed it; hearken to his reproving, instructing and commanding voice in affliction; to his calls, cautions and admonitions thereby given, and act according to them; humble themselves under the mighty hand of God, and return from iniquity: *they shall spend their days in prosperity, and their years in pleasures*: which intimates, that those to whom afflictions are sanctified, and they obedient under them, when recovered out of them shall enjoy long life; not only live many days, but years, and those in great prosperity and pleasure; be blessed with much temporal prosperity, which lies in riches and wealth, as this word is rendered in *chap.* xxi. 13. and in bodily health, which is a considerable part of outward prosperity; but more especially prosperity of soul may be intended, see 3 *John* 2. which is enjoyed when a man is favoured with the discoveries of the love of God to him; with applications of pardoning grace and mercy; when grace is in lively exercise in him, and he has a spiritual appetite for the good word of God, and is fruitful in every good work: and so pleasures do not so much design corporal pleasures, though ever so innocent and lawful; for though they may at proper times be indulged unto, yet a man's days and years are not to be spent in them; but rather spiritual pleasures, which are had in views of the wonderful love

[m] כי יתנברו quum invalescunt, Mercerus; quum invaluerunt, Munster, Piscator; so Drusius, Pagninus, Bolducius. [n] Quia superbierunt, Tigurine version; so Cocceius, Michaelis, Schultens. [o] למוסר ad correptionem, Montanus; ad correctionem, Beza, Michaelis, Schultens. [p] Ad eruditionem, Cocceius. [q] ויעברו אם ישמעו si audierint & fecerint, Codurcus.

love of God in Chriſt; in the enjoyment of the gracious preſence of God, and communion with him; and which the people of God are favoured with, in his houſe and ordinances, ways and worſhip: and when thoſe years are gone, endleſs pleaſures at God's right hand, and in his preſence, will follow.

℣. 12. *But if they obey not*, &c.] Who ſeem to be righteous and are not; and when afflicted are not ſubmiſſive to the will of God; attend not to the voice of his providence; receive no inſtruction thereby; but kick againſt the pricks, and rebel againſt God; complain of him, and murmur at his dealings with them: *they ſhall periſh by the ſword*; or they ſhall paſs away out of the world by it, or by ſome miſſive weapon: they ſhall die a violent death, by the ſword of juſtice, of the civil magiſtrate, or by the ſword of men; or as a *Jewiſh* commentator [r] paraphraſes it, by the dart of death, by the ſword of Satan, they ſhall paſs out of this world. *And they ſhall die without knowledge*; without knowledge of their death being near, it coming upon them ſuddenly and at unawares; or without knowledge of themſelves, and of their miſerable and loſt eſtate; and without knowledge of Chriſt, and of God in Chriſt, and of the way of ſalvation by him. Or they ſhall periſh for lack of knowledge; becauſe they have none; through ignorance and that affected; they know not nor will they underſtand, but deſpiſe the means of knowledge, and hate inſtruction.

℣. 13. *But the hypocrites in heart heap up wrath*, &c.] Or *and the hypocrites* [s]; for theſe are the ſame with the diſobedient in the preceding verſe; who ſeem to be righteous, but are not; pretend to what they have not; have a double heart, or ſay one thing with their mouth, and mean another thing in their hearts; or with their mouths draw nigh to God, but their hearts are far from him; and ſo hypocrites, at leaſt, outwardly righteous before men, but inwardly full of wickedneſs, as the *Phariſees* were, whom our Lord often calls hypocrites: theſe *put* or add wrath, as *Aben Ezra* interprets it; they increaſe the wrath of God; or as we expreſs it, heap up wrath; or to uſe the apoſtle's phraſe, treaſure up wrath againſt the day of wrath: though ſome underſtand it of the wrath of the hypocrites againſt God for afflicting them; ſo *Jarchi*. When afflictions come upon them, they reproach and blaſpheme; they are angry with God and are wrathful, and quarrel at his dealings with them: *they put the noſe* [t]; ſo it may be literally rendered; they erect that againſt God, and point it at him in a proud, haughty, wrathful and contumacious manner. *They cry not when he bindeth them*; in fetters and cords of affliction, ℣. 8. or when he corrects them, as Mr *Broughton* rightly as to the ſenſe renders it: they pray not, as *Ben Gerſom* interprets it; whereas ſanctified afflictions bring good men to the throne of grace, who have been too long abſent from it: but theſe men cry not unto God for grace and mercy, help, aſſiſtance and deliverance; they cry out againſt God, but not unto him.

℣. 14. *They die in youth*, &c.] They, or *their ſoul* [u]; which, though that dies not, being immaterial and immortal; yet being the principal part of man, is put for the whole perſon, and which being taken away, the body dies. All men muſt die, but all do not die at an age; there is a common term of human life, *Pſal.* xc. 10. ſome few exceed it, multitudes arrive not to it; ſuch who die before it may be ſaid to die in youth; it ſeems to ſignify premature and untimely death: the word ſignifies an excuſſion, or violent ſhaking out; and the *Vulgate Latin* verſion is, *in a tempeſt*; in a tempeſt of divine wrath, and in a ſtorm in their conſciences, *chap.* xxvii. 20. *Jarchi* interprets it by ſuffocation or ſtrangling. *And their life* is *among the unclean*: all men are by nature unclean, and all that is in them; ſome are more notoriouſly and openly ſo than others, who give themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs; ſuch as whoremongers and fornicators, of whom Mr *Broughton* underſtands thoſe unclean perſons; or *Sodomites*, of whom the word is ſometimes uſed, *Deut.* xxiii. 17. And this may be underſtood either of the preſent life of hypocrites before they die; who are unclean perſons themſelves, whatever ſhew of purity they make, and love to live and converſe, at leaſt privately, if not openly, with unclean perſons, and die whilſt they live with ſuch and in their ſins: or of their life after death; for wicked men live after death; their ſouls live in hell, and their bodies at the reſurrection will be raiſed to life and be reunited to their ſouls, and both together will live in endleſs puniſhment; and the life of hypocrites will be among ſuch; as is a man in life, ſo he is at and after death, if filthy, filthy ſtill; and ſuch will have no admittance into the heavenly ſtate, and with ſuch impure ones hypocrites will live for ever, *Rev.* xxi. 8, 27. and xxii. 15.

℣. 15. *He delivereth the poor in his affliction*, &c.] The righteous or godly poor; who are not only poor in worldly things, but poor in ſpirit; who are humbled, brought low, and made contrite, thro' the afflicting hand of God: theſe, though the Lord does ſooner or later deliver *out* of their afflictions, yet that is not intended here, but a deliverance *in* them; which is done by ſupporting them under them, by ſupplying them with his grace to bear them patiently, by granting them his gracious preſence for their comfort in them, by ſtilling the enemy and the avenger, keeping Satan from diſturbing them, and freeing them from doubts and fears and unbelief, and by drawing their hearts and affections off of the world and the things of it, to himſelf. *And openeth their ears in oppreſſion*; whilſt they are oppreſſed; not only to diſcipline, correction and inſtruction, ℣. 10. but to hear comfortable words ſpoken to them by the Lord; who, in the midſt of their affliction and oppreſſion, whiſpers in their ears, and tells them how he loves them, though they are rebuked and chaſtened by him; how he has choſen them to everlaſting life and happineſs, though now in the furnace of affliction; that he is their covenant-God and Father, and knows and owns their ſouls in adverſity; that he has pardoned all their ſins, though he takes vengeance on their inventions; and in a little time will free them from all their afflictions and oppreſſions.

℣. 16. *Even ſo*, &c.] Here *Elihu* accommodates what he had ſaid to the caſe of *Job*; that had he hearkened and been obedient to the voice of God in his rod, and had ſubmitted to his chaſtening hand, and patiently bore his afflictions; *he*, God, *would have removed thee out of the ſtrait* into *a broad place*, *where* there is *no ſtraitneſs*: that is, out of the ſtrait circumſtances in which he was, into liberty;

[r] R. Simeon, Bar Tzemach. [s] דחנפי & hypocritæ, Montanus; & loripedes, Schultens. [t] ושימו אף ponent naſum, Montanus; ponunt naſum, Schultens. [u] נפשם anima eorum, Pagninus, Montanus, Tigurine verſion, Vatablus, Junius & Tremellius, Piſcator, &c.

berty; would have brought him into a large place, where he might walk at liberty, as *David* experienced, *Pſal.* iv. 1. and xviii. 19. and cxix. 45. and may be underſtood both in a temporal and ſpiritual ſenſe. In a temporal ſenſe; he was now in great ſtraits, in poverty and affliction; theſe preſsed him hard on every ſide, ſo that his way, as he ſays, was *fenced up that he could not paſs*, chap. xix. 8. Now had he been rightly humbled under his affliction, God would have taken him out of the ſtraits of adverſity, and ſet his feet in a large room of proſperity; ſee *Pſal.* xxxi. 7, 8. In a ſpiritual ſenſe; perſons are as in a ſtrait place and pent up, when they cannot come forth in the free exerciſe of grace and duty; their ſouls are as it were in priſon, they are ſhut up, and have not freedom with God nor man; their faith is ready to fail, their hope is ſunk very low, they are ſtraitned in their own bowels or affections, in their love to God and his people: and then they are removed into a large place, when it is the reverſe with them; when they are favoured with the free ſpirit of the Lord, for where he is there is liberty; and when their hearts are enlarged with the love of God, and in the exerciſe of grace; and then they can run chearfully the ways of his commandments. *And that which ſhould be ſet on thy table*, ſhould be *full of fatneſs*; which in a temporal ſenſe denotes, that he ſhould have had a plentiful table, ſpread with the beſt of proviſions, the richeſt dainties, the fineſt of the wheat, and the fatteſt of the creatures; and theſe ſhould reſt and remain upon his table, or be conſtantly renewed there: and in a ſpiritual ſenſe, that his ſoul ſhould have been ſatisfied with the love of God, ſhed abroad in his heart; with the bleſsings of the everlaſting covenant of grace applied unto him; and with the goodneſs of the houſe of God, his word and ordinances, as with marrow and fatneſs; ſee *Pſal.* lxiii. 5. and xxxvi. 8.

℣. 17. *But thou haſt fulfilled the judgment of the wicked*, &c.] Some [w] take this to be a continuation of the happineſs *Job* would have enjoyed, had he behaved in his affliction as he ought to have done; then he would have been filled to ſatisfaction, by ſeeing the judgments of God exerciſed on wicked men, as on the *Chaldeans* and *Sabeans*, who had injured him: *and judgment and juſtice would have upheld thee*; when they ſhould be caſt down. But theſe words rather ſeem to be expreſſive of his preſent ſtate, and the reaſon of it, he not being ſufficiently humbled: and the ſenſe is, not that he had lived a vicious courſe of life, as the wicked do, and filled up the meaſure of his wickedneſs as they; and ſo deſerved to be filled with the like judgments as inflicted on them. Mr *Broughton* reads the words, "As thou haſt fulfilled the ſentence of the wicked, "ſentence and judgment have laid hold:" but rather the meaning is, that he had *fulfilled the contention of the wicked* [x]; pleaded as they did, argued with God after their manner; and therefore is ſaid to go in company and walk with them, and make anſwers for them, *chap.* xxxiv. 8, 36. Wherefore *juſtice and judgment take hold* on thee; afflictions in righteouſneſs; or the chaſtening hand of God, in righteous judgment, had taken hold upon him, and would hold him until he was ſufficiently humbled under them.

℣. 18. *Becauſe* there is *wrath*, &c.] Either wrath in *Job*, ſo ſome; indignation and impatience under the afflicting hand of God, expreſſed by curſing the day of his birth, and by his angry pleadings with God: and therefore *Elihu* adviſes him to beware of it, and check this impetuous ſpirit; ceaſe from his anger and forſake wrath, and fret not himſelf to do evil, and provoke the Lord to take him away at once, and then his caſe would be irretrievable. Or rather wrath in God, which is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men. His vindictive and punitive juſtice, to revenge and puniſh wickedneſs, the effects of which are ſometimes awful judgments on men in this life; and eternal vengeance hereafter, called wrath to come: this is laid up in ſtore with him, and ſealed up in his treaſures, prepared in his purpoſes and decrees, is revealed in his law, and breaks forth in various inſtances; ſee *Num.* xvi. 46. And there is an appearance of wrath, a little wrath, which is no other than love diſpleaſed, in the afflictions and chaſtiſements of God's people, and might be perceived by *Job*: and this being the caſe, *Elihu* adviſes him to *beware*; which, though not expreſſed in the original, is well ſupplied; and his meaning is, that he would be cautious of what he ſaid, and not go on to multiply words againſt God; ſpeak unbecomingly of him, arraign his juſtice, and find fault with his dealings with him; as well as beware of his actions, conduct and behaviour, that his tongue and his doings be not againſt the Lord, to provoke the eyes of his glory. *Leſt he take thee away with* his *ſtroke*; out of the world by death, which is the ſtroke of his hand; and is ſometimes given ſuddenly, and in an awful manner, in wrath and vengeance. Some render the laſt word, *with clapping of hands* [y]; either the hands of men, *chap.* xxvii 23. or of God; expreſſing his exultation and pleaſure at the death of ſuch a perſon, laughing at his calamity, and mocking when fear cometh; which is dreadful and tremendous. *Then a great ranſom cannot deliver thee*: there is no ranſom on earth equal to the life or ſoul of man; *What ſhall a man give in exchange for his ſoul?* Matt. xvi. 26. ſee *Pſal.* xlix. 6, 7, 8. The great ranſom of all is the ranſom of Chriſt, which *Elihu* had made mention of before, *chap.* xxxiii. 24 and what elſe could he have in his mind now? This is the ranſom found by infinite wiſdom, which Chriſt came to give, and has given; and by which he has ranſomed his people from him that is ſtronger than they; from the bondage of ſin, of Satan, of the world, of law, hell and death, and everlaſting deſtruction: and this is a great one, plenteous redemption, a great ſalvation; the ranſomer is the great God and our Saviour; the ranſom-price is not corruptible things, as ſilver and gold, but the precious blood of Chriſt, his life, yea he himſelf. How great muſt this ranſom be! and it is given for great ſinners, the chief of them; and is ſufficient for all the elect of God, both *Jews* and Gentiles: and yet, as great as it is, it is of no avail to one that God has taken away by a ſtroke out of this world, and ſent to everlaſting deſtruction; not through want of ſufficiency in this ranſom, but by reaſon of the final and unalterable ſtate of ſuch perſons; as even in the preſent life, it is of no avail to the deniers and deſpiſers of it, *Heb.* x. 26—29.

℣. 19. *Will he eſteem thy riches? no, not gold, nor all the forces of ſtrength.*] Riches can be of no account, nor bear any weight with God; for they are of him and come from him, and what he has a right

[w] Schmidt, Michaelis. [x] ידין רשע מלאת & tu litem improbi impleviſti, Schultens. [y] בשפק complosione manuum, Tigurine verſion; ſo ſome in Munſter.

a right to take away and diſpoſe of as he pleaſes. Theſe cannot ward off the ſtroke of death, or ſecure from it; nor can a man poſſeſſed of them, carry them with him into the other world; nor will they profit in the day of wrath. Mr *Broughton* renders it, *Will he eſteem thy nobleneſs?* ſo *Junius* and *Tremellius*. Thy noble birth, rank and ſtation, thou haſt had among men? Not at all. God is no reſpecter of perſons; he regards not the noble and the rich more than the poor: and as for gold, the ſame may be ſaid of that, which, though the moſt valuable among men, is of no eſteem with God; and beſides it is his: *the gold is mine*, ſays he, and *the ſilver is mine*, Hag. ii. 8. Nor is death to be bribed with it, or put off by it; nor is a *munition*[z], fortreſs or caſtle, as ſome render the word, any defence againſt it: *nor all the forces of ſtrength.* Had a man at his command ever ſuch numerous and powerful armies, they could not protect him from the ſtroke of death; or deliver him from eternal puniſhment, the demerit of ſin. Though as *Job* had no riches, no gold, nor troops of ſoldiers about him; nor was there any great likelihood that this would be his caſe at death; I ſhould think the words might be better rendered, *Will he regard thy cry? no, not in diſtreſs; not even the moſt ſtrong and forcible* cries or intreaties: when the ſtroke of death is given, the ſentence of wrath is paſſed, and eternal deſtruction takes place; weeping and wailing will ſignify nothing: the cries and howlings of the damned in hell are of no avail; their ſtrong cryings, and moſt intenſe and earneſt intreaties, will have no effect on the Lord; though he is a God of great pity and compaſſion, and has ſympathy with his people in diſtreſs, and in all their afflictions is afflicted; yet will have no regard to cries and tears, when the decree is gone forth and carried into execution: the verb from whence the firſt word is derived, is uſed for crying in this chapter, ℣. 13. and the *Targum* renders it here by ſupplication and petition; ſo ſome other *Jewiſh* writers [a] interpret it of crying: and the ſecond word is by ſeveral rendered, *in ſtraits* [b] and diſtreſs; and *Cocceius* has obſerved the notion of intenſe and fervent prayer in the third, and renders the whole pretty near to what has been obſerved [c].

℣. 20. *Deſire not the night*, &c.] Either in a literal ſenſe, which *Job* might do; not for ſecrecy to commit ſin, as the thief, murderer, and adulterer do; *Elihu* had no ſuch ſuſpicion of *Job*; nor for eaſe and reſt, which he expected not; nor would his ſores admit thereof; his nights were weariſome, and when come he wiſhed they were gone, *chap.* vii. 2, 3, 4. but either for retirement, that he might muſe and conſider, and endeavour to ſearch and find out the reaſon of God's dealing with men, in cutting off ſometimes ſuch great numbers together. *Elihu* ſuggeſts, that ſuch a ſearch was altogether vain and to no purpoſe; he would never be able to find out the reaſon of theſe things: or rather for ſhelter from the eye and hand of God; as nothing before mentioned could ward off his ſtroke, ſo neither could the night or darkneſs preſerve from it; ſee *Pſal.* cxxxix. 11, 12. Or elſe the words may be taken in a figurative ſenſe; either of the night of calamity and diſtreſs, he might be tempted to deſire and wiſh for, to come upon his enemies; or rather of the night of death, he wiſhed for himſelf, as he often had done; in doing which *Elihu* ſuggeſts he was wrong; not conſidering that if God ſhould take him away with a ſtroke, and he not be humbled and brought to repentance, what would be the conſequence of it. *When people are cut off in their place*; as ſometimes they are in the night, literally taken; juſt in the place where they ſtood or lay down, without moving elſewhere, or ſtirring hand or foot as it were. So *Amraphel*, and the kings with him, as *Jarchi* obſerves, were cut off in the night, the firſt-born of *Egypt*, the *Midianites* and *Sennacherib*'s army; and ſo in the night of death, figuratively, the common paſſage of all men, as Mr *Broughton* obſerves, who renders the words, *for peoples paſſage to their place.*

℣. 21. *Take heed, regard not iniquity*, &c.] Not any iniquity, as to ſhew any approbation of it, love for it, and deſire after it. All appearance of ſin, of every ſin, is to be abſtained from; but particularly by the iniquity here meant, may be the ſin of impatience under his affliction; murmuring at the dealings of God with him; arraigning his juſtice, and ſaying very indecent things of him, as in *chap.* xxxiv. 5. and xxxv. 2. Or it may mean the evil he had been guilty of in ſo earneſtly deſiring the night of death: *for this thou haſt choſen rather than affliction*; choſe rather to die than to be afflicted as he was; or choſe rather to complain of God, as if he dealt hardly with him, and did not do juſtly by him, than to ſubmit patiently to the will of God, as he ought to have done: or this he choſe *through affliction* [d]; through the force of it, becauſe of it, and by means thereof; and ſo is a ſort of excuſe that *Elihu* makes for him; though at the ſame time, he would have him by no means to regard ſuch iniquity, and indulge to it.

℣. 22. *Behold, God exalteth by his power*, &c.] He exalts himſelf, or cauſes himſelf to be exalted, and even above all the bleſſing and praiſe of his creatures; by his power in the works of creation and providence, he makes ſuch a diſplay of his glorious perfections, as to ſet him on high, and out of the reach of the higheſt praiſes of men. He exalts his Son as mediator, and has made him higher than the kings of the earth; he exalts him as a Prince and a Saviour, to give repentance and remiſſion of ſins to his people, and to be the judge of quick and dead. He has exalted the human nature of Chriſt to the grace of union to the Son of God; and exalted him in this nature at his right hand, far above all principality and power: he exalts men in a civil ſenſe, who are in a low eſtate, and raiſes them to a very high one; promotion is alone of him, he ſets up and puts down at pleaſure. In a ſpiritual ſenſe, he exalts men when he brings them out of a ſtate of nature, into an open ſtate of grace; brings them out of the horrible pit, and ſets their feet upon the rock Chriſt Jeſus; takes them as beggars from the dunghill, and places them among princes, even the princes of his people; admits them to communion with himſelf, puts and keeps them in his favour, as in a garriſon; and at laſt cauſes them to inherit the throne of glory. He exalts men, when he ſets the poor on high from affliction, and brings them out of adverſity into proſperity; and which is what may be chiefly intended here; let a man be brought as low as he may, God can by his power, if he will, raiſe him up again. And this may be ſaid for the comfort and

[z] לא בצר non munitionem, Tigurine verſion. [a] Vid. Aben Ezra, Bar Tzemach, Sephorno. [b] In anguſtia, Mercerus, Druſius, Piſcator; in arcto, Cocceius, Schultens. [c] Num æqualis eſſet imploratio tua non in arcto & omnes contentiones virium, Cocceius. [d] מענ׳ præ affliction, Junius & Tremellius, Piſcator; præ miſeria ex adflictione, Michaelis.

and encouragement of *Job*, in his preſent circumſtances: and ſo *Aben Ezra* interprets it, "God "will exalt thee;" as he afterwards did. The *Targum* is, "Behold, God alone is ſtrong in his might;" ſee *Pſal.* xxi. 13. *Who teacheth like him?* He teaches by his providences, adverſe as well as proſperous; he teaches by his word and ordinances; he teaches by his Spirit and grace, and none teaches like him. Miniſters of the word teach men both doctrine and duty, but not like him; they have their gifts for teaching, their wiſdom and knowledge, their doctrine, and all the uſe they are of from him; none teach ſo pleaſantly, ſo profitably, ſo powerfully and effectually as he does: the *Targum* adds, "right things."

℣. 23. *Who hath enjoined him his way?* &c.] He teaches men his own ways, the methods of his grace and mercy towards them; and he preſcribes to them the ways in which they ſhould walk; but none can lead or preſcribe to him; as the way of governing the world, in what manner he ſhould act in it; who has *taught him in the path of judgment?* or *ſhewed to him the way of underſtanding?* Iſa. xl. 14. and particularly whom he ſhould afflict, in what manner he ſhould do it, when and how long he ſhould continue it; all which he does according to his ſovereign will, and is not to be controlled: and in a ſpiritual ſenſe, no man can or ought to enjoin and preſcribe to him whom he ſhould ſave, and in what way; he ſaves whom he pleaſes, and in his own way, even by his Son Jeſus Chriſt, and no other: or *who hath viſited*, or *ſhould viſit on him*, or *with him his way*[e]: who can take upon him to examine into his ways, and ſcrutinize them and call him to an account for what he does? no man can overlook his ways and works, or cenſure him for any of his actions: or, *who can ſay thou haſt wrought iniquity?* this may be ſaid of every man, but it cannot be ſaid of God, by any without ſin; for as there is no iniquity in his nature, there can be none in his works; not any in his works of providence, no not in the afflictions of his people; juſt and true are all his ways.

℣. 24. *Remember that thou magnify his work*, &c.] Or his works; his works of creation and providence, which are great in themſelves, and declare the greatneſs of God; and which though they cannot be made greater than they are, men may be ſaid to magnify them when they aſcribe them to God, and magnify him on account of them; when they think and ſpeak well of them, and give glory to God: and particularly by his work, may be meant the chaſtiſement of his people, which is a rod in his hand, which he appoints, and with which he ſmites; it is his own doing, and he may do what he pleaſes this way; and it becomes his people to be ſtill and patient becauſe he does it; and then do they magnify this work of his, when they bear it patiently, quietly ſubmit to it, and humble themſelves under the mighty hand of God. *Which men behold*; for the works of God are viſible, particularly the works of creation, and the glory of God in them; which men of wiſdom and underſtanding behold with admiration and praiſe; and ſo the *Targum* is, "which righteous men praiſe;" and ſome derive the word here uſed from a root which ſignifies to *ſing*, and ſo may be underſtood of mens celebrating the works of God in ſongs of praiſe; though his work here may chiefly deſign the afflictions he lays on his people, and particularly which he had laid upon *Job*, which were ſo viſible, and the hand of God in them was ſo clearly to be ſeen, that men eaſily beheld it and took notice of it.

℣. 25. *Every man may ſee it*, &c.] Not only was to be ſeen by the wiſe and learned, the juſt and good, but by the common people; whether it is to be underſtood of the works of creation, or of the afflictive providences of God in general, or of *Job*'s afflictions in particular. *Man may behold* it *afar off*; as to time, from the creation of the world to the preſent time, as *Jarchi*; or as to place, from the heaven, ſo diſtant, where are the ſun, moon, and ſtars; and which, though ſo far off, are eaſily beheld; or as to the manner of ſeeing them, not darkly, imperfectly, and in a confuſed manner, as things at a diſtance are ſeen, ſo ſome underſtand it; but rather clearly and plainly, as things eaſy to be ſeen, are clearly diſcerned at a diſtance; and it ſignifies that the work of God here meant is ſo viſible that he muſt be quite blind and ſtupid that cannot ſee; it it may be ſeen as it were with half an eye, and a great way off; he that runs may ſee and read.

℣. 26. *Behold, God* is *great*, &c.] In his power and might, in his wiſdom and knowledge, in his truth and faithfulneſs, in his love, grace, and mercy, and that to admiration; and it is worthy of notice and attention, which the word *behold*, prefixed hereunto, is expreſſive of: or is *much* or *many*[f]; as he is in his perſons: for though his eſſence is one, his perſons are more, they are three, Father, Son, and Spirit; in his perfections, of which there is a fulneſs; in his thoughts, counſels, purpoſes, and decrees, which reſpect other perſons and things; in his works of creation, providence, and grace, and in the bleſſings of his goodneſs, which are ſo many as not to be reckoned up. *And we know* him *not*; God is to be known by the works of creation, and even by the very heathen, though ſuch is their inattention to them that they are ſaid not to know God; yea even the wiſeſt among them by all their wiſdom knew not God; for though they might know there was a God, they knew not who and what he was. God is known by his word, among thoſe who are favoured with a divine revelation of him, and eſpecially by true believers in Chriſt, who know God in Chriſt, whom to know is life eternal; and yet theſe know but in part, there is no finding out the almighty to perfection; God is not known clearly, fully, and perfectly by any: or *we know* it *not*; the greatneſs of God; he is great, but we know not how great he is; his greatneſs is beyond all conception and expreſſion. *Neither can the number of his years be ſearched out*; years are aſcribed to God, after the manner of men, otherwiſe properly ſpeaking they are not applicable to him; by which time is meaſured, and which belongs not to the eternal God; however the number of his years in an eternity paſt, and of thoſe to come, cannot be ſearched out and reckoned up: it requires no great ſkill in arithmetic to reckon up the years of the oldeſt man that ever lived; yea, the months, the days, the hours, and minutes of his life may be counted; but the years of the moſt High cannot; this is a phraſe expreſſive of the eternity of him which is, and was, and is to come, and who from everlaſting to everlaſting is God. He was before the world was, as the creation of it out of nothing ſhews. Jehovah the Father had a Son, and he loved him before the foundation of the world, and all his people in him; he made an everlaſting choice of them in him, before the world began; he made an everlaſting covenant with them in

[e] מי פקד עליו דרכו quis viſitavit ſuper illum viam ejus, Montanus, Michaelis; cum eo, Tigurine verſion.
[f] שגיא πολυς, Sept. multus, Mercerus, Druſius.

in him, and gave them grace in him as early; he ſet him up as Mediator from everlaſting, from the beginning, or ever the earth was; and will be the everlaſting and unchangeable portion of his people to all eternity. *Cocceius* thinks that theſe words are expreſſive of the conſtant love of God to the church, and the continuance of his kingdom in it; and of his moſt fixed purpoſe of love to men, and indefatigable care of them.

℣. 27. *For he maketh ſmall the drops of rain*, &c.] *Elihu* proceeds to give inſtances and proofs of the greatneſs of God, and begins with rain, as *Eliphaz* does, *chap.* v. 9, 10. a common phænomenon, what is very frequent, and well known in all ages and countries, and by all men more or leſs; and yet there are ſome things relative to it which are beyond the comprehenſion of men, and ſhew the greatneſs and incomprehenſibleneſs of God: and the deſign of this, and all other inſtances of this kind, is to convince *Job* of his folly in ſearching out the cauſes and reaſons of God's works of providence, when the common works of nature lie out of the reach of men; and to reconcile him to them, and bring him patiently to ſubmit to the will of God, whoſe ways are paſt finding out: and ſome render the words, *he reſtrains the drops of rain*[g]; he withholds it from the earth, which cauſes a drought, and ſo brings on a famine; others, *he ſubtracts*, or draws out, or draws up the drops of water[h], which he exhales by the heat of the ſun out of the earth and out of the ſea; ſee *Pſal.* cxxxv. 7. *Amos* v. 8. and which are drawn up in ſmall particles, but form large bodies of waters in the clouds; and which are let down again upon the earth in ſmall drops, in an eaſy and gentle manner, and ſo ſoak into the earth and make it fruitful; which is what is meant by our verſion here: this is a wonderful inſtance of God's power, wiſdom, and goodneſs, and is beyond our comprehenſion; for no mortal man can tell how the almighty parts and divides thoſe large quantities of water in the clouds, that ſometimes hang over our heads, into millions and ten thouſand times ten thouſand millions of drops, even innumerable; and cauſes theſe waters in ſuch a manner to deſcend on the earth; lets them not fall at once, or in water-ſpouts, which would waſh away the inhabitants of cities and towns, the cattle of the field, and the produce of the earth, as at the general deluge. *They pour down rain according to the vapour thereof*; the water drawn up and formed into large bodies in the heavens pours down rain in a gentle and plentiful manner, according to the quantity of vapours exhaled out of the earth and ſea; if a ſmall quantity is drawn up, a ſmall quantity is let down; and if a large quantity is attracted, a large quantity, or a plentiful ſhower is given: ſome think that a ſmall rain is meant in the preceding clauſe, and a great rain in this; for there is the ſmall rain and the great rain of his ſtrength, *chap.* xxxvii. 6. The word tranſlated *pour* has the ſignification of liquefying, melting, and diſſolving, and of purging and purifying; and which is applicable to clouds which melt and diſſolve gradually as they deſcend in drops upon the earth; and the water which they let down is of all the moſt clear and pure, as *Galen* and *Hippocrates*[i], thoſe eminent phyſicians, have obſerved; and a late celebrated one tells us[k], that rain water is ſo truly diſtilled by nature, that the chymiſt, with all his diſtilling art, cannot produce purer water; for though it is exhaled out of the dirty earth, out of miry places, bogs, and ditches, yet being bound up in the clouds, as in a garment, and paſſing through the atmoſphere, it comes down to us pure as if it had been percolated or ſtrained through a linen cloth; and though the water as drawn up out of the ſea is ſalt, yet carried up into the air, and there, as in an alembic, diſtilled, it deſcends to us ſweet and freſh, and has not the leaſt brackiſhneſs in it.

℣. 28. *Which the clouds do drop and diſtil upon man abundantly.*] Not upon the perſons of men, which they take care as much as poſſible to ſhun and avoid, but upon the fields of men, and ſo for the profit and advantage of men; and this denotes both the gentle manner in which the clouds let down rain, and the liberal profuſion of them; they let it down both in an eaſy and plentiful manner, and upon an abundance of men, or upon an abundance of fields and lands belonging to men; though ſometimes rain falls upon the wilderneſs where no man is, *chap.* xxxviii. 26. The *Targum* is "at "the prayer of a ſon of a great man," or at the prayer of a man that has great intereſt with God; that is famous for his faith and piety, as *Elijah* was, to whom perhaps the *Targumiſt* may have reſpect. The rain is an emblem of the word of God, the goſpel of Chriſt, which drops and diſtils on the ſouls of men like rain, and refreſhes them, and makes them fruitful; and is diſpenſed by the miniſters of it, who are compared to clouds, according to the meaſure of the gift of grace received by them, and that freely and fully as they have received it.

℣. 29. *Alſo can* any *underſtand the ſpreadings of the clouds*, &c.] Or *of a cloud*[l], a thick cloud, a ſingle one; which ſometimes at the beginning is very ſmall, about the bigneſs of a man's hand, 1 *Kings* xviii. 44. and which in a little time ſpreads all over the heavens, and covers them with black clouds and darkneſs; none can underſtand, deſcribe and tell by what means ſo ſmall a cloud at firſt appearance is ſpread to ſuch a prodigious extent; and which is done partly for the uſe of God himſelf, to be a pavilion or tent around him, *Pſalm* xviii 11. and xcvii. 2. and partly for the uſe of men, either to let down rain on the ſeveral parts of the world, or to be a ſort of an umbrella to men, to ſhelter them from ſcorching heat; nor can any underſtand how the clouds, ſtretched out to ſuch a compaſs, are poiſed and balanced in the air, ſo as to retain their poſition as long as it is the pleaſure of God; ſee *chap.* xxxvii. 16. *Ben Gerſom*, who is followed by others[m], interprets this of the differences of the clouds, which are unaccountable, as to the form and colour of them being curious, and the matter which they contain or what iſſues from them; out of ſome, rain, others hail, others ſnow and ſleet, others wind, others thunder and lightning; and yet all ariſe from the ſame, even from vapours exhaled from the earth and ſea; ſome become moiſt and cold, others hot and dry. As clouds are emblems of goſpel-miniſters, *Iſa.* v. 6. this may lead us to obſerve the different gifts of grace beſtowed on them, and the different uſes they are of; ſome are *Boanergeſes*, ſons of thunder; others *Barnabaſes*, ſons of conſolation; and the extent of the goſpel-miniſtry all over the world, which firſt began as a ſmall cloud over the land of *Judea*, and then was ſpread throughout the Gentile world. Or *the noiſe of*

[g] יגרע נטפי מים aufert ſtillas pluviæ & prohibebit, Pagninus; ſo Vatablus, Tigurine verſion, Targum & Ben Gerſom. [h] Attrahit, Codurcus; ſubtrahit, i. e. a mare, Junius & Tremellius, Piſcator, Schultens. [i] Apud Pinedam in loc. [k] Boerhaav. Elem. Chem. p. 600. apud Schultens in loc. [l] עב nubis, Montanus, Tigurine verſion, Mercerus, Piſcator, Schultens. [m] מפרשי differentias, Pagninus; varietates, Vatablus.

of his tabernacle; the tabernacle of God, which are the clouds, which are laid as the flooring of his palace, and are drawn about him as a tent or pavilion, *Pſal.* civ. 3. and xviii. 11. where he ſits inviſible, and from whence, as a general of an army, he iſſues out his orders, and ſends forth his artillery, rain, hail, ſnow, thunder and lightning, and ſtormy wind fulfilling his word; the noiſe hereof is either the noiſe of the waters in the clouds, the ſound of an abundance of rain, 1 *Kings* xviii. 41. or of the bluſtring winds, by which the clouds are moved and portend rain; or of the thunder that burſts out of them with a vehement noiſe, and which is uſually followed with rain; and the thunder of his power who can underſtand? *chap.* xxvi. 14. This may be an emblem of the voice of God in his goſpel out of his tabernacle, the church, which the natural man underſtands not; or the voice of God in his providences, in which he ſpeaks to men once and twice and they perceive it not.

℣. 30. *Behold, he ſpreadeth his light upon it*, &c.] Upon his tabernacle; that is, upon the clouds, which are his tabernacle; either the light of the ſun, whereby the clouds are diſperſed and blotted out; an emblem of the blotting out of ſin, or the forgiveneſs of it, *Iſa.* xliv. 22. which is like a clear ſhining after rain, 2 *Sam.* xxiii. 4. or on a thin cloud whereby the rainbow is formed, an emblem of peace and reconciliation by Chriſt; or lightning, which burſting out of the dark cloud is ſpread over it, when it ſeems to be all in flames. *Cocceius* renders it, *he ſpreads the light about himſelf*; God ſpreads it about himſelf, clothing himſelf with light as with a garment, and dwelling in light inacceſſible to men: or he *ſpreads* it *upon him*, upon man; cauſing his ſun to ſhine on the juſt and unjuſt: or *on it*, the earth; ſo it was ſpread when firſt commanded to ſhine out of darkneſs, with which the earth in its primæval ſtate was covered; and ſo it is ſpread every morning upon the earth; as ſoon as day breaks, the morning is ſpread upon the mountains, and in a ſhort time it overſpreads the whole hemiſphere; an emblem this of the ſpread of the light of grace over the dark hearts of men, in converſion, which are like the earth in its chaotic ſtate, or as in the night-ſeaſon covered with darkneſs; out of which they are called and brought by the grace of God, having the true light ſprung and placed in their ſouls; which at firſt is but glimmering, and at beſt imperfect in the preſent ſtate, yet is ſpreading and increaſing, *Prov.* iv. 18. and of the ſpread of the great and glorious light of the goſpel in the world in the times of the apoſtles, and as it will be in the latter-day glory. *And covereth the bottom of the ſea*, or *the roots of the ſea*[n]; though one would think they ſhould be rather covered with water and with darkneſs, as they are; ſee *chap.* xxxviii. 8, 9, 10. *Iſa.* xi. 9. This is to be underſtood either of the light of the ſun, and the rays of it, which are ſo piercing and penetrating as to reach to the bottom of the ſea, and cover it and exhale waters out of it; or of lightning, which is equally as piercing and penetrating or more, and ſtrikes to the very roots of the ſea, and covers them, or rather diſcovers them, ſo that the channels of waters are ſeen, and the foundations of the world are diſcovered, *Pſal.* xviii. 14, 15. the *Targum* of this verſe is, "he ſpreads upon it rain, and covers the rocks "or foundations of the ſea;" and the rain is called light according to *Ramban*, becauſe by the deſcent of it the day is enlightened, and the darkneſs of the clouds removed; and by this means the bottom of the ſea is covered, ſo that it paſſes its bounds and covers the rocks, that is, the borders of it, as others explain it[o].

℣. 31. *For by them judgeth he the people*, &c.] That is, by the clouds; which the Lord uſes both in a way of judgment, as expreſſed in this clauſe, and in a way of mercy, as in the following; by theſe, and what iſſue out of them, as rain, hail, winds, thunder and lightning, he ſometimes puniſhes the inhabitants of the earth, as he did the old world by a deluge of water, which came partly from the foundations of the great deep, and partly from the windows of heaven, which deſtroyed man and beaſt, and the increaſe of the earth; he puniſhed the *Egyptians* by a violent ſtorm of hail; and ſlew many of the *Canaanites* with hail-ſtones; *Pharaoh* and his hoſt ſunk like lead when he blew with his wind; and *Sodom* and *Gomorrah*, with the cities of the plain, were deſtroyed with thunder and lightning, fire and brimſtone from heaven; as the army of the *Philiſtines* were diſcomfited by thunder in the times of *Samuel*; and the captains of fifties, with their men, were conſumed by lightning in the times of *Elijah*; and as the heavens and the earth will be burnt with fire at the end of all things. *He giveth meat in abundance*; very plentifully, or to a multitude of creatures, both men and cattle; who have a liberal ſupply of food by means of the clouds and rain, which falling upon the earth make it fruitful, ſo that it gives bread to the eater, and ſeed to the ſower; cauſes graſs to grow up for the beaſts of the field, and produces bread-corn, oil, and wine, for the benefit of men; an emblem of the variety and plenty of ſpiritual food diſpenſed to the churches of Chriſt, through the miniſtry of the word, and by the miniſters of it.

℣. 32. *With clouds he covereth the light*, &c.] Either the lightning which is hid and covered in the black dark cloud until it burſts out of it; or the light of the ſun, which is wonderful, that waters naturally clear and tranſparent, when formed into clouds, ſhould obſtruct the rays of the ſun and darken it; ſee *Ezek.* xxxii. 7. and thus it was in the ſtorm and tempeſt the apoſtle *Paul* was in many days, which was ſo thick and dark, that the ſun and ſtars did not appear of a long time, *Acts* xxvii. 20. *And commandeth it* not to ſhine, *by* the cloud *that cometh betwixt*; that is, commands the ſun that it ſhines not, or hinders it from ſhining, by reaſon of the intervening clouds; this is an emblem of ſin interpoſing between God and his people, which cauſes him to hide his face from them and not ſhine upon them: ſins are comparable to clouds for numbers, being more than can be told; and for their nature and quality, like clouds they riſe out of the earthly and carnal heart of man; and which is alſo like a troubled ſea which cannot reſt; and which reach up unto heaven and bring down wrath and vengeance from thence on wicked men; and in God's own people like the clouds they intercept the light of his countenance, the bright ſhining of the ſun of righteouſneſs, the comfort, peace, and joy of the holy Spirit: the words may be rendered, *with hands he covers the light, and commands* that it ſhine not *by* reaſon of *what comes between*; and they are underſtood by ſome, as by *Schmidt* particularly, of the eclipſes of the ſun and moon, when God as it were covers them with hands, and ſuffers them not to ſhine by intervening bodies; ſo the eclipſe of the ſun is occaſioned by the moon's coming between that

[n] שרשי הים radices maris, Pagninus, Montanus, &c.

[o] In Bar Tzemach in loc.

that and the earth, and the eclipſe of the moon by the interpoſition of the earth between that and the ſun; the *Targum* is, "becauſe of rapine of hands "he reſtrains rain, and commands it to deſcend be- "cauſe of him that prays," who comes between and intercedes for a ſinful people as *Elijah* did; or as others, he commands the lightning that it hurts not becauſe of him that comes between and intercedes with his prayers.

℣. 33. *The noiſe thereof ſheweth concerning it*, &c.] The rain, that it is coming; it is a preſage and prognoſtic of it, namely, the noiſe of the clouds in the air, the ſound of abundance of rain there; or the noiſe of the winds, which is often a forerunner of it; or the noiſe of thunder when rain frequently follows, *Jer.* x. 13. *The cattle alſo concerning the vapour*; that is, the cattle likewiſe ſhew ſigns of rain, being ſenſible of the vapours which riſe up out of the earth, and are drawn up into the air and form clouds there; theſe, through their ſharp ſight, diſcern the vapours riſing out of the earth inſenſible by men; or by their quick ſmell [p] or taſte diſcern them, theſe leaving ſome tincture upon the graſs they are feeding on; and which occaſion ſome motions and geſtures in them by which huſbandmen, and thoſe that are accuſtomed to them, know that the rain is at hand: and there are various things obſervable in brutes, fowls, and cattle, and other creatures, which are ſigns of approaching rain; as the kawing of crows, the croking of frogs, the flying about of cranes and ſwallows, the motion of ants, the retire of cattle to places of ſhelter, and the like; *Aben Ezra* obſerves that ſheep lying on their right ſide portends rain; the above things with others are moſt beautifully expreſſed by *Virgil* [q], and which with many others are collected together by *Pliny* [r]; and though there are various interpretations given of this paſſage, this ſeems to be the moſt agreeable, and which ſuits with our verſion; unleſs the following, which I only propoſe, ſhould be more eligible, *he*, that is, God, *by it*, the rain, *declares his good-will* to men, likewiſe to *the cattle*, and *alſo towards what riſes up* out of the earth, the herbs and plants; all which receive much benefit by the clouds and rain.

CHAP. XXXVII.

ELIHU in this chapter proceeds to ſhew the greatneſs of God as it appears in other of his works of nature, which greatly affected him, and to an attention to which he exhorts others, ℣. 1, 2. particularly thunder and lightning, the direction, extent, and order of which he obſerves, ℣. 3, 4. and then ſuggeſts that beſides theſe there are other great things done by him, incomprehenſible and unknown in various reſpects; as the ſnow, and rain, leſſer and greater, which come on the earth at his command, and have ſuch effect on men as to ſeal up their hands, and on the beaſts of the field as to cauſe them to retire to their dens, and there remain, ℣. 5—8. and then he goes on to take notice of wind, and froſt, and the clouds, and the diſperſion of them; their uſe and ends, whether in judgment or mercy, ℣. 9—13. and then calls on *Job* to conſider theſe wondrous works of God, and remark how ignorant men are of the diſpoſition of clouds for the rainbow; of the balancing of them; of the heat and quietneſs that come by the ſouth wind, and of the firmneſs of the ſky, ℣. 14—21. And from all this he concludes, the terrible majeſty, unſearchable nature of God, the excellency of his power and juſtice; and that men therefore ſhould and do fear him, who is no reſpecter of perſons, ℣. 21, 22, 23.

℣. 1. *At this alſo my heart trembleth*, &c.] At the greatneſs and majeſty of God, not only as diſplayed in thoſe works of his before obſerved, but as diſplayed in thoſe he was about to ſpeak of: ſuch terrible majeſty is there with God, that all rational creatures tremble at it; the nations of the world, the kings and great men of the earth, and even the devils themſelves. Good men tremble in the worſhip of God, and at the word of God; and even at the judgments of God on wicked men, and at the things that are coming on the churches of Chriſt. But *Elihu* has a particular reſpect to thunder and lightning, which are very terrible to many perſons [s], both good and bad [t]. At the giving of the law, there were ſuch blazes of lightning and claps of thunder, that not only all the people of *Iſrael* in the camp trembled, but *Moſes* himſelf alſo exceedingly feared and quaked. It is very probable, that at this time *Elihu* ſaw a ſtorm gathering, and a tempeſt riſing; ſome flaſhes of lightning were ſeen, and ſome murmurs [u] of thunders heard, which began to affect him; ſince quickly after we read that God ſpoke out of the whirlwind or tempeſt, *chap.* xxxviii. 1. *And is moved out of his place*; was ready to leap out of his body. Such an effect had this phænomenon of nature on him; as is ſometimes the caſe with men at a ſudden fright or unuſual ſound, and particularly thunder [w].

℣ 2. *Hear attentively the noiſe of his voice*, &c.] Of the voice of God in the clouds; and of thunder, which is his voice, *chap.* xl. 9. *Elihu* being affected with it himſelf, exhorts the company about him to hearken and liſten to it, and learn ſomething from it. *And the ſound that goeth out of his mouth:* as the former clauſe may have reſpect to loud thunder, a more violent crack or clap of it; ſo this may intend ſome leſſer whiſpers and murmurs of it at a diſtance; or a rumbling noiſe in the clouds before they burſt; ſince the word is ſometimes uſed for private meditation. Now the voice of God, whether in his works of nature, or in the diſpenſations of his providence, or in his word; whether in the thunder of the law, or in the ſtill ſound of the goſpel, is to be attentively hearkened to; becauſe it is the voice of God, the voice of

[p] Vid. Democrit. Fragment. & Rendtorf. Not. in Ib. apud Fabritii Bibliothec. Gr. l. 4. c. 29. p. 338, 362. [q] Aut illum ſurgentem vallibus imis, &c. Georgic. l. 1. v. 374, &c. See Bacon's Nat. Hiſt. cent. 9. p. 208. [r] Nat. Hiſt. l. 18. c. 35. Vid. Democrit. Fragm. ut ſupra, p. 335, 358, 362, 366. [s] —— κραδιη δε μοι εξω, &c. Homer. Il. 10. v. 94, 95. [t] As it was to Auguſtus Cæſar, who always carried about with him the ſkin of a ſea-calf, as a preſervative; and on ſuſpicion of a ſtorm riſing, would betake himſelf to ſome ſecret and covered place. And to Tiberius, who wore his laurel to ſecure him from it: and to Caligula, who, on hearing it, would get out of bed and hide himſelf under it. Sueton. Vit. Auguſt. c. 90. Tiber. c. 69. & Caligul. c. 51. Plin. Nat. Hiſt. l. 15. c. 30. Vid. Virgil. Georgic. l. 1. v. 330, 331. [u] Tonitruorum unum genus grave murmur —— aliud genus eſt acre quod crepitum magis dixerint. Senecæ Quæſt. Nat. l. 2. c. 27. [w] Attonitos, quorum mentes ſonus ille cœleſtis loco pepulit. Ibid.

of the God of glory, majeſtic and powerful, and is attended with various effects; of which ſee *Pſal.* xxix. 3—9.

℣. 3. *He directeth it under the whole heaven*, &c.] His voice of thunder, which rolls from one end of the heaven to the other: he charges the clouds with it, and directs both it and them where they ſhall go and diſcharge; what tree, houſe or man, it ſhall ſtrike; and where the rain ſhall fall when the clouds burſt: yet *Pliny* [w] atheiſtically calls thunder and lightning chance-matters. Thus the miniſters of the word, who are compared to clouds, *Iſai.* v. 6. are charged with it by the Lord: they are directed by him what they ſhall ſay, where they ſhall go and declare it, and he directs where it ſhall fall with power and weight; yea, he directs it into the very hearts of men, where it pierces and penetrates; and is a diſcerner and diſcoverer of their thoughts and intents. *And his lightning unto the ends of the earth:* it cometh out of the eaſt, and ſhineth to the weſt, *Matt.* xxiv. 27. and ſwiftly moves to the further parts of the earth: and ſuch a direction, motion and extent, has the goſpel had; the glorious light of it, comparable to lightning, it firſt broke forth in the eaſt, where Chriſt, his forerunner and his diſciples, firſt preached it, and Chriſtian churches were formed; and from thence it ſpread into the weſtern parts of the world, and before the deſtruction of *Jeruſalem* it was preached unto all nations; it had a free courſe, ran and was glorified; the ſound of the voice of it went into all the earth, and the words and doctrines of the apoſtles unto the ends of the world.

℣. 4. *After it a voice roareth*, &c.] After the lightning comes a violent crack or clap of thunder, which is like the roaring of a lion. Such is the order of thunder and lightning, according to our ſenſe and apprehenſion of them; otherwiſe in nature they are together: but the reaſons given why the lightning is ſeen before, and ſo the ſame in the flaſh and report of a gun, are, becauſe the ſenſe of ſeeing is quicker than the ſenſe of hearing [x]; and the motion of light is quicker than that of ſound; which latter is the trueſt reaſon [y]. The roaring voice of thunder may be an emblem of the thunder of the law; its dreadful vollies of curſes, vengeance, and wrath on the breakers of it, as delivered out by *Boanergeſes*, ſons of thunder: or, the loud proclamation of the goſpel, made by the miniſters of it; and the alarming, awakening ſound of the word, when attended with the Spirit and power of God, to ſinners aſleep and dead in treſpaſſes and ſins; upon which they awake, hear, and live. *He thundreth with the voice of his excellency:* that is, God thunders with ſuch a voice, an excellent and majeſtic one; for his voice of thunder is full of majeſty, *Pſal.* xxix. 4. So is the voice of Chriſt in the goſpel; he ſpake when on earth as one having authority, and he comes forth and appears in it now with majeſty and glory; and ſpeaks in it of the excellent things which he has done, of the excellent righteouſneſs he has wrought out, of the excellent ſacrifice he has offered up, and of the excellent ſalvation he is the author of. *And he will not ſtay them when his voice is heard*; either the thunder and the lightning, as ſome; which he does not long defer after he has given out the decree concerning them, the order and diſpoſition for them: or rather the rain and hail; theſe are not ſtayed, but quickly follow the flaſh of lightning and clap of thunder: for *when he utters his voice* of thunder, *there is a multitude of waters in the heavens*; and theſe quickly come down and are not ſtopped, *Jer.* x. 13. The word for *ſtay*, ſignifies to ſupplant, or act deceitfully; the name of *Jacob* is derived from this root, becauſe he ſupplanted his brother; and ſo it may be rendered here, *he will not ſupplant*, or *deceive them* [z], *when his voice is heard*: that is, either he does not ſubvert them, the heavens and earth, but preſerves them; though he makes them to tremble with his voice of thunder [a]: or he does not act the part of a ſecret, ſubtil and deceitful enemy, when he thunders; but ſhews himſelf openly as a King, executing his decrees with authority [b]: or rather, he deceives none with his voice; none can miſtake it; all know it to be the voice of thunder when it is heard: ſo Chriſt's ſheep know his voice in the goſpel, and cannot be deceived; the voice of a ſtranger they will not follow.

℣. 5. *God thundreth marvellouſly with his voice*, &c.] Or *marvels* [c], or marvellous things, which may reſpect the marvellous effects of thunder and lightning: ſuch as rending rocks and mountains; throwing down high and ſtrong towers; ſhattering to pieces high and mighty oaks and cedars, and other ſuch like effects, mentioned in *Pſal.* xxix. and there are ſome things reported which ſeem almoſt incredible, were they not well atteſted facts; as that an egg ſhould be conſumed thereby, and the ſhell unhurt; a caſk of liquor, the liquor in it ſpoiled, and the caſk not touched; money melted in the purſe, and the purſe whole; the fœtus in the womb killed, and the woman preſerved; with other things of the like kind mentioned by various writers [d]; and which are to be accounted for only by the ſwift motion, and piercing and penetrating nature of lightning. So the voice of God in the goſpel thunders out and declares many wonderful things; as the doctrines of the trinity of perſons in one God; of the everlaſting love of the three perſons; of the perſon of Chriſt, and the union of the two natures in him; of his incarnation, of redemption and ſalvation by him; of regeneration by the Spirit of God; of union to Chriſt, and communion with him; and of the reſurrection of the dead: and it produces marvellous effects, attended with a divine power; as quickning ſinners dead in treſpaſſes and ſins; enlightning thoſe who are darkneſs itſelf; bearing down all oppoſition before it; caſting down the ſtrong-holds of ſin and Satan, and reducing the moſt ſtubborn and obſtinate to the obedience of Chriſt. *Great things doth he, which we cannot comprehend*; or *know* [e]: great things in creation, the nature and cauſes of which lie greatly out of the reach of man; and which he rather gueſſes at than knows, and ſtill leſs comprehends. Great things in providence; in ſuſtaining all creatures and providing for them; and in the government of the world, and in his diſpenſations in it; his judgments being unſearchable, and his ways paſt finding out: and great things in grace; as the ſalvation of ſinners by Chriſt, and the converſion of their ſouls by his Spirit; and even what is known

[w] Nat. Hiſt. l. 2. c 43. [x] Senec. Nat. Quæſt. l. 2. c. 12. ſo Ariſtot. Meteorolog. l. 2. c. 9. [y] The noiſe is commonly about ſeven or eight ſeconds after the flaſh, that is, about half a quarter of a minute; but ſometimes much ſooner, in a ſecond or two, or leſs than ſo; and almoſt immediately upon the flaſh: this is when the exploſion is very near us. Philoſoph. Tranſact. abridged, vol. 2. p. 183. ſee vol. 4. p. 398. [z] ולא יעקבם non ſupplantabit ea, Munſter; ſo Schmidt; Michaelis, Guſſetius, p. 633. [a] So Schmidt. [b] So Guſſetius. [c] נפלאות mirabilia, Pagninus, Montanus. [d] Plin. Nat. Hiſt. l. 2. c. 51. Senec. Nat. Quæſt. l. 2. c. 31. [e] ולא נדע & neſciemus, Pagninus, Montanus; ſo Schultens.

known of them, is known but in part and very imperfectly. This is a tranſition to other great things done by the Lord, beſides thoſe before mentioned, and particular inſtances follow.

℣. 6. *For he ſaith to the ſnow, Be thou* on *the earth*, &c.] In the original it is, *be thou earth:* hence one of the *Rabbins* formed a notion, that the earth was created from ſnow under the throne of glory, which is juſtly cenſured by *Maimonides* [f]; for there is a defect of the letter ב as in 2 *Chron.* xxxiv. 30. as *Aben Ezra* obſerves; and therefore rightly ſupplied by us, *on the earth*. This is one of the great and incomprehenſible things of God. What is the cauſe of it, how it is generated, what gives it its exceeding whiteneſs and its form, we rather gueſs at than certainly know; and there are ſome things relative to it not eaſy to be accounted for: as that it ſhould be generated in the lower region of the air, ſo near us, and yet be ſo cold; and be ſo cold in its own nature, yet be like a blanket warming to the earth; and that being ſo cold, it ſhould fall in hot countries, as in many parts of *Africa*, as *Leo Africanus* aſſerts [g]; and though ſo eaſily melted, yet lies continually upon the top of a burning mountain, mount *Ætna*, as obſerved by *Pineda* and others. God has his treaſures of it, and he brings it forth from thence; it is at his command, it goes at a word ſpeaking; it is one of the things that fulfil his word, *Pſal.* cxlviii. 8. And if what *Pliny* [h] ſays is true, that ſnow never falls upon the high ſeas or main ocean; the expreſſion here is with great exactneſs and propriety, *be thou on the earth*. However, this is certain, that to the earth only it is uſeful, warming, refreſhing and fructifying; it has a wonderful virtue in it to fatten the earth. *Olaus Magnus* [i] reports, that in the northern countries, where it falls in great plenty, the fields are more fruitful than any others, and ſooner put forth their fruits and increaſe, than other fields prepared and cultivated with the greateſt labour and diligence: and that they are often obliged to drive off the cattle from them, leſt they ſhould eat too much and burſt, the fields and meadows becoming ſo luxurious by it; and frequently they mow off the tops of herbs and graſs with their ſcythes, to prevent their growing too rank. The word of God, as for its purity, ſo for its warming, refreſhing and fructifying nature, is compared unto it, *Iſai.* lv. 10, 11. *Likewiſe to the ſmall rain, and to the great rain of his ſtrength:* that is, God ſays to theſe as to the ſnow, Be upon the earth; and they preſently are, whether leſſer or larger ſhowers: the leſſer or more gentle, according to *Seneca* [k], fall in the winter, and the larger in ſpring; the former when the north wind blows, the latter when the ſouth; but whenever they come, they fall by the direction of God, and at his command. He and he only gives rain, the vanities of the Gentiles cannot; and theſe are ſent to water and refreſh the earth, and make it fruitful; for which reaſon alſo the word of God is compared thereunto, *Deut.* xxxii. 2. *Iſai.* lv. 10, 11. The *Targum* is, "to the rain after rain in "ſummer, to ripen the fruits; and to the rain af"ter the rain, to cauſe the graſs to bud in winter "in his ſtrength." So a ſhower of rain in the ſingular number, ſignifies rain that falls in ſummer; and a ſhower of rain in the plural, what falls in winter.

℣. 7. *He ſealeth up the hand of every man*, &c.] That is, by deep ſnows and heavy rains being on the earth; where, as travellers are ſtopped in their journies, and cannot proceed, ſo various artificers are hindered from their work, and huſbandmen eſpecially from their employment in the fields; ſo that their hands are as it were ſhut up and ſealed, that they cannot work with them. *Sephorno* interprets this of the fruits and increaſe of the earth being produced and brought to perfection by means of the ſnow and rain, and ſo gathered by and into the hands of men; whereby they are led to obſerve the work of God and his goodneſs herein, and ſo to love and fear him; which he takes to be the ſenſe of the following clauſe, *that all men may know his work:* either their own work; what they have to do at home when they cannot work abroad; or that they may have leiſure to reflect upon their moral ways and works, and conſider how deficient they are: or rather the work of God; that they may know and own the ſnow and rain are his work, and depend upon his will; or that they may have time and opportunity of conſidering and meditating on the works of God, in nature, providence and grace. Some chooſe to read the words, *that all men of his work may know* [l]; may know him the author of their beings, and the God of their mercies. For all men are the work of his hands; he has made them, and not they themſelves; and the end of all God's dealings with them is, that they may know him, fear, ſerve, and glorify him.

℣. 8. *Then the beaſts go into dens*, &c.] When ſnow and rains are on the earth in great abundance, then the wild beaſts of the field, not being able to prowl about, betake themſelves to dens; where they lie in wait, lurking for any prey that may paſs by, from whence they ſpring and ſeize it. *And remain in their places*; until the ſnow and rains are gone off. As for other beaſts, *Olaus Magnus* [m] obſerves, that when ſuch large ſnows fall, that trees are covered with them, and the tender branches bend under the weight of them; they will come and abide under them, as in ſhady places, in great ſecurity, ſheltered from the cold wind. The former may put us in mind of great perſonages, comparable to beaſts of prey for their ſavageneſs and cruelty, who, when the day of God's wrath and vengeance is come, will flee to rocks and mountains, dens and caverns, there to hide themſelves from it; *Rev.* vi. 15, 16, 17.

℣. 9. *Out of the ſouth cometh the whirlwind*, &c.] Or *from the chamber* [n]; from the chamber of the cloud, as *Ben Gerſom*, from the inſide of it; or from the treaſury of God, who bringeth the wind out of his treaſures; alluding to chambers where treaſures are kept; or from the heavens, ſhut up and veiled around with clouds like a pavilion: but becauſe we read of the chambers of the ſouth, *chap.* ix. 9. and the ſouthern pole was like a ſecret chamber, ſhut up, unſeen, and unknown very much to the ancients; hence we render it, and others interpret it, of the ſouth; from whence in theſe countries came whirlwinds. Hence we read of the whirlwinds of the ſouth, *Iſai.* xxi. 1. *Zech.* ix. 14. *And cold out of the north*; cold freezing winds from thence; or *from the ſcatterers* [o]: *Aben Ezra* interprets them of ſtars, the ſame with the *Mazzaroth*, chap. xxxviii. 32. ſtars ſcattered about the *Arctic* or

[f] Moreh Nevochim, par. 2. c. 26. [g] Deſcriptio Africæ, l. 1. c. 27, 28. l. 2. c. 27, 46, 69. [h] Nat Hiſt. l. 2. c. 103. [i] De Ritu Gent. Septentr. l. 19. c. 15. [k] Nat. Quæſt. l. 4. c. 4.
[l] כל אנשי omnes homines operis ipſius, Schmidt, Michaelis; ſo Schultens. [m] Ut ſupra. [n] מן החדר de penetrali, Montanus; ſo Junius and Tremellius, Piſcator, Cocceius, Schultens. [o] ממזרים a diſpergentibus, Montanus, Vatablus, Junius & Tremellius, Piſcator; a ſparſoribus, Schultens.

or northern pole, as ſome: or rather the northern winds are deſigned, which ſcatter the clouds, drive away rain, *Prov.* xxv. 33. and bring fair weather, ℣. 22. Wherefore Mr *Broughton* renders the word, "fair weather-winds;" and, in a marginal note, "the ſcatterers of clouds [p]."

℣. 10. *By the breath of God froſt is given*, &c.] By the word of God, as the *Targum*; at his command it is, at his word it comes, and at his word it goes, *Pſalm* cxlvii. 15—18. or by his will, as *Ben Gerſom* interprets it, when it is his pleaſure it ſhould be, it appears; it may be underſtood of a freezing wind from the Lord, for a wind is ſometimes expreſſed by the breath of his noſtrils, *Pſal.* xviii. 15. and as the word *God* added to things, increaſes the ſignification of them, as mountains of God, are ſtrong mountains; ſo the breath of God may ſignify a ſtrong wind, as *Sepborno* notes, the north wind [q]. *And the breadth of the waters is ſtraitned*; by the froſt they are reduced and brought into a narrower compaſs; or *made hard*, as Mr *Broughton* renders it; ſo hard as to walk upon, to draw carriages on, and lay weights and burdens very great upon; or become compact or bound together, like metal melted, poured out, and conſolidated; though ſome think it refers to the thawing of ice by the ſouth winds [r], when the waters return to their former breadth; which is done by the breath or commandment of God, as appears from the place before quoted from the Pſalmiſt; for it may be rendered, *and the breadth of the waters in pouring out*, ſo the *Targum*, when thawed; or thro' the pouring down of rain, ſo the *Syriac* and *Arabic* verſions, *he ſends forth plenty of water.*

℣. 11. *Alſo by watering he wearieth the thick cloud*, &c.] By filling it with a multitude of water, it is as it were loaded and made weary with it; and eſpecially by ſending it about thus loaded from place to place before diſcharged, when it becomes as a weary traveller; and then by letting down the water in it, whereby it ſpends itſelf like one that is weary; an emblem of miniſters that ſpend and are ſpent for the good of men: ſome render it by ſerenity or fair weather, and ſo Mr *Broughton*, "by "clearneſs he wearieth the thick vapours;" by cauſing a clear ſky he diſpels them. *He ſcattereth his bright cloud*; thin light clouds that have nothing in them, and are ſoon diſperſed and come to nothing, and are ſeen no more; an emblem of ſuch as are clouds without water, *Jude*, ℣. 12. ſee *Zech.* xi. 17. or *he ſcatters the cloud by his light* [s]; by the ſun, which diſpels clouds and makes a clear ſky; an emblem of the blotting out and forgiveneſs of ſins, and of reſtoring the manifeſtations of divine love, and the joys of ſalvation; ſee *Iſaiah* xliv. 22.

℣. 12. *And it is turned round about by his counſels*, &c.] The cloud is, and that by the wind, which is turned about to all points of the compaſs, according to the will of God; by the counſels of him who ſits at the helm, as the word ſignifies, and orders all things according to the counſel of his own will; to which are owing every ſhifting of the wind, and the various motions of the clouds. *That they may do whatſoever he commandeth them upon the face of the world in the earth*; as all his creatures do; the ſeveral meteors in the air, clouds, ſtormy wind, fire, hail, ſnow, and vapour, all fulfilling his word; and which they do every where in the ſeveral parts of the world whither they are ſent, *Pſal.* cvii. 25, 29. and cxlviii. So miniſters of the word drop down or withhold the rain of goſpel-doctrine and carry it into the ſeveral places of the world, as the Lord directs them; ſee *Iſa.* v. 6. *Acts* xiii. 46. *Matt.* xxviii. 19, 20.

℣. 13. *He cauſeth it to come*, &c.] The cloud and rain by it. *Whether for correction*; for the reproof and chaſtiſement of men for their ſins, by ſuffering ſuch quantities to fall as waſh away, or corrupt and deſtroy the fruits of the earth: or *for a tribe* [t], as the word ſometimes ſignifies; the rain is ſent, and comes only to a particular part or ſpot of ground, to one city and not another, *Amos* iv. 7. or *for his land*; ſome particular land he has a favour for, as the land of *Canaan* he cared for from one end of the year to another, and therefore ſent on it rain in due ſeaſon, though as yet it did not appear to be the object of his peculiar regard; or for the whole earth, which is his, and wherever rain comes ſeaſonably and in proper quantity, it is for the benefit of it; though ſome think the land which no man has a property in but the Lord is meant, even the wilderneſs where no man is, *chap.* xxxviii. 26, 27. or *for mercy*; to ſome particular ſpot, and to ſome particular perſons; and indeed it is a kindneſs and benefit both to good and bad men; hereby the earth is watered and made fertile and fruitful, to bring forth ſeed to the ſower and bread to the eater, ſee *Matt.* v. 45. *Acts* xiv. 17. the word of God is for the correction of ſome, and for the comfort of others, 2 *Tim.* iii. 16. yea the ſavour of death unto death to ſome, and the ſavour of life unto life to others, 2 *Cor.* ii. 16. The *Targum* paraphraſes the words, "either a rain of vengeance on the ſeas and "deſerts, or an impetuous rain on the trees of the "mountains and hills, or a ſtill rain of mercy on "the fruitful fields and vineyards."

℣. 14. *Hearken unto this, O Job*, &c.] Either to the preſent clap of thunder then heard; or rather to what *Elihu* had laſt ſaid concerning clouds of rain coming for correction or mercy; and improve it and apply it to his own caſe, and conſider whether the afflictions he was under were for the reproof and correction of him for ſin, or in mercy and love to his ſoul and for his good, as both might be the caſe; or to what he had farther to ſay to him, which was but little more, and he ſhould conclude. *Stand ſtill*; ſtand up, in order to hear better, and in reverence of what might be ſaid; and with ſilence, that it might be the better received and underſtood: *and conſider the wondrous works of God*; not prodigies and extraordinary things, which are out of the common courſe of nature, ſuch as the wonders in *Egypt*, at the Red ſea, in the wilderneſs, and in the land of *Canaan*, but common things; ſuch as come more or leſs under daily obſervation, for of ſuch only he had been ſpeaking, and continued to ſpeak; ſuch as winds, clouds, thunder, lightning, hail, rain, and ſnow; theſe he would have him conſider and reflect upon, that though they were ſo common and obvious to view, yet there were ſome things in them marvelous and beyond the full comprehenſion of men; and therefore much more muſt be the works of providence, and the hidden cauſes and reaſons of them.

℣. 15. *Doſt thou know when God diſpoſed them?* &c.] The clouds, that part of the wondrous works of God he was ſpeaking of; when he decreed concerning them that they ſhould be, when he put into them and ſtored them with rain, hail, ſnow, &c.

[p] So David de Pomis, Lexic fol. 77. 3.

[q] Induroque nives, &c. Ovid. Biſtoniæ tepuere nives, &c. Statii Theb. l. 2.

[r] —— Cum vere reverſo

[s] יפיץ ענן אורו diſpellit nubem luce ſua, Munſter.

[t] לשבט in una tribu, V. L. uni tribui, Tigurine verſion.

&c. diſpoſed of them here and there in the heavens, and gave them orders to fall on this and the other ſpot of ground; waſt thou preſent at all this, and knew what God was doing ſecretly in the clouds, and before heard what would break out of them, or fall from them? and if thou art ignorant of theſe things, canſt thou imagine that thou ſhouldſt be made acquainted with the ſecret ſprings of God's providential dealings with the children of men? *And cauſed the light of his cloud to ſhine*; either the lightning to break through the cloud, or rather the light of the ſun to ſhine upon his cloud, prepared to receive the light reflected on it, and form the rainbow; which, as it is called his bow, the cloud in which it is may be called his cloud; which is one of the wondrous works of God, and is called by the heathens the daughter of wonder[t]; formed in a ſemicircle, with various colours, and as a token that God will drown the earth no more; an emblem of the covenant of peace, and of Jeſus Chriſt, ſaid to be clothed with a cloud, and with a rainbow about his head, *Rev.* x. 1.

v. 16. *Doſt thou know the balancings of the clouds?* &c.] How thoſe ponderous bodies, as ſome of them are very weighty, full of water, are poized, and hang in the air, without turning this way or the other, or falling on the earth. *The wondrous works of him which is perfect in knowledge*; of God who is a God of knowledge, of knowledges, 1 *Sam.* ii. 3. who knows himſelf and all his works, all creatures and things whatever, ſee *chap.* xxxvi. 4. and this is another of his wondrous works which none but he, whoſe knowledge is perfect, and is the author and giver of knowledge, can know, even the poizing and balancing of the clouds in the air; we ſee they are balanced, but we know not how it is done.

v. 17. *How thy garments* are *warm, when he quieteth the earth by the ſouth* wind?] One ſhould think there is no great difficulty in accounting for this, that a man's clothes ſhould be warm, and he ſo hot as not to be able to bear them, but obliged to put them off in the ſummer ſeaſon, when only the ſouth wind blows, which brings heat, a ſerene ſky, and fine weather, *Luke* xii. 55. and yet there is ſomething in the concourſe of divine providence attending theſe natural cauſes, and his bleſſing with them, without which the garment of a man will not be warm, or at leaſt not warming to him, *Haggai* i. 6. or "how thy garments are warm when the "land is ſtill from the ſouth," as Mr *Broughton* renders the words; that is, how it is when the earth is ſtill from the whirlwinds of the ſouth; or when that wind does not blow which brings heat, but northerly winds in the winter time; that then a man's garments ſhould be warm, and keep him warm.

v. 18. *Haſt thou with him ſpread out the ſky?* &c.] Waſt thou concerned with him at the firſt ſpreading out of the ſky? waſt thou an aſſiſtant to him in it? did he not ſpread it as a curtain or canopy about himſelf, without the help of another? verily he did; ſee *chap.* ix. 8. *Iſa.* xliv. 24. Which is *ſtrong*; for though it ſeems a fluid and thin, is very firm and ſtrong, as appears by what it bears, and are contained in it; and therefore is called *the firmament of his power*, Pſal. cl. 1. And *as a molten looking-glaſs*; clear and tranſparent, like the looking-glaſſes of the women, made of molten braſs, *Exod.* xxxviii. 8. and firm and permanent[u]; and a glaſs this is in which the glory of God, and his divine perfections, is to be ſeen; and is one of the wondrous works of God, made for the diſplay of his own glory, and the benefit of men, *Pſal.* xix. 1. Or this may reſpect the ſpreading out a clear ſerene ſky, and ſmoothing it after it has been covered and ruffled with ſtorms and tempeſts; which is ſuch a wonderful work of God, that man has no hand in.

v. 19. *Teach us what we ſhall ſay unto him*, &c.] To this wonder-working God, of whoſe common works of nature we know ſo little; how we ſhould reaſon with him about his works of providence, when we know ſo little of theſe: for *we cannot order* our ſpeech *by reaſon of darkneſs*; by reaſon of darkneſs in themſelves, which is in all men naturally, and even in the ſaints in this ſtate of imperfection; and by reaſon of the clouds and darkneſs which are about the Lord himſelf, who is incomprehenſible in his nature and perfections; and by reaſon of the darkneſs caſt about his providential dealings with men, ſo that they are unſearchable and paſt finding out; and the beſt of men are at a loſs how to order their ſpeech, or diſcourſe with God concerning theſe things.

v. 20. *Shall it be told him that I ſpeak?* &c.] And what I ſpeak? there is no need of it, ſince he is omniſcient and knows every word that is ſpoken by men; or is any thing I have ſaid concerning him, his ways, and his works, worthy relating, or worthy of his hearing, being ſo very imperfect? nor can the things I have ſpoken of, though common things, be fully explained to any; or ſhould it be told him, the Lord, that he, *Elihu*, had ſpoke as *Job* had done, and arraigned his juſtice, and complained of his dealings? God forbid; he would not have it ſaid they were ſpoken by him for all the world: or *ſhall it be recorded unto him what I ſpeak?* as Mr *Broughton*, or that I ſpeak; ſhall it be recorded in a book, and that ſent to God; that I will ſpeak in thy cauſe, and be an advocate for thee, and endeavour to juſtify thee, in all thou haſt ſaid? no, by no means. *If a man ſpeak, ſurely he ſhall be ſwallowed up*; if he ſpeaks of the being and perfections of God, he is ſoon loſt; his eſſence, and many of his attributes, are beyond his comprehenſion; if he ſpeaks of his works of nature and providence, he is preſently out of his depth; there is a bathos, a depth in them he cannot fathom: if he ſpeaks of his love, and grace, and mercy, in the ſalvation of man, he is ſwallowed up with admiration; he is obliged to ſay, what manner of love is this! it has heights he cannot reach, depths he cannot get to the bottom of, lengths and breadths immeaſurable: or ſhould he undertake to diſpute with God, to litigate a point with him concerning his works, he could not anſwer him in one thing of a thouſand; and particularly *Elihu* ſuggeſts, was he to undertake *Job*'s cauſe, it would ſoon be loſt and all over with him; ſo Mr *Broughton* renders the words, *would any plead, when he ſhould be undone?* who would engage in a cauſe he is ſure would be loſt, and prove his utter undoing?

v. 21. *And now men ſee not the bright light which is in the clouds*, &c.] Here *Elihu* returns to his ſubject it, may be, occaſioned by black clouds gathering in the heavens, as a preparation for the whirlwind, ſtorm and tempeſt, out of which the Lord is ſaid to ſpeak in the next chapter. And this is to be underſtood, not of the lightning in the cloud, which is not to be ſeen until it breaks out of it; nor the rainbow in the cloud, formed by the rays of light from the ſun, which diſappears when the wind paſſes and clears the ſky of the cloud

[t] Apollodorus, l. 1. p. 5.

[u] χαλκειος αηρ. Pindar. Nem. Ode 6.

cloud in which it is; nor of the *Galaxy*, or milky way, as *Sephorno*, which is not to be ſeen in a cloudy night; but of the ſun, which is the great light and a bright one, and ſhines brightly; yet ſometimes not to be ſeen by men, becauſe of interpoſing clouds, until they are cleared away by winds. Though rather this reſpects the ſun ſhining in its brightneſs, and in its full ſtrength, in the ſkies or ethereal regions, in a clear day, when men are not able to look full at it: and how much leſs then are they able to behold him who is light itſelf? and in whom is no darkneſs at all, nor ſhadow of turning? who dwells in light, which no mortal can approach unto; into whoſe nature and perfections none can fully look, or behold the ſecret ſprings of his actions, and the reaſons of his diſpenſations towards men. *But the wind paſſeth and cleanſeth them*; the clouds, and clears the air of them, which obſtruct the light of the ſun: or *when a wind paſſeth and cleareth it*; the air, as Mr *Broughton*, then the ſun ſhines ſo brightly that it dazzles the eye to look at it.

℣. 22. *Fair weather cometh out of the north*, &c.] Or *gold* [x], which ſome underſtand literally; this being found in northern climates as well as ſouthern, as *Pliny* relates [y]; particularly in *Colchis* and *Scythia*, which lay to the north of *Paleſtine* and *Arabia*; and is thought by a learned man [z], to be here intended: though to underſtand it figuratively of the ſerenity of the air, bright and pure as gold; or of fair weather, which is golden weather, as Mr *Broughton* renders it, "through the "north the golden cometh," ſeems beſt to agree with the ſubject *Elihu* is upon; and ſuch weather comes from the north, through the north winds, which drive away rain, *Prov.* xxv. 23. *With God* is *terrible majeſty*; majeſty belongs to him as he is King of kings, whoſe the kingdom of nature and providence is; and he is the governor among and over the nations of the world. His throne is prepared in the heavens; that is his throne, and his kingdom ruleth over all: and this majeſty of his is *terrible*, commanding awe and reverence among all men, who are his ſubjects; and eſpecially among his ſaints and peculiar people; and ſtrikes a terror to others, even to great perſonages, the kings and princes of the earth; to whom the Lord is ſometimes terrible now, and will be hereafter; ſee *Pſal.* lxxvi. 12. *Rev* vi. 15, 16, 17. and to all chriſtleſs ſinners, eſpecially when he comes to judgment; ſee *Iſai.* ii. 19. 2 *Cor.* v. 11. Or *terrible praiſe* [a]; for God is *fearful in praiſes*, Exod. xv. 11. which may reſpect the ſubject of praiſe, terrible things, and the manner of praiſing him with fear and reverence, *Pſal.* cvi. 22. and ii. 11.

℣. 23. *Touching the Almighty*, &c.] Or with reſpect to God, who is almighty; with whom nothing is impoſſible; who can do and does do all things he pleaſes, and more than we can aſk or think; and who is all-ſufficient, as this word is by ſome rendered; has enough of every thing in himſelf and of himſelf to make him happy; and needs not any of his creatures, nor any thing they can do or give him, but has a ſufficiency for himſelf and them. *We cannot find him out*; found he may be in his works, and eſpecially in his Son, the expreſs image of his perſon; in whom he makes himſelf known as the God of grace: but he is not to be found out to perfection; neither by the light of nature, which is very dim, and by which men grope after him, if haply they may find him; nor even by the light of grace in the preſent ſtate: and there are many things in God quite out of the reach of man, and ever will be, fully to comprehend; as the modes of the ſubſiſtence of the three perſons in the godhead; the eternity and immenſity of God; with all ſecret things, which belong not to us to inquire curiouſly into. He is *excellent in power*; or great and much in it; which is diſplayed in the works of creation and ſuſtentation of the world; in the redemption and converſion of his people; in the ſupport, protection, and preſervation of them; and in the deſtruction of his and their enemies. *And in judgment*; in the government of the world in ſo righteous a manner; in the judgments he executes on wicked men; and as he will appear to be in the general judgment of the world, at the great day, which will be a righteous one. *And in plenty of juſtice*; being moſt juſt, righteous in all his ways, and holy in all his works; diſtributing juſtice to all, acting according to the rules of it, in all things and towards all perſons; ſo that though he is great in power, he does not abuſe that power, to do things that are not juſt. *He will not afflict*; without a juſt cauſe and reaſon for it; nor willingly, but with reluctance; nor never beyond deſerts, nor more than he gives ſtrength to bear; and only for the good of his people, and in love to them. Some render it, *he will not anſwer* [b]; or give an account of his matters, or the reaſon of his dealings with men.

℣. 24. *Men do therefore fear him*, &c.] Or ſhould, becauſe of his greatneſs in power, judgment and juſtice; and becauſe of his goodneſs, in not afflicting for his pleaſure's ſake, but for the profit of men; and therefore they ſhould reverence and adore him, ſubmit to his will, patiently bear afflictions, ſerve him internally and externally, with reverence and godly fear. *He reſpecteth not any that* are *wiſe of heart*; that are wiſe in a natural ſenſe: theſe are not always regarded by God, or are his favourites; neither temporal bleſſings, nor ſpecial grace, or the knowledge of ſpiritual things, are always given to the wiſe and prudent, *Eccleſ.* ix. 11. *Matt.* xi. 25. Or that are wiſe in their own conceit; there is a wo to ſuch; and there is more hope of a fool than of them, *Iſai.* v. 21. *Prov.* xxvi. 12. Or he is not *afraid* of them [c], as ſome chooſe to render the word; he fears not to reprove them, and correct them for their faults, or the ſchemes they form to counterwork him; for he can take them in their craftineſs, and carry their counſel headlong. Or *every wiſe in heart ſhall not ſee him* [d]: the world by wiſdom knows him not; nor can any look into his heart, his thoughts, purpoſes and deſigns, and into the cauſes and reaſons of his actions; nor have thoſe that are truly wiſe perfect viſion and knowledge of him now, 1 *Cor.* xiii. 9, 12.

[x] זהב aurum, Pagninus, Montanus, &c. [y] Nat. Hiſt. l. 6. c. 11. & l. 33. c. 3, 4. [z] Reland. de Paradiſo, ſ. 9, 10. p. 22, 23, 24. And in the countries furtheſt north, were mines of gold formerly, as Olaus Magnus relates, tho' now deſtroyed. De Ritu Gent. Septent. l. 6, 11. Vid. l. 3, 5. [a] נורא הוד φοβερος αινος, Symmachus, formidoloſa laudatio, V. L. terribilem laude, Vatablus. [b] לא יענה non reſpondebit, Tigurine verſion; ſo ſome in Mercerus and Druſius. [c] לא יראה non timebit, Oſiander. [d] Non videbit eum omnis ſapiens corde; ſo ſome in Druſius.

CHAP.

CHAP. XXXVIII.

IN this chapter the Lord takes up the controverſy with *Job*; calls upon him to prepare to engage with him in it, and demands an anſwer to poſing queſtions he puts to him, concerning the earth and the fabric of it, ℣. 1—7. Concerning the ſea, compared to an infant in embryo, at its birth, in its ſwadling bands and cradle, ℣. 8—11. Concerning the morning-light, its ſpread and influence, ℣. 12—15. Concerning the ſprings of the ſea, the dark parts of the earth, the place both of light and darkneſs, ℣. 16—21. Concerning the various meteors, ſnow, hail, rain, thunder, lightning, and the influences of the ſtars, ℣. 22—38. and concerning proviſion for lions and ravens, ℣. 39, 40, 41.

℣. 1. *Then the Lord anſwered Job out of the whirlwind*, &c.] As ſoon as *Elihu* had done ſpeaking, who ſaw the tempeſt riſing, and gave hints of it, *chap.* xxxvii. 2, 14. and haſtened to finiſh his diſcourſe. This was raiſed to give notice of the Lord being about to appear, and to diſplay his majeſty, and to command reverence and attention. The *Targum* calls it the whirlwind of diſtreſs, as it might be to *Job*; and a repreſentation of the diſtreſſed and diſturbed ſtate and condition in which he was. The perſon that ſpoke out of it is *Jehovah* the Son of God, the eternal Word, who very probably appeared in an human form; for there was an object ſeen, *chap.* xlii. 5. and ſpoke with an articulate voice to *Job*. *And ſaid*; in anſwer to his frequent wiſhes and deſires, that the Lord would appear and take his cauſe in hand.

℣. 2. *Who* is *this*, &c.] Meaning not *Elihu* the laſt ſpeaker, as ſome think; and there are ſome who ſuppoſe not only that theſe words are directed to him, but all that is ſaid in this and the following chapter: but it was *Job* the Lord ſpoke to and anſwered, as expreſſed in the preceding verſe; and theſe words are taken by *Job* to himſelf, *chap.* xlii. 3. Concerning whom the Lord inquires, not as ignorant of him, who he was; but wondring that ſuch a man as he ſhould talk as he did; and as angry with him, and rebuking him for it. *That darkneth counſel by words without knowledge*; either his own counſel, his ſenſe and ſentiments of things, which were delivered in ſuch an obſcure manner, as not to be intelligible by thoſe that heard them; whereby they were led, as *Job*'s friends were, into ſome miſtaken notions of him: or rather the counſel of God, his works of providence, which are done according to the counſel of his will, and were miſrepreſented by *Job*, as not being wiſe and good, juſt and equitable; ſee *chap.* xxxiv. 35, 37.

℣. 3. *Gird up now thy loins like a man*, &c.] Like a man of valour that girds on his harneſs for battle: *Job* is bid to prepare for the controverſy the Lord was entring into with him; and bring forth his ſtrong reaſons, and moſt powerful arguments in his own defence. The alluſion is to the cuſtom in the eaſtern countries, where they wore long garments, to gird them about their loins, when they engaged in work or war. *Job* had bluſtered what he would do, and now he is dared to it; ſee *chap.* xxiii. 4, 5, 6. and xxxi. 37. *For I will demand of thee, and anſwer thou me*; put queſtions to him, to which he required a direct and poſitive anſwer. *Jehovah* takes the part of the opponent in this diſpute, and gives that of the reſpondent to *Job*; ſince *Job* himſelf had put it to his option which to take, *chap.* xiii. 22.

℣. 4. *Where waſt thou when I laid the foundations of the earth?* &c.] The earth has foundations, and ſuch firm ones that it cannot be moved; but what are they, ſince it is hung in the air on nothing! No other than the power and will of God, who laid theſe foundations, and the Son of God, who has created and upholds all things by the word of his power, *Heb.* i 3, 10. Where was *Job* then? In a ſtate of nothingneſs, a mere non-entity: he was not preſent when this amazing work of nature was done, and ſaw not how the Lord went about it; and yet takes upon him to dive into the ſecret works and ways of providence, for which he is rebuked by this queſtion and the following. *Declare, if thou haſt underſtanding*: *Job* had the underſtanding of a man in things natural and civil, and of a good man in things ſpiritual and divine; but he had no underſtanding of this, of what he is queſtioned about; could not declare in what place he was, and where he ſtood, when the earth was founded.

℣. 5. *Who hath laid the meaſures thereof, if thou knoweſt?* &c.] Did God or a creature? The Lord, no doubt. He laid them out in his divine mind, and laid them forth by his divine power; who does all things by weight and meaſure. He fixed the dimenſions of the earth, how long, how thick, and how broad it ſhould be; he ſettled the borders and boundaries of it. This *Job* might know that the Lord did; but how he laid them, and what they are that are laid, he knew not. Mathematicians pretend to give us the circumference and diameter of the earth; but in their accounts are not agreed, but widely differ; which ſhows they are at no certainty about them [e]; and *Job* and the men of his age might be ſtill leſs knowing: though the words may be rendered, *for thou knoweſt* [f]; ſurely ſuch a knowing man as thou art, muſt needs know this; and ſo are a ſevere ſarcaſm upon him. *Or who hath ſtretched the line upon it?* The meaſuring line being formed according to rule, with exact ſymmetry and proportion. This may be the ſame with the circle of the earth, and the compaſs ſet upon the face of the deep or terraqueous globe, *Prov.* viii. 27. *Iſai.* xl. 22. And with the ſame exactneſs and juſt proportion are the ways and works of providence, which *Job* ought to have acquieſced in, as being well and wiſely done.

℣. 6. *Whereupon are the foundations thereof faſtened?* &c.] Or the pillars of it, as *Ben Gerſom* interprets it; ſee *Pſal.* lxxv. 3. and which *Aben Ezra* underſtands of the mountains: but be they what they may; on what can they be faſtened or ſunk into, when the earth hangs on nothing, and there is nothing viſible to ſupport it, nothing but the mighty hand of God? *Or who laid the corner-ſtone thereof?* which unites, cements, and keeps the

[e] The mathematicians in Ariſtotle's time, reckoned the breadth of the earth a little leſs than 40 myriads of furlongs, and the length of it 70 myriads. Ariſtot. de Mundo, c. 3. Vid. Plin. Nat. Hiſt l. 2. c. 108, 109.— According to the moderns, the circumference of the earth is 25031 ½ of our ſtatute miles, and its diameter 7967 ſuch miles. See Chambers's Dictionary on the word EARTH.

[f] כי quandoquidem, Junius & Tremellius, [illegible]cator; quia, Michaeli; nam, Schultens; ſo Broughton.

the fabric together, and is the ornament and beauty of it; but who can tell what that is? *Aben Ezra* interprets it of the point or centre of the earth.

℣. 7. *When the morning-ſtars ſang together*, &c.] Either all the ſtars in a literal ſenſe; for though, ſtrictly ſpeaking, there is but one morning-ſtar, yet all may be called ſo, becauſe early created in the morning of the world; and are all ſtars of light, ſhine till the morning; and it is obſerved by ſome, that the nearer the morning the brighter they ſhine: and theſe in their way ſing the praiſes of God, and ſet forth the glory of his perfections, and occaſion ſongs of praiſe in men; ſee *Pſal.* cxlviii. 3. and xix. 1. Or figuratively, either angels, as moſt interpret them, comparable to ſtars for their glory, purity and light, for their conſtancy, permanency and numbers: or good men, particularly miniſters of the word, and angels of the churches; who are ſtars in Chriſt's *right hand*, *Rev.* i. 20. and ii. 1. but the principal morning-ſtar is Chriſt himſelf, *Rev.* xxii. 16. *And all the ſons of God ſhouted for joy*; which are uſually underſtood of angels alſo, ſo the *Targum*; who are the ſons of God, not by birth, as Chriſt, nor by adoption, as ſaints; but by creation, as *Adam*, Luke iii. 38. And becauſe they bear ſome likeneſs to God, as holy ſpirits, and honour and obey him in doing his will; though the character of ſons of God, as diſtinct from the children of men, given to profeſſors of religion, obtained before the times of *Job*; ſee *Gen.* vi. 2. and who might be ſaid to ſing together, and ſhout for joy, when they met for ſocial worſhip; ſee *chap.* i. 6. and eſpecially when any freſh diſcoveries were made to them of the Meſſiah, and ſalvation by him. Thus *Abraham*, one of theſe ſons of God, ſaw Chriſt's day and was glad, and ſhouted for joy, *John* viii. 56. For theſe words are not neceſſarily to be reſtrained to the laying of the foundation and corner-ſtone of the earth, as our verſion directs; though indeed the angels then might be preſent, being created as ſoon as the heavens were, and with the ſtars, as *Capellus* on this place obſerves; and rejoiced when the foundations of the earth were laid, on beholding ſuch a diſplay of the power, wiſdom and goodneſs of God therein; and which may be ſaid of them, in alluſion to what is done at the laying of the foundation of any building of note; ſee *Ezra* iii. 10. for it may be repeated from ℣. 4. *where waſt thou when the morning-ſtars*, &c. and ſo may refer to any rejoicing, whether of angels or men, before the times of *Job*, at which he was not preſent.

℣. 8. *Or* who *ſhut up the ſea with doors*, &c.] From the earth the tranſition is to the ſea, according to the order of the creation; and this refers not to the ſtate and caſe of the ſea as at the flood, of which ſome interpret it, but as at its firſt creation; and it is throughout this account repreſented as an infant, and here firſt as in embryo, ſhut up in the bowels of the earth, where it was when firſt created with it, as an infant ſhut up in its mother's womb, and with the doors of it; ſee *chap.* iii. 10. the bowels of the earth being the ſtorehouſes where God firſt laid up the deep waters, *Pſalm* xxxiii. 7. and when the chaos, the mis-ſhapen earth, was like a woman big with child. *When it brake forth* out of the abyſs, as the *Targum*, with force and violence, as *Pharez* broke out of his mother's womb; for which reaſon he had his name given, which ſignifies a breach, *Gen.* xxxviii. 29. ſo it follows, as if *it had iſſued out of the womb*; as a child out of its mother's womb; ſo the ſea burſt forth and iſſued out of the bowels of the earth, and covered it all around, as in *Pſal.* civ. 6. and now it was that the Spirit of God moved upon the face of the waters, before they were drained off the earth; this was the firſt open viſible production of the ſea, and may be called the birth of it; ſee *Gen.* i. 2. Something like this the heathen philoſopher *Archelaus* had a notion of, who ſays[g], the ſea was ſhut up in hollow places, and was as it were ſtrained through the earth.

℣. 9. *When I made the cloud the garment thereof*, &c.] For this new-born babe, the ſea. *And thick darkneſs a ſwaddling band for it*; which was the caſe of the ſea when it burſt out of the bowels of the earth and covered it, for then darkneſs was upon the face of the deep, a dark, foggy, miſty air, *Gen.* i. 2. and this was before its ſeparation from the land, and in this order it ſtands in this account; though ſince, clouds, fogs, and miſts, which riſe out of the ſea, are as garments to it, and cover it at times, and the ſurrounding atmoſphere, as it preſſes the whole terraqueous globe, and keeps the parts of the earth together, ſo the waters of the ſea from ſpilling out; and theſe are the garments and the ſwaddling bands with which the hands and arms of this big and boiſterous creature are wreathed; it is ſaid of the infant in *Ezek.* xvi. 4. that it was neither *ſalted nor ſwaddled at all*; but both may be ſaid of the ſea; that it is ſalted is ſufficiently known, and that it is ſwaddled is here affirmed; but who except the Lord almighty could do this? and who has managed, and ſtill does and can manage this unruly creature as eaſily as a nurſe can turn about and ſwaddle a new born babe upon her lap.

℣. 10. *And brake up for it my decreed* place, &c.] Or as Mr *Broughton* tranſlates it, *and brake the earth for it by my decree*; made a vaſt chaſm in the earth to hold the waters of the ſea, which was provided as a ſort of cradle to put this ſwaddled infant in; God cleaved the earth, raiſed the hills and ſunk the valleys, which became as channels to convey the waters that ran off the earth to their appointed place, which is beautifully expreſſed in *Pſalm* civ. 7,8. and refers there, as here, to the work of creation on the ſecond day, *Gen.* i. 9, 10.[h] *And ſet bars and doors*; to keep it in its decreed, appointed place, that the waters might not go over the earth; theſe are the ſhores, as the *Targum*, the cliffs and rocks upon them, the boundaries of the ſea; to which may be added, and what is amazing, the ſand upon the ſea-ſhore is ſuch a boundary to it that it cannot paſs, *Jer.* v. 22. but theſe would be inſufficient was it not for the power and will of God next expreſſed.

℣. 11. *And ſaid, Hitherto ſhalt thou come, but no further*, &c.] The waters of the ſea ſhall ſpread themſelves to ſuch and ſuch ſhores, and waſh them, but go no further; its rolling tides ſhall go up ſo far in rivers that go out of it, and then return, keeping exactly to time and place; this is ſaid by Jehovah, the Word of God, and through his almighty power is attended to. *And here ſhall thy proud waves be ſtayed*; ſo high and no higher ſhall they lift up themſelves; ſo far and no further ſhall they roll on, than to the boundaries fixed for them; and though they may toſs up themſelves as proud men toſs up their heads, for which reaſon pride is aſcribed to them, yet they ſhall not prevail, *Jer.* v. 22. all this may be accommodated to the afflictions of God's people, which are ſometimes compared to the

[g] Laert. Vit. Philoſoph. l. 2. p. 99. ſo David de Pomis, Lexic. fol. 203. 1.

[h] Or determined, that is, appointed for it its convenient, proper and fixed place;

the waves and billows of the ſea, *Pſal.* xlii. 7. and lxxxviii. 7. and theſe iſſue out of the womb of God's purpoſes and decrees, and are not the effects of chance; they are many, and threaten to overwhelm, but God is with his people in them, and preſerves them from being overflowed by them; he has ſet the bounds and meaſures of them, beyond which they cannot go; ſee *Iſa.* xxvii. 8. and xliii. 2. and alſo to the world, and to the men of it, who are like a troubled ſea, *Dan.* vii. 2, 3. *Iſa.* lvii. 20. and who riſe, and ſwell, and daſh againſt the people of God, being ſeparated from them who were originally mixed with them; but the Lord reſtrains their wrath and fury, and ſuffers them not to do his people any hurt; whom he has placed in the munition of rocks out of their reach, that thoſe proud waters cannot go over them as they threaten to do; ſee *Pſal.* lxxvi. 10. and cxxiv. 2—6.

℣. 12. *Haſt thou commanded the morning ſince thy days?* &c.] *Job* had lived to ſee many a morning, but it never was in his power to command one; he had been in ſuch circumſtances as to wiſh for morning-light before it was, but was obliged to wait for it, could not haſten it, or cauſe it to ſpring before its time; ſee *chap.* vii. 3, 4. one of the *Targums* is, "waſt thou in the days of the firſt crea-"tion, and commandedſt the morning to be?" he was not, God was; he was before the firſt morning, and commanded it into being, *Gen.* i. 3, 4, 5. *Iſa.* xliii. 13. And *cauſed the day-ſpring to know his place*; the firſt ſpring of light or dawn of day; which though it has a different place every day in the year, as the ſun aſcends or deſcends in the ſigns of the zodiac, yet it knows and obſerves its exact place, being taught of God.

℣. 13. *That it might take hold of the ends of the earth*, &c.] As when the morning-light ſprings forth, it quickly does, reaching in a ſhort time the extreme part of the hemiſphere; which, and what goes before, may be applied to the light of the goſpel, and the direction of that under divine providence in the ſeveral parts of the world, and unto the ends of it; ſee *Pſal.* xix. 4, 5, 6. *Rom.* x. 18. *That the wicked might be ſhaken out of it*; the earth, by means of the light; which may be underſtood either of wicked men who have been all night upon works of darkneſs, and betake themſelves on the approach of light to private lurking places, like beaſts of prey, ſo that the earth ſeems to be, as it were, clear of them; or of their being taken up in the morning for deeds done in the night, and brought to juſtice, which uſed to be exerciſed in mornings, *Jer.* xxi. 12. *Pſalm* ci. 8. and ſo the earth rid of them: thus wicked men ſhun the light of the goſpel, and are condemned by it; and in the latter daylight and glory they will ceaſe from the earth; ſee *John* iii. 19, 20. *Pſal.* x. 16. and civ. 35.

℣. 14. *It is turned as clay to the ſeal*, &c.] As the clay receives a different form by the impreſs of the ſeal upon it, ſo the earth appears in a different manner by the ſpring of morning-light upon it; in the darkneſs of the night nothing of its form and beauty is to be ſeen; it is a mere *tohu* and *bohu*, like the chaos, *Gen.* i. 2. its riſing hills, and ſpreading dales, and beautiful landſkips, cannot be obſerved with pleaſure; but when the light breaks forth in the morning, it is ſeen in all its beauty and glory: of the change the light of the goſpel makes in men, ſee 2 *Cor.* iii. 18. *And they ſtand as a garment*; or things ſtand upon it as a garment, as Mr *Broughton* renders the words; herbs, plants and trees, unſeen in the night, ſtand up like a veſture to the earth in the morning light; and as they are clothed themſelves, they are a garment to that which now puts on another and beautiful habit; the paſtures are clothed with flocks, and the valleys covered with corn, and the whole earth with light itſelf, as with a garment: and as beautifully do men made light in the Lord appear; ſee *Iſa.* lxi. 10. *Rev.* iii. 4, 5. and xii. 1.

℣. 15. *And from the wicked their light is withholden*, &c.] Whoſe light is darkneſs, and whoſe day is the night, of which they are deprived when the morning-light breaks forth; ſee *chap.* xxiv. 17. it may be figuratively underſtood of the light of proſperity being removed from them, or the light of life, when they ſhall be ſent into utter darkneſs. *And the high arm ſhall be broken*; their power weakned and made uſeleſs; even the power of ſuch wicked men who have had a large ſhare of it, and have uſed it in a tyrannical manner; and eſpecially this will be their caſe at death; ſee *Iſa.* xiv. 10, 12.

℣. 16. *Haſt thou entred into the ſprings of the ſea?* &c.] The ſubterraneous paſſages through which the waters flow into the ſea and ſupply it; or the ſprings and fountains that riſe up at the bottom of it[i]; and ſome tell us of ſprings of ſweet water that riſe there, even though the water at the bottom of the ſea is ſalter than on the ſurface[k]: ſome render it *the drops of the ſea*[l]; haſt thou conſidered them and counted them? art thou able to do it? no: others the *perplexities* of it[m], ſo the *Targum*, the word being uſed in this ſenſe *Exod.* xiv. 3. the thickets of it; ſome ſpeak of woods and foreſts in it, ſee note on *Exod.* x. 19. others *rocks* and ſhelves[n], and others the *borders* of it[o]; and the ſenſe then is, haſt thou entred into and travelled through the main ocean, obſerved the foreſts in it, the ſhelving rocks and ſandy mountains in it, and gone to the utmoſt borders of it? *Or haſt thou walked in the ſearch of the depth?* to find out the deepeſt place of it, where no ſounding line can reach[p]; or walked in queſt of the curioſities of it, animals, plants and minerals, unknown to men; or of the riches that lie at the bottom of it, for which now the diving-bell is uſed, but not invented and known in the times of *Job*; and if *Job* had not done and could not do all this, how ſhould he be able to enter into the ſecret ſprings of providence, or trace the ways of God, whoſe way is in the ſea, and whoſe paths are in the great waters, and his footſteps not known, *Pſal.* lxxvii. 19. *Rom.* xi. 33.

℣. 17. *Have the gates of death been opened unto thee?* &c.] Meaning not by which death has entered into the world, and which have been the cauſes and occaſion of it; as the ſin of man, the appointment of God, and various providences, calamities

[i] According to Dr Plot, the principal fountains have their origin, and are ſupplied with water through ſubterraneous paſſages from the ſea. De Origine Fontium, &c. apud Act. Erudit. Lipſ. A. M. 1685. p. 538. See Gen. vii. 11. [k] Vid. Scheuchzer. Phyſic. Sacr. vol. 4. p. 803. [l] נבכי ים guttas maris, Tigurine verſion, Grotius. [m] Perplexitates maris, Munſter. [n] Scopulos maris, Michaelis; ſalebroſa maris, Schultens. [o] So Jarchi. [p] For though the greateſt depth of the ſea is ſaid by Fabianus, (apud Plin. Nat. Hiſt. l. 2. c. 102.) to be fifteen furlongs, or near two miles; this muſt be underſtood of that part of it which is fathomable and nearer land. But ſuch as thoſe, called Bathea Ponti, the depths of the Pontus, and are almoſt 300 furlongs from the continent, they are ſaid, (Plin. ib.) to be of an immenſe depth, and the bottom not to be found. And if the Sardinian ſea, the deepeſt in the Mediterranean, (Ariſtot. Meteorolog. l. 2. c. 1.) is 1000 orgies or fathoms deep, (Poſidonius apud Strabo. Geograph. l. 1. p. 37.) that is, one mile and a fifth; what muſt the depth of the vaſt ocean be?

lamities and diſeaſes; but by which men enter into the ſtate of the dead. Men know not experimentally what death is, nor in what way they ſhall go out of the world, nor at what time, nor in what place; they know not what the ſtate of the dead is, there is no correſpondence between them and the living; they do not know either what they enjoy or endure, or who preciſely and with certainty are in the ſeparate abodes of bliſs or miſery; the gates of theſe dark and inviſible regions to us have never been thrown open, for mortals to look into them. *Or haſt thou ſeen the doors of the ſhadow of death?* the ſame thing in other words; the *Targum* and *Jarchi* interpret this of hell.

℣. 18. *Haſt thou perceived the breadth of the earth?* &c.] Which may be put for all the dimenſions of it, length, breadth, diameter and circumference, but eſpecially it regards the ſuperficies of it, and the meaſurement of that; haſt thou gone over the whole face of the earth and meaſured it, all its parts, its hills and dales, rocks and mountains, and took a ſurvey of all the cities, towns and villages, woods, foreſts, fountains, rivers, *&c.*? no; if a man lived as long as *Methuſelah*, and ſpent all his days in this way, he could never be able to do it; and ſome parts are inacceſſible, and not to be meaſured by the moſt ſkilful geometer. *Declare, if thou knoweſt it all*; the whole earth and every part of it, and all that is in it. Whether the other hemiſphere and the antipodes were known in *Job*'s time is a queſtion; however not *America*, or the new world, which is a late diſcovery; and even now, in our moſt exact maps of the world, ſome parts are marked with *terra incognita*, the unknown land.

℣. 19. *Where is the way* where *light dwelleth?* &c.] Or the way to the place where it dwells, and what that is. *And as for darkneſs, where is the place thereof?* where theſe were placed when they were firſt ſeparated at the creation? where light goes and dwells, when it departs from us at ſun-ſetting? and where the darkneſs betakes itſelf, and makes its abode at ſun-riſing? What is the chamber of the ſun, and the tabernacle of it? from whence it ſets out, and whither it returns? And though theſe queſtions may be anſwered by geographers and aſtronomers in their way; yet they ſeem to reſpect chiefly the diſpoſal of light and darkneſs, in ſuch a manner as to cauſe the revolution of them, and the inequality of days and nights in different ſeaſons and climates; and which is not in the power of men to effect, but depends on the ſovereign will of God.

℣. 20. *That thou ſhouldſt take it to the bound thereof?* &c.] Either darkneſs, or rather the light; take it as it were by the hand, and guide and direct its courſe to its utmoſt bound. This only the Lord can do and does: he has ſet a tabernacle for the ſun, which goes forth at his command as a ſtrong man to run a race; whoſe going forth is from the end of the heavens, and his circuit unto the ends of it: in which his courſe is ſo ſteered and directed by the Lord, that he never miſſes his way or errs from it; but keeps his path exactly, as well as knows its riſing and ſetting, its utmoſt bounds. *And that thou ſhouldſt know the paths* to *the houſe thereof?* from whence it ſets out, and whither it returns; ſee *Pſal.* xix. 4, 5, 6. And ſo the light and darkneſs of proſperity and adverſity, as well as natural light and darkneſs, are of God, at his diſpoſal, and bounded by him, and therefore his will ſhould be ſubmitted to; which is the doctrine the Lord would teach *Job* by all this.

℣. 21. *Knoweſt thou it, becauſe thou waſt then born?* &c.] When light and darkneſs were firſt ſeparated, and had their ſeveral apartments aſſigned them; their laws and rules given them, and their bounds and limits ſet them? No; he was not: and had he been the firſt man, could not have been early enough to have been preſent at the doing of this, and ſo come at the knowledge thereof; ſince man was not made until the ſixth day of the creation. *Or* becauſe *the number of thy days is great?* reach to the beginning of time, and ſo as old as the creation. This was not the caſe. Some underſtand theſe words ironically; *thou knoweſt* the places and bounds of light and darkneſs, ſince thou art a very old man, born as ſoon as the world was. Whereas he was of yeſterday, and knew nothing; which to convince him of, is the deſign of this biting, cutting expreſſion. The *Targum* is, "Didſt thou know then that thou ſhouldſt be born, "and the number of thy days many?" No, *Job* did not know when he was born, nor of whom, and in what circumſtances, but by the relation of others; and much leſs could he know before he was born, that he ſhould be, or how long he ſhould live in the world: but God knows all this beforehand; when men ſhall come into the world, at what period and of what parents, and how long they ſhall continue in it.

℣. 22. *Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail?*] The vapours raiſed, and clouds formed in the atmoſphere, which is the ſtorehouſe of thoſe meteors; and may be called treaſures, becauſe hidden in the clouds, and not ſeen by man until the fall of them; and becauſe they are in the keeping, and at the command and direction of the Lord the proprietor of them; and becauſe rich and inriching, eſpecially ſnow, which falling keeps the earth warm, and makes it fruitful; and becauſe of the abundance thereof which ſometimes falls. Now we are not to imagine, that the Lord has ſtores of theſe laid up in heaps, in times paſt for time to come; but that he can and does as eaſily and as ſoon produce them when he pleaſes, as one that has treaſures laid up can bring them forth at once.

℣. 23. *Which I have reſerved againſt the time of trouble*, &c.] For the puniſhment or affliction of men; and is explained as follows, *againſt the day of battle and war?* as his artillery and ammunition to fight his enemies with. Of hail we have inſtances in ſcripture, as employed againſt the *Egyptians* and *Canaanites*, Exod. ix. 25. Joſh. x. 11. and of a reſerve of it in the purpoſes of God, and in prophecy againſt the day of battle with antichriſt, *Rev.* xvi. 21. and ſo *Jarchi* interprets it here of the war of GOG and MAGOG. And though there are no inſtances of ſnow being uſed in this way in ſcripture, yet there is in hiſtory. *Strabo*[s] reports, that at *Corzena* and *Cambyſena*, which join to mount *Caucaſus*, ſuch ſnows have fallen, that whole companies of men have been ſwallowed up in them; and even armies have been overwhelmed with them, as the army of the *Gauls*[t]; and ſuch quantities have been thrown down from mountains, on which they have been lodged, that towns, towers, and villages have been laid proſtrate by them[u]; and in the year 443, a vaſt ſnow deſtroyed many[w]. Frequently do we hear in our parts of the diſaſters occaſioned by them. The *Targum* particularly

[s] Geograph. l. 11. p. 363. [t] Cicero de Divinatione, l. 1. c. 13. [u] Olaus Magn. de Ritu Gent. Septent. l. 2. [w] Whiſton's Chronolog. Tables, cent. 20.

cularly makes mention of ſnow; and renders it, *which ſnow I have reſerved*, &c. though abſurdly applies it to puniſhment in hell.

ver. 24. *By what way is the light parted*, &c.] That is, doſt thou know by what way it is parted or divided? As at the firſt creation, when God divided the light from darkneſs, *Gen.* i. 4. or at ſun-riſing and ſun-ſetting; and ſo in the two hemiſpheres, when there is darkneſs on the one, and light on the other; or under the two poles, when there are interchangeably ſix months light and ſix months darkneſs. Or how it is parted in an unequal diſtribution of day and night, at different ſeaſons and in different climates; or how on one and the ſame day, and at the ſame time, the ſun ſhall ſhine in one part of the earth, and not another; and more eſpecially if this had been now a fact, and known, that there ſhould be darkneſs all over the land of *Egypt*, and light in *Goſhen*. Some underſtand this of lightning, but that is after mentioned. Which *ſcattereth the eaſt wind upon the earth?* that riſing ſometimes with the ſun, or firſt ſpring of light; ſee *Jonah* iv. 8. or which light ſpreads and diffuſes itſelf *from the eaſt*, as it may be rendered. The ſun riſes in the eaſt, and in a very quick and ſurpriſing manner ſpreads and diffuſes its light throughout the hemiſphere. Or this may reſpect the eaſt wind itſelf, which ſcatters the clouds; and either ſpreads them in the heavens over the earth, or diſperſes them and drives away rain [x], as the north wind does: or as Mr *Broughton* renders the words, *and the eaſt wind ſcattereth itſelf over the earth*; it blowing inviſibly and without our knowledge, goes and returns as other winds do, *John* iii. 8.

ver. 25. *Who hath divided a water-courſe for the overflowing of waters?* &c.] For a very large ſhower of rain, as the *Vulgate Latin* verſion: for this is not to be underſtood of an aquæduct, channel, or canal made on earth, either for the draining of waters off of land overflowed thereby, or for the conveyance of it to different parts to overflow it; ſuch as were cut out of the *Nile* in *Egypt*, for the overflowing of the land, to make it fruitful; ſuch may be and have been made by men: but of a water-courſe in the air or atmoſphere, as a canal or channel, for the rain to come down upon the earth; and this is the work of God, and him only, who directs and ſteers the courſe of rain, that it falls regularly and gently, not in ſpouts and floods, but in drops larger or leſſer; on what ſpot of ground, or part of the earth, he pleaſes: and if what *Jarchi* ſays is true, that every drop has its courſe, its canal, through which it paſſes, it is ſtill more wonderful. *Or a way for the lightning of thunder*; which generally go together, and are of God. His fire and voice, and for which he makes a way, by which they burſt and break forth out of the cloud, and their courſe is directed by him under the whole heavens; ſee *chap.* xxviii. 26. and xxxvii. 3. So the goſpel, compared to rain and lightning, has its direction and its courſe ſteered to what part of the world he pleaſes; ſee *Pſal.* xix. 4. *Acts* xiii. 46, 47. and xvi. 6, 7, 8, 9, 10.

ver. 26. *To cauſe it to rain on the earth*, where *no man* is; on *the wilderneſs*, *wherein* there is *no man?*] Which is uninhabited by men, being ſo dry and barren; where there is no man to cultivate and water it, as gardens are; and where is no man to receive any advantage by the rain that comes upon it; and yet the Lord ſends it for the uſe of animals that dwell there; which ſhews his care and providence with reſpect even to the wild beaſts of the earth. This may be an emblem of the rain of the goſpel upon the Gentile world, comparable to a wilderneſs; ſee *Iſa.* xxxv. 1.

ver. 27. *To ſatisfy the deſolate and waſte* ground, &c.] Which is exceeding deſolate, and therefore two ſuch words are uſed to expreſs it; which is ſo dry and thirſty that it is one of the four things that ſay not it is enough, *Prov.* xxx. 16. and yet God can and does give it rain to its full ſatisfaction, *Pſal.* civ. 13. ſo the Lord ſatisfies ſouls, comparable to dry and thirſty ground, by his word and ordinances, with the goodneſs and fatneſs of his houſe; ſee *Pſalm* lxiii. 1—5. and lxv. 4. *And to cauſe the bud of the tender herb to ſpring forth*; graſs for the cattle, and herb for the ſervice of men, *Pſalm* civ. 14. of like uſe is the word in a ſpiritual ſenſe for the budding and increaſe of the ſpiritual ſenſe for the budding and increaſe of the graces of the ſpirit in the Lord's people; ſee *Deut.* xxxii. 2. *Iſa.* lv. 10, 11.

ver. 28. *Hath the rain a father?* &c.] None but God; hence the heathen themſelves call God [y], and [z]; ſee *Jer.* xiv. 22. he that is our father in heaven is the father of rain, and him only; whatever ſecondary cauſes there be, God only is the efficient cauſe, parent, and producer of it: ſo the goſpel is not of men but of God, is a gift of his, comes down from heaven, tarries not for men, and is a great bleſſing, as rain is. *Or who hath begotten the drops of the dew?* which are innumerable; he that is the parent of the rain is of the dew alſo, and he only [a]; to which ſometimes not only the word of God, and his free favour and good-will, but the people of God themſelves are compared for their number, influence, and uſe; ſee *Pſal.* cx. 3. *Mic.* v. 7. and their new birth is ſimilar to the generation of dew, it being not of the will of man, but of God, according to his abundant mercy, free favour, and good-will, is from above, from heaven, and is effected ſilently, ſecretly, ſuddenly, at an unawares; *John* i. 13. and iii. 3, 5, 8.

ver. 29. *Out of whoſe womb came the ice*, &c.] The parent of the rain and dew is the parent of the ice alſo, and he only; it is therefore called *his ice*, his child, his offſpring, *Pſalm* cxlvii. 17. Here the Lord is repreſented as a mother, and ſo he is by *Orpheus* [b] called *metropator*, or *mother-father*. *And the hoary froſt of heaven, who hath gendered it?* this is of God, and by his breath; ſee *chap.* xxxvii. 10.

ver. 30. *The waters are hid as* with *a ſtone*, &c.] The ſuperficies of waters by froſt become as hard as a ſtone, and will bear great burdens, and admit of carriages to paſs over them [c], where ſhips went before; ſo that the waters under them are hid and quite out of ſight: an emblem of the hard heart of man, which can only be thawed by the power and grace of God, by the ſouthwind of the Spirit blowing, and the ſun of righteouſneſs riſing on it. *And the face of the deep is frozen*; or bound together by the froſt, as the *Targum*; it is taken, laid hold on, and kept together, as the word ſignifies, ſo that it cannot flow. Hiſtorians ſpeak of ſeas being frozen up, as ſome parts of the *Scythian* ſea, reported by

[x] Agente nimbos ocyor euro. Horat. Carmin. l. 2. ode 16. tica, ſive l. 1. p. 60.

[a] Though a certain poet (Alcman Lyricus apud Macrob. Saturnal. l. 7. c. 16.) ſays, that dew is the offſpring of the air and of the moon; but theſe can only at moſt be reckoned but ſecondary cauſes. The Arabs ſpeak of an angel over dew. Abulpharag. Hiſt. Dynaſt p. 75.

[b] Apud Clement. Stromat. l. 5. p. 698.

[c] Nunc hoſpita plauſtris, &c. Virg. Georgic. l. 3. v. 362.

[y] Ariſtot. de Mundo, c. 7.

[z] Pauſan. Attica, ſive l. 1. p. 60.

by *Mela* [d], and the *Cimmerian Bosphorus*, by *Herodotus* [e], and the northern seas by *Olaus Magnus* [f]; as that men might travel over them on foot or on horseback, from one country to another; and *Strabo* relates [g], that where a sea-fight has been in the summer time, armies and hosts have met and fought in the winter. In *Muscovy* the ice is to six and ten feet deep [h]; in the year 401 the *Euxine* sea [i] was frozen over for the space of twenty days; and in the year 763 the seas at *Constantinople* were frozen one hundred miles from the shore, so thick as to bear the heaviest carriages [k].

℣. 31. *Canst thou bind the sweet influences of Pleiades*, &c.] Of which see the note on *chap.* ix. 9. and this constellation of the seven stars which is meant, rising in the spring, the pleasantnesses of the season, as the word may be rendered, may be intended here; which cannot be restrained or hindered from taking place in the proper course of the year; which is beautifully described in *Cant.* ii. 12, 13. and may in a spiritual sense relate to the effects of powerful and efficacious grace, the influences of which are irresistible and cause a spring-time in the souls of men, where it was before winter, a state of darkness, deadness, coldness, hardness and unfruitfulness, but now the reverse. Some versions read *the bands of the Pleiades* [l], as if the sense was, Canst thou gather and bind, or cluster together such a constellation as the seven stars be, as I have done? thou canst not; and so not stop their rising or hinder their influences, according to the other versions: *Or loose the bands of Orion?* of which see the note on *chap.* ix. 9. and *Amos* v. 8. This constellation appears in the winter, and brings with it stormy winds, rain, snow and frost, which latter binds up the earth, that seeds and roots in it cannot spring up; and binds the hands of men from working, by benumbing them, or rendering their materials or utensils useless; for which reasons bands are ascribed to *Orion*, and are such strong ones that it is not in the power of men to loose; the seasons are not to be altered by men; and *Job* might be taught by this that it was not in his power to make any change in the dispensations of providence; to turn the winter of adversity into the spring of prosperity; and therefore it was best silently to submit to the sovereignty of God, and wait his time for a change of circumstances.

℣. 32. *Canst thou bring forth Mazzaroth in his season?* &c.] Which are thought to be the same with *the chambers of the south*, chap. ix. 9. the southern pole [m] with its stars, signified by chambers, because hidden from our sight in this part of the globe; and here by *Mazzaroth*, from *nazar*, to separate, because separated and at a distance from us; some think [n] the twelve signs of the zodiac are meant, each of which are brought forth in their season, not by men, but by the Lord; see *Isa.* xl. 26. *Or canst thou guide Arcturus with his sons?* a constellation of many stars called its sons, of which see *chap.* ix. 9. *Schmidt* conjectures that *Jupiter* and his satellites are meant; but rather what we call the greater and lesser bear, in the tail of which is the north pole-star, the guide of mariners, said [o] to be found out by *Thales*, by which the *Phœnicians* sailed, but is not to be guided by men; this constellation is fancied to be in the form of a wain or waggon, and is called *Charles's wain*; could this be admitted, there might be thought to be an allusion to it [p], and the sense be, Canst thou guide and lead this constellation, as a waggon or team of horses can be guided and led; stars have their courses, *Judg.* v. 20. but are not steered, guided, and directed by men, but by the Lord himself.

℣. 33. *Knowest thou the ordinances of heaven?* &c.] Settled by the decree, purpose, and will of God, and are firm and stable; see *Psal.* cxlviii. 6. *Jer.* xxxi. 35, 36. the laws and statutes respecting their situation, motion, operation, influence, and use, which are constantly observed; these are so far from being made by men, and at their direction, that they are not known by them, at least not fully and perfectly. *Canst thou set the dominion thereof in the earth?* or *over* it? of the heavens over the earth; not such an one as judicial astrologers ascribe unto them, as to influence the bodies of men, especially the tempers and dispositions of their minds; to affect their wills and moral actions, the events and occurrences of their lives, and the fate of nations and kingdoms; their dominion is not moral and civil, but physical or natural, as to make the revolutions of night and day, and of the several seasons of the year; and to affect and influence the fruits of the earth, &c. see *Gen.* i. 16. *Deut.* xxxiii. 13, 14. *Hos.* ii. 21, 22, 23. but this dominion is solely under God, and at his direction, and is not of mens fixing.

℣. 34. *Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?*] Thy gardens, fields and farms; canst thou in a magisterial way call to, and demand of the clouds to let down rain in large quantities, sufficient to water them and make them fruitful? no, thou canst not: thou mayst cry and call as long as thou wilt, not a cloud will stir, nor a drop of water be let down; rain is to be had in a suppliant way, through the prayer of faith, as by *Elijah*; but not in a dictatorial, authoritative way: the clouds and rain are only at the disposal of the Lord; ask of him and he will give them; but they are not to be commanded, *Zech.* x. 1. see *Amos* v. 8.

℣. 35. *Canst thou send lightnings, that they may go, and say unto thee, Here we* are?] Thy humble servants? we have been where thou didst send us, and have executed what we were bid to do, and are returned, and here we are waiting further orders; see *Matt.* viii. 9. no: lightnings are only at the command of God, and there have been some awful instances of it, *Lev.* x. 1. *Numb.* xi. 1. and xvi. 35. but not in the power of men; indeed we have an extraordinary instance in *Elijah*, who at the motion, and under the impulse of the spirit of prophecy in him, called for fire, or lightning, to consume captains with their fifties, and it came down on them and consumed them, 2 *Kings* i. 10, 12. but he is not to be imitated herein: when the disciples of Christ desired the same upon a provocation, they were severely reproved by him, *Luke* ix. 54, 55. were these at the call and dispose of men, what dreadful things would be done in the world? for if good men, when provoked, would make use of such a power to destroy the lives of men, much more bad men; and our eyes would continually behold the flashes of lightning, and our ears

[d] De Situ Orbis, l. 3. c. 5. [e] Melpomene, sive l. 4. c. 20. Vid. Macrob. Saturnal. l. 7. c. 12. [f] De Ritu Gent. Septent. l. 1. c. 13. [g] Geograph. l. 7. p. 211. Vid. Alex. ab Alex. Dier. Genial. l. 1. c. 22. [h] Scheuchzer. Phys. Sacr. vol. 4. p. 810. [i] Universal History, vol. 16 p. 489. [k] Ibid. vol. 17. p. 45 [l] מעדנות כימה δεσμον πλειαδος, Sept. nexus stellarum, Schmidt; so Jarchi and Targum. — According to the Talmud, the word signifies 100 stars. Vid. T. Bab Beracot, fol. 58. 2. [m] David de Pomis, Lexic. fol. 77. 3. [n] Vatablus, Codurcus, Schultens; so Suidas in voce Μαζουρωθ. [o] Callimachus apud Laert. Vit. Thalet. p. 16. [p] Vid. Hinckelman. Præfat. ad Alkoran. p. 29, 30,

ears hear the roarings of thunder, and the terrible effects thereof; but neither mercies nor judgments are at the command of men, but of God.

℣. 36. *Who hath put wisdom in the inward parts?* &c.] That is, of man, in his heart, as explained in the next clause; such wisdom as to guide the the stars, know the ordinances of heaven, set their dominion on earth, manage and direct the clouds and lightning; no such wisdom is put in man. *Or who hath given understanding to the heart?* to understand all the above things, and answer to the several questions put in this chapter? though as these clauses may respect much one and the same thing, they may be understood of wisdom and understanding in man, whether natural or spiritual; and seeing they are found there, the question is who put them there, or how came they there? who gave them to him? the answer must be, God himself, and no other; man has his rational soul, his intellectual powers, the light of nature and reason in him; all his understanding in arts and sciences, trades and manufactures, is of the Lord, and not of himself or another; see *chap.* xxxii. 8. *Exod.* xxxvi. 1, 2. *Isa.* xxviii. 23—29. all spiritual wisdom and understanding, which lies in a man's concern for his eternal welfare, in the knowledge of himself, and of his state and condition by nature, and of the way of life and salvation by Christ, and of the truths and doctrines of the gospel, is all of God and Christ, and by the spirit of wisdom and revelation in the knowledge of him; no man therefore has any reason to glory in his wisdom and knowledge, of whatsoever kind, as though he had not received it; nor should he dare to arraign the wisdom of God in his providential dealings with men; since he that teaches man knowledge must needs know better than man how to govern the world he has made, and dispose of all things in it. The last clause is in the *Vulgate Latin* rendered, *who hath given to the cock understanding?* and so the *Targums* and other Jewish writers [p] interpret it; and they observe [q] that in *Arabia* a cock is called by the word that is here used; and in their morning prayers, and at hearing a cock crow, they say [r], "Blessed be the Lord who "giveth to the cock understanding to distinguish be- "tween the day and the day:" but however remarkable the understanding of this creature is, which God has given it, and which is even taken notice of by heathen writers [s]; that it should know the stars, distinguish the hours of the night by crowing, and express its joy at the rising of the sun and moon; yet such a sense of the text seems impertinent, as well as that of the *Septuagint* version, of giving to women the wisdom and knowledge of weaving and embroidery.

℣. 37. *Who can number the clouds in wisdom?* &c.] Or has such wisdom as to be able to count them when the heavens are full of them; hence they are used to denote a great multitude, *Isa.* lx. 8. *Heb.* xii. 1. or *declare* them [t], set forth and explain the nature of them, their matter, motion and use; none can do this perfectly or compleatly. *Aben Ezra* interprets it, who can make them as sapphire? in which he is followed by Mr *Broughton* and others [u]: the sapphire is a precious stone very clear and lucid, of a sky colour. And then the sense is, Who can make a clear and serene sky, when it is cloudy? None but the Lord; see *chap.* xxxvii. 11. *Or who can stay the bottles of heaven?* or *barrels*, as Mr *Broughton*; the clouds in which the rain is bottled or barrelled up; and when it is the pleasure of God to pour them out, who can stay, stop, or restrain them? Or who can *cause* them *to lie down* [w]? that is, on the earth; to descend or *distil* on it, as the same translator. Who can do this, when it is the will of God to withhold them? To stop or unstop those bottles, to restrain rain, or pour it forth, is entirely at his dispose and not man's; see ℣. 34. *Gen.* viii. 2. *Amos* iv. 7.

℣. 38. *When the dust groweth into hardness, and the clods cleave fast together?*] When the dust is attenuated, and ground as it were into powder; and the clods cleave together, as if glued, as in a drought for want of rain: or the bottles of heaven being unstopped and poured out; or "sprink- "ling the dust with this sprinkling," as Mr *Broughton*. Or rather, pouring on the dust with pouring; that is, pouring down rain, by unstopping the bottles of heaven. The dust as meal, by water poured into it, cements, unites, and is compacted and becomes earth, that may be cultivated; is clodded and cleaves together, and may be plowed and sown.

℣. 39. *Wilt thou hunt the prey for the lion?* &c.] From meteors the Lord passes to animals, beasts and birds, wherefore some here begin the 39th chapter, which only treats of such; and he begins with the lion, the strongest among beasts, and most fierce, cruel and voracious; and asks, who hunts his prey for him? Not man, who cannot; and if he could, durst not: but the Lord does; and according to some writers [x], he has provided a small creature, between a fox and a wolf, called a jackal; which goes before the lion, and hunts the prey for him. And could this be understood particularly of the old lion, as *Cocceius* and others, naturalists [y] observe, that young lions hunt for the old ones, when they are not able to go in search of prey; and when they have got it, either bring it to them, or call them to partake of it with them. *Or fill the appetite of the young lions?* whose appetite is sharp and keen, and requires a great deal to fill it, and especially to satisfy a great many of them; herds of them, as Mr *Broughton* renders the word, and which signifies a company; see *Psal.* lxviii. 30. Men cannot feed them, but God can and does; there being some ends in providence to be answered thereby, see *Psal.* civ. 21. see also *Psal.* xxxiv. 8, 9, 10.

℣. 40. When *they couch in their dens*, and *abide in the covert to lie in wait?*] Which some understand of old lions, who for want of strength lie couchant in their dens, or in some covert place, waiting for any prey that passes by, to seize upon it. But the same pasture and places are used by younger lions, as well as old ones; who are emblems of wicked men, cruel persecutors, and blood-thirsty tyrants, who fill their palaces and kingdoms with murder and rapine; see *Psalm* x. 8, 9, 10. *Nahum* ii. 11, 12.

℣. 41. *Who provideth for the raven his food?* &c.] Not man, but God; he feeds the ravens, creatures very voracious, mean and useless, *Luke* xii. 24. *When his young ones cry unto God*; cry for want of food; which is interpreted by the Lord as a cry unto him, and he relieves them, *Psal.* cxlvii. 9. when deserted by the old ones; either left in their nests

[p] Jarchi, Ramban, Simeon Bar Tzemach. [q] Vajikra Rabba, s. 25. fol. 166. 1. Vid. T. Roshhashanah, fol. 26. 1. [r] Seder Tephillot. fol 2. 2. Ed. Basil. & Bab. Beracot. fol. 60. 2. [s] Plin. Nat. Hist. l. 10. c. 21. Ælian. de Animal. l. 4. c. 29. [t] יספר enarrabit, V. L. vel explicabit, Mercerus, Schmidt. [u] Junius & Tremellius, Piscator. Vid. Ravii Orthograph. Ebr. p. 22. [w] ישכיב cubare faciet, Drusius, Schmidt; quiescere, Montanus; descendere, Pagninus, so Aben Ezra; effundit humi, Schultens. [x] Thevenot's Travels, part 2. c. 13. [y] Ælian. de Animal. l. 9. c. 1.

neſts through forgetfulneſs, as ſome [z]; or becauſe they are not till fledged, black like them, as others [a]; when God feeds them, as ſome ſay [b], with a kind of dew from heaven, or with flies that fly about them, and fall into their mouths; or with worms bred out of their dung. But theſe things are not to be depended on; it may rather reſpect them when caſt out of the neſt by the old ones, when able to fly, which is teſtified by naturaliſts [c]; and with this agrees what follows: *they wander for lack of meat*; being obliged to ſhift for themſelves, when God takes care of them; which is an inſtance of his providential goodneſs; and how this is to be improved, ſee *Matt.* vi. 26. *Luke* xii. 24.

CHAP. XXXIX.

THIS chapter treats of various creatures, beaſts and birds, which *Job* had little knowledge of, had no concern in the make of them, and ſcarce any power over them; as of the goats and hinds, ℣. 1—4. Of the wild aſs, ℣. 5—8. Of the unicorn, ℣. 9—12. Of the peacock and oſtrich, ℣. 13—18. Of the horſe, ℣. 19—25. and of the hawk and eagle, ℣. 26—30.

℣. 1. *Knoweſt thou the time when the wild goats of the rock bring forth?* &c.] Which creatures are ſo called, becauſe they dwell among the rocks [d], and run upon them; and though their heads are loaded with a vaſt burden of horns upon them, yet can ſo poiſe themſelves, as, with the greateſt ſwiftneſs, to leap from mountain to mountain, as *Pliny* ſays [e]: and if they bring forth their young in the rocks, as *Olympiodorus* aſſerts, and which is not improbable; it is not to be wondered, that the time of their bringing forth ſhould not be known by men, to whom the rocks they run upon are inacceſſible. *Canſt thou mark the time when the hinds do calve?* that is, preciſely and exactly, and ſo as to direct, order and manage, and bring it about, as the Lord does: and it is wonderful that they ſhould calve, and not caſt their young before their time, when they are continually in flight and fright, through men or wild beaſts, and are almoſt always running and leaping about; and often ſcared with thunder, which haſtens birth, *Pſalm* xxix. 9. otherwiſe the time of their bringing forth in general is known by men, as will be obſerved in the following verſe.

℣. 2. *Canſt thou number the months* that *they fulfil?* &c.] Which ſome underſtand both of wild goats and hinds. Common goats fulfil five months, they conceive in *November*, and bring forth in *March*, as *Pliny* [f] obſerves; but how many the wild goats of the rock fulfil, is not ſaid by him or any other I know of: the ſame writer ſays [g], of hinds, that they go eight months. *Or knoweſt thou the time when they bring forth?* naturaliſts [h] tell us, that the hinds conceive after the riſe of the ſtar *Arcturus*, which riſes eleven days before the autumnal equinox; ſo that they conceive in *September*; and as they go eight months, they bring forth in *April*; but then the exact time to a day and hour is not known. Beſides, who has fixed the time for their bringing forth, and carries them in it through ſo many dangers and difficulties? None but the Lord himſelf. Now if ſuch common things in nature were not known perfectly by *Job*, how ſhould he be able to ſearch into, and find out the cauſes and reaſons of God's providential dealings with men, or what is in the womb of providence?

℣. 3. *They bow themſelves*, &c.] That they may bring forth their young with greater eaſe and more ſafety: for it ſeems the hinds bring forth their young with great difficulty; and there are proviſions in nature made to leſſen it; as thunder before obſerved, which cauſes them to bring forth the ſooner; and there is an herb called *ſeſelis*, which it is ſaid [i], they feed upon before birth, to make it the eaſier; as well as they uſe that and another called *aros*, after the birth, to eaſe them of their afterpains. *They bring forth their young ones*; renting and cleaving aſunder the membrane, as the word ſignifies, in which their young is wrapped. *They caſt out their ſorrows*; either their young, which they bring forth in pains and which then ceaſe; or the ſecundines, or after-birth, in which the young is wrapped, and which the philoſopher ſays [k] they eat, and is ſuppoſed to be medical to them. None but a woman ſeems to bring forth with more pain than this creature; and a wife is compared to it, *Prov.* v. 19.

℣. 4. *Their young ones are in good liking*, &c.] Plump, fat and ſleek, as fawns are: *they grow up with corn*; by which they grow, or without in the field, as the word alſo ſignifies; and their growth and increaſe is very quick, as *Ariſtotle* obſerves [l]. *They go forth, and return not unto them*; they go forth into the fields, and ſhift and provide for themſelves, and trouble their dams no more; and return not to them, nor are they known by them.

℣. 5. *Who hath ſent out the wild aſs free?* &c.] Into the wide waſte, where it is, ranges at pleaſure, and is not under the reſtraint of any; a creature which, as it is naturally wild, is naturally averſe to ſervitude, is deſirous of liberty and maintains it: not but that it may be tamed, as *Pliny* [m] ſpeaks of ſuch as are; but it chooſes to be free, and agreeable to its nature, it is ſent out into the wilderneſs as ſuch; not that it is ſet free from bondage, for in that it never was until it is tamed; but its nature and inclination, and courſe it purſues, is to be free. And now the queſtion is, who gave this creature ſuch a nature, and deſire after liberty? and ſuch power to maintain it? and directs it to take ſuch methods to ſecure it, and keep clear of bondage? It is of God. *Or who hath looſed the bands of the wild aſs?* not that it has any naturally upon it, and is looſed from them; but becauſe it is as clear of them as ſuch creatures are, which have been in bands and are freed from them: therefore this mode of expreſſion is uſed, and which ſignifies the ſame as before.

℣. 6. *Whoſe houſe I have made the wilderneſs*, &c.] Appointed that to be his place of reſidence, as

[z] Plin. apud Servium in Virgil. Georgic. l. 1. p. 189. [a] Hieron. in Pſal. cxlvii. 9.
[b] Ariſtot. Hiſt. Animal. l. 9. c. 3. Plin. Nat. Hiſt. l. 10. c. 12. [c] Pirke Eliezer, c. 21.
[d] —— Amantis ſaxa capellæ. Ovid. Epiſt. 15. v. 55.
[e] Nat. Hiſt l. 8. c. 53. Ælian. de Animal. l. 14. c. 16. & l. 2. c 47. Ariſtot. Hiſt. Animal. l. 6. c. 29. Solinus, c. 31.
[f] Nat. Hiſt. l. 8. c 50. [g] Ib. c. 32. [h] Ib. c. 8. 32. Ariſtot. Hiſt. Animal. l. 9. c. 5. [k] Ariſtot. Ib.
[i] Cicero de Natura Deorum, l. 2. Plin. Nat. Hiſt.
[l] Ib. l. 6. c. 29. [m] Nat. Hiſt. l. 8. c. 44.

as being agreeable to his nature, at a diſtance from men, and in the leſs danger of being brought into ſubjection by them. Such were the deſarts of *Arabia*; where, as *Xenophon* [n] relates, were many of theſe creatures, and which he repreſents as very ſwift: and *Leo Africanus* [o] ſays, great numbers of them are found in deſarts, and on the borders of deſarts; hence ſaid to be uſed to the wilderneſs, *Jer.* ii. 24. *And the barren land his dwellings*; not entirely barren, for then it could not live there; but comparatively, with reſpect to land that is fruitful: or *ſalt land* [p]; for, as *Pliny* [q] ſays, every place where ſalt is, is barren.

℣. 7. *He ſcorneth the multitude of the city*, &c.] Chooſing rather to be alone in the wilderneſs and free, than to be among a multitude of men in a city, and be a ſlave as the tame aſs; or it deſpiſes and defies a multitude of men, that may come out of cities to take it. *Leo Africanus* ſays [r], it yields to none for ſwiftneſs but *Barbary* horſes: according to *Xenophon* [s], it exceeds the horſe in ſwiftneſs; and when purſued by horſemen, it will outrun them, and ſtand ſtill and reſt till they come near it, and then ſtart again; ſo that there is no taking it, unleſs many are employed. *Ariſtotle* [t] ſays, it excels in ſwiftneſs; and according to *Bochart* [u], it has its name in *Hebrew* from the *Chaldee* word פרא to *run*. Or it may be rendered, *the noiſe of the city*, ſo *Cocceius*; the ſtir and buſtle in it, through a multiplicity of men in buſineſs. *Neither regardeth he the crying of the driver*; or *hears* [w]: he neither feels his blows, nor hears his words; urging him to move faſter and make quicker diſpatch, as the tame aſs does; he being neither ridden nor driven, nor drawing in a cart or plough.

℣. 8. *The range of the mountains is his paſture*, &c.] It ranges about the mountains for food; it looks about for it, as the word ſignifies; and tries firſt one place and then another to get ſome, it having ſhort commons there. *And he ſearcheth after every green thing*; herb or plant, be it what it will that is green, it ſeeks after; and which being ſcarce in deſarts and mountains, it ſearches about for and feeds upon it, wherever it can find it; graſs being the peculiar food of theſe creatures, ſee *chap.* vi. 5. and which is obſerved by naturaliſts [x].

℣. 9. *Will the unicorn be willing to ſerve thee?* &c.] Whether there is or ever was ſuch a creature, as deſcribed under the name of an unicorn, is a queſtion: it is thought the accounts of it are for the moſt part fabulous; though *Vartomannus* [y] ſays, he ſaw two at *Mecca*, which came from *Ethiopia*, the largeſt of which had a horn in his forehead three cubits long. There are indeed ſeveral creatures which may be called *monocerots*, who have but one horn; as the *rhinoceros*, and the *Indian* horſes and aſſes [z]. The *Arabic* geographer [a] ſpeaks of a beaſt in the *Indies*, called *carcaddan*, which is leſſer than an elephant and bigger than a buffalo; having in the middle of the forehead an horn long and thick, as much as two hands can graſp: and not only on land, but in the ſea are ſuch, as the *nahr whal*, or *Greenland* whale [b]; but then they do not anſwer to the creature ſo called in ſcripture: and beſides, this muſt be a creature well known to *Job*, as it was to the *Iſraelites*; and muſt be a ſtrong creature, from the account that gives of it, and not to be taken as here. And *Solinus* [c] ſpeaks of ſuch monocerots or unicorns, which may be killed, but cannot be taken, and were never known to be in any man's poſſeſſion alive; and ſo *Ælianus* [d] ſays of the like creature, that it never was remembred that any one of them had been taken. Some think the *rhinoceros* is meant; but that, though a very ſtrong creature, and ſo may be thought fit for the uſes after mentioned, yet may be tamed; whereas the creature here is repreſented as untameable, and not to be ſubdued, and brought under a yoke and managed; and beſides, it is not very probable that it was known by *Job*. *Bochart* [e] takes it to be the *oryx*, a creature of the goat-kind; but to me it ſeems more likely to be of the ox-kind, to be ſimilar to them, and ſo might be thought to do the buſineſs of one; and the rather, becauſe of its great ſtrength, and yet could not be brought to do it, nor be truſted with it: for the queſtions concerning it relate to the work of oxen; and as the wild aſs is oppoſed to the tame one in the preceding paragraph, ſo here the wild ox to a tame one. And both *Strabo* [f] and *Diodorus Siculus* [g] relate, that among the *Troglodytes*, a people that dwelt near the Red ſea, and not far from *Arabia*, where *Job* lived, were abundance of wild oxen or bulls, and which far exceeded the common ones in largeneſs and ſwiftneſs; and the creature called the *Reem* in the original, has its name from height. Now the queſtion is, could *Job* take one of theſe wild bulls or oxen, and tame it, and make it willing to do any work or ſervice he ſhould chooſe to put it to? No, he could not. *Or abide by thy crib?* manger or ſtall, as the tame or common ox will; who, when it has done its labour, is glad to be led to its ſtall and feed, and then lie down and reſt, and there abide; ſee *Iſai.* i. 3. but not ſo the wild ox.

℣. 10. *Canſt thou bind the unicorn with his band in the furrow?* &c.] Put the yoke and harneſs upon him, and faſten it to the plough to draw it, that he may make furrows with it in the field, or plough up the ground as the tame ox does? thou canſt not. *Or will he harrow the vallies after thee?* draw the harrow which is uſed after ploughing to break the clods, and make the land ſmooth and even? he will not: vallies are particularly mentioned, becauſe arable land is uſually in them; ſee *Pſal.* lxv. 13.

℣. 11. *Wilt thou truſt him, becauſe his ſtrength* is *great?* &c.] No; tame oxen are employed becauſe they are ſtrong to labour, *Pſalm* cxliv. 14. and they are to be truſted, in plowing or treading out the corn, under direction, becauſe they are manageable, and will attend to buſineſs with conſtancy; but the wild ox, though ſtronger, and ſo fitter for labour, is yet not to be truſted, becauſe unruly and unmanageable: if that ſort of wild oxen called *Uri* could be thought to be meant, for which *Bootius* [h] contends, *Cæſar*'s account of them would agree with this character of the *Reem*, as to his great ſtrength: he ſays of them [i], they are in bigneſs a little leſſer than elephants, of the kind, colour and ſhape of a bull; they are of great ſtrength and of great

[n] De Expedition. Cyri, l. 1.
[o] Deſcriptio Africæ, l. 9. p. 752.
[p] מלחה ſalſuginem, Montanus; ſalſuginoſam terram, Junius & Tremellius, Piſcator.
[q] Nat. Hiſt. l. 31. c. 7.
[r] Ut ſupra.
[s] Ut ſupra.
[t] Hiſt. Animal. l. 6. c. 36.
[u] Hierozoic. par. 1. l. 1. c. 9. col. 63.
[w] לא ישמע non audiet, Pagninus, Montanus.
[x] Oppiani Cyneget. l. 3.
[y] Navigat. l. 1. c. 19.
[z] Vid. Bochart. Hierozoic. par. 1. l. 3. c. 26. Of this Narhual, or ſea-unicorn, ſee the Philoſoph. Transact. abridged, vol. 9 p. 71, 72.
[a] Nub. Clim. 1. par. 8.
[b] Ludolf. Ethiop. Hiſt. l. 1. c. 10.
[c] Hierozoic. par. 1. l. 3. c. 27. col. 969, &c.
[d] De Animal. l. 16. c. 20.
[e] Polyhiſtor. c. 65.
[f] Geograph l. 16. p. 533.
[g] Bibliothec. l. 3. p. 175.
[h] Animadverſ. Sacr. l. 3. c. 1. ſ. 14.
[i] Comment. de Bello Gall, l. 6. c. 27.

great ſwiftneſs, and not to be tamed. *Or wilt thou leave thy labour to him?* to plow thy fields, to harrow thy lands, and to bring home the ripe corn? as in the next verſe; thou wilt not.

℣. 12. *Wilt thou believe him, that he will bring home thy ſeed?* &c.] Draw in the cart, and bring home the ripe ſheaves of corn, as the tame ox does? no; thou knoweſt him too well to believe he will bring it home in ſafety. *And gather* it into *thy barn*; to be trodden out, which uſed to be done by oxen in thoſe times: if therefore *Job* could not manage ſuch unruly creatures as the wild aſs and the wild ox, and make them ſerviceable to him, how unfit muſt he be to govern the world, or to direct in the affairs of providence?

℣. 13. Gaveſt thou *the goodly wings unto the peacocks?* &c.] Rather *oſtriches*, as the *Vulgate Latin* and *Tigurine* verſions render it; ſome render it *the wing of thoſe that exult is joyful*, ſo *Montanus*; that is, of the oſtriches; who, in confidence of their wings, exult and glory over the horſe and his rider, ℣. 18. for peacocks are not remarkable for their wings, but for their tails; whereas the wings of the oſtrich are as ſails unto them, as ſeveral writers obſerve [k]; and with which they rather run or row, than fly: hence it is called by *Plautus* [l] *paſſer marinus*, the ſea-ſparrow: and the feathers of it are more goodly than thoſe of the wings of the peacock; and beſides, it is a queſtion whether the peacock was where *Job* lived, and in his times; ſince it is originally from the *Indies*, and from thence it was brought to *Judea* in the times of *Solomon*; and was not known in *Greece* and *Rome* [m] until later ages. *Alexander* the great, when he firſt ſaw them in *India*, was ſurprized at them; and yet *Solon* [n] ſpeaks of them in his time as ſeen by him, which was at leaſt two hundred years before *Alexander*; tho' at *Rome* not common in the times of *Horace* [o], who calls a peacock *rara avis*; and ſpeaks of them as ſold for a great price; but oſtriches were well known in *Arabia* where *Job* lived; as is teſtified by *Xenophon* [p], *Strabo* [q], and *Diodorus Siculus* [r]. Moreover, what is ſaid in the following verſes is only true of the oſtrich, and that only is ſpoken of here and there, as it follows. *Or wings and feathers unto the oſtrich*; or whoſe wings and feathers are like the ſtork's; and ſo *Bochart* renders the words, truly they have *the wing and feather of the ſtork*; the colours of which are black and white, from whence it has its name πελαργος [s] in *Greek*; and ſo *Leo Africanus* [t] ſays of the oſtriches, that they have in their wings large feathers of a black and white colour; and this was a creature well known in *Arabia* [u], in which *Job* lived.

℣. 14. *Which leaveth her eggs in the earth*, &c.] Lays them and leaves them there. *Ælianus*, agreeable to this, ſays [w], that it builds a low neſt in the ground, making a hollow in the ſand with its feet; though he ſeems to be miſtaken as to the number of its eggs, which he makes to be more than eighty; more truly *Leo Africanus* [x], who reckons them ten or twelve; which, he ſays, it lays in the ſand, and each of them are of the bigneſs of a cannon-ball, and weigh fifteen pounds, more or leſs. Hence, with the *Arabs*, it is called "the mother of eggs," becauſe of the large eggs it lays; and with them it is a proverb, "meaner, or of a leſſer account, than the eggs of an "oſtrich," becauſe its eggs are neglected by it [y]. *And warmeth them in the duſt*; not that ſhe leaves them to be warmed by the hot ſand, or by the heat of the ſun upon them, by which they are hatched, as has been commonly ſaid, for thereby they would rather be corrupted and become rotten; but ſhe herſelf warms them and hatches them, by ſitting upon them in the duſt and ſand: and for this the above hiſtorian is expreſs, who ſays [z], the female lighting on theſe eggs, whether her own or anothers, ſits on them and heats them. Concerning the oſtrich hatching its eggs, *Vanſleb* [a], from an *Arabic* manuſcript, relates what is incredible, that they are hatched by the male and female with their eye only; that one or other of them keep continually looking at them until they are all hatched; and this I obſerve is aſſerted alſo by another writer [b].

℣. 15. *And forgetteth that the foot may cruſh them*, &c.] The foot of the traveller, they being laid in the ground where he may walk, or on the ſand of the ſea-ſhore where he may tread and trample upon them unawares, and cruſh them to pieces; to prevent which this creature has no foreſight. *Or that the wild beaſt may break them*; ſuppoſing they may be, though not where men walk, yet where wild beaſts frequent, they may be as eaſily broken by the one as the other; againſt which it guards not, having no inſtinct in nature, as ſome creatures have, to direct to the preſervation of them.

℣. 16. *She is hardned againſt her young ones, as though* they were *not hers*, &c.] Hence ſaid to be cruel, *Lam.* iv. 3. not againſt the young ones ſhe hatches, for *Ælianus* [c] reports her as very tender of her young, and expoſing herſelf to danger for the preſervation of them; but being a very forgetful creature, having laid its eggs in the ſand, where it leaves them, forgets where it has laid them; and finding other eggs ſits on them and hatches them, and regards the young as its own, and is hardned againſt its true and real young, as not belonging to her. *Her labour is in vain without fear*; in laying her eggs and leaving them in the duſt, without fear of their being cruſhed and broken, which yet they are, and ſo her labour is in vain; or her labour in hatching the eggs of others, without any fear or care of their belonging to others, which yet they do, and ſo ſhe labours in vain.

℣. 17. *Becauſe God hath deprived her of wiſdom*, &c.] Or *made her to forget* [d] what ſhe had; an inſtance of her forgetfulneſs is mentioned ℣. 15. and ſo *Leo Africanus* [e] ſays of it, that it is of a very ſhort memory, and preſently forgets the place where its eggs are laid. *Neither hath he imparted to her underſtanding*; many inſtances are given of its ſtupidity by hiſtorians, as that it will take any thing that is offered to it to eat, ſtones, iron, &c. [f] that it will thruſt its head and neck into a thicket, fancying it is hid and covered, and that none can ſee it; which *Pliny* [g] remarks as an inſtance of its fooliſhneſs; though *Diodorus Siculus* [h] takes this to be a point of prudence, for the preſervation of thoſe parts of

[k] Xenophon. de Expedit. Cyri, l. 1. Ælian. de Animal. l. 2. c. 77. [l] Perſa, act. 2. ſc. 2. v. 19. [m] Ælian. Ib. l. 5. c. 21. [n] Laert. Vit. Solon. l. 1. c. 2. [o] Sermon. l. 2. ſat. 2. v. 25, 26. Vid. Plin. Nat. Hiſt. l. 10. c. 20. Macrob. Saturnal. l. 3. c. 13. [p] Ut ſupra. [q] Geograph. l. 16. p. 531. [r] Bibliothec l. 2. p. 133. [s] Suidas in voce πελαργος. [t] Deſcriptio Africæ, l. 9. p. 766. [u] Diodor. Sicul. ut ſupra. [w] De Animal. l. 14. c. 17. [x] Ut ſupra. [y] Hottinger. Smegm. Orient. l. 1. c. 7. p. 128. [z] Deſcrip. Africæ, ut ſupra. Vid. Ælian. l. 4. c. 37. [a] Relation of a Voyage to Egypt, p. 64. [b] Cœlius, l. 10. c. 5. apud Sanctium in loc. [c] Ut ſupra. [d] השיה obliviſci fecit eum, Montanus, Mercerus, Druſius, Cocceius, Michaelis, Schultens. [e] Ut ſupra. [f] Ælian. ut ſupra. Plin. Nat. Hiſt. l. 10. c. 1. [g] Ibid. [h] Ut ſupra.

of it which are weakeſt. *Strabo* gives [i] another inſtance of its ſtupidity, its being ſo eaſily deceived by ſportſmen, who, by putting the ſkin of an oſtrich on their hands, and reaching out fruits or ſeeds to it, it will receive them of them, and be taken. Others obſerve the ſmallneſs of their heads, and ſo of their brains, as an argument of their want of underſtanding; and it has been remarked as a proof, of their having but few brains, that *Heliogabalus*, the *Roman* emperor, had ſix hundred heads of oſtriches dreſſed at once for his ſupper, for the ſake of their brains [k].

℣. 18. *What time ſhe lifteth up herſelf on high*, &c.] It is ſometimes eight foot high [l]; when alarmed with approaching danger ſhe raiſes up herſelf, being ſitting on the ground, and erects her wings for flight, or rather running. *She ſcorneth the horſe and his rider*; being then, as *Pliny* [m] ſays, higher than a man on horſeback, and ſuperior to a horſe in ſwiftneſs; and though horſemen have been able to take wild aſſes and goats, very ſwift creatures, yet never oſtriches, as *Xenophon* relates [n] of thoſe in *Arabia*; and this creature has another method, when purſued, by which it defies and deſpiſes, as well as hurts and incommodes its purſuers, which is by caſting ſtones backward at them with its feet as out of a ſling [o].

℣. 19. *Haſt thou given the horſe ſtrength?* &c.] Not only to bear burdens and draw carriages, but for war; for it is the war-horſe that is here ſpoken of, as what follows ſhews, and his ſtrength denotes; not ſtrength of body only, but fortitude and courage; for which, as well as the other, the horſe is eminent, and both are the gift of God, and not of men. *Haſt thou clothed his neck with thunder?* or with ſtrength, as the *Targum*; the horſe having particularly great ſtrength in its neck, as well as in other parts; or with ſtrength of voice, as *Ben Gerſom* explains it; and it has been generally underſtood of the neighing of horſes, which comes thro' and out of their neck, and makes a vehement ſound: ſome render it *with a mane* [p]; and could it be made to appear that the word is ſo uſed in any other place, or in any other writings, or in any of the dialects, it would afford a very good ſenſe, ſince a fine large mane to a horſe is a great ornament and recommendation: the *Septuagint* render it by *fear*, and *Jarchi* interprets it of *terror*; and refers to the ſenſe of the word in *Ezek.* xxvii. 35. and it may ſignify ſuch a tremor as thunder makes, from whence that has its name; and it may be obſerved that between the neck and ſhoulder-bone of an horſe there is a tremulous and quavering motion; and which is more vehement in battle, not from any fearfulneſs of it, but rather through eagerneſs to engage in it; and therefore *Schultens* tranſlates the words, *haſt thou clothed his neck with a chearful tremor?*

℣. 20. *Canſt thou make him afraid as a graſshopper?* &c.] Which is affrighted at every noiſe, and at any approach of men; but not ſo the horſe; or canſt thou move him, or cauſe him to ſkip and jump, or rather leap like a graſshopper? that is, haſt thou given, or canſt thou give him the faculty of leaping over hedges and ditches, for which the horſe is famous? ſo *Neptune*'s war-horſes are ſaid [q] to be ευσκαρθμοι, good leapers. *The glory of his noſtrils* is *terrible*; which may be underſtood of his ſneezing, ſnorting, pawing and neighing, when his noſtrils are broad, ſpread, and enlarged; and eſpecially when enraged and in battle, when he foams and fumes, and his breath comes out of his noſtrils like ſmoke [r], and is very terrible.

℣. 21. *He paweth in the valley*, &c.] Where armies are uſually pitched and ſet in battle-array, and eſpecially the cavalry, for which the valley is moſt convenient; and here the horſe is impatient of engaging, cannot ſtand ſtill, but riſes up with his fore-feet, and paws and prances, and as the word ſignifies, digs the earth and makes it hollow, by a continual ſtriking upon it; ſo generous horſes are commonly deſcribed in this manner [s]. *And rejoiceth in* his *ſtrength*; of which he is ſenſible, and glories in it; marches to the battle with pride and ſtatelineſs, defying as it were the enemy, and as if ſure of victory, of which he has knowledge when obtained; for *Lactantius* ſays [t] of horſes, when conquerors they exult, when conquered they grieve; it has its name in the *Hebrew* language from rejoicing [u]. *He goeth on to meet the armed men*; without any fear or dread of them, as follows.

℣. 22. *He mocketh at fear, and is not affrighted*, &c.] At thoſe things which cauſe fear and fright to men; as arms, though ever ſo terrible, and armies, though never ſo numerous. *Neither turneth he back from the ſword*; the naked ſword, when it is drawn againſt him, and ready to be thruſt into him; the horſe being ſo bold and courageous was with the *Egyptians* a ſymbol of courage and boldneſs [v].

℣. 23. *The quiver rattleth againſt him*, &c.] The quiver is what arrows are put into and carried in, and ſeems here to be put for arrows, which being ſhot by the enemy come whizzing about him, but do not intimidate him; unleſs this is to be underſtood of arrows rattling in the quiver when carried by the rider *upon him*, ſo ſome render the laſt word; and thus *Homer* [w] and *Virgil* [x] ſpeak of the rattling quiver and ſounding arrows in it, as carried on the back or ſhoulder; but the firſt ſenſe ſeems beſt, in which another poet uſes it [y]. *The glittering ſpear and the ſhield*; the lance or javelin, as Mr *Broughton* renders it, and others; that is, he does not turn back from theſe, nor is he frighted at them when they are pointed to him or flung at him; ſo *Ælianus* [z] ſpeaks of the *Perſians* training up their horſes and uſing them to noiſes, that in battle they might not be frighted at the claſhing of arms, of ſwords and ſhields againſt each other; in like manner as our war-horſes are trained up, not to ſtart at the firing of a gun, or the exploſion of a cannon.

℣. 24. *He ſwalloweth the ground with fierceneſs and rage*, &c.] Being ſo eager for the battle, and ſo full of fierceneſs and rage, he bounds the plain with ſuch ſwiftneſs that he ſeems rather to ſwallow up the ground than to run upon it. *Neither believeth he that* it is *the ſound of the trumpet*; for joy at hearing it; or he will not truſt to his ears, but will ſee with his eyes whether the battle is ready, and therefore puſhes forward. Mr *Broughton* and others read it, *he will not ſtand ſtill at the noiſe of the trumpet*; and the word ſignifies firm and ſtable, as well as to believe; when he hears the trumpet ſound, the alarm of war, as a preparation for the battle,

[i] Geograph. l. 16. p. 531. [k] Lamprid. Vit. Heliogab. c. 20, 30. [l] Philoſoph. Tranſact. abridged, vol. 2. p. 360. [m] Plin. Nat. Hiſt. l. 10. c. 1. [n] De Expedit. Cyri, l. 1. [o] Plin ut ſupra. Ælian. de Animal. l. 4. c. 37. [p] Bochart, Bootius, &c. [q] Homeri Iliad. 13. v. 31. [r] Igneſcunt patulæ nares. Claudian. in 4 Conſul. Honor. [s] Cavatque tellurem. Virgil. Georgic. l. 3. v. 87. [t] Inſtitut. l. 3. c. 8. [u] שוש gaviſus eſt. Vid. Buxtorf. in voce כום [v] Clement Alex. Stromat. l. 5. p. 567. [w] Iliad. 1. v. 4. [x] Pharetramque ſonantem. Æneid. 9. v. 666. [y] —— audito ſonitu per inane pharetræ. Ovid. Metamorph. l. 6. v. 230. [z] De Animal. l. 16. c. 25.

battle, he knows not how to [x] ſtand; there is ſcarce any holding him in, but he ruſhes into the battle at once, *Jer.* viii. 6.

℣. 25. *He ſaith among the trumpets, Ha, ha,* &c.] As pleaſed with the ſound of them, rejoicing thereat, and which he ſignifies by neighing. *And he ſmelleth the battle afar off*; which reſpects not ſo much the diſtance of place as of time; he perceives beforehand that it is near, by the preparations making for it, and particularly by what follows; ſo *Pliny* [y] ſays of horſes, they preſage a fight. *The thunder of the captains, and the ſhouting*; they underſtand an engagement is juſt going into by the loud and thundring voice of the captains, exhorting and ſpiriting up their men, and giving them the word of command; and by the clamorous ſhout of the ſoldiers echoing to the ſpeech of their captains; and which are given forth upon an onſet, both to animate one another, and intimidate the enemy. *Bootius* [z] obſerves, that *Virgil* [a] and *Oppianus* [b] ſay moſt of the ſame things in praiſe of the horſe which are here ſaid, and ſeem to have taken them from hence; and ſome [c] give the horſe the preference to the lion, which when it departs from a fight never returns, whereas the horſe will. This is an emblem both of good men, *Zech.* x. 3. and of bad men, *Jer.* viii. 6.

℣. 26. *Doth the hawk fly by thy wiſdom?* &c.] With ſo much ſwiftneſs, ſteddineſs and conſtancy, until ſhe has ſeized her prey. The *Vulgate Latin* verſion and ſome others read, *does ſhe become feathered*, or *begin to have feathers*; and ſo *Bochart*: either when firſt fledged; or when, as it is ſaid [d], ſhe caſts her old feathers and gets new ones, and this every year. Now neither her flight nor her feathers, whether at one time or the other, are owing to men, but to the Lord, who gives both. *And ſtretch her wings towards the ſouth?* Being a bird of paſſage, ſhe moves from colder climates towards the winter, and ſteers her courſe to the ſouth towards warmer ones [e]; which ſhe does from an inſtinct in nature, put into her by the Lord, and not through the inſtruction of man. Or, as ſome ſay, caſting off her old feathers, ſhe flies towards the ſouth for warmth; and that her feathers may be cheriſhed with the heat, and grow the ſooner and better. Hence it is perhaps, as *Ælianus* reports [f], that this bird was by the *Egyptians* conſecrated to *Apollo* or the ſun; it being able to look upon the rays of it wiſtly, conſtantly and eaſily, without being hurt thereby. *Porphyry* [g] ſays, that this bird is not only acceptable to the ſun; but has divinity in it, according to the *Egyptians*; and is no other than *Oſiris*, or the ſun repreſented by the image of it [h]. *Strabo* [i] ſpeaks of a city of the hawks, where this creature is worſhipped. It has its name in *Greek* from the ſacredneſs of it; and according to *Heſiod* [k], is very ſwift, and has large wings. It is called ωκυπλεξος, ſwift in flying, by *Manetho* [l]; and by *Homer*, ωκιστος πετεηνων, the ſwifteſt of fowls [m]. It has its name from נצה to *fly*, as *Kimchi* obſerves [n]. *Cyril* of *Jeruſalem*, on the authority of the *Greek* verſion, affirms [o], that by a divine inſtinct or order, the hawk ſtretching out its wings, ſtands in the midſt of the air unmoved, looking towards the ſouth. All accounts ſhew it to be a bird that loves warmth, which is the reaſon of the expreſſion in the text.

℣. 27. *Doth the eagle mount up at thy command?* &c.] No; but by an inſtinct which God has placed in it, and a capacity he has given it above all other birds. They take a circuit in their flight, and bend about before they ſoar aloft: but the eagle ſteers its courſe directly upwards towards heaven, till out of ſight; and, as *Apuleius* ſays [p], up to the clouds, where it rains and ſnows, and beyond which there is no place for thunder and lightning. *And maketh her neſt on high?* ſo the philoſopher ſays [q]; eagles make their neſts not in plains, but in high places, eſpecially in cragged rocks, as in the next verſe.

℣. 28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.*] Where ſhe and her young are ſafe: ſo *Pliny* [r] ſays, eagles make their neſts in rocks, even in the precipices of them, as the philoſopher quoted in the preceding verſe; and here on the tooth, edge, or precipice of the rock, which is inacceſſible, and ſo like a ſtrong fortified place.

℣. 29. *From thence ſhe ſeeketh the prey,* &c.] From the high rock; from whence ſhe can look down into vallies, and even into the ſea; and ſpy what is for her purpoſe, and deſcend and ſeize upon them; as lambs, fawns, geeſe, ſhell-fiſh, *&c.* though they may lie in the moſt hidden and ſecret places. Wherefore in the original text it is, *ſhe diggeth the prey* or *food* [s]; as treaſure hid in ſecret, is dug or diligently ſearched for; and for which ſhe is qualified by the ſharpneſs of her ſight, as follows: and *her eyes behold afar off*; from the high rocks and higher clouds, even from the high ſky, as *Ælianus* [t] expreſſes it; and who obſerves that ſhe is the moſt ſharp-ſighted of all birds; and ſo, *Homer* [u] ſays, ſome affirm.

℣. 30. *Her young ones alſo ſuck up blood,* &c.] As well as herſelf, being brought up to it by her. The eagle cares not for water, but drinks the blood of her prey; and ſo her young ones after her, as naturaliſts report [w]. And *Ælianus* ſays [x] the ſame of the hawk, that it eats no ſeeds, but devours fleſh and drinks blood, and nouriſhes her young ones with the ſame. *And where the ſlain* are, *there* is *ſhe*; where there has been a battle, and carcaſſes left on the field, the eagles will gather to them. This is particularly true of that kind of eagles called Vulture-eagles, as *Ariſtotle* [y] and *Pliny* [z] obſerve; ſee *Matt.* xxiv. 28. Now ſince *Job* was ſo ignorant of the nature of theſe creatures, and incapable of governing and directing them; and what they had of any excellency were of God, and not of him, nor of any man; how unfit muſt he be to diſpute with God, and contend with him about his works of providence? which to convince him of, was the deſign of this diſcourſe about the creatures; and which had its intended effect, as appears in the next chapter.

[x] Stare loco neſcit. Virgil. Georgic. l. 3. v. 84. Ut fremit acer equus, &c. Ovid. Metamorph. l. 3. fab. 10. v. 704. [y] Nat. Hiſt. l. 8. c. 42. [z] Animadverſ. Sacr. l. 3. c. 6. ſ. 1. [a] Georgic. l. 3. [b] Cyneget. l. 1. [c] Horus Ægypt. apud Steeb. Cœlum Sephirot. Heb. c. 6. ſ. 1. p. 106. [d] Ælian. de Animal. l. 12. c. 4. [e] Ibid. l. 2. c. 43. Plin. l. 10. c. 8. [f] De Animal. l. 7. c. 9. & l. 10. c. 14. [g] De Abſtinentia, l. 4, ſ. 9. [h] Kircher. Prodrom. Copt. p. 232. [i] Geograph. l. 17. p. 562. [k] Opera & Dies, l. 1. v. 208. [l] Apoteleſm. l. 5. v. 176. [m] Iliad. 15. v. 238. Odyſſ. 13. v. 87. [n] Sepher ſhoreſh. rad. נצה [o] Catecheſ. 9. ſ. 6. [p] Florida 1. [q] Ariſtot. Hiſt. Animal. l. 9. c. 32. [r] Nat. Hiſt. l. 10. 3. [s] חפר אכל fodit eſcam; Montanus, Mercerus. [t] De Animal. l. 2. c. 26. & l. 1. c. 42. Ariſtot. & Plin. ut ſupra. [u] Iliad. 17. v. 674, 675. ſo Diodor. Sic. l. 3. p. 145. [w] Ariſtot. de Animal. l. 8. c. 3. 18. Ælianus, l. 2. c. 26. [x] Ib. l. 10. c. 14. [y] Hiſt. Animal. l. 9. c. 32. [z] Nat. Hiſt. l. 10. c. 3.

CHAP.

CHAP. XL.

IN this chapter *Job* is called upon to give in his anſwer, ℣. 1, 2. which he does in the moſt humble manner, acknowledging his vileneſs and folly, ℣. 3, 4, 5. And then the Lord proceeds to give him further conviction of his ſuperior juſtice and power, ℣. 6—9. and one thing he propoſes to him, to humble the proud, if he could, and then he would own his own right hand could ſave him, ℣. 10—14. and obſerves to him another inſtance of his power in a creature called *behemoth*, which he had made, and gives a deſcription of, ℣. 15—24.

℣. 1. *Moreover the Lord anſwered Job*, &c.] The Lord having diſcourſed largely of the works of nature, in order to reconcile the mind of *Job* to his works of providence, ſtopped and made a pauſe for a little ſpace, that *Job* might anſwer if he thought fit; but he being entirely ſilent, the Lord began again, *and ſaid*, as follows:

℣. 2. *Shall he that contendeth with the Almighty, inſtruct* him? &c.] Is he capable of it? He ought to be that takes upon him to diſpute with God, to object or reply to him; that brings a charge againſt him, enters the liſts, and litigates a point with him; which *Job* wanted to be at. But could he or any other inſtruct him, who is the God of knowledge, the all-wiſe and only-wiſe God; who gives man wiſdom, and teaches him knowledge? What folly is it to pretend to inſtruct him? Or can ſuch an one be *inſtructed?* as the *Targum*: he is not in the way of inſtruction; he that ſubmits to the chaſtizing hand of God, may be inſtructed thereby, but not he that contends with him; ſee *Pſal.* xciv. 12. Or ſhould he be one that is inſtructed? no, he ought to be an inſtructor, and not one inſtructed; a teacher, and not one that is taught; he ſhould be above all inſtruction from God or man, that will diſpute with the Almighty. The word for *inſtruct* has the ſignification of chaſtiſement, becauſe inſtruction ſometimes comes that way; and then the ſenſe either is, Shall a man contend with the Almighty that chaſtizes him? Does it become a ſon or a ſervant, to ſtrive againſt a parent or a maſter that corrects him? Or does not he deſerve to be chaſtized that acts ſuch a part? Some derive the word from one that ſignifies to remove or depart, and give the ſenſe; Shall the abundance, the all-ſufficiency of God, go from him to another, to a man; and ſo he, inſtead of God, be the all-ſufficient one? Or rather, the meaning of the clauſe is, Has there not been much, enough, and more than enough ſaid, *Job*, to chaſtize thee, and convince thee of thy miſtakes? muſt more be ſaid? is there any need of it? *He that reproveth God, let him anſwer it*; he that reproves God, for his words, or works, or ways, finding fault with either of them, ought to anſwer to the queſtion now put; or to any or all of thoſe in the preceding chapters, and not be ſilent as *Job* now was.

℣. 3. *Then Job anſwered the Lord*, &c.] Finding that he was obliged to anſwer, he did, but with ſome reluctance; *and ſaid*, as follows:

℣. 4. *Behold, I am vile*, &c.] Or *light*[a]; which may have reſpect either to his words and arguments, which he thought had force in them, but now he ſaw they had none; or to his works and actions, the integrity of his life, and the uprightneſs of his ways, which he imagined were weighty and of great importance, but now being weighed in the balances of juſtice were found wanting; or it may refer to his original meanneſs and diſtance from God, being duſt and aſhes, and nothing in compariſon of him; and ſo the *Septuagint* verſion is, *I am nothing*; ſee *Iſa.* xl. 17. or rather, to the original vileneſs and ſinfulneſs of his nature he had now a ſight of, and ſaw how he had been breaking forth in unbecoming expreſſions concerning God and his providence: the nature of man is exceeding vile and ſinful; his heart deſperately wicked; his thoughts, and the imaginations of them, evil, and that continually; his mind and conſcience are defiled; his affections inordinate, and his underſtanding and will ſadly depraved; he is vile in ſoul and body; of all which an enlightned man is convinced, and will acknowledge. *What ſhall I anſwer thee?* I am not able to anſwer thee, who am but duſt and aſhes; what more can I ſay than to acknowledge my levity, vanity, and vileneſs? he that talked ſo big, and in ſuch a bluſtring manner of anſwering God, as in *chap.* xiii. 22. and xxxi. 35, 36, 37. now has nothing to ſay for himſelf. *I will lay mine hand upon my mouth*; impoſe ſilence upon himſelf, and as it were lay a reſtraint upon himſelf from ſpeaking: it looks as if there were ſome workings in *Job*'s heart; he thought he could ſay ſomething and make ſome reply but durſt not, for fear of offending yet more and more, and therefore curbed it in; ſee *Pſal.* xxxix. 1.

℣. 5. *Once have I ſpoken; but I will not anſwer*, &c.] Some think this refers to what he had juſt now ſaid of his vileneſs, he had owned that, and that was all he had to ſay, or would ſay, he would give no other anſwer; *Jarchi* ſays, ſome ſuppoſe he has reſpect to his words in *chap.* ix. 22. *Yea, twice*; *but I will proceed no further*; the meaning ſeems to be, that he who had once and again, or very often, at leaſt in ſome inſtances, ſpoken very imprudently and indecently, for the future would take care not to ſpeak in ſuch a manner: for this confeſſion was not quite free and full; and therefore the Lord takes him in hand again, to bring him to make a more full and ingenuous one, as he does in *chap.* xlii.

℣. 6. *Then anſwered the Lord unto Job out of the whirlwind*, &c.] Some think that the whirlwind ceaſed while the Lord ſpake the words in ℣. 2. which encouraged *Job* to make the anſwer he did; but others are of opinion that it continued, and now increaſed, and was more boiſterous than before. The *Targum* calls it the whirlwind of tribulation: comfort does not always follow immediately on firſt convictions; *Job*, though humbled, was not yet humbled enough: God will have a fuller confeſſion of ſin from him: it was not ſufficient to ſay he was vile, he muſt declare his ſorrow for his ſin, his abhorrence of it, and of himſelf for it, and his repentance of it; and that he had ſaid things of God he ought not to have ſaid, and which he underſtood not; and though he had ſaid he would anſwer no more, God will make him ſay more, and therefore continued the whirlwind, and to ſpeak out of it; for he had more to ſay to him, and give him further proof of his power to his full conviction. *And ſaid*, as follows.

℣. 7.

[a] קלתי levis ſum, Coccius, Michaelis; leviter locutus ſum, V. L.

℣. 7. *Gird up thy loins now like a man*, &c.] And prepare to give an anſwer to what ſhould be demanded of him. The ſame way of ſpeaking is uſed in *chap.* xxxviii. 3. ſee the note there.

℣. 8. *Wilt thou alſo diſannul my judgment?* &c.] The decrees and purpoſes of God concerning his dealings with men, particularly the afflictions of them, which are framed with the higheſt wiſdom and reaſon, and according to the ſtricteſt juſtice, and can never be fruſtrated or made void; or the ſentence of God concerning them, that is gone out of his mouth and cannot be altered; or the execution of it which cannot be hindered: it reſpects the wiſdom of God in the government of the world, as *Aben Ezra* obſerves, and the particular dealings of his providence with men, which ought to be ſubmitted to; to do otherwiſe is for a man to ſet up his own judgment againſt the Lord's, which is as much as in him lies to diſannul it; whereas God is a God of judgment, and his judgment is according to truth, and in righteouſneſs, and will take place, let men do or ſay what they pleaſe. *Wilt thou condemn me, that thou mayeſt be righteous?* Is there no other way of vindicating thine own innocence and integrity, without charging me with unrighteouſneſs; at leaſt ſaying ſuch things as are judged by others to be an arraignment of my juſtice, wiſdom, and goodneſs, in the government of the world? Now though *Job* did not expreſsly and directly condemn the Lord, and arraign his juſtice, yet when he talked of his own righteouſneſs and integrity, he was not upon his guard as he ſhould have been with reſpect to the juſtice of God in his afflictions; for though a man may juſtify his own character when abuſed, he ſhould take care to ſpeak well of God; and be it as it will between man and man, God is not to be brought into the queſtion; and though ſome of his providences are not ſo eaſily reconciled to his promiſes, yet let God be true and every man a liar.

℣. 9. *Haſt thou an arm like God?* &c.] Such power as he has, which is infinite, almighty, and uncontroulable, and therefore there is no contending with him; as he has an arm on which good men may lean on and truſt in, and by which they are ſupported, protected and ſaved, ſo he has an arm to cruſh like a moth all that ſtrive with him or againſt him. *Or canſt thou thunder with a voice like him?* thunder is his voice; ſee *chap.* xxxvii. 4, 5. and *Pſal.* xxix. 3, *&c.* and is expreſſive of his power, *chap.* xxvi. 14. and his powerful voice may be obſerved in calling all things out of nothing into being in creation; in commanding and ordering all things in providence according to his pleaſure; and in quickening ſinners through his goſpel, by his ſpirit and grace in converſion, and will be in calling men out of their graves and ſummoning them to judgment at the laſt day. God can both overpower and out-voice men, and therefore it is in vain to oppoſe him and contend with him.

℣. 10. *Deck thyſelf now* with *majeſty and excellency*, &c.] With excellent majeſty, as I am decked and clothed, *Pſal.* xciii. 1. *And array thyſelf with glory and beauty*; appear in the moſt glorious and ſplendid manner thou canſt, make the beſt figure thou art able, put on royal robes, and take thy ſeat and throne, and ſit as a king or judge in ſtate and pomp, and exert thyſelf to do the following things; or take my ſeat and throne as the judge of the whole earth, and try if thou canſt govern the world better than I do; for theſe and the expreſſions following are ironical.

℣. 11. *Caſt abroad the rage of thy wrath*, &c.] Work thyſelf up into a paſſion, at leaſt ſeemingly; put on all the airs of a wrathful and enraged king on a throne of ſtate, whoſe wrath is like the roaring of a lion, and as meſſengers of death; pour out menaces plentifully, threatning what thou wilt do; and try if by ſuch means thou canſt humble the ſpirit of a proud man, as follows. *And behold every one* that is *proud, and abaſe him*; look ſternly at him, put on a fierce, furious, and menacing countenance, and ſee if thou canſt daſh a proud man out of countenance, and humble him before thee, as I am able; among the many inſtances of divine power the Lord pitches upon this one, and propoſes it to *Job* to try his ſkill and power upon, the humbling of a proud man.

℣. 12. *Look on every one* that is *proud*, and *bring him low*, &c.] As the Lord often does; ſee *Iſa.* ii. 11, 12. this is the ſame as before. *And tread down the wicked in their place*; the ſame with the proud, for pride makes men wicked; it is a ſin, and very odious in the ſight of God, and is highly reſented by him; he reſiſts the proud: now *Job* is bid, when he has brought proud men low, and laid their honour in the duſt, to keep them there, to trample upon them, and tread them as mire in the ſtreet; and that in their own place, or wherever he ſhould find them; the *Septuagint* render it *immediately*; ſee *Iſa.* xxviii. 3.

℣. 13. *Hide them in the duſt together*, &c.] Either in the duſt of death, that they may be ſeen no more in this world, in the ſame place and circumſtances where they ſhewed their pride and haughtineſs; or in the duſt of the grave, and let them have an inglorious burial, like that of malefactors thrown into ſome common pit together; as when multitudes are ſlain in battle, a large pit is dug, and the bodies are caſt in together without any order or decency; or it may be rendered *alike* [b], let them be treated equally alike, no preference given to one above another. And *bind their faces in ſecret*; alluding, as it is thought, to malefactors when condemned and about to be executed, whoſe faces are then covered, as *Haman*'s was, *Eſther* vii. 8. or to the dead when buried, whoſe faces are bound with napkins, as *Lazarus*'s was, *John* xi. 44. the meaning of all theſe expreſſions is, that *Job* would abaſe and deſtroy, if he could, every proud man he met with, as God does, in the courſe of his providence, ſooner or later. There had been inſtances of divine power in this way before, or in the times of *Job*, which might come to his knowledge; as the caſting down of the proud angels out of heaven, and of caſting proud *Adam* out of paradiſe, the drowning the proud giants of the old world, and of diſperſing the proud builders of *Babel*, and of deſtroying *Sodom* and *Gomorrah* by fire, one of whoſe reigning ſins was pride; and of drowning proud *Pharaoh* and his hoſt in the Red ſea: which laſt ſeems to have been done much about the time *Job* lived.

℣. 14. *Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.*] From all his enemies temporal and ſpiritual, and out of all evils and calamities whatſoever; and that he ſtood in no need of his help and aſſiſtance, yea that he was a match for him, and might be allowed to contend with him; but whereas he was not able to do the above things propoſed to him, it could not be admitted

[b] חד׳ pariter, Junius & Tremellius, Piſcator, Cocceius, Schultens.

mitted that his own right hand could ſave him; and therefore ought quietly to ſubmit to the ſovereignty of God over him, and to all the diſpenſations of his providence, and be humbled under his mighty hand, ſince no hand but his could ſave him; as no man's right hand can ſave him from temporal evils and enemies, and much leſs from ſpiritual ones, or with an everlaſting ſalvation; nor any works of righteouſneſs done by him, only the arm of the Lord has wrought ſalvation, and his right hand only ſupports and ſaves. Two inſtances are given in this and the following chapter, the one of a land-animal, the other of a ſea-animal, as is generally ſuppoſed; or it may be of amphibious ones, that live both on land and water.

℣. 15. *Behold, now behemoth*, &c.] The word is plural, and ſignifies *beaſts*, and may be uſed to denote the chiefeſt and largeſt of beaſts, and therefore is commonly underſtood of the elephant; and certain it is, that a ſingle beaſt is deſcribed in the following account, and ſo the word is rendered, *Pſal.* lxxiii. 22. The word is here rendered by the *Septuagint* θηρια, *beaſts*; which is the word uſed by the *Greeks* [c] for elephants, as *belluæ*, a word of the ſame ſignification, is by the *Latins* [d]: and ſo the *Sabines* called an elephant *barrus*, and the *Indians barro* [e] בער a *beaſt*; and it may be obſerved, that ivory is called *ſhenhabbim*, 1 Kings x. 22. i. e. *ſhenhabebim*, *behem* or *behemoth* [f], the tooth of the beaſt: and it may be alſo obſerved, that *Seneca* [g] ſays, that the *Nile* produces beaſts like the ſea; meaning particularly the crocodile and hippopotamus. *Bochart* diſſents from the commonly received opinion of the elephant being meant; and thinks the *hippopotamus*, or river-horſe, is intended, ſo called from its having a head like a horſe; and is ſaid to have a mane, and to neigh like one, and to bear ſome reſemblance to it in its ſnout, eyes, ears and back [h]. And the reaſons that celebrated author has given for this his opinion, have prevailed on many learned men to follow him; and there are ſome things in the deſcription of *behemoth*, as will be obſerved, which ſeem better to agree with the river-horſe than with the elephant. It is an amphibious creature, and ſometimes lives upon the land, and ſometimes in the water; and by various [i] writers, is often called a beaſt and four-footed one: *which I made with thee*; or as well as thee; it being equally the work of my hands, a creature as thou art: or made on the continent, as thou art, ſo *Aben Ezra*; and made on the ſame day man was made; which thoſe obſerve, who underſtand it of the elephant; or, which cometh neareſt to thee, the elephant being, as *Pliny* [k] ſays, the neareſt to man in ſenſe; and no beaſt more prudent, as *Cicero* [l] affirms. But the above learned writer, who interprets it of the river-horſe, takes the meaning of this phraſe to be; that it was a creature in *Job*'s neighbourhood, an inhabitant of the river *Nile* in *Egypt*, to which *Arabia* joined, where *Job* lived; which is teſtified by many writers [m]: and therefore it is thought more probable, that a creature near at hand and known, ſhould be inſtanced in, and not one that it may be was never ſeen nor known by *Job*. But both *Diodorus Siculus* [n] and *Strabo* [o] ſpeak of herds of elephants in *Arabia*, and of that as abounding with them; and of various places called from them, and the hunting of them, and even of men from eating them. *He eateth graſs as an ox*; which is true both of the elephant and of the river-horſe: that a land-animal ſhould eat graſs is not ſo wonderful; but that a creature who lives in the water, ſhould come out of it and eat graſs, is very ſtrange and worthy of admiration, it is obſerved: and that the river-horſe feeds in corn-fields and on graſs, many writers [p] aſſure us; yea, in the river it feeds not on fiſhes, but on the roots of the water-lily, which fiſhermen therefore uſe to bait their hooks with to take it. Nor is it unlike an ox in its ſhape, and in ſome parts of its body: hence the *Italians* call it *bomaris*, the ſea-ox; but it is double the bigneſs of an ox [q]. *Olaus Magnus* [r] ſpeaks of a ſea-horſe, found between *Britain* and *Norway*; which has the head of a horſe, and neighs like one, has cloven feet with hoofs like a cow; and ſeeks its food both in the ſea and on the land, and grows to the bigneſs of an ox, and has a forked tail like a fiſh.

℣. 16. *Lo now, his ſtrength is in his loins*, &c.] The ſtrength of the elephant is well known, being able to carry a caſtle on its back, with a number of men therein; but what follows does not ſeem ſo well to agree with it. *And his force is in the navel of his belly*; ſince the belly of the elephant is very tender; by means of which the *rhinoceros*, its enemy, in its fight with it, has the advantage of it, by getting under its belly, and ripping it up with its horn [s]. In like manner *Eleazar* the *Jew* killed one of the elephants of *Antiochus*, by getting between its legs, and thruſting his ſword into its navel [t]; which fell and killed him with the weight of it. On the other hand, the river-horſe is covered with a ſkin all over, the hardeſt and ſtrongeſt of all creatures [u], as not to be pierced with ſpears or arrows [w]; and of it dried were made helmets, ſhields, ſpears and poliſhed darts [x]. That which monſieur *Thevenot* [y] ſaw, had ſeveral ſhot fired at it before it fell, for the bullets hardly pierced thro' its ſkin. We made ſeveral ſhot at him, ſays another traveller [z], but to no purpoſe; for they would glance from him as from a wall. And indeed the elephant is ſaid to have ſuch a hard ſcaly ſkin as to reſiſt the ſpear [a]: and *Pliny* [b], though he ſpeaks of the hide of the river-horſe being ſo thick that ſpears are made of it; yet of the hide of the elephant, as having targets made of that, which are impenetrable.

℣. 17. *He moveth his tail like a cedar*, &c.] To which it is compared, not for the length and largeneſs of it; for the tail both of the elephant and of the river-horſe is ſhort; though *Vartomannus* [c] ſays, the tail of the elephant is like a buffalo's, and is four

[c] Suidas in voce θηρια. Plutarch in Eumene. [d] Terent. Eunuch. act. 3. ſc. 1. Plin. Nat. Hiſt. l. 8. c. 3. [e] Iſidor. Origin. l. 12. c. 2. Vid. Horat. Epod. 12. v. 1. [f] Hiller. Onomaſtic. Sacr. p. 434. [g] Nat. Quæſt. l. 4. c. 2. [h] Vid. Iſidor. Origin. l. 12. c. 6. Plin. Nat. Hiſt. l. 8. c. 25. Ariſtot. Hiſt. Animal. l. 2. c. 7. [i] Herodot. Euterpe, ſive l. 2. c. 71. Plin. ib. Ammian. Marcellin. l. 22. Leo African. Deſcript. Africæ, l. 9. p. 758. [k] Nat. Hiſt. l. 8. c. 1. [l] De Natur. Deor. l. 1. [m] Solin. Polyhiſt. c. 45. Ælian. de Animal. l. 5. c. 53. Philo de Præmiis, p. 924. Plin. Aſric. ut ſupra. [n] Bibliothec. l. 2. p. 136. & l. 3. p. 173, 174, 175. [o] Geograph. l. 16. p. 531, 533. [p] Diodor. Sic. l. 1. p. 31. Ælian. Plin. Solin. Ammian. ut ſupra. [q] Ludolf. Ethiop. Hiſt. l. 1. c. 11. [r] De Ritu Septent. Gent. l. 21. c 26. [s] Ælian. de Animal. l. 17. c. 44. Plin. l. 8. c. 10, 20. Vid. Solin. c. 38. Diodor. Sic. l 3. p. 167. & Strabo. Geograph. l. 16. p. 533. [t] Joſeph. Ben Gorion. Hiſt. Heb. l. 3. c. 20. [u] Diodor. Sic. ut ſupra. Plin. l. 8. c. 25. [w] Ptolem. Geograph. l. 7. c. 2. Fragment. Cteſiæ ad Calcem Herodot. p. 701. Ed Gronov. Boius apud Kircher. China cum Monument p. 193. [x] Herodot. ut ſupra. Ariſtot. Hiſt. Animal. l. 2. c. 7. [y] Travels, part 1. c. 72. [z] Dampier's Voyages, vol. 2. part 2. p. 105. [a] Heliodor. Ethiop. Hiſt. l. 9. c. 18. [b] Nat. Hiſt. l. 11. c. 39. Vid. Voſſium in Melam. de Situ Orbis, l. 1. c. 5. p. 28. [c] Navigat l 4. c. 9.

four hands long, and thin of hair: but becauſe of the ſmoothneſs, roundneſs, thickneſs and firmneſs of it; ſuch is the tail of the river-horſe, being like that of a hog or boar [d]; which is crooked, twiſted, and which it is ſaid to turn back and about at pleaſure, as the word uſed is thought to ſignify. *Aben Ezra* interprets it, *maketh to ſtand*; that is ſtiff and ſtrong, and firm like a cedar. One writer [e] ſpeaks of the horſe of the *Nile*, as having a ſcaly tail; but he ſeems to confound it with the ſea-horſe. *Junius* interprets it of its penis, its genital part; to which the *Targum* in the King's Bible is inclined: and *Cicero* [f] ſays, the ancients uſed to call that the tail; but that of the elephant, according to *Ariſtotle* [g], is but ſmall, and not in proportion to the bigneſs of its body; and not in ſight, and therefore can hardly be thought to be deſcribed; though the next clauſe ſeems to favour this ſenſe. *The ſinews of his ſtones are wrapped together:* if by theſe are meant the teſticles, as ſome think, ſo the *Targums*; the ſinews of which were wreathed, implicated and ramified, like branches of trees, as *Montanus* renders it. *Bochart* interprets this of the ſinews or nerves of the river-horſe, which having ſuch plenty of them, are exceeding ſtrong; ſo that as ſome report this creature will with one foot ſink a boat [h]; I have known him open his mouth, ſays a traveller [i], and ſet one tooth on the gunnel of a boat, and another on the ſecond ſtrake from the keel, more than four feet diſtant, and there bite a hole through the plank, and ſunk the boat.

℣. 18. *His bones* are as *ſtrong pieces of braſs*; *his bones* are as *bars of iron.*] Than which nothing is ſtronger. The repetition is made for greater illuſtration and confirmation; but what is ſaid is not applicable to the elephant, whoſe bones are porous and rimous, light and ſpongy for the moſt part, as appears from the oſteology [k] of it; excepting its teeth, which are the ivory; though the teeth of the river-horſe are ſaid to exceed them in hardneſs [l]; and artificers ſay [m], they are wrought with greater difficulty than ivory. The ancients, according to *Pauſanias* [n], uſed them inſtead of it; who relates, that the face of the image of the goddeſs *Cybele* was made of them: and *Kircher* [o] ſays, in *India* they make beads, crucifixes, and ſtatues of ſaints of them; and that they are as hard or harder than a flint, and fire may be ſtruck out of them. So the teeth of the *morſs*, a creature of the like kind in the northern countries, are valued by the inhabitants as ivory [p], for hardneſs, whiteneſs and weight, beyond it, and are dearer and much traded in; ſee the note on ℣. 20. but no doubt, not the teeth only but the other bones of the creature in the text are meant.

℣. 19. *He* is *the chief of the ways of God*, &c.] Or the beginning of them, that is, of the works of God in creation; which muſt be reſtrained to animals, otherwiſe there were works wrought before any of them were created. There were none made before the fifth day of the creation, and on that day was the river-horſe made; in which reſpect it has the preference to the elephant, not made till the ſixth day. But if this phraſe is expreſſive of the ſuperexcellency of *behemoth* over other works of God, as it ſeems to be, it muſt be limited to the kind of which it is; otherwiſe man is the chief of all God's ways or works, made either on the fifth or ſixth day: and ſo as the elephant may be obſerved to be the chief of the beaſts of the earth, or of land-animals, for its largeneſs and ſtrength, its ſagacity, docility, gentleneſs, and the like; ſo the river-horſe may be ſaid to be the chief of its kind of the aquatic animals, or of the amphibious ones, for the bulk of its body, which is not unlike that of the elephant, as ſays *Diodorus Siculus* [q]; and it has been by ſome called the *Egyptian* elephant [r]; and alſo from its great ſagacity, of which inſtances are given by ſome writers [s]. However, it is one of the chief works of God, or a famous, excellent and remarkable one, which may be the ſenſe of the expreſſion; ſee *Numb.* xxiv. 20. It might be remarked in favour of the elephant, that it ſeems to have its name from אלף the firſt and chief; as the firſt letter in the *Hebrew* alphabet is called *aleph*; unleſs it ſhould have its name from this root, on account of its docility. *He that made him, can make his ſword to approach* unto him; not the ſword of God, as if this creature could not be killed by any but by him that made it; for whether the elephant or river-horſe be underſtood, they are both to be taken and ſlain: but the ſword of *behemoth* is that which he himſelf is furniſhed with; which ſome underſtand of the trunk of the elephant, with which he defends himſelf and annoys others; but that has no likeneſs of a ſword. *Bochart* [t] renders the word by *harpe*, which ſignifies a crooked inſtrument, ſickle or ſcythe; and interprets it of the teeth of the river-horſe, which are ſharp and long, and bended like a ſcythe. That which *Thevenot* [u] ſaw, had four great teeth in the lower jaw, half a foot long, two whereof were crooked; and one on each ſide of the jaw; the other two were ſtraight, and of the ſame length as the crooked, but ſtanding out in the length: ſee the figure of it in *Scheuchzer* [w]; by which it alſo appears to have ſix teeth. Another traveller ſays [x], of the teeth of the ſea-horſe, that they are round like a bow, and about ſixteen inches long, and in the biggeſt part more than ſix inches about: but another relation [y] agrees more nearly with *Thevenot* and *Scheuchzer*; that four of its teeth are longer than the reſt, two in the upper jaw, one on each ſide, and two more in the under; theſe laſt are four or five inches long, the other two ſhorter; with which it mows down the corn and graſs in great quantities: ſo that *Diodorus Siculus* [z] obſerves, that if this animal was very fruitful, and brought forth many young and frequently, the fields in *Egypt* would be utterly deſtroyed. This interpretation agrees with what follows,

℣. 20. *Surely the mountains bring him forth food*, &c.] Graſs which grows on mountains, and is the food of the river-horſe as well as of the elephant; and therefore is furniſhed with teeth like a ſcythe to mow it down; and it is not a ſmall quantity that will ſuffice it, mountains only can ſupply it; and marvellous it is, that a creature bred in a river ſhould come out of it to ſeek its food on mountains. There is a creature in the northern parts, as in *Ruſſia*, *Greenland*, &c. which is called *morſs* and *ſea-morſs*, and by the deſcription of it is much like the river-horſe, of the bigneſs of an ox, and having an

[d] Ariſtot. Plin. Solin. & Iſidore ut ſupra. [e] Nicet. Choniat. apud Fabrit. Gr. Bibliothec. vol. 6. p. 410. [f] Epiſt. l. 9, ep. 22. [g] Hiſt. Animal. l. 2. c. 1. [h] Apud Hierozoic. par. 2. l. 5. c. 14. col. 758. [i] Dampier's Voyages, vol. 2. part 2. p. 105. [k] In Philoſoph. Tranſact. vol. 5. p. 155, 156. [l] Odoardus Barboſa apud Bochart. ut ſupra. [m] Diepenſes apud Ib. [n] Arcadica, ſive l. 8. p. 530. [o] China cum Monument. p. 193. [p] Olaus Magnus, ut ſupra, l. 2. c. 19. Voyage to Spitzbergen, p. 115. [q] Ut ſupra. [r] Achilles Tatius, l. 4. [s] Ammian. Marcellin. Plin. Solin. ut ſupra. Vid. Plin. l. 28. c. 8. [t] Ut ſupra, col. 760. [u] Travels, part 1. c. 72. [w] Phyſic. Sacr. tab. 532. [x] Dampier's Voyages, vol. 2. part 2. p. 105. [y] Capt. Rogers apud Dampier, Ib. p. 106. [z] Ut ſupra.

an head like one, with two large long teeth ſtanding out of its upper jaw, and an hairy ſkin [a], ſaid to be an inch thick, and ſo tough that no lance will enter it [b]; it comes out of the ſea, and by its teeth gets up to the tops of mountains, and having fed on graſs rolls itſelf down again into the ſea; and this it does by putting its hinder feet to its teeth, and ſo falls from the mountain with great celerity, as on a ſledge [c]. *Where all the beaſts of the field play*; ſkip and dance, and delight in each other, being in no fear of *behemoth*; whether underſtood of the elephant or river-horſe; ſince neither of them are carnivorous creatures that feed on other animals, but on graſs only; and therefore the beaſts of the field may feed with them quietly and ſecurely. *Pliny* [d] ſays of the elephant, that meeting with cattle in the fields, it will make ſigns to them not to be afraid of it, and ſo they will go in company together.

℣. 21. *He lieth under the ſhady trees, in the covert of the reed, and fens.*] This may be thought to agree very well with the river-horſe, the inhabitant of the *Nile*, where reeds in great plenty grew, and adjoining to which were fenny and marſhy places, and ſhady trees; and as hiſtorians relate [e], this creature takes its lodging among high reeds, and in ſhady places; yea the reeds and ſugar canes, and the leaves of the papyrus, are part of the food on which it lives; and hence the hunters of them ſometimes cover their bait with a reed to take them; tho' it muſt be allowed that the elephant delights to be about rivers, and in clayey and fenny places [f], and therefore *Ælianus* [g] ſays, it may be called the fenny animal.

℣. 22. *The ſhady trees cover him* with *their ſhadow*, &c.] Under which it lies, as in the preceding verſe; which is thought not ſo well to agree with the elephant, ſince according to *Ælianus* [h] and other writers, it lies not down, at leaſt but rarely, but ſleeps ſtanding; it being very troubleſome to it to lie down and riſe up again; and beſides it is repreſented by ſome authors [i] as higher than the trees, and therefore this is ſuppoſed to agree better with the river-horſe; eſpecially ſince it follows, *the willows of the brook compaſs him about*; or the willows of the *Nile*, as ſome chooſe to render it; which would put it out of all doubt that the river-horſe is intended, if it could be eſtabliſhed, it being an inhabitant of that river; and yet the above writer [k] ſpeaks of elephants, when grown old, ſeeking large thick and ſhady woods to take up their abode in.

℣. 23. *Behold, he drinketh up a river*, and *haſteth not*, &c.] The elephant is indeed a very thirſty animal, and drinks largely; the philoſopher [l] ſays, it drinks nine *Macedonian* buſhels at a feeding, and that it will drink fourteen *Macedonian* meaſures of water at once, and eight more at noon; but to drink up a river ſeems to be too great an hyperbole; wherefore the words may be rendered, *Behold, let a river oppreſs* him, or *bear* ever ſo hard upon him, and come with the greateſt force and preſſure on him [m], *he haſteth not* to get out of it; or he is not frighted or troubled, as the *Targum*; which agrees with the river-horſe, who walks into the river and proceeds on in it, with the greateſt eaſe and unconcernedneſs imaginable; now and then lifting up his head above water to take breath, which he can hold a long time; whereas the elephant cannot wade in the water any longer than his trunk is above it, as the philoſopher obſerves [n]; and *Livy* [o] ſpeaks of fear and trembling ſeizing an elephant, when about to be carried over a river in boats. *He truſteth that he can draw up Jordan into his mouth*; ſo bold and confident he is, and not at all diſturbed with its rapidity; or *though Jordan*, or rather any deſcending flowing ſtream, *guſhes into his mouth*, ſo Mr *Broughton*: for perhaps *Jordan* might not be known by *Job*; nor does it ſeem to have any connection with the *Nile*, the ſeat of the river-horſe; which has ſuch large holes in its noſtrils, and out of which, water being ſwallowed down, he can throw it with great force. *Diodorus Siculus* [p] repreſents it as lying all day in the water, and employing itſelf at the bottom of it, eaſy, careleſs and unconcerned.

℣. 24. *He taketh it with his eyes*, &c.] Or *can men take him before his eyes?* ſo Mr *Broughton*; and others tranſlate it to the ſame purpoſe; no, he is not to be taken openly but privately, by ſome inſidious crafty methods; whether it be underſtood of the elephant, or river-horſe; elephants, according to *Strabo* [q] and *Pliny* [r] were taken in pits dug for them, into which they were decoyed; in like manner, according to ſome [s], the river-horſe is taken, a pit being dug and covered with reeds and ſand, it falls into it unawares. His *noſe pierceth through ſnares*; he diſcerns them oftentimes and eſcapes them, ſo that he is not eaſily taken in them. It is reported of the ſea morſs [t], before mentioned, that they aſcend mountains in great herds, where, before they give themſelves to ſleep, to which they are naturally inclined, they appoint one of their number as it were a watchman; who, if he chances to ſleep or to be ſlain by the hunter, the reſt may be eaſily taken; but if the watchman gives warning by roaring as the manner is, the whole herd immediately awake and fall down from the mountains with great ſwiftneſs into the ſea, as before deſcribed; or as Mr *Broughton*, *Can men take him?* to pierce *his noſe with many ſnares?* they cannot; the elephant has no noſe to be pierced, unleſs his trunk can be called ſo, and no hook nor ſnare can be put into the noſe of the river-horſe. *Diodorus Siculus* [u] ſays, it cannot be taken but by many veſſels joining together and ſurrounding it, and ſtriking it with iron hooks, to one of which ropes are faſtened, and ſo the creature is let go till it expires. The uſual way of taking it now is, by baiting the hook with the roots of water lilies, at which it will catch, and ſwallow the hook with it; and by giving it line enough it will roll and tumble about until, thro' loſs of blood, it faints and dies. The way invented by *Aſdrubal* for killing elephants, was by ſtriking a carpenter's chopping ax into his ear [w]; the *Jews* [x] ſay a fly is a terror to an elephant, it enters into his noſe and torments him grievouſly.

[a] Olaus Magn. ut ſupra, l. 21. c. 19. Vid. Bochart. ut ſupra, col. 763. Eden's Travels, p. 318. [b] See the North-weſt Fox, p. 232. Voyage to Spitzbergen, p. 115, 120. Supplement, p. 194. [c] Olaus Magnus and Eden's Travels, ut ſupra. [d] Nat. Hiſt. l. 8. c. 7. [e] Ammian. Marcellin. l. 22. Bellonius & Achilles Tatius apud Bochart. ut ſupra. [f] Ariſtot. Hiſt. Animal. l. 9. c. 46. Plin. l. 8. c. 10. Ælian. de Animal. l. 9. c. 56. [g] Ibid. l. 9. c. 24. [h] Ibid. c. 31. [i] Ibid. l. 7. c. 6. [k] Ibid. c. 2. [l] Ariſtot. ut ſupra. [m] Vid. Bochart. ut ſupra, col. 766. [n] Ariſtot ut ſupra. Vid. Ælian. l. 7. c. 15. [o] Hiſt. l. 21. c. 28. [p] Bibliothec. l. 1. p. 31. Iſidor. Origin. l. 12. c. 6. [q] Geograph l. 15. p. 484. [r] Nat. Hiſt. l. 8. c. 8. See Ovington's Voyage to Surat, p. 192, 193. [s] Apud Bochart. ut ſupra, col. 768. [t] Eden's Travels, p. 318. Supplement to the North-eaſt Voyages, p. 94. [u] Bibliothec. l. 1. p. 32. [w] Oroſii Hiſt. l. 4. c. 18. p. 62. Liv. Hiſt. l. 27. c. 49. [x] T. Bab. Sabbat. fol. 77. 2. & Gloſſ. in Ib.

CHAP.

CHAP. XLI.

A Large deſcription is here given of the *Leviathan*, from the difficulty and danger of taking it, from whence it is inferred that none can ſtand before God, ℣. 1—10. from the ſeveral parts of him, his face, teeth, ſcales, eyes, mouth and neck, fleſh and heart, ℣. 11—24. and from various wonderful terrible things ſaid of him, and aſcribed to him, ℣. 25—34.

℣. 1. *Canſt thou draw out leviathan with an hook?* &c.] That is, draw it out of the ſea or river as anglers draw out ſmaller fiſhes with a line or hook? the queſtion ſuggeſts it cannot be done; whether by the *leviathan* is meant the whale, which was the moſt generally received notion; or the crocodile as *Bochart*, who has been followed by many; or the *orca*, a large fiſh of the whale kind with many teeth as *Haſæus*, it is not eaſy to ſay. *Leviathan* is a compound word of *than*, the firſt ſyllable of *thannin*, rendered either a whale, or a dragon, or a ſerpent, and of *levi*, which ſignifies conjunction, from the cloſe joining of its ſcales, ℣. 15, 16, 17. the patriarch *Levi* had his name from the ſame word; ſee *Gen.* xxix. 34. and the name bids faireſt for the crocodile, and which is called *thannin*, Ezek. xxix. 3, 4. and xxxii. 2. Could the crocodile be eſtabliſhed as the *leviathan*, and the behemoth as the river-horſe, the tranſition from the one to the other would appear very eaſy; ſince, as *Pliny* ſays [a], there is a ſort of a kindred between them, being of the ſame river, the river *Nile*, and ſo may be thought to be better known to *Job* than the whale: tho' it is not to be concealed what *Pliny* ſays [b], that whales have been ſeen in the *Arabian* ſeas; he ſpeaks of one that came into the river of *Arabia*, ſix hundred feet long, and three hundred and ſixty broad. There are ſome things in the deſcription of this creature that ſeem to agree beſt with the crocodile, and others that ſuit better with the whale, and ſome with neither. *Or his tongue with a cord* which *thou letteſt down?* into the river or ſea, as anglers do, with lead to it to make it ſink below the ſurface of the water, and a quill or cork that it may not ſink too deep; but this creature is not to be taken in this manner; and which may be objected to the crocodile being meant, ſince that has no tongue [c], or at leaſt ſo ſmall that it is not ſeen, and cleaves cloſe to its lower jaw, which never moves; and is taken with hooks and cords, as *Herodotus* [d], *Diodorus Siculus* [e], and *Leo Africanus* [f] teſtify; but not ſo the whale.

℣. 2. *Canſt thou put an hook into his noſe?* &c.] Or a ruſh, that is, a rope made of ruſhes; for of ſuch ropes were made, as *Pliny* [g] affirms. *Or bore his jaw through with a thorn?* as men do herrings, or ſuch like ſmall fiſh, for the conveniency of carrying them, or hanging them up to dry; the whale is not to be uſed in ſuch a manner: but the *Tentyritæ*, a people in *Egypt*, great enemies to crocodiles, had methods of taking them in nets, and of binding and bridling them, and carrying them as they pleaſed [h].

℣. 3. *Will he make many ſupplications unto thee?* &c.] To ceaſe purſuing him, or to let him go when taken, or to uſe him well and not take away his life, no, he is too ſpirited and ſtout-hearted to aſk any favour, it is below him. *Will he ſpeak ſoft* words *unto thee?* ſmooth and flattering ones, for the above purpoſes? he will not; this is a figurative way of ſpeaking.

℣. 4. *Will he make a covenant with thee?* &c.] To live in friendſhip or ſervitude, as follows. *Wilt thou take him for a ſervant for ever?* oblige him to ſerve thee for life, or reduce him to perpetual bondage; ſignifying, that he is not to be tamed or brought into ſubjection: which is true of the whale, but not of the crocodile; for ſeveral authors [i] ſpeak of them as making a ſort of a truce with the prieſts of *Egypt* for a certain time, and of their being tamed ſo as to be handled, and fed, and brought up in the houſe.

℣. 5. *Wilt thou play with him as* with *a bird?* &c.] In the hand or cage; *leviathan* plays in the ſea, but there is no playing with him by land, *Pſ.* civ. 26. *Wilt thou bind him for thy maidens?* or young girls, as Mr *Broughton* renders it; tie him in a ſtring, as birds are for children to play with? Now though crocodiles are very pernicious to children, and often make a prey of them when they approach too near the banks of the *Nile*, or whenever they have an opportunity of ſeizing them [k]; yet there is an inſtance of the child of an *Egyptian* woman that was brought up with one, and uſed to play with it [l], though, when grown up, was killed by it; but no ſuch inſtance can be given of the whale of any ſort.

℣. 6. *Shall the companions make a banquet of him?* &c.] The fiſhermen that join together in catching fiſh, ſhall they make a feaſt for joy at taking the leviathan? which ſuggeſts that he is not to be taken by them, and ſo they have no opportunity or occaſion for a feaſt: or will they feed on him? the fleſh of crocodiles is by ſome eaten, and ſaid [m] to be very ſavoury, but not the fleſh of the whale. *Shall they part him among the merchants?* this ſeems to favour the crocodile, which is no part of merchandize, and to be againſt the whale, which, at leaſt in our age, occaſions a conſiderable trade for the ſake of the bone and oil: but perhaps in thoſe times and countries in which *Job* lived, the uſe of them might not be known.

℣. 7. *Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears?*] This ſeems not ſo well to agree with the whale; whoſe ſkin, and the ſeveral parts of his body, are to be pierced with harpoons and lances, ſuch as fiſhermen uſe in taking whales; and their fleſh to be cut in pieces with their knives: but better with the crocodile, whoſe ſkin is ſo hard, and ſo cloſely ſet with ſcales, that it is impenetrable; ſee the note on *Ezek.* xxix. 4. Or if the words are rendered, as by ſome, *Wilt thou fill ſhips with his ſkin? and the fiſhermens boat with his head* [n]? It makes alſo againſt the whale; for this is done continually, ſhips of different nations

[a] Nat. Hiſt. l 28. c. 8. [b] Ib. l. 32. c. 1. [c] Diodor. Sicul. l. 1. p. 31. Herodot. Euterpe, ſive l. 2. c. 68, Solin. c. 45. Plutarch. de Iſ. & Oſir. Vid. Ariſtot. de Animal. l. 2. c. 17. & l. 4. c. 11. Plin. Nat. Hiſt. l. 11. c. 37. Thevenot, ut ſupra. Sandy's Travels, l. 2. p. 78. [d] Ut ſupra, c. 70. [e] Ut ſupra. [f] Deſcriptio Africæ, l. 9. p. 762. See Sandy's Travels, ut ſupra, p. 79. [g] Nat. Hiſt. l. 19. c. 2. [h] Strabo. Geograph. l. 17. p. 560. Ælian. de Animal. l. 10. c. 21. Plin. Nat. Hiſt. l. 8. c 25. [i] Herodot. ut ſupra, c. 69. Ælian. l. 8. c. 2. & l. 10. c. 21. Solin. c. 45. Plin. l. 8. c. 46. [k] Ælian. l. 10. c. 21. [l] Maxim. Tyr. Sermon. 38. [m] Leo Africanus & Ælian. ut ſupra. [n] Vid. Schultens in loc.

tions are loaded every year with its ſkin, fleſh, and the bones of its head.

℣. 8. *Lay thine hand upon him*, &c.] If thou canſt or dareſt. It is dangerous ſo to do, either to the whale or crocodile. *Remember the battle*; or *look for war*, as Mr *Broughton* renders it; expect a fight will enſue, in which thou wilt have no ſhare with this creature: *do no more*; if thou canſt by any means eſcape, take care never to do the like again; or thou wilt never do ſo any more, thou wilt certainly die for it.

℣. 9. *Behold, the hope of him is in vain*, &c.] Of getting the maſtery over him, or of taking him; and yet both crocodiles and whales have been taken; nor is the taking of them to be deſpaired of: but it ſeems the *orca*, or the whale with many teeth, has never been taken and killed [n]. *Shall not* one *be caſt down even at the ſight of him?* the ſight of a whale is terrible to mariners, leſt their ſhips ſhould be overturned by it; and ſome have been ſo frighted at the ſight of a crocodile, as to loſe their ſenſes: and we read of one that was greatly terrified at ſeeing the ſhadow of one; and the creature before mentioned is ſuppoſed to be much more terrible [o].

℣. 10. *None is ſo fierce that dare ſtir him up*, &c.] This ſeems beſt to agree with the crocodile; who frequently lies down and ſleeps on the ground [p], and in the water by night [q]; ſee *Ezek.* xxix. 3. when it is very dangerous to arouſe him; and few, if any ſo daring, have courage enough to do it: though whales have been ſeen lying near ſhore aſleep, and looked like rocks, even forty of them together [r]. *Who then is able to ſtand before me?* This is the inference the Lord draws from hence, or the uſe he makes of it; that if this creature is ſo formidable and terrible, that it is dangerous to arouſe and provoke him, and there is no ſtanding before him or againſt him; then how ſhould any one be able to ſtand before the Lord who made this creature, whenever he is angry? ſee *Pſalm* lxxvi. 7.

℣. 11. *Who hath prevented me, that I ſhould repay* him? *&c.*] Firſt given me ſomething that was not my own, and ſo laid me under an obligation to him to make a return. The apoſtle ſeems to have reſpect to this paſſage, *Rom.* xi. 35. Whatſoever *is under the whole heaven is mine*; the fowls of the air, the cattle on a thouſand hills, the fulneſs of the earth; gold, ſilver, precious ſtones, *&c.* All things are made by him, are his property and at his diſpoſe; and therefore no man on earth can give him what he has not a prior right unto; ſee *Pſalm* xxiv. 1. and l. 10, 11, 12.

℣. 12. *I will not conceal his parts*, &c.] The parts of the *leviathan*; or *his bars*, the members of his body, which are like bars of iron: *nor his power*; which is very great, whether of the crocodile or the whale: *nor his comely proportion*; the ſymmetry of his body, and the members of it; which, though large, every part is in juſt proportion to each other.

℣. 13. *Who can diſcover the face of his garment?* &c.] Or rather uncover it? Not the ſea, which Mr *Broughton* repreſents as the garment of the whale; Who can ſtrip him of it, or take him out of that, and bring him to land? which, tho' not impoſſible, is difficult: but either the garment of his face, the large bulk or prominence that hangs over his eyes; or rather his ſkin. Who dare venture to take off his ſkin, or flay him alive? or take off the ſcaly coat of the crocodile, which is like a coat of mail to him, and which he never of himſelf caſts off, as ſerpents do? Or *who can come* to him *with his double bridle?* either go within his jaws, which, when opened, are like a double bridle; or go near and open his jaws, and put a curb-bridle into them, and lead, direct and rule him at pleaſure. This is not to be done either to the whale or crocodile; yet the *Tentyritæ* had a way of getting upon the back of the crocodile; and by putting a ſtick acroſs its mouth, as it opened it to bite them, and ſo holding both the ends of it with the right and left hands, as with a bridle, brought them to land, as *Pliny* [s] relates; and ſo the *Nereides* are repreſented as ſitting on the backs of whales, by *Theocritus* [t].

℣. 14. *Who can open the doors of his face?* &c.] Of his mouth, the jaws thereof; which are like a pair of folding-doors: the jaws of a crocodile have a prodigious opening. *Peter Martyr* [u] ſpeaks of one, whoſe jaws opened ſeven feet broad; and *Leo Africanus* [w] affirms, he ſaw ſome whoſe jaws when opened would hold a whole cow. To the wideneſs of the jaws of this creature, *Martial* [x] alludes: and that the doors or jaws of the mouth of the whale are of a vaſt extent, will be eaſily believed by thoſe, who ſuppoſe that was the fiſh which ſwallowed *Jonah*. *His teeth are terrible round about*; this may ſeem to make againſt the whale, the common whale having none; though the *ceti dentati* are a ſort of whales that have many teeth in the lower jaw, white, large, ſolid and terrible [y]. *Olaus Magnus* [z] ſpeaks of ſome that have jaws twelve or fourteen feet long; and teeth of ſix, eight and twelve feet: and there is a ſort called *trumpo*, having teeth reſembling thoſe of a mill [a]. In the ſperma-ceti whale are rows of fine ivory teeth in each jaw, about five or ſix inches long [b]. But of the crocodile there is no doubt; which has two rows of teeth, very ſharp and terrible, and to the number of ſixty [c].

℣. 15. His *ſcales* are his *pride, ſhut up together* as with *a cloſe ſeal*, &c.] This is notoriouſly true of the crocodile, whoſe back and tail are covered with ſcales, which are in a meaſure impenetrable and invincible; which all writers concerning it, and travellers that have ſeen it, agree in; ſee the note on *Ezek.* xxix. 4. but the ſkin of the whale is ſmooth; the outward ſkin is thin, like parchment, and is eaſily pulled off with the hand; and its under ſkin, tho' an inch thick, is never ſtiff nor tough, but ſoft [d]: though if *Nearchus* [e] is to be credited, he reports, that one was ſeen fifty cubits long, with a ſcaly ſkin all over it a cubit thick; and ſuch, it is ſaid, were by a ſtorm brought into our river *Trent* ſome years ago, and caſt aſhore, which had ſcales upon their backs very hard, as large and thick as one of our ſhillings [f]. But *Aben Ezra* interprets this of the teeth of the *leviathan*, and in which he is followed by *Haſæus*; which are ſtrong like a ſhield, as the words uſed ſignify; ſo Mr *Broughton*, "the ſtrong ſhields have "pride:" but then this is as applicable, or more ſo,

[n] Vid. Scheuchzer. Phyſic. Sacr. vol. 4. p. 846 [o] Scheuchzer. Ib. [p] Plin. l. 8. c. 25. Solin. c 45. [q] Ammian. Marcellin. l. 22. [r] See the North weſt Fox, p. 205. [s] Ut ſupra. [t] Idyll. 19. [u] Decad. 5. c. 9. [w] Deſcrip. Africæ, l. 9. p. 763. So Sandy's Travels, l. 2. p. 78. edit. 5. [x] Epigram. l. 3. ep. 64. [y] Vid. Plin. l. 9. c. 5, 6. and Philoſoph. Tranſact. vol. 3. p. 544. Scheuchzer. Phyſic. Sacr. vol. 4. p. 848. [z] De Ritu Gent. Septent. l. 21. c. 8. [a] Philoſoph. Tranſact. abridged, vol. 2. p. 847, 848. [b] Ibid. vol. 7. part 3. p. 425. [c] Ælian. l. 10. c. 21. [d] Voyage to Spitzbergen, p. 146, 147, 152. [e] Apud Arrian. in Indicis. [f] Vid. Weſley's Diſſertations on Job, diſſert. 38. p. 290.

ſo, to the ſcales of the crocodile; which are ſo cloſe as if they were ſealed together, and are like a ſhield, its defence, and in which it prides itſelf.

℣. 16. *One is ſo near to another, that no air can come between them.*] This ſhews, that it cannot be underſtood of the ſkin of the whale, and the hardneſs and ſtrength of that, which is alike and of a piece; whereas thoſe ſcales, or be they what they may, tho' cloſely joined, yet are diſtinct: thoſe who interpret this of whales that have teeth, and theſe of the teeth, obſerve, that as they have teeth to the number of forty or fifty in the lower jaw, in the upper one are holes or ſockets into which they go; and they are ſo very cloſe that no wind or air can come between them [g].

℣. 17. *They are joined one to another*, &c.] One ſcale to another, or *a man in his brother* [h]: which may ſeem to favour the notion of the whale's teeth in the ſockets, which exactly anſwer to one another; but the next clauſe will by no means agree with them. *They ſtick together, that they cannot be ſundred*; whereas they eaſily be, at leaſt by the creature itſelf; but the ſcales of a crocodile are ſo cloſely joined and ſealed together, that there is no parting them.

℣. 18. *By his neeſings a light doth ſhine*, &c.] The philoſopher [i] obſerves, that thoſe who look to the ſun are apter to neeſe: and it is taken notice of by various writers [k], that the crocodile delights to be ſunning itſelf, and lying yawning in the ſun and looking at it, as quoted by *Bochart*; and ſo frequently neeſe: which neeſings, thro' the rays of the ſun, may ſeem to ſhine and give light. Though as in neeſing, water is thrown out thro' the noſtrils; it may be obſerved of the whale, that it has mouths or holes in its front, thro' which, as thro' pipes, it throws out ſhowers and floods of water, as *Pliny* [l] relates; which, by means of the rays of the ſun, as in a rainbow, appear bright and glittering. *And his eyes* are *like the eye-lids of the morning*: the break and dawn of day; a very beautiful expreſſion, the ſame we call *peep of day*: *Pindar* [m] has *the eye of the evening*; break of day, as *Ben Gerſom* ſays, is about an hour and the fifth part of an hour before the ſun-riſing. The eyes of the crocodile were with the *Egyptians* an hieroglyphic of the morning [n]: wherefore this ſeems better to agree with the crocodile than the whale, whoſe eyes are not much bigger than thoſe of a bullock; and has eye-lids and hair like mens eyes; the cryſtal of the eye is not much bigger than a pea [o]; its eyes are placed very low, almoſt at the end of the upper lip, and when without its guide, daſhes itſelf againſt rocks and ſhoals [p]. Tho' that ſort of whales called *orcæ*, are ſaid to have eyes a foot long, and of a red roſy colour, ſuch as the morning is deſcribed by [q]: and a northern writer [r] tells us, that ſome whales have eyes, whoſe circumference will admit fifteen or twenty men to ſit therein; and in others it exceeds eight or ten cubits; and that the pupil is a cubit, and of a red and flaming colour; which at a diſtance, in dark ſeaſons, among the waves, appears to fiſhermen as fire kindled. And *Thevenot* [s] ſays of crocodiles, that their eyes are indifferently big, and very darkiſh.

℣. 19. *Out of his mouth go burning lamps*, and *ſparks of fire leap out.*] Which, tho' hyperbolical expreſſions, have ſome foundation for them in the latter; in the vaſt quantities of water thrown out by the whale, thro' its mouth or hole in its frontiſpiece, which in the ſun may look like lamps and ſparks of fire, as before obſerved; and eſpecially in the *orcæ*, or whales with teeth, which eject in the ſame way an oily mucus, or the fat liquor of the brain, commonly called *ſperma-ceti*, which may appear more bright and glittering. *Ovid* [t] ſays much the ſame of the boar, as is here ſaid of the *leviathan*.

℣. 20. *Out of his noſtrils goeth forth ſmoke, as out of a ſeething pot or caldron.*] In which fleſh or any thing elſe is boiling. It is obſerved, that there is a likeneſs between the crocodile and the river-horſe, and particularly in their breathing [u]: and of the former it is remarked [w], that its noſtrils are very large and open, and that they breathe out a fiery ſmoke, as out of a furnace.

℣. 21. *His breath kindles coals, and a flame goeth out of his mouth.*] Hyperbolical expreſſions, which the above obſervations may ſeem to juſtify.

℣. 22. *In his neck remaineth ſtrength*, &c.] This is thought to be an argument againſt the whale, which is ſaid to have no neck: but whatever joins the head and body, may be called the neck, tho' ever ſo ſmall; and the ſhorter the neck is, the ſtronger it is. It is alſo ſaid by ſome, that the crocodile has no neck alſo; but the philoſopher [x] is expreſs for it, that it has one and moves it: and *Pliny* [y] ſpeaks of it, as turning its head upwards, which it could not do without a neck. *And ſorrow is turned into joy before him*; or leaps and dances before him; it departs from him: he is not afraid of any thing, though ever ſo threatning. Or ſorrow and diſtreſs at the ſight of him, in men and fiſhes, make them leap, and haſten to get out of the way of him and eſcape him.

℣. 23. *The flakes of his fleſh are joined together*, &c.] The muſcles of his body are not flaccid and flabby, but ſolid and firmly compacted. *They are firm in themſelves*; *they cannot be moved*; that is, not very eaſily, not without a large ſharp cutting knife, and that uſed with much ſtrength.

℣. 24. *His heart is as firm as a ſtone*; *yea, as hard as a piece of the nether* milſtone.] Which muſt be underſtood not of the ſubſtance but of the qualities of it, being bold, courageous, undaunted and unmerciful; which is true both of the whale and crocodile, and particularly of the crocodile: *Ælianus* [z] relates of one ſort of them that they are unmerciful, though elſewhere [a] he repreſents them as fearful.

℣. 25. *When he raiſeth up himſelf*, &c.] Not out of the waters, but above the ſurface of them, ſo as that his large bulk, his terrible jaws and teeth, are ſeen. *The mighty are afraid*; not only fiſhes and other animals, but men, and theſe the moſt ſtout-hearted and courageous, as mariners and maſters of veſſels. *By reaſon of breakings they purify themſelves*;

[g] Vid. Scheuchzer. ut ſupra. [h] אישׁ באחיהוּ vir in fratre ſuo; Montanus. [i] Problem. ſ. 33. qu. 4. [k] Ælian. l. 3. c. 11. Leo African. Deſcript.o Africæ, l. 9. p. 761. Petr. Martyr. Decad. 3. l. 4. [l] Nat. Hiſt. l. 9. c. 4, 6. [m] Olymp. ode 3. v. 36. [n] Hor. Hieroglyph. apud Scheuchzer. vol. 4. p. 849. [o] Voyage to Spitzbergen, p. 145. [p] Ælian. l. 2. c. 13. Plin. l 9. c. 62. [q] Haſæus apud Schultens in loc. [r] Olaus Magnus de Ritu Gent. Septent. l, 21. c. 5, 8. ſo Albertus Magnus de Animal. l. 24. c. 1. [s] Travels, ut ſupra, p. 245. [t] Fulmen ab ore venit; frondeſque adflatibus ardent. Metamorph. l. 8. fab. 4. [u] Plin. l. 48. c. 8. Ariſtot. Hiſt. Animal. l. 8. c. 2. [w] Achilles Statius & Euſtathius, apud Scheuchzer. ut ſupra. [x] Ariſtot. Hiſt. Animal. l. 9. c. 6. & Part. Animal. l. 4. c. 11. [y] Nat. Hiſt. l. 8. c. 25. [z] De Animal. l. 12. c. 41. [a] Ibid. l. 10. c. 24.

ſelves; either becauſe of the breaches of the ſea made through the lifting up of this creature, threatning the overturning of veſſels; or of the breaches of mens hearts through fear, they are thrown into a vomiting, and purging both by ſtool and urine, which are often the effects of fear, ſo *Ben Gerſom*; or they acknowledge themſelves ſinners, or expiate themſelves, endeavouring to do it by making confeſſion of ſin, declaring repentance for it, praying for forgiveneſs of it, and promiſing amendment; which is frequently the caſe of ſea-faring men in diſtreſs; ſee *Jonah*, chap. i.

℣. 26. *The ſword of him that layeth at him cannot hold*, &c.] It is either broken by ſtriking at him, or however cannot pierce him and ſtick in him; but ſince a ſword is not uſed in fiſhery, rather the harpagon or harpoon may be meant, which cannot enter into the crocodile, being ſo fenced with ſcales; but the whale being ſtruck with it, it enters deep into his fleſh, and is wounded by it; wherefore this and what follows in the next verſes, ſeems beſt to agree with the crocodile, or ſome other fiſh. *The ſpear, the dart, nor the habergeon*; that is, neither of theſe can faſten upon him or enter into him: and yet it is certain that the whale, after he has been ſtruck and wounded by the harping iron, men approach nearer to him and thruſt a long ſteeled lance or ſpear under his gills into his breaſt, and through the inteſtines, which diſpatches him: darts are not made uſe of in the whale-fiſhery; and as for crocodiles, as *Peter Martyr* ſays [c], they are not to be pierced with darts: the habergeon, or coat of mail, being a defenſive piece of armour, ſeems not to be deſigned, as being never uſed in taking ſuch creatures; rather therefore a javelin or hand-dart may be intended; ſince, as *Bochart* obſerves, in the *Arabic* language, ſuch an one is expreſſed by this word.

℣. 27. *He eſteemeth iron as ſtraw*, &c.] You may as well caſt a ſtraw at him as a bar of iron; it will make no impreſſion on his ſteeled back, which is as a coat of mail to him; ſo *Euſtathius* affirms [d], that the ſharpeſt iron is rebounded and blunted by him. And *braſs as rotten wood*; or ſteel, any inſtrument made of it, though ever ſo ſtrong or piercing.

℣. 28. *The arrow cannot make him flee*, &c.] The ſkin of the crocodile is ſo hard, as *Peter Martyr* ſays, that it cannot be pierced with arrows, as before obſerved; therefore it is not afraid of them, nor will flee from them. *Sling-ſtones are turned with him into ſtubble*; are no more regarded by him than if ſtubble was caſt at him; not only ſtones out of a ſling, but out of an engine; and ſuch is the hardneſs of the ſkin of the crocodile, that as *Iſidore* ſays [e], the ſtrokes of the ſtrongeſt ſtones are rebounded by it, yea even it is ſaid to be proof againſt muſket-ſhot [f].

℣. 29. *Darts are counted as ſtubble*, &c.] Darts being mentioned before, perhaps ſomething elſe is meant here; and according to *Ben Gerſom* the word ſignifies an engine out of which ſtones are caſt to batter down walls; but theſe are of no avail againſt the leviathan. *He laugheth at the ſhaking of a ſpear*; at him, knowing it cannot hurt him; the crocodile, as *Thevenot* ſays [g], is proof againſt the halberd. The *Septuagint* verſion is, *the ſhaking of the pyrophorus*, or torch-bearer; one that carried a torch before the army, who when ſhook it was a token to begin the battle; which the leviathan being fearleſs of laughs at it; ſee the note on *Obadiah*, ℣. 18.

℣. 30. *Sharp ſtones* are *under him*, &c.] And yet give him no pain nor uneaſineſs. *He ſpreadeth ſharp-pointed things upon the mire*; and makes his bed of them and lies upon them; as ſharp ſtones, as before, ſhells of fiſhes, broken pieces of darts, arrows, and javelins thrown at him, which fall around him: this does not ſo well agree with the crocodile, the ſkin of whoſe belly is ſoft and thin; wherefore dolphins plunge under it and cut it with a thorn, as *Pliny* [h] relates, or with ſpiny fins [i]; but with the whale, which lies among hard rocks and ſharp ſtones, and large cutting pieces of ice, as in the northern ſeas.

℣. 31. *He maketh the deep to boil* [k] *like a pot*, &c.] Which is all in a froth through the violent agitation and motion of the waves, cauſed by its toſſing and tumbling about; which better ſuits with the whale than the crocodile, whoſe motion in the water is not ſo vehement. *He maketh the ſea like a pot of ointment*; this alſo ſeems to make againſt the crocodile, which is a river-fiſh, and is chiefly in the *Nile*. Lakes indeed are ſometimes called ſeas, in which crocodiles are found; yea they are alſo ſaid to be in the ſeas, *Ezek.* xxxii. 2. and *Pliny* [l] ſpeaks of them as common to the land, river and ſea; and the *Nile* is in the *Alkoran* [m] called the ſea, and its ancient name was *oceames* with the *Egyptians*, i. e. in *Greek*, ocean, as *Diodorus Siculus* [n] affirms; and ſo it is thought to be the *Egyptian* ſea in *Iſa.* xi. 15. It is obſerved that they leave a ſweet ſcent behind them, thus *Peter Martyr* [o] in his account of the voyages of *Columbus* in the *Weſt Indies*, ſays, they ſometimes met with crocodiles, which when they fled or took water, they left a very ſweet ſavour behind them, ſweeter than muſk or caſtoreum. But this does not come up to the expreſſion here of making the ſea like a pot of ointment; but the ſperm of the whale comes much nearer to it, which is of a fat oily nature, and like ointment, and which the whale ſometimes throws out in great abundance, ſo that the ſea is covered with it; whole pails full may be taken out of the water; it ſwims upon the ſea like fat; abundance of it is ſeen in calm weather, ſo that it makes the ſea all foul and ſlimy [p]: and there are a ſort of birds, called *mallemuck*, which fly in great numbers and feed upon it [q]. I cannot but remark what the biſhop of *Bergen* obſerves [r] of the ſea-ſerpent, that its excrements float on the water in ſummer time like fat ſlime.

℣. 32. *He maketh a path to ſhine after him*, &c.] Upon the ſea, by raiſing a white froth upon it, through its vehement motion as it paſſes along, or by the ſperma ceti it caſts out and leaves behind it. It is ſaid [s] that whales will cut and plow the ſea in ſuch a manner, as to leave a ſhining glittering path behind them, the length of a *German* mile, which is three of ours. One *would think the deep* to be *hoary*; to be old and grey-headed, or white like the hair of the head of an old man, a figure often uſed of the ſea by poets;

[c] Apud Bochart. Hierozoic. par. 2. l. 5. c. 17. col. 785. [d] Apud Ibid. [e] Origin. l. 12. c. 6. [f] Mandelſloe in Harriſs's Voyages, &c. Vol. 1. p. 759. [g] Travels, part 1. b. 2. c. 72. p. 245. [h] Nat. Hiſt. l. 8. c. 25. [i] Sandy's Travels, l. 2. p. 78. [k] Fervetque — æquor, Virgil. Georgic. l. 1. v. 327. [l] Nat. Hiſt. l. 32. c. 11. [m] Schultens in Job. xiv. 11. [n] Bibliothec. l. 1. p. 17. [o] Decad. 3. l. 4. [p] Voyage to Spitzbergen, p. 148, 149. [q] Vid. Scheuchzer. ut ſupra, p. 852. & Voyage to Spitzbergen, p. 167. [r] Pontoppidan's Hiſtory of Norway, part 2. p. 204. [s] Vid. Scheuchzer. Ibid. p. 853.

poets [t]; and hence *nereus* [u], which is the ſea, is ſaid to be an old man, becauſe the froth in the waves of it looks like white hair.

℣. 33. *Upon earth there is not his like*, &c.] As to form and figure; in moſt creatures there is ſome likeneſs between thoſe in the ſea and on the land, as ſea-horſes, calves, *&c.* but there is no likeneſs between a whale and any creature on earth; there is between the crocodile and the lizard; nor is any like the whale for the largeneſs of its bulk; the *Targum* is, "his dominion is not on the earth," but on the ſea, as *Aben Ezra* notes; but rather the ſenſe is, there is no power on earth that he obeys and ſubmits to, as the *Tigurine* verſion; tho' the meaning ſeems to be, that there is none like him, for what follows: *Who is made without fear*; yet this agrees not neither with the crocodile, which *Ælianus* [w] ſays is fearful; nor with the whale, which will make off and depart at the ſhoutings of men, blowing of trumpets, and making uſe of any tinkling inſtruments, at which it is affrighted, as *Strabo* [x], *Philoſtratus* [y], and *Olaus Magnus* [z] relate. It is obſerved [a] of their valour, that if they ſee a man or a long-boat, they go under water and run away; and are never known to endeavour to hurt any man, but when in danger; though a voyager [b] of our own ſays, 'We ſaw whales in 'Whale-ſound, and lying aloft on the water, not 'fearing our ſhips, or aught elſe.' The *Targum* is, "He is made that he might not be broken;" or bruiſed, as *Bochart*; as reptiles uſually may, among whom the crocodile may be reckoned, becauſe of its ſhort legs; and yet is made with ſuch a hard ſcaly ſkin, that it cannot be cruſhed, bruiſed and broken. *Aben Ezra* obſerves that ſome ſay, the word *hu*, that is, *he*, is wanting, and ſhould be ſupplied, *he*, i. e. God, *made him without fear*; or that he might not be bruiſed: wherefore *Cocceius* interprets the following words entirely of God.

℣. 34. *He beholdeth all high things*, &c.] Or *who* beholdeth all high things; even he that made *leviathan*, that is, God, as the above interpreter: he does that which *Job* was bid to do, and could not; beholds every one that is proud, and abaſes him, *chap.* xl. 11, 12. and therefore he ought to acknowledge his ſovereignty and ſuperiority over him, and ſubmit to him, *He* is *a king over all the children of pride:* the proud angels that fell, and all the proud ſons of men; proud monarchs and potentates of the earth, ſuch as *Nebuchadnezzar* and others. But interpreters generally underſtand all this either of the crocodile, or of a fiſh of the whale-kind. *Bochart* obſerves, that the crocodile, tho' it has ſhort legs, will behold and meet unterrified, beaſts abundantly taller than itſelf, and with one ſtroke of its tail, break their legs and bring them low; and will deſtroy not only men, but all ſorts of beaſts, as elephants, camels, horſes, oxen, boars, and every animal whatſoever. But others apply this to the whale, which beholds the toſſing waves of the ſea, which mount up to heaven; the clouds of heaven on high over it; the lofty cliffs or ſhores, and ſhips of the greateſt bulk and height; and which, when it lifts up itſelf above the water, equals the high maſts of ſhips, and is abundantly ſuperior to all the tribes of watry animals, or the beaſts of the ſea. But this ſeems not wholly to come up to the expreſſions here uſed. Upon the whole; as there are ſome things that agree with the crocodile, and not the whale; and others that agree with the whale, of one ſort or another, and not with the crocodile; it is uncertain which is meant, and it ſeems as if neither of them were intended: and to me very probable is the opinion of *Johannes Camerenſis* [c], and to which the learned *Schultens* moſt inclines; that the leviathan is the dragon of the land-ſort, called *leviathan*, the piercing ſerpent, as diſtinct from the dragon in the ſea, *Iſai.* xxvii. 1. which agrees with the deſcription of the *leviathan* in the whole: as its prodigious bigneſs; its terrible countenance; its wide jaws; its three-forked tongue; its three rows of ſharp teeth; its being covered all over, back and belly, with thick ſcales, not to be penetrated by arrows and darts; its flaming eyes, its fiery breath, and being moſt terrible to all, and fearleſs of every creature; it will engage with any, and conquer and kill an elephant [d]; hence in *Ethiopia* dragons have no other names than *elephant-killers:* and ſo it may be ſaid to be king over all the children of pride; of all which proof may be given from various writers, as *Pliny* [e], *Ælianus* [f], *Philoſtratus* [g], and others; and particularly the dragon, *Attilius Regulus*, the *Roman* general, killed near *Bagrade* in *Africa*, is a proof itſelf of almoſt all the above articles, as *Oſorius* [h] has deſcribed it; nor is it any objection that the *leviathan* is repreſented as being in the ſea, ſince the dragon, even the land-dragon, will plunge into rivers, and is often found in lakes called ſeas, and in maritime places, and will go into the ſea itſelf, as *Pliny* [i] and *Philoſtratus* [k] relate. To which may be added, that this creature was found among the *Troglodytes* [l], who lived near the Red ſea, and not far from *Arabia*, where *Job* dwelt, and ſo might be well known by him: and beſides, of all creatures, it is the moſt lively emblem of the devil, which all the ancient Chriſtian writers make *leviathan* to be; and Satan is expreſly called the dragon in *Rev.* xii. 3, 9. So *Suidas* [m] ſays, the devil is called a dragon in *Job*. But be the *leviathan* what it may, it certainly is an illuſtrious inſtance of the power of God in making it; and therefore *Job* and every other man ought to ſubmit to him that made it, in all things, and be humble under his mighty hand; owning freely, that it is his right hand, and his only, and not man's, that can ſave, either in a temporal or ſpiritual ſenſe; for which end this and the *behemoth* are inſtanced in.

[t] πολιης αλος, Homer. Iliad. 1. v. 350. πολιης θαλασσης, Iliad. 4. v. 248. incanuit unda, Catullus. [u] Phurnutus de Natura Deorum, p. 63. [w] De Animal. l. 10. c. 24. [x] Geograph. l. 15. p. 499. [y] Vit. Apollon. l. 3. c. 16. [z] De Ritu Gent. Septent. l. 21. c. 3, 6. [a] Voyage to Spitzbergen, p. 153. [b] Baffin in the North-weſt Fox, p. 150. [c] Apud Pinedam, in v. 1. [d] Iſidor. Origin. l. 12. c. 4. [e] Nat. Hiſt. l. 8. c. 14. [f] De Animal. l. 2. c. 21. & l. 10. c. 48. & l. 15. c. 21. & l. 16. c. 39. [g] Vit. Apollon. l. 3. c. 2. Vid. Ovid. Metamorph. l. 3. fab. 1. [h] Hiſt. l. 4. c. 8. [i] Nat. Hiſt. l. 8. c. 13. [k] Ut ſupra. [l] Plin. Nat. Hiſt. l. 8. c. 11, 12. & l. 31. c. 2. [m] In voce δρακων, & in voce ψελιω.

CHAP. XLII.

THIS chapter contains *Job*'s anſwer to the laſt ſpeech of the Lord's, in which he acknowledges his omnipotence, and his certain performance of his purpoſes and pleaſure; owns his own folly and ignorance, and confeſſes his ſins; for which he abhorred himſelf, and of which he repented, ℣. 1—6. it alſo gives an account of the Lord's deciſion of the controverſy between *Job* and his friends, blaming them and commending him above them; and ordered them to take ſacrifices and go to *Job* and offer them, who ſhould pray for them and be accepted, which was done, ℣. 7, 8, 9. and it cloſes with a relation of the great proſperity *Job* was reſtored unto, in which he lived and died, ℣. 10—17.

℣. 1. *Then Job anſwered the Lord, and ſaid,*] For though he had ſaid he would anſwer no more, *chap.* xl. 5. yet he might mean not in the manner he had, complaining of God and juſtifying himſelf; beſides he might change his mind without any imputation of falſhood or a lie; ſee *Jer.* xx. 9. to which may be added, that he had then ſaid all he had to ſay, and did not know he ſhould have more: he then confeſſed as much as he was convinced of, but it was not enough; and now through what the Lord had ſince ſaid to him he was more convinced of his ignorance, miſtakes and ſins, and had ſuch a ſight of God and of himſelf, that he could not forbear ſpeaking; moreover an injunction was laid upon him from the Lord to ſpeak again, and therefore he was obliged to give in his anſwer; ſee *chap.* xl. 7.

℣. 2. *I know that thou canſt* do *every thing*, &c.] As the works of creation, and the ſuſtentation of them ſhew; ſo the *Targum*, "thou ſuſtaineſt all "things," and can manage every creature made by him, even ſuch as were not tractable by men, ſuch as *behemoth* and *leviathan*, the creatures laſt inſtanced in; and was able to abaſe and bring low the proud, which *Job* could not do; and could alſo ſave him by his right hand, and bring him out of his low eſtate in which he was, and raiſe him to great proſperity again, which *Job* always deſpaired of till now; and though he had a theoretical knowledge of the omnipotence of God before, ſee *chap.* ix. 4—10. yet not a practical experimental knowledge of it; at leaſt not to ſuch a degree as he now had, working upon his heart, bowing his will, and bringing him to a reſignation to the will of God; he not only knew he could do all things, but that he had a right to do what he pleaſed; and that whatever he did he did well and wiſely, and in a righteous manner, of which before he ſeemed to have ſome doubt. *And* that *no thought can be withholden from thee*; either no thought of men, good or bad, of God or of themſelves, and ſo is an acknowledgment of the omniſcience of God, and may be an appeal to that; that God who knows the ſecrets of mens hearts, knew what thoughts *Job* now had of God; of the wiſdom, righteouſneſs, and goodneſs of God in the diſpenſations of his providence, different from what he had before; ſee *John* xxi. 17. or rather it may be underſtood of every thought of God's heart, of every ſecret purpoſe and wiſe counſel of his; which, as they are all well known to him, and cannot be withheld from having effect, or the performance of them hindered; *Job* now ſaw and was fully aſſured that all that had befallen him was according to the ſovereign and unſcrutable purpoſes of God, and according to the wiſe counſels of his will; he knew that not only God could do every thing, but that he alſo did whatever he pleaſed.

℣. 3. *Who* is *he that hideth counſel without knowledge?* &c.] It may be underſtood and ſupplied as it is by *Cocceius*, *Thou didſt ſay*; as the Lord had ſaid, or to this purpoſe, *chap.* xxxviii. 2. ſee the note there, to which *Job* here replies, I am the fooliſh man that has done it, I own it with ſorrow, ſhame and confuſion: or it may be interpreted as condemning every other man that ſhould act the like part. *Schultens* underſtands this as ſpoken by *Job* of God, and renders the words, "who is this that ſeals "up counſel, which cannot be known?" the counſels, purpoſes, and decrees of God are ſealed up by him, among his treaſures, in the cabinet of his own breaſt, and are not to be unſealed and unlocked by creatures, but are impenetrable to them, paſt finding out by them, and not to be ſearched and pried into; and ſo the ſecret ſprings of providence are not to be known, which *Job* had attempted, and for which he condemns himſelf. *Therefore have I uttered that I underſtood not*; concerning the providential dealings of God with men, afflicting the righteous and ſuffering the wicked to proſper, particularly relating to his own afflictions; in which he arraigned the wiſdom, juſtice, and goodneſs of God, as if things might have been better done than they were; but now he owns his ignorance and folly, as *Aſaph* did in a like caſe, *Pſal.* lxxiii. 22. *Things too wonderful for me, which I knew not*; things out of his reach to ſearch into, and beyond his capacity to comprehend; what he ſhould have gazed upon with admiration, and there have ſtopped. The judgments of God are a great deep, not to be fathomed with the line of human underſtanding, of which it ſhould be ſaid with the apoſtle, *O, the depth, &c. Job* ought to have done as *David* did, *Pſal.* cxxxi. 1. of which he was now convinced, and laments and confeſſes his folly.

℣. 4. *Hear, I beſeech thee, and I will ſpeak*, &c.] Not in the manner he had before, complaining of God and juſtifying himſelf, but in a way of humble intreaty of favours of him, of confeſſion of ſin before him, and of acknowledgment of his wiſdom, goodneſs, and juſtice in all his dealings with him, which before he arraigned. *I will demand of thee*; or rather *I will make petition to thee*, as Mr *Broughton* renders it; humbly aſk a favour, and intreat a gracious anſwer; for to demand is not ſo agreeable to the frame and temper of ſoul *Job* was now in. *And declare thou unto me*; or make him know what he knew not; he now in ignorance applies to God, as a God of knowledge, to inform him in things he was in the dark about, and increaſe what knowledge he had. He was now willing to take the advice of *Elihu*, and purſue it, *chap.* xxxiv. 31, 32.

℣. 5. *I have heard of thee by the hearing of the ear*, &c.] From his anceſtors, who in a traditionary way had handed down from one to another what they knew of God, his will and worſhip, his works and ways; and from thoſe who had the care of his education, parents and tutors, who had inſtilled the principles of religion, and the knowledge of

of divine things, into him very early; and from ſuch as might inſtruct in matters of religion in a public manner; and both by ordinary and extraordinary revelation made unto him, as was ſometimes granted to men in that age in which *Job* lived; ſee *chap.* iv. 16, 17. and xxxiii. 14, 15, 16. Though he had heard more of God through his ſpeaking to him out of the whirlwind than ever he did before, to which he had attentively liſtened; and the phraſe hearing by or with the hearing of the ear, denotes cloſe attention; ſee *Ezek.* xliv. 5. *But now mine eye ſeeth thee*; thy ſhekinah, as *Jarchi*; thy divine glory and majeſty; the logos, the Word or Son of God, who now appeared in an human form and ſpake to *Job* out of the whirlwind; and whom he ſaw with the eyes of his body, as ſeveral of the patriarchs had ſeen him, and which is the ſenſe of an ancient writer [n]; though no doubt he ſaw him alſo with the eyes of his underſtanding, and had a clearer ſight of his living Redeemer, the Meſſiah, than ever he had before; and ſaw more of God in Chriſt, of his nature, perfections, and glory, than ever he had as yet ſeen; and what he had heard of him came greatly ſhort of what he now ſaw; particularly he had a more clear and diſtinct view of the ſovereignty, wiſdom, goodneſs, and juſtice of God in the dealings of his providence with the children of men, and with himſelf, to which now he humbly ſubmitted.

℣. 6. *Wherefore I abhor* myſelf, &c.] Or all my words, as *Aben Ezra*; all the indecent expreſſions he had uttered concerning God; he could not bear to think of them; he lothed them, and himſelf on account of them: ſin is abominable in its own nature, and makes men ſo; it is lothſome to God, and ſo it is to all good men when they ſee it in its proper light; and eſpecially when they have a view of the purity and holineſs of God, to which that is ſo very contrary, and alſo of his grace and goodneſs in the forgiveneſs of it; ſee *Iſa.* vi. 3, 5. *Ezek.* xvi. 63. and xx. 44. *And repent in duſt and aſhes*; which was an external ceremony uſed by mournful and penitent perſons; ſee *chap.* ii. 8. *Jonah* iii. 6. and is expreſſive of the truth and ſincerity of repentance; and never do any more truly mourn for ſin and repent of it, are more aſhamed of it, or have a more godly ſorrow for it, or more ingenuouſly confeſs it, and heartily forſake it, than thoſe who with an eye of faith, behold God in Chriſt as a ſin-forgiving God; or behold their ſins through the glaſs of pardoning grace and mercy; ſee *Zech.* xii, 10. *Luke* vii. 37, 47. 1 *Tim.* i. 13.

℣. 7. *And it was* ſo, &c.] What follows came to paſs. *That after the Lord had ſpoken theſe words unto Job*; which he ſpake to him out of the whirlwind, and after he had heard *Job*'s confeſſion, and the declaration he made of his humiliation and repentance: *the Lord ſaid to Eliphaz the Temanite*; who with his two friends were ſtill preſent and heard the ſpeeches of the Lord to *Job*, and the acknowledgment he had made of ſin; though ſome [o] think that when the diſpute ended between *Job* and them, they returned to their own country; where *Eliphaz* is now ſuppoſed to be, and was bid with his two friends to go to *Job* again, which they did, as is concluded from the following verſes: but no doubt they ſtaid and heard what *Elihu* had to ſay; and the voice of the Lord out of the whirlwind would command their attention and ſtay; and very deſirous they muſt be to know how the cauſe would go for or againſt *Job*; the latter of which they might expect from the appearance of things. Now the Lord directs his ſpeech to *Eliphaz*, he being perhaps the principal man on account of his age, wiſdom and wealth, and being the man that led the diſpute, began it, and formed the plan to go upon, and was the moſt ſevere on *Job* of any of them; wherefore the Lord ſaid to him, *My wrath is kindled againſt thee, and againſt thy two friends*; who were *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*; who gave into the ſame ſentiments with *Eliphaz*, and went upon the ſame plan, ſpeaking wrong things of God, charging *Job* falſly, and condemning him; which provoked the Lord, and cauſed his wrath to be kindled like fire againſt them, of which there were ſome appearances and breakings forth in his words and conduct towards them. *For ye have not ſpoken of me the thing that is right, as my ſervant Job hath*; they had ſaid many right things of God, and *Job* had ſaid many wrong ones of him, and yet upon the whole *Job* had ſaid righter things of God than they; their notion, and which they had expreſſed, was, that God deals with men in this life according to their outward behaviour; that God did not afflict good men, at leaſt not ſorely, nor long; and that wicked men were always puniſhed now: from whence they drew this inference, that *Job*, being ſo long and ſo greatly afflicted, muſt be a bad man, or God would never have dealt with him after this manner. *Job*, on the other hand, affirmed, that wicked men enjoyed great proſperity, which good men did not; and therefore the love and hatred of God were not known by theſe things; and mens characters were not to be judged of by theſe outward things; in which he was doubtleſs right: ſome render the words *have not ſpoken unto me* [p], before him, in his preſence; for they were all before God, and to him they all appealed, and he heard and obſerved all that was ſaid, and now paſſed judgment. No notice is taken of *Elihu*, nor blame laid on him; he acting as a moderator, taking neither the part of *Job*, nor of his friends, but blaming both: nor did he pretend to charge *Job* with any ſins of his former life as the cauſe of his calamities; only takes up ſome indecent, unguarded, and extravagant expreſſions of his in the heat of this controverſy, and rebukes him for them; and throughout the whole vindicates the juſtice of God in his dealings with him.

℣. 8. *Therefore take unto you now ſeven bullocks, and ſeven rams*, &c.] Creatures uſed in ſacrifice before the giving of the levitical law, *Gen.* iv. 4. and viii. 20. and xv, 9. and the ſame number of the ſame creatures were offered by *Balaam* in the country of *Moab*, not far from where *Job* lived, nor at any great diſtance of time from his age, *Numb.* xxiii. 1, 2, and among the Gentiles in after-times [q]. And theſe were typical of Chriſt, being ſtrong creatures, eſpecially the bullocks, and which were uſed for labour; and the number ſeven, may point at the perfection of Chriſt's ſacrifice; to which theſe men were directed in their ſacrifices to look for the complete atonement of their ſins. Now tho' they were not at their own dwellings, and could not take theſe out of their own herds and flocks, and *Job* had none, yet they could purchaſe them of others; and which having done, they are bid to do as follows: *And go to my ſervant Job, and offer up for yourſelves a burnt-offering*;

[n] Euſeb. Demonſtr. Evangel. l. 1. c. 5. p. 11.
[o] Vid. Spanhem. Hiſt. Jobi, c. 8. ſ. 1, 2.
[p] לפני ad me, Mercerus, Druſius, Cocceius; coram me, V. L. apud me, Tigurine verſion.
[q] —— Septem mactare juvencos, &c. Virgil. Æneid. 6. v. 38, 39.

ing; that is, by *Job*, who was to offer it for them in their name, and at whoſe hands the Lord would accept it, and for his ſake. *Job*, as the head and maſter of his family, was wont to ſacrifice, as every ſuch man did before the *Aaronical* prieſthood took place, *chap.* i. 5. Now this was doing *Job* a great deal of honour, both by calling him his ſervant, as before in the preceding verſe, and twice more in this; which was plainly giving the cauſe on his ſide; confirming the character he always bore, and ſtill retained; and declaring he had other thoughts of him than his friends had; as well by ſending them to him with their ſacrifices to offer for them; which was ſaying, that they had ſinned, and muſt offer ſacrifice, and that *Job* was in the right; and therefore muſt offer the ſacrifice for them. This was putting them on a great piece of ſelf-denial; that men, who were older than *Job*, great perſonages, heads of families, and who had been wont to offer ſacrifices in them, yet are now ſent to *Job* to offer them for them; a man now in mean circumſtances, and whom they had treated with great contempt; and he in his turn had uſed them as roughly. And it was alſo a trial of *Job*'s grace and of his forgiving ſpirit, to do this for them, and pray to God on their behalf: and the Lord's deſign in it was, to exerciſe the graces of them both, and to reconcile them to one another, and to himſelf. *And my ſervant Job ſhall pray for you*; that their ſacrifice might be accepted, and their ſin pardoned. In this *Job* was a type of Chriſt, as he was in many other things; ſee the notes on *chap.* xvi. 9—13. and xxx. 8, 9, 10. There is an agreement in his name, *Job*, whether it ſignifies love or hatred, deſired or hated, in both ways the etymology of it is given; it agrees with Chriſt, who is beloved of God and man, and the deſire of all nations; who hates iniquity, and was hated for his inveighing againſt it. *Job* was a type of him in his threefold ſtate; before his low eſtate, in it, and after it; ſee *Phil.* ii. 6—10. In his temptations by Satan, and ſufferings from men; and particularly in his office as a prieſt, who both offered himſelf a ſacrifice for his people, and offers their ſervices and ſacrifices of prayer and praiſe to God; and who prayed for his diſciples, and for all the Father has given him, for tranſgreſſors and ſinners, and even for his enemies that uſed him ill. *For him will I accept*; or his face, that is, hear his prayer, and grant what is aſked by him; as well as accept his ſacrifice. *Leſt I deal with you* after your *folly*; as all ſin is, being committed againſt God; a breach of his law, and injurious to men themſelves; ſee *Deut.* xxxii. 6. and iv. 6. *Prov.* viii. 36. Tho' here it ſeems to be reſtrained to their particular ſin and folly in their diſpute with *Job*; want of wiſdom in them was diſcerned by *Elihu*, chap. xxxii. 7, 9. So it follows: *In that ye have not ſpoken of me the thing which is right, like my ſervant Job*; and if by neglect of his advice, which would have been another inſtance of their folly, they had provoked the Lord to deal with them as their ſin deſerved, it muſt have gone hard with them. The *Targum* is, "leſt I ſhould "do with you, *what would be* a reproach" (or diſgrace;) would put them to ſhame, and make them appear ignominious to men; as by ſtripping them of their ſubſtance and honour, and reducing them to the condition *Job* was in.

℣. 9. *So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went*, &c.] Having taken the above creatures for ſacrifice, as directed, they went to *Job* with them. *And did according as the Lord commanded them*; offered them by *Job* for a burnt-offering, and deſired him to pray for them. This they did both as to matter and manner, as the Lord ordered them; and they did it immediately, without conſulting fleſh and blood, the pride and other paſſions of their hearts; and they all united in it, and ſerved the Lord with one conſent, which ſhewed them to be good men. *The Lord alſo accepted Job*; the ſacrifice he offered; perhaps by ſending fire from heaven, which conſumed the burnt-offering: or *the face of Job*; he heard his prayer for his friends, and granted his requeſt for them: or the *perſon of Job*, as Mr *Broughton* renders it; *Job* in this was a type of Chriſt alſo, who is always heard in his interceſſion and mediation for his people. God has reſpect to his perſon, which is always acceptable to him, and in whom he is well pleaſed; and he has reſpect to his offering and ſacrifice, which is of a ſweet-ſmelling ſavour to him. And the perſons of his people are accepted in him the beloved, and all their ſervices and ſacrifices of prayer and praiſe, *Matt.* iii. 17. *Epheſ.* i. 6. 1 *Peter* ii. 5. The *Targum* is, "they did as the Word of "the Lord ſpake unto them, and the Word of the "Lord accepted the face of *Job*."

℣. 10. *And the Lord turned the captivity of Job*, &c.] Not literally, in ſuch ſenſe as *Lot*'s captivity was turned; for *Job*'s perſon was not ſeized on and carried away, though his cattle were: nor ſpiritually, being delivered from the captivity of ſin; that had been his caſe many years ago, when firſt converted: but it is to be underſtood of his reſtoration from afflictions and calamities, to a happy ſtate; as of the return of his ſubſtance, his health and friends, and eſpecially of his deliverance from Satan, in whoſe hands he had been ſome time, and by him diſtreſſed both in body and mind. But now his captivity was turned, and he was freed from all his diſtreſſes; and even from thoſe which aroſe from the dealings of God with him, which he was now fully ſatisfied about; and this was done, *when he prayed for his friends*; as he was directed to do. A good man will not only pray for himſelf, as *Job* doubtleſs did, but for others alſo; for his natural and ſpiritual friends, yea for unkind friends, and even for enemies likewiſe: and the prayer of an upright man is very acceptable to the Lord; and many mercies and bleſſings come by it; and even prayer for others, is profitable to a man's ſelf; and ſometimes he ſoon reaps the benefit of it, as *Job* now did. For when and while he was praying, or quickly upon it, there was a turn in his affairs: he preſently found himſelf in better health; his friends came about him, and his ſubſtance began to increaſe; Satan had no more power over him, and the preſence of God was with him. All which was of the Lord; and he enjoyed it in the way of prayer, and as the fruit of that. *Alſo the Lord gave Job twice as much as he had before*; or added to him double. Which chiefly reſpects his ſubſtance; his cattle, as appears from ℣. 12. and might be true both with reſpect to things temporal and ſpiritual. *Double* may denote an abundance, a large meaſure of good things; ſee *Zech.* ix. 12.

℣. 11. *Then came there unto him all his brethren, and all his ſiſters*, &c.] Which may be taken not in a ſtrict ſenſe, but in a larger ſenſe for all that were related to him; the ſame with his kinsfolks, *chap.* xix. 14. *And all they that had been of his acquaintance before*; that knew him, viſited him, converſed with him, and kept up a friendly correſpondence

ſpondence with him; the circle of his acquaintance muſt have been large, for wealth makes many friends: now theſe had been ſhy of him, and kept at a diſtance from him, during the time of his affliction and diſtreſs; ſee *chap.* xix. 13, 14, 19. but hearing he was in the favour of God, and the cauſe was given on his ſide, and againſt his friends, and his affairs began to take a more favourable turn, they came to him again, and paid him a friendly viſit, even all of them. *And did eat bread with him in his houſe*; expreſſing their joy for his recovery, and renewing their friendſhip with him: this was done either at their own expence or at *Job*'s, for he might not be ſo poor at the worſt as he is by moſt repreſented; for he had ſtill an houſe of his own, and furniture in it, and ſervants to wait upon him, as appears from *chap.* xix. 15, 16. nor do we read of any thing being taken out of his houſe from him; he might ſtill have gold and ſilver, and ſo could entertain his friends: and being a man of an excellent ſpirit received them kindly, without upbraiding them with their unkindneſs in deſerting him when afflicted. *And they bemoaned him*; ſhook their heads at him, pitying his caſe, that is, which he had been in; for this they might do, though things were now better with him, and might expreſs themſelves in ſuch manner as this, "Poor man, what haſt thou endured? what haſt thou gone through by diſeaſes of body, loſs of ſubſtance, and vexation from friends?" and beſides, though things began to mend with him, he was not come at once to the pitch of happineſs he arrived unto; ſo that there might be ſtill room for bemoaning, he being comparatively in poor circumſtances to what he was before. *And comforted him over all the evil that the Lord had brought upon him*; the evil of afflictions, of body and eſtate; which, though by means of Satan and wicked men, was according to the will of God, and might be ſaid to be brought on him and done to him by the Lord, *Amos* iii. 6. and they congratulated him upon his deliverance from them. *Every man alſo gave him a piece of money*, or a *lamb*; which ſome underſtand in a proper ſenſe, as being what might ſerve towards making up his loſs of ſheep, and increaſing his ſtock of them; but others with us take it for a piece of money, in which ſenſe it is uſed in *Gen.* xxxiii. 19. *Joſh.* xxiv. 32. compared with *Acts* vii. 16. which might have the figure of a lamb impreſſed upon it; as we formerly had a piece of money called an angel, having the image of one ſtamped on it; and it was uſual with the ancients both to barter with cattle inſtead of money before the coining of it, and when it was coined to impreſs upon it the figure of cattle; hence the *Latin* word *pecunia* for money, is from *pecus* cattle[r]; this piece of money in *Africa* is the ſame with the Jewiſh *meah*[s], which weighed ſixteen barley corns, the value of a penny. *And every one an ear-ring of gold*; or a jewel ſet in gold; ſuch men uſed to wear in *Arabia*, as appears from *Judges* viii. 24. however *Job* could turn them into money, and increaſe his ſtock of cattle thereby. Though perhaps theſe preſents were made him, not ſo much to enrich him, but as tokens of renewing their friendſhip with him; it being then uſual in the eaſtern countries, as it is to this day, that whenever they pay viſits, even to the greateſt perſonages, they always carry preſents with them; ſee 1 *Sam.* ix. 7.

℣. 12. *So the Lord bleſſed the latter end of Job more than his beginning*, &c.] Which verified the words of *Bildad*, chap. viii. 6, 7. though they were ſpoken by him only by way of ſuppoſition. All bleſſings are of the Lord, temporal and ſpiritual; and ſometimes the laſt days of a good man are his beſt, as to temporal things, as were *David*'s, and here *Job*'s; though this is not always the caſe: however if their laſt days are but the beſt in ſpiritual things, that is enough; if they have more faith, hope, love, patience, humility, and ſelf-denial, and reſignation of will to the will of God; are more holy, humble, ſpiritually and heavenly minded; have more light and knowledge in divine things; have more peace and joy, and are more fruitful in every good work, and more uſeful; and often they are in their very laſt moments moſt chearful and comfortable: the beſt wine is reſerved till laſt. *For he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes*; juſt double the number of each of what he had before, *chap.* i. 3.

℣. 13. *He had alſo ſeven ſons, and three daughters.*] The ſame number of children, and of the ſame ſort he had before, *chap.* i. 2. and according to *Nachman* the very ſame he had before, which the additional letter in the word *ſeven* is with him the notification of; ſo that the doubling of what he had before, ℣. 10. reſpects only his ſubſtance, and particularly his cattle; though the *Targum* ſays he had fourteen ſons, and ſo *Jarchi*[t]; others think theſe may be ſaid to be double to *Job* in their good qualities, external and internal, in their diſpoſitions, virtues, and graces; and others, inaſmuch as his former children were not loſt, but lived with God, and would live for ever, they might now be ſaid to be double; and ſo they conſider this as a proof of the immortality of the ſoul, and of the reſurrection of the body; but theſe ſenſes are not to be truſted to: whether theſe children were by a former wife or another, is uncertain.

℣. 14. *And he called the name of the firſt, Jemima*, &c.] That is, the name of the firſt and eldeſt daughter was called by *Job*, *Jemima*; which either ſignifies *day*, ſo the *Targum* interprets it, and moſt do, and ſo is the ſame with *Diana*; or as *Spanheim*[u] obſerves, it may be the ſame with the *Arabic* word *Jemama*, which ſignifies a turtle or dove[w]; and who alſo obſerves that a country in *Arabia* is ſo called, and perhaps from her; and which ſeems to be confirmed by the *Arabic* geographer[x], who ſpeaks of a queen called *Jamama*, who dwelt in a city of the country he deſcribes, as being on the north of *Arabia Felix*, and alſo ſpeaks of a way from thence to *Bozrah* in *Edom*. *And the name of the ſecond, Kezia*; or *Caſſia*; an aromatic herb of a very fragrant ſmell, as we render the word, *Pſal.* xlv. 8, and from this perſon the above learned writer conjectures mount *Caſius* in *Arabia* might have its name. *And the name of the third, Keren-happuch*; which ſignifies an horn or veſſel of paint, ſuch as the eaſtern women uſed to paint their faces, particularly their eyes with, *Jer.* iv. 30. and as *Jezebel* did, 2 *Kings* ix. 30. or *the ray of a precious ſtone*; ſome ſay the carbuncle[y] or ruby; according the *Targum*, the emerald; in 1 *Chron.* xxix. 2. the word is rendered glittering ſtones. Now theſe names may have reſpect to *Job*'s daughters themſelves, to their external beauty, afterwards obſerved; ſo the *Targum*, "he called the one *Jemima*, be-
"cauſe her beauty was as the day; the other he
"called *Kezia*, becauſe ſhe was precious like caſ-
"ſia; and another he called *Keren-happuch*, be-
"cauſe

[r] Plin. Nat Hiſt. l. 18. c. 3. & l. 33. c. 3. Alex. ab Alex. Genial. Dier. l. 4. c. 15. [s] T. Bab. Roſhhaſhanah, fol. 26. 1. [t] Vid. Balmeſ. Gram. Strat. 26. [u] Hiſt. Jobi, c. 12. ſ. 7. [w] Golii Lexic. Arab. col. 2767, 2768. [x] Geograph. Nub. Climat. 2. par. 6. [y] Hiller. Onomaſtic. Sacr. p. 356.

"cauſe great was the brighneſs of the glory of her "countenance, as the emerald." The complexion of the firſt might be clear as a bright day, though like that but of a ſhort continuance; ſee *Cant.* vi. 10. the next might have her name from the fragrancy and ſweetneſs of her temper; and the third, as being ſo beautiful that ſhe needed no paint to ſet her off, but was beauty and paint herſelf; or her beauty was as bright and dazzling as a precious ſtone; ſee *Lam.* iv. 7. Or theſe may reſpect their internal qualities, virtues, and graces; being children of the day and not of the night; having a good name, which is better than all ſpices; and poſſeſſed of ſuch graces as were comparable to jewels and precious ſtones. Though it might be, that *Job*, in giving them theſe names, may have reſpect to the change of his ſtate and condition; his firſt daughter he called *Jemima* or *day*, becauſe it was now day with him: he had been in the night and darkneſs of adverſity, temporal and ſpiritual, but now he enjoyed a day of proſperity, and of ſpiritual light and joy; the juſtneſs of his cauſe appeared, his righteouſneſs was brought forth as the light, and his judgment as noon-day; and the diſpenſations of divine providence appeared to him in a different light than he had ſeen them in: his ſecond daughter he called *Kezia*, or *Caſſia*, an herb of a ſweet ſmell, in oppoſition to the ſtench of his ulcers and of his breath, which had been ſo very offenſive, and from which he was now free; and may denote alſo the recovery of his good name, better than precious ointment, in which caſſia was an ingredient: his youngeſt daughter he called *Keren-happuch*, the horn of paint, in oppoſition to his horn being defiled in the duſt, and his face foul with weeping, *chap.* xvi. 15, 16. or if *Keren-happuch* ſignifies the *horn turned*, as *Peritſol* interprets it, it may have reſpect to the ſtrange and ſudden turn of *Job*'s affairs: and it is eaſy to obſerve, that men have given names to their children on account of their preſent ſtate and condition, or on account of the change of a former one; ſee *Gen.* xli. 51, 52. *Exod.* xviii. 3, 4.

℣. 15. *And in all the land were no women found ſo fair as the daughters of Job*, &c.] Either in the whole world, which is not improbable: or it may be rather in the land or country in which they dwelt; and which may be gathered from their names, as before obſerved. The people of God, and children of Chriſt, the antitype of *Job*, are all fair, and there is no ſpot in them; a perfection of beauty, perfectly comely, thro' the comelineſs of Chriſt put upon them, and are without ſpot or wrinkle, or any ſuch thing. *And their father gave them inheritance among their brethren*; which was done not on account of their beauty or virtue; nor is this obſerved ſo much to ſhew the great riches of *Job*, that he could give his daughters as much as his ſons; as his impartiality to his children, and his ſtrict juſtice and equity in diſtributing his ſubſtance to them all alike, making no difference between male and female. And ſo in Chriſt, the antitype of *Job*, there is neither male nor female, no difference between them; but being all children, they are heirs, heirs of God and joint-heirs with Chriſt, and equally partake of the ſame inheritance with the ſaints in light.

℣. 16. *After this lived Job an hundred and forty years*, &c.] Not after he had arrived to the height of his proſperity; not after the birth of his children, and they were grown up, and had their portions given them, which muſt take in a conſiderable number of years; but after his afflictions were over, and his proſperity began: and if his years were doubled, as ſome think, tho' that is not certain, then he muſt be ſeventy years of age when he was ſo ſorely afflicted, and muſt live to the age of two hundred and ten; which is the common notion of the *Jewiſh* writers [z]: however, he muſt be fifty or ſixty years of age at that time, ſince his former children were grown up and were for themſelves; and it is ſaid [a], his afflictions continued ſeven years. So that it is not at all improbable, that he lived to be about two hundred years of age; and which was a ſingular bleſſing of God to him, if you compare his age with that of *Jacob*, *Joſeph*, *Moſes* and *Joſhua*, between the two former and the two latter he may be ſuppoſed to live. *And ſaw his ſons, and his ſons ſons*, even *four generations*; *Joſeph* ſaw but the third, *Job* the fourth, he was a great-great-grandfather. This was no doubt a pleaſant ſight to him, to ſee ſuch a numerous offſpring deſcending from him; and eſpecially if they were walking in the ways of God, as probably they were, ſince no doubt he would take all the care of their education that in him lay. This is the great bleſſing promiſed to the Meſſiah, the antitype of *Job*, *Iſa* liii. 10. ſee alſo *Iſa.* lix. 21.

℣. 17. *So Job died*, &c.] As every man does, though he lived ſo long, and as *Methuſelah* the oldeſt man did; and though a good man, the beſt of men die as well as others: *ſo Job died*, as a good man, in the Lord, in faith and hope of eternal life and happineſs; and ſo he died in all his outward proſperity and happineſs, having great ſubſtance and a numerous offſpring. *Being old*; as he might be truly called, being two hundred years of age or thereabout: *and full of days*; lived out all his days, the full term of life in common, and longer than it was uſual for men to live. He had a long life to ſatisfaction, as is promiſed, *Pſal.* xci. 16. He lived as long as he deſired to live, was quite ſatisfied with living; not that he lothed life, as he once did, and in that ſenſe he did, and from ſuch principles and with ſuch views as he then had, *chap.* vii. 15, 16. But he had enough of life, and was willing to die; and came to his grave, as *Eliphaz* ſaid, *like a ſhock of corn in his ſeaſon*, chap. v. 26. *Adrichomius* [b], from certain travellers, ſpeaks of the ſepulchre of *Job*, in the form of a pyramid, in the plains of the land of *Uz*, to the eaſt of the city *Sueta*, ſhewn to this day, and had in great honour by *Greeks* and others; and which is more probable than what ſome ſay [c], that his grave is in *Conſtantinople*, where there is a gate called *Job*'s gate, from thence: but the *Job* there buried, was a general of the *Saracens*, who died beſieging that city with a numerous army, and was there buried, A. D. 675 [d]. There is a fragment at the end of the *Septuagint* and *Arabic* verſions of this book, ſaid to be tranſlated from a *Syriac* copy, which gives a very particular account of *Job*'s deſcent; as, that "he dwelt in the land of *Auſitis*, on the borders of "*Idumæa* and *Arabia*; that his name was firſt *Jo*-"*bab*; that he married an *Arabian* woman, and "begot a ſon, whoſe name was *Ennon*; that his fa-"ther was *Zare*, a ſon of the ſons of *Eſau*; that "his mother was *Boſorra* (or *Boſra*) and that he "was the fifth from *Abraham*. And theſe are the "kings that reigned in *Edom*, which country he "reigned over; the firſt was *Balac*, the ſon of *Beor*, "the name of whoſe city was *Dennaba*; after *Balac*, "*Jobab* called *Job*; after him *Aſom*, who was go-"vernor in the country of *Theman*; after him *Adad*, "the ſon of *Barad*, who cut off *Midian* in the field "of *Moab*, the name of whoſe city was *Gethaim*. "The friends that came to him (*Job*) were *Eliphaz*, "of the ſons of *Eſau*, the king of the *Themanites*; "*Baldad*, king of the *Sauchæans*; and *Sophar*, king of "the *Minæans*." The ſubſtance of this is confirmed by *Ariſtæus*, *Philo* and *Polyhiſtor* [e], ancient hiſtorians.

[z] T. Bava Bathra, fol. 15. 1. Seder Olam Rabba, c. 3.
[a] Suidas in voce Ιωβ. [b] Theatrum Terræ S. p 93.
[c] Juchaſin, fol. 9. 2. [d] Schindler. Lexic. Pentaglott. col. 64.
[e] Apud Euſeb. Præpar. Evangel. l. 9. c. 25.

The end of the book of Job

The Book of PSALMS.

THE title of this book may be rendered *the book of praiſes or hymns*; the pſalm which our Lord ſung at the paſſover, is called an *hymn*, Matt. xxvi. 30. and the 145th pſalm is intitled תהלה *an hymn of David*; and the pſalms in general are called *hymns* by *Philo* the Jew [a], and ſongs and hymns by *Joſephus* [b]; and to theſe ſeveral names of this book, the apoſtle manifeſtly refers in *Epheſ.* v. 19. *Col.* iii. 16. The Jews divided the writings of the Old Teſtament into three parts: the firſt diviſion is the Law, or five books of *Moſes*; the ſecond is the Prophets, former and latter; and the third, the *hagiographa*, or holy writings; to which diviſion Chriſt has a regard in *Luke* xxiv. 44. and becauſe the book of Pſalms ſtands firſt in the laſt diviſion, the whole goes by its name. This book by the apoſtle *Peter* is intitled as here, *Acts* i. 20. the title in the *Syriac* verſion is, "the Book of the Pſalms of *David*, "king and prophet," with which agrees the *Arabic* verſion. As to the divine authority of it, that it was written by inſpiration of God, we have not only the teſtimony of *David*, who ſays, *the Spirit of God ſpake by me*, 2 Sam. xxiii. 2. but the teſtimonies of Chriſt and his apoſtles, *Matt.* xxii. 43. *Acts* i. 16. and iv. 24, 25. and, as *Aben Ezra* [c] obſerves, the whole of it was ſpoken ברוח הקודש *by the holy Ghoſt*. Concerning the penman or amanuenſis, employed by the Spirit of God in writing it, there are different opinions. The Jews make mention of ten, which are differently reckoned by them. According to *Jarchi* [d], they were *Adam*, *Melchizedek*, *Abraham*, *Moſes*, *David*, *Solomon*, *Aſaph*, and the three ſons of *Korah*. According to *Kimchi* [e], they were *Adam*, the firſt, *Melchizedek*, *Abraham*, *Aſaph*, *Heman*, *Jeduthun*, *Moſes*, and the three ſons of *Korah*; *Aſir*, *Elkanah* and *Abiaſaph*. Some aſcribe all the pſalms to *David* [f], and think that thoſe which are ſaid to be a pſalm of *Aſaph*, or of *Heman*, &c. ſhould be rendered, *a pſalm to Aſaph*, &c. and only ſignify that they were pſalms delivered to them, to be ſung in a public manner. But the trueſt opinion ſeems to be, that the greater part of them were written by *David*, and for the moſt part thoſe that have no title; and the reſt by thoſe whoſe names they bear. Some were written at and after the *Babyloniſh* captivity, as *Pſalm* cxxvi. and cxxxvii. The manner or form in which they were written was metre [g], though ſome deny it, that the Jews had metre; as appears by the different accentuation of them from other writings, and from their being ſung vocally and on muſical inſtruments. *Joſephus* [h], the Jewiſh hiſtorian, ſays, that "*David* "being free from war, and enjoying a profound "peace, compoſed ſongs and hymns to God, of "various metre; ſome trimetre, and ſome penta-"metre;" *i. e.* ſome of three feet, and others of five feet: for the Pſalms of *David* are thought to be of the *lyric* kind; and *Gomarus* in his *Lyra* has given many inſtances out of them, which are of the *iambic*, *trochaic* kind, *&c.* tho' the Jews for many years have loſt the knowledge of the ſacred poetry. R. *Benjamin* [i] indeed ſays, that in his time there were at *Bagdad*, R. *Eleazar* and his brethren, who knew how to ſing the ſongs, as the ſingers did when the temple was ſtanding. The ſubject-matter of this book is exceeding great and excellent: many of the pſalms reſpect the perſon, offices and grace of Chriſt; his ſufferings and death, reſurrection, aſcenſion and ſeſſion at the right hand of God; and ſo are exceeding ſuitable to the Goſpel-diſpenſation. The whole book is a rich mine of grace and evangelical truths, and a large fund of ſpiritual experience; and is abundantly ſuited to every caſe, ſtate and condition, that the church of Chriſt, or particular believers, are in at any time.

PSALM I.

THIS pſalm, though without a title, may reaſonably be thought to be a pſalm of *David*; ſince the next pſalm, which is alſo without a title, is aſcribed to him, *Acts* iv. 25. and ſince both are joined together as one pſalm by the Jews [k]; ſee the note on *Acts* xiii. 33. and ſince this is the general

[a] De Mutat. Nom. p. 1062. [b] Antiquitat. l. 7. c. 12. ſ. 3. [c] Præfat. in Pſalm. [d] Præfat. in Ibid. [e] Præfat. in Ibid. [f] R. Hona in Midraſh Tillim, fol. 2. 1. [g] Vid. Lowth. de Sacr. Poeſ. Heb. Prælect. 3. ſ. 32, &c. [h] Ut ſupra. [i] Itinerar. p. 70, 71. [k] T. Bab. Beracot, fol. 9. 2.

neral preface to the whole book, which is chiefly of *David*'s penning: it is intitled, in the metaphraſe of *Apollinarius*, "a ſong of *David*, the prophet "and king."

℣. 1. *Bleſſed is the man*, &c.] This pſalm begins in like manner as Chriſt's ſermon on the mount, *Matt.* v. 2. ſetting forth the praiſes, and expreſſing the happineſs of the man who is deſcribed in this and the following verſe. The words may be rendered, O, *the bleſſedneſſes of the man*, or *of this man* [l]; he is doubly bleſſed, a thrice happy and bleſſed man; bleſſed in things temporal and ſpiritual; happy in this world, and in that to come. He is to be praiſed and commended as a good man, ſo the *Targum*; "the goodneſs, or O, the goodneſs "of the man;" or as others, "O, the right goings "or happy progreſs, or proſperous ſucceſs of the "man [m]," who anſwers to the following characters; which right walking of his is next obſerved, and his proſperity in ℣. 3. Some have interpreted this pſalm of Chriſt, and think it is properly ſpoken of him [n]. *That walketh not in the counſel of the ungodly*: all men are by nature and practice ungodly, without God, without the true knowledge, fear, and worſhip of God, and are at enmity againſt him. It is a character that belongs to God's elect as well others, whilſt in a ſtate of nature; and is ſometimes uſed to illuſtrate the love of Chriſt in dying for them, and the grace of God in the juſtification of them, *Rom.* iv. 5. and v. 6. But here it deſcribes not ſuch who are wicked in heart and life in common only, but the reprobate part of mankind, profligate and abandoned ſinners, ſuch as *Jude* ſpeaks of, ℣. 4. and for whom the law is made, and againſt whom it lies, 1 *Tim.* i. 9. The word [o] here uſed ſignifies ſuch who are reſtleſs and continually in miſchief; who are like the troubled ſea, which cannot reſt, ever caſting up mire and dirt: they are always diſquieted themſelves, and are ever diſquieting others; nor do they ceaſe from being ſo till they are laid in their graves. And to theſe *counſel* is aſcribed, which ſuppoſes capacity and wiſdom; as, generally ſpeaking, ſuch are wiſe and prudent in natural and civil things, and are wiſe to do evil, though to do good they have no knowledge: and counſel implies conſultation and deliberation; they act deliberately in ſinning, they caſt about in their minds, form ſchemes, and contrive ways and means how to accompliſh their vicious purpoſes; and ſometimes they enter into a confederacy, and conſult together with one conſent, and their counſel is generally againſt the Lord, though it does not proſper and prevail; and againſt his Chriſt, his people, truths and ordinances: it takes in both their principles and practices; and the ſum of their counſel is to indulge themſelves in ſin, to throw off all religion, and to caſt off the fear and worſhip of God, *Job* xxi. 14, 15. Now *not to walk* herein, is not to hearken to their counſel, to give into it, agree with it, purſue it, and act according to it; and happy is the man, who, tho' he may fall in the way of it, and may have bad counſel given him by ungodly men, yet does not conſent to it, take it and act upon it. This may be applied to the times of the Meſſiah, and the men of the age in which he lived; and the rather, ſince the next pſalm, in which mention is made of the counſel of the ungodly, manifeſtly belongs unto them. The men of that generation were a ſet of ungodly men, who conſulted againſt Chriſt to take away his life; and bleſſed is the man, as *Joſeph* of *Arimathea*, who, though he was in that aſſembly which conſpired againſt the life of Chriſt, did not walk in, nor conſent unto their counſel and their deeds, *Luke* xxiii. 51. *Nor ſtandeth in the way of ſinners*; all men are ſinners thro' *Adam*'s diſobedience, and their own actual tranſgreſſions, and ſuch were the elect of God when Chriſt died for them; and indeed are ſo after converſion, for no man lives without ſin. But here it intends notorious ſinners, who are open, bold and daring in iniquity: the word [p] ſignifies ſuch, who in ſhooting miſs the mark, and go aſide from it, as ſuch ſinners do from the law of God; proceed from evil to evil, chooſe their own ways, and delight in their abominations. Now their *way* is not only their *opinion*, as the *Syriac* verſion renders it, their corrupt ſentiments, but their ſinful courſe of life; which is a way of darkneſs, a crooked path, and a road that leads to deſtruction and death: and happy is the man that does *not ſtand* in this way, which denotes openneſs, impudence, and continuance; who, tho' he may fall into this way, does not abide in it; ſee *Rom.* vi. 1, 2. The phariſees in the time of Chriſt, tho' they were not openly and outwardly ſinners, yet they were ſecretly and inwardly ſuch; and the way they ſtood in, was that of juſtification by the works of the law: but happy is the man, as the apoſtle *Paul* and others, who ſtands not in that way, but in the way Chriſt Jeſus, and in the way of life and righteouſneſs by him. *Nor ſitteth in the ſeat of the ſcornful*: by whom may be meant proud and haughty perſons, in oppoſition to the humble and lowly, as in *Prov.* iii. 34. ſuch who are proud of their natural abilities, knowledge and wiſdom, of their honours and riches, or of their own righteouſneſs, and deſpiſe others; or ſuch who are deſperate in wickedneſs, of whom there is no hope; ſee *Prov.* ix. 7, 8. and deiſts and atheiſts, who ſcoff at divine revelation, and mock at a future ſtate, at death, hell and judgment, as in *Iſa.* xxviii. 14, 15. 2 *Peter* iii. 3. Now happy is the man that does not ſit or keep company with ſuch perſons; who comes not into their ſecret and into their aſſembly; does not aſſociate himſelf with them, nor approve of their diſpoſitions, words, principles and actions; ſee *Pſalm* xxvi. 4, 5. Such were the ſcribes and phariſees in Chriſt's time; they derided him and his doctrines, ſcoffed at him when he hung upon the croſs, and deſpiſed him and his apoſtles, and his goſpel; but there were ſome that did not join with them, to whom he, his miniſters and truths, were precious and in high eſteem, and to whom he was the power and wiſdom of God.

℣. 2. *But his delight is in the law of the Lord*, &c.] Not the law of nature, which was inſcribed on *Adam*'s heart in innocence, but now greatly impaired by ſin, and become very imperfect and very inſufficient to make men happy, or to lead them to true felicity: nor the law of *Moſes*, which is a fiery law, and works wrath, accuſes of ſin, pronounces guilty, curſes and condemns to death; and therefore cannot be delighted in by a ſenſible ſinner, unleſs as it is in the hands of Chriſt, and as fulfilled by him, who is the end of it; and as it is written on the heart of a regenerate man, who, ſo far

[l] אשרי האיש beatitudines illius viri, Montanus, Vatablus, Gejerus. [m] Recti inceſſus, felices progreſſus, ac proſperi ſucceſſus, Michaelis; ſo Piſcator. [n] Juſtinian. in Octapl. Pſalt. in loc. Romualdus apud Mabillon. Itinerar. Ital. p. 181. [o] רשעים ſignificat eos qui ſine quiete & indeſinenter impie degunt; Vatablus. [p] חטאים qui longiſſime aberrant a ſcopo legis; Gejerus.

far as it is, delights in it after the inward man, and ſerves it with his ſpirit: but rather the ſcriptures, as much and as many parts of them as were written in *David*'s time; particularly the five books of *Moſes*, which are called the Law, and the teſtimony of the Lord; which being inſpired by God, were profitable and delightful to read, and to hear explained; and as they were *David*'s delight, and the men of his council, *Pſal.* cxix. 24. ſo they were the delight of every good man, there being many things in them concerning the Meſſiah, his grace and kingdom; ſee *Luke* xxiv. 44. *Acts* xxvi. 22, 23. Moreover the word תורה here uſed, ſignifies *doctrine*, and may intend the evangelic doctrine, as it does in *Pſal.* xix. 7. which is a pſalm concerning the doctrine of the apoſtles that went into all the world; and in like ſenſe is the word uſed in *Iſa.* ii. 3. and xlii. 4. of the doctrine of the Meſſiah, that is, the Goſpel; and is the ſame with the Law, or doctrine of faith, in *Rom.* iii. 27. And this may be called the doctrine of the Lord, becauſe he is the author of it; it came by him, he revealed it; and becauſe he is the ſubject of it; it is concerning him, his perſon, office, grace and righteouſneſs; and ſo far as it was publiſhed in the times of *David*, it was a joyful ſound, good news and glad tidings, and the delight of good men. *And in his law doth he meditate day and night*; as *Joſhua* was directed to do, and *David* did, *Joſh.* i. 8. *Pſal.* cxix. 97. This is to be underſtood of a diligent reading, and ſerious conſideration of it; and of the employment of the thoughts, and of deep ſtudy upon it, in order to find out the ſenſe and meaning of it; and which is to be done conſtantly, every day, as often as there is leiſure and opportunity for it; or, as *Kimchi* on the place obſerves, whenever a man is free from the buſineſs of life; unleſs this ſhould be taken figuratively, of the day of proſperity and night of adverſity, whether in things temporal or ſpiritual, which are each of them proper ſeaſons to meditate in, upon the word of God and goſpel of Chriſt.

℣. 3. *And he ſhall be like a tree planted by the rivers of water*, &c.] Or, *for then ſhall he be*, &c. as *Alſhech* renders the words; and the *Hebrew* particle *vau* is often uſed for *then*[q]. As the preceding verſes deſcribe the man who is bleſſed, this points at his bleſſedneſs, and ſhews and proves him to be an happy man; for he is comparable to a *tree*; not to a dry tree, or a tree without fruit, or whoſe fruit is withered; but to a fruitful tree, a green and flouriſhing one; to a green olive-tree, or a palm-tree, or a cedar in *Lebanon*; to which *David* compares himſelf and the righteous, *Pſal.* lii. 8. and xcii. 12. and here ſuch an one is compared to a tree *planted*; not to one that grows of itſelf, a wild tree, a tree of the wood; but to one that is removed from its native place and ſoil, and planted elſewhere; and ſo deſigns ſuch who are broken off of the wild olive-tree, and are grafted into the good olive-tree; who are planted in Chriſt Jeſus, and in the church, the houſe of the Lord; of which tranſplantation, the removal of *Iſrael* into *Canaan*'s land was an emblem, *Pſal.* lxxx. 8. and ſuch a ſpiritual plantation is of God the huſbandman; whoſe planting the ſaints are efficiently, *Iſai.* lx. 21. and lxi. 3. *Matt.* xv. 13. And it is owing to the word, the engrafted word, which is the means of this engrafture, and to the miniſters of it inſtrumentally; ſome of whom plant, and others water, 1 *Cor.* iii. 6, 7. Moreover, the happy man before deſcribed is like a tree that is ſituated *by the rivers of water*, or *diviſions*[r] and rivulets of water; which running about the plants, make them very fruitful and flouriſhing; ſee *Ezek.* xxxi. 4. and which may intend the river of the love of God, and the ſtreams of it, the diſcoveries and applications of it to regenerate perſons; and alſo the fulneſs of grace in Chriſt, who is the fountain of gardens, the well of living waters and ſtreams from *Lebanon*, to revive, refreſh, ſupply and comfort his people; as well as the graces of the Spirit of God, which are near the ſaints, and like rivers of water flow out of them that believe in Chriſt; to which may be added the word and ordinances of the goſpel, which are the ſtill waters, to which they are invited and led, and by which, and with which they are greatly refreſhed, and made fruitful. *Arama* interprets it of the waters of the law; it is beſt to underſtand it of the goſpel; ſee *Iſai.* lv. 1. it follows, *that bringeth forth his fruit in his ſeaſon*; and ſo appears to be a tree of righteouſneſs, filled with the fruits of righteouſneſs, the graces of the Spirit, and good works; which are brought forth by him under the influence of grace, as he has opportunity, and according to the meaſure of grace beſtowed. *His leaf alſo ſhall not wither*; neither tree, nor fruit, nor leaf ſhall wither, but ſhall be always green; which is expreſſive of the ſaints perſeverance: the reaſons of which are, they are engrafted in Chriſt the true vine, and abide in him, from whom they have their ſap, nouriſhment and fruit; they are rooted and built up in him, and eſtabliſhed in the faith of him; and ſo they hold faſt the profeſſion of it without wavering. *And whatſoever he doth ſhall proſper*; meaning not ſo much in things temporal, of which *Arama* interprets it, for in theſe the good man does not always ſucceed, but in things ſpiritual: whatever he does in faith, from love, to the glory of God, and in the name of Chriſt, proſpers; yea, thoſe things in which he is concerned, that are adverſe, and ſeem for the preſent to be againſt him, in the iſſue work for good to him: in ſhort, ſuch a man is bleſſed with grace here, and glory hereafter; and therefore muſt needs be an happy man.

℣. 4. *The ungodly* are *not ſo*, &c.] They are not as the good man is; their manner and courſe of life are different; they walk in the counſel of ungodly men, like themſelves, and take counſel againſt the Lord, his anointed, and his people: they ſtand in the way of ſinners, and ſteer their converſation according to the courſe of the world, and ſit in the ſeat of the ſcornful; laugh at divine revelation, lampoon the ſcriptures, deride good men, make a jeſt of religion and a future ſtate: they have no delight in the law of the Lord, they caſt it away from them, and deſpiſe it; and are ſo far from a conſtant meditation on it, that they never read it, nor ſo much as look into it, nor is it ever in their thoughts. They are not like to a tree, as deſcribed in the preceding verſe: if they are like to trees, it is to dry trees, and not green ones, to trees without any ſap, moiſture and verdure, and which are only fit fuel for the fire; to the trees of the wood, to wild olive-trees; to trees on an heath, in a deſert, in parched land, and not to trees by rivers of water, but to trees that have no root, and are without fruit, *Jude* ℣. 12. And though they may be in a ſeeming proſperous condition for a time, may be in great power, riches and honour, and ſpread themſelves like a green bay-

[q] Vid. Noldii Concord. Part. Ebr. p. 308.

[r] על פלגי juxta diviſiones: Muſculus, Hammond; ſo Ben Melech.

bay-tree; yet ſuddenly they are cut down as the graſs, and wither as the green herb; and even their outward proſperity deſtroys them; ſo that not any thing they have or do in the iſſue proſpers: and therefore they are not bleſſed or happy as the good man is; yea, they are wretched and miſerable, nay curſed; they are curſed now, and will be hereafter: they are curſed in their baſket and ſtore, their bleſſings are curſes to them; the law pronounces them curſed; and they will hear, *Go, ye curſed*, at the day of judgment. The *Vulgate Latin*, *Septuagint* and *Arabic* verſions, repeat the words *not ſo*, and read *not ſo the ungodly, not ſo*; which ſeems to be done for the confirmation of the truth of it; but are *like the chaff which the wind driveth away*: they are like chaff, which has no root, moiſture, greenneſs, nor fruitfulneſs; they have nothing in them ſolid and ſubſtantial; they are deſtitute of all that is good; are vain and empty; without the knowledge of God and Chriſt; without faith in Chriſt and love to him; and are ſenſual, not having the Spirit, his graces and fruits: they are like chaff for lightneſs, vain in their imaginations, light in their principles, frothy in their words, and unſtable in all their ways: they are never long in any poſition, unſettled, diſquieted, and toſſed to and fro; and there is no peace unto them: they are like chaff, uſeleſs and unprofitable, nothing worth, fit only for everlaſting burnings, which will be their caſe. For when Chriſt will gather his wheat, the righteous, which are of value, into his garner, the heavenly glory, he will burn the chaff, the wicked, with unquenchable fire. They are now like chaff, driven and carried about with every wind of doctrine, with divers and ſtrange doctrines, and entertain every light and airy notion; and are eaſily drawn aſide and carried away by the force of their own luſts, and with every temptation of Satan, who works effectually in them: and particularly, they are like chaff before the wind of terrible judgments and calamities in this life, and of the awful judgment hereafter; when they will be driven away from the preſence of the Lord into everlaſting deſtruction. The metaphor is often uſed in this ſenſe; ſee *Job* xxi. 17. *Iſai.* xvii. 13, 14. and xxix. 3. *Hoſ.* xiii. 3. and denotes the ſecret, ſudden, ſure and eaſy ruin of the ungodly, which comes upon them like a whirlwind, in an inſtant, which they cannot avoid; and they can no more ſtand before God and againſt him, than chaff before the wind. It follows,

℣. 5. *Therefore the ungodly ſhall not ſtand in the judgment*, &c.] Neither in temporal judgment, when God comes forth in a way of wrath and ſore diſpleaſure; for who can ſtand before him when he is angry? what are chaff and ſtubble, thorns and briers, to conſuming fire? nor in the laſt and great day of judgment, ſo the *Targum*, and *Kimchi* interpret the words; for that day will burn like an oven the wicked, who will be as ſtubble, and leave neither root nor branch: when the great day of the Lamb's wrath is come, who will be able to ſtand? there will be no ſtanding for the wicked when he appears; they will all ſtand before the judgment-ſeat of Chriſt, to take their trial and hear their ſentence; but they ſhall not ſtand in the ſame place with the righteous, not at Chriſt's right hand, but at his left; they ſhall not ſtand with an holy confidence, with intrepidity, and without ſhame, as the bleſſed man will; they will not ſtand, but fall in judgment; they will not be acquitted and diſcharged, but be condemned to everlaſting puniſhment; and this ſenſe the *Targum* on the place expreſſes, *The ungodly ſhall not be juſtified in the great day*; the *Vulgate Latin* and *Septuagint* verſions render the words, *The ungodly ſhall not riſe again in judgment*; from whence ſome have concluded there will be no reſurrection of the wicked: which ſeems to be the ſenſe of *Kimchi* and other Jewiſh writers; who aſſert that the ſouls of the wicked periſh with their bodies at death, and that the latter riſe not, contrary to *Eccleſ.* xii. 7. *Dan.* xii. 2. but that the wicked will riſe may be concluded from the juſtice of God, which requires that the bodies which have ſinned ſhould be puniſhed; and from the general judgment of good and bad, and from the account of the puniſhment of hell, which will be inflicted on the body as well as on the ſoul: beſides, the contrary doctrine is a licentious one, and is calculated to harden wicked men in their ſins, and is directly repugnant to the aſſertions of Chriſt, and the apoſtle *Paul*, John v. 28, 29. Acts xxiv. 16. nor has it any foundation in this text, even admitting ſuch a verſion; which does not abſolutely affirm that the wicked ſhall not riſe again, but that they ſhall not riſe again in judgment, in the firſt reſurrection, the reſurrection of the juſt, and ſo as to be acquitted and diſcharged, but they ſhall riſe to the reſurrection of damnation. *Nor ſinners in the congregation of the righteous*; who are made righteous by the righteouſneſs of Chriſt imputed to them, and have a work of grace and holineſs wrought in them; and who under the influence of grace live ſoberly, righteouſly, and godly; theſe are the ſame with the bleſſed man, ℣. 1. and who at the day of judgment will be perfectly holy, and free from all ſin; and they will be all gathered together by the holy angels; the dead ſaints will be raiſed, the living ones will be changed, and both will be caught up together to meet the Lord in the air, and will make up one general aſſembly and church of the firſt-born; and among theſe, and in this aſſembly, there will not be a ſingle ſinner; there are now ſinners in *Zion*, fooliſh virgins with the wiſe, chaff and tares among Chriſt's wheat, and wolves and goats among his ſheep; but then there will be an eternal ſeparation, and no mixing together any more.

℣. 6. *For the Lord knoweth the way of the righteous*, &c.] The way in which he walks by faith, which is in Jeſus Chriſt; the way in which he goes to the Father, and carries to him his ſacrifices of prayer and praiſe, which meet with acceptance through him; the way in which he ſeeks for and expects juſtification, pardon, and ſalvation, namely, through the blood, righteouſneſs, and ſacrifice of Chriſt: and alſo it may denote his courſe, his walk and converſation; for the righteous man is a follower of God, he takes up the croſs and copies after Chriſt; he walks not after the fleſh but after the Spirit, according to the rule of the word, and as becomes the goſpel of Chriſt: and this way of his in every ſenſe the Lord *knows*; not merely as he is omniſcient, for by his omniſcience his eyes are upon the ways of all men; he knows the way of the wicked as well as the way of the righteous; but the ſenſe is, that the Lord approves of and is well pleaſed with his way of faith and holineſs; he knows his perſon, ſo as to love him and take delight and pleaſure in him; his countenance beholds him with a ſmile; he is well pleaſed with him in Chriſt and for his ſake, on whoſe account he has reſpect to him and to his offerings, to his ſervice and duty, to his ways and works; and hence he is a bleſſed man, is in a happy ſituation, and all he does proſpers, for he and his ways pleaſe the Lord:

and

and hence alſo it is, that neither he nor his way ſhall periſh; the way he is in leads to everlaſting life, and he being a follower of the Lord in a way pleaſing to him, he ſhall never periſh, but have eternal life. *But the way of the ungodly ſhall periſh*; for his way is a wicked way, the way of ſinners, ℣. 1. it leads to deſtruction and death, and all that walk in it ſhall periſh; for it is a way the Lord knows not, does not approve of, he abhors it; wherefore the man that continues in it will be unhappy, wretched and miſerable to all eternity. Theſe laſt words therefore ſhew the reaſon of the happineſs of one ſort of men, and the unhappineſs of the other; and prove and confirm the ſame: the Lord knows, approves of, loves and delights in the one; he does not approve of and delight in the other.

PSALM II.

THIS pſalm is the ſecond in order, and ſo it is called in *Acts* xiii. 33. which ſhews that the book of pſalms was in the ſame form in the apoſtles days as now, and as it ever had been; and tho' it is without a title, yet certain it is, that it is a pſalm of *David*, ſince the twelve apoſtles of Chriſt with one voice aſcribe it to him, in which no doubt they ſpoke the generally received ſenſe of the Jewiſh nation, *Acts* iv. 24, 25. and the Meſſiah is the ſubject of it; and that it is a prophecy concerning him, his perſon, office and kingdom, appears from the expreſs mention of the Lord's anointed, or Meſſiah, in it; from his being ſet as king over *Zion*, notwithſtanding the oppoſition made againſt him; from the perſon ſpoken of being called the Son of God, and that in ſuch ſenſe as angels and men are not, and therefore cannot belong to any creature; and from his having ſo large an inheritance, and ſuch power over the heathen; and from the reverence, ſervice, and obedience due to him from the kings and judges of the earth; and from the truſt and confidence which is to be put in him, which ought not to be placed but in a divine perſon; and more eſpecially this appears from ſeveral paſſages cited out of it in the New Teſtament and applied to the Meſſiah, *Acts* iv. 25, 26, 27. and xiii. 33. *Heb.* i. 5. and v. 5. to which may be added, that the ancient Jewiſh doctors interpreted this pſalm of the Meſſiah [s]; and ſome of the modern ones own that it may be underſtood either of *David* or of the Meſſiah, and that ſome things are clearer of the Meſſiah than of *David* [t]; and ſome particular paſſages in it are applied to him both by ancient and later writers among the Jews, as ℣. 1, 2. *Why do the heathen rage*, &c. [u] ℣. 6. *I have ſet*, &c. [w] ℣. 7. *I will declare the decree*, &c. [x]. and ℣. 8. *Aſk of me*, &c. [y] and we may very ſafely interpret the whole of him.

℣. 1. *Why do the heathen rage*, &c.] Or *the nations*; which ſome underſtand of the Jews, who are ſo called, *Gen.* xvii. 5. *Ezek.* ii. 2. becauſe of their ſeveral tribes; and of their rage againſt the Meſſiah, there have been many inſtances; as when they gnaſhed upon him with their teeth, and at ſeveral times took up ſtones to ſtone him, and cried out in a moſt furious and wrathful manner, *Crucify him, crucify him*, Luke iv. 28, 29. John viii. 59. and x. 31. and xix. 6, 15. though it is beſt to interpret it of the Gentiles, as the apoſtles ſeem to do in *Acts* iv. 27. The *Hebrew* word tranſlated *rage* is by one Jewiſh writer [z] explained by חברו *aſſociate* or *meet together*; and which is often the ſenſe of the word in the *Syriac* and *Chaldee* languages, in which it is more uſed; and another [a] ſays, that it is expreſſive of *gathering together, and of a multitude*; it intends a tumultuous gathering together, as is that of a mob, with great confuſion and noiſe [b]; and ſo the Gentiles, the *Roman* ſoldiers, gathered together, even multitudes of them, and came out with *Judas* at the head of them, with ſwords and ſtaves to apprehend Chriſt and bring him to the chief prieſts and elders; theſe aſſembled together in *Pilate*'s hall, when Chriſt was condemned to be crucified, and inſulted him in a moſt rude and ſhocking manner; and many are the inſtances of the Gentiles riſing in mobs, and appearing in riotous aſſemblies, making tumults and uproars againſt the apoſtles to oppoſe them, and the ſpread of the goſpel by them; to which they were ſometimes inſtigated by the unbelieving Jews, and ſometimes by their own worldly intereſt; ſee *Acts* xiii. 50. and xiv. 5, 19. and xvii. 5, 6. and xix. 23—32. to which may be added, as inſtances of this tumult and rage, the violent perſecutions both of the Pagan emperors and of the Papiſts, which laſt are called Gentiles as well as the other; for this reſpects the kingdom of Chriſt, or the goſpel-diſpenſation, from the beginning to the end. *And the people imagine a vain thing?* by *the people* are meant the people of *Iſrael*, who were once God's peculiar people, and who were diſtinguiſhed by him with peculiar favours above all others, and in whom this prophecy has been remarkably fulfilled; they imagined and meditated a vain thing when they thought the Meſſiah would be a temporal king, and ſet up a kingdom on earth in great worldly ſplendor and glory, and rejected Jeſus, the true Meſſiah, becauſe he did not anſwer to theſe their carnal imaginations; they meditated a vain thing, when they ſought to take away the good name and reputation of Chriſt, by fixing opprobrious names and injurious charges upon him, for wiſdom has been juſtified of her children; and ſo they did when they meditated his death, with thoſe vain hopes that he ſhould die and his name periſh, and ſhould lie down in the grave and never riſe more, *Pſalm* xli. 5, 6, 8. for he not only roſe from the dead, but his name was more famous after his death than before; they imagined a vain thing when they took ſo much precaution to prevent the diſciples ſtealing his body out of the ſepulchre, and giving out that he was riſen from the dead, and more eſpecially when he was riſen, to hire the ſoldiers to tell a lie in order to ſtifle and diſcredit the report of it; they meditated vain things when they attempted to oppoſe the apoſtles and hinder the preaching of the goſpel by them, which they often did, as the *Acts of the Apoſtles* teſtify; and it was after one of theſe attempts that the apoſtles, in their addreſs to God, made

[s] Jarchi in loc. [t] Kimchi in v. 12. & Aben Ezra in v. 6. 12. [u] T. Bab. Avodah Zarah, fol. 3. 2. Pirke Eliezar, c. 19. [w] R. Saadiah Gaon in Dan. vii. 13. [x] Yalkut Simeoni, par. 2. fol. 90. 2. Zohar in Num. fol. 82. 2. Maimon. in Miſn. Sanhedrim, c. 11. 1. & Abarbinel. Maſhmiah Jeſhuah, fol. 37. 4. & 38. 1. [y] T. Bab. Succah, fol. 52. 1. & Bereſhit Rabba, ſ. 44. fol. 38. 4. [z] Aben Ezra in loc. [a] R. Sol. Ben Melech in loc. [b] רגשו congregrant ſe turmatim, Vatablus; cum tumultu, Munſter, Tigurine verſion.

made uſe of this very paſſage of ſcripture, *Acts* iv. 2, 3, 17, 18, 24, 25. and they ſtill meditate a vain thing in that they imagine Jeſus of *Nazareth* is not the Meſſiah, and that the Meſſiah is not yet come; and in that they are expecting and looking for him. Now the pſalmiſt, or the holy Ghoſt by him, aſks *why* all this? what ſhould move the Gentiles and the Jews to ſo much rage, tumult, and oppoſition againſt an holy and innocent perſon, and who went about doing good as he did? what end they could have in it, or ſerve by it? and how they could expect to ſucceed? what would all their rage and riot, and vain imagination ſignify? it is ſtrongly ſuggeſted hereby that it would all be in vain and to no purpoſe, as well as what follows.

℣. 2. *The kings of the earth ſet themſelves*, &c.] Roſe and ſtood up in great wrath and fury, and preſented themſelves in an hoſtile manner, and oppoſed the Meſſiah: as *Herod* the great, king of *Judea*, who very early beſtirred himſelf, and ſought to take away the life of Jeſus in his infancy; and *Herod Antipas*, tetrarch of *Galilee*, who is called a king, *Mark* vi. 14. who with his men of war mocked him, and ſet him at nought; and *Pontius Pilate*, the governor of *Judea*, who repreſented the *Roman* emperor, and condemned him to death; and all the kings of the earth ever ſince, who ever perſecuted Chriſt in his members, and have ſet themſelves with all their might to hinder the ſpread of his goſpel and the enlargement of his intereſt. *And the rulers take counſel together*; as did the *Jewiſh Sanhedrim*, the great court of judicature among the *Jews*, the members of which were the rulers of the people, who frequently met together and conſulted to take away the life of Chriſt: tho' it may alſo include all other governors and magiſtrates who have entred into ſchemes *againſt the Lord, and againſt his Anointed*, or Meſſiah, Chriſt: by *the Lord*, or *Jehovah*, which is the great, the glorious, and incommunicable name of God, and is expreſſive of his eternal being and ſelf-exiſtence, and of his being the fountain of eſſence to all creatures, is meant God the Father; ſince he is diſtinguiſhed from his Son, the Meſſiah, his anointed One, as Meſſiah and Chriſt ſignify; and who is ſo called, becauſe he is anointed by God with the holy Ghoſt, without meaſure, to the office of the Mediator, Prophet, Prieſt, and King; from whom the ſaints receive the anointing, which teacheth all things, and every grace of the Spirit in meaſure; and who, after his name, are called *Chriſtians*. This name of the promiſed Redeemer was well known among the *Jews*, John i. 41. and iv. 25. and which they took from this paſſage, and from ſome others.

℣. 3. *Let us break their bands aſunder*, &c.] Theſe are not the words of the apoſtles, nor of the ſaints in goſpel-times, encouraging one another, notwithſtanding the rage and oppoſition of *Jews* and *Gentiles* againſt their Maſter and his intereſt, to break aſunder the bands of wickedneſs, the idolatrous cuſtoms and practices of the heathens, and to throw off the inſupportable yoke of bondage, of *Jewiſh* traditions and ceremonies; but of the heathen, the people, and kings of the earth, and rulers, who with one voice ſay this and what follows, *and caſt away their cords from us*; with relation to the Lord and his Anointed, whoſe laws, ordinances and truths, they call *bands* and *cords*; ſo *Arama* interprets them of the law, and the commandments; or a *yoke*, as the *Vulgate Latin*, *Septuagint*, *Syriac*, *Arabic* and *Ethiopic* verſions render the laſt word; and the phraſes in general expreſs their irreverence of God and the Meſſiah, their rejection of Chriſt and his religion; their non-ſubjection to him, and their refuſal to have him to rule over them; and their diſeſteem and contempt of his goſpel, and of the ordinances of it, and of the laws and rules of his government in his churches: and alſo they ſhew the wrong notion that carnal men have of theſe things; that whereas Chriſt's yoke is eaſy, and his burden light; his goſpel and the truths of it make men free from the ſlavery of ſin and Satan, and from a ſpirit of bondage; and true goſpel-liberty conſiſts in an obſervance of his commands and ordinances; yet they look upon theſe things as bands and cords, as fetters and ſhackles, as ſo many reſtraints upon their liberty, which are not to be bore: when, on the other hand, they promiſe themſelves liberty in a diſengagement from them, and in the enjoyment of their own luſts and ſinful pleaſures; whereas thereby they are brought into bondage, and become the ſervants of corruption. Some render it *caſt away— from him* [c]; either from Chriſt, or every one from himſelf.

℣. 4. *He that ſitteth in the heavens ſhall laugh*, &c.] At the rage and tumult of the heathen; at the vain imaginations of the people; at the oppoſition of the kings of the earth; at the mad counſel of the rulers, againſt him and his Meſſiah; and at their propoſal to one another to throw off the yoke and government of them both. This is a periphraſis of God, *who dwells in the heavens*, and ſits there enthroned; though he is not included and comprehended in them, but is every where; and his being there is mentioned in oppoſition to the kings of the earth, and the people in it; and to ſhew the vaſt diſtance there is between them, and how they are as nothing to him, *Iſai.* xl. 15, 17, 22. *Job* iv. 18. and how vain and fruitleſs their attempts muſt be againſt him and his Meſſiah: and his ſitting there ſtill and quiet, ſerene and undiſturbed, is oppoſed to the running to and fro, and the tumultuous and riotous aſſembling of the heathen. Laughing is aſcribed unto him, according to the language of men, as the Jewiſh writers ſpeak [d], by an anthropopathy; in the ſame ſenſe as he is ſaid to repent and grieve, *Gen.* vi. 6. and expreſſes his ſecurity from all their attempts, *Job* v. 22. and xli. 29. and the contempt he has them in, and the certain puniſhment of them, and the aggravation of it; who will not only then laugh at them himſelf, but expoſe them to the laughter and ſcorn of others, *Prov.* i. 26. *The Lord ſhall have them in deriſion*; which is a repetition of the ſame thing in other words; and is made partly to ſhew the certainty of their diſappointment and ruin, and partly to explain who is meant by him that ſits in the heavens. The *Targum* calls him, *The Word of the Lord*; and *Alſhech* interprets it of the *Shekinah*.

℣. 5. *Then ſhall he ſpeak unto them in his wrath*, &c.] Or, *and he ſhall ſpeak to them*; ſo *Noldius*: that is, the Lord that ſits in the heavens, and laughs, and has the heathen, the people, the kings and rulers in deriſion, ſhall not only ſilently deſpiſe their furious and concerted oppoſition to him and his Meſſiah, but ſhall at laſt ſpeak out unto them, not in his word, but in his providences; and not in love, as to his own people, when he chaſtiſes them, but in great wrath, inflicting ſevere and juſt puniſhment. It ſeems to refer to the deſtruction of *Jeruſalem*, after the crucifixion, ſufferings, death, reſurrection, and aſcenſion of Chriſt; and after the pouring out of the Spirit, and

[c] ממנו a nobis, ſive ab illo, Nebienſis.

[d] Kimchi, Aben Ezra, & R. Sol. Ben Melech in loc.

and when the goſpel, to their great mortification, had got ground, and made large advances in the Gentile world. *And vex them in his ſore diſpleaſure*; or *in the heat of his anger* [e]: ſee *Deut.* xxix. 24. where the holy Ghoſt ſpeaks of the ſame people, and of the ſame ruin and deſtruction of them at the ſame time, as here: and as the carrying of the Jews captive into *Babylon*, is called their vexation, *Iſai.* ix. 1. much more may their deſtruction by the *Romans*; then it was they howled for vexation of ſpirit, *Iſai.* lxv. 14. the wrath of God came upon them to the uttermoſt; they were filled with trouble and confuſion, with terror and conſternation, as the word [f] uſed ſignifies; they were vexed to ſee themſelves ſtraitned and pent in on every ſide by the *Roman* armies, oppreſſed with famine and inteſtine diviſions, rapine and murder; to ſee their temple profaned and burnt, their city plundered and deſtroyed, and themſelves taken and carried captive: and what moſt of all vexed them was, that their attempts againſt Jeſus of *Nazareth*, the true Meſſiah, were fruitleſs; and that notwithſtanding all their oppoſition to him, his name was famous, his intereſt increaſed, his kingdom was enlarged, through the ſpread of his goſpel among the Gentiles; and what *Jehovah* in the next verſe ſays, though it is to the comfort of his people, was to their terror and vexation.

℣. 6. *Yet have I ſet my King upon my holy hill of Zion.*] Or, *behold, I have ſet*, &c. ſo *Noldius*. By *Zion* is meant the church of God, eſpecially under the goſpel-diſpenſation; ſee *Heb.* xii. 22. *Rev.* xiv. 1. ſo called, becauſe, as *Zion* was, it is the object of God's love and choice, the place of his habitation and reſidence; where divine worſhip is obſerved, and the word and ordinances of God adminiſtred; and where the Lord diſtributes his bleſſings of grace; and which is the perfection of beauty, through Chriſt's comelineſs put upon her; and will be the joy of the whole earth: it is ſtrongly fortified by the power and grace of God, and is immoveable and impregnable, being built on Chriſt the rock of ages; and, like *Zion*, it is an high hill, eminent and viſible; and more eſpecially will be ſo, when the mountain of the Lord's houſe is eſtabliſhed upon the tops of the mountains: and it is an holy one, through the preſence and worſhip of God in it, and the ſanctification of his Spirit. And over this hill, the church, Chriſt is king; he is king of ſaints, and is acknowledged by them; and it is for their great ſafety and ſecurity, their joy, comfort and happineſs, that he is ſet over them: he is called by his Father, *my King*, becauſe he who is king of *Zion* is his Anointed, as in ℣. 2. and his Son, his begotten Son, as in ℣. 7. his firſt-born, his fellow and equal; and becauſe he is his as king; not that he is king over him, for his Father is greater than he, as man and mediator, or with reſpect to his office-capacity, in which he is to be conſidered as king; and therefore he is rather king under him: but he is a king of his ſetting up, and therefore called his; he has appointed him his kingdom, given him the throne of his father *David*; put a crown of pure gold on his head, and crowned him with glory and honour, and the ſcepter of righteouſneſs in his hand, and has given him a name above every name. He did not make himſelf a king, nor was he made ſo by men; but he was ſet up, or *anointed* by God the father, as the word [g] here uſed ſignifies; and may refer either to the inauguration of Chriſt into his kingly office, and his inveſtiture with it from all eternity, as in *Prov.* viii. 23. where the ſame word is uſed as here; and anointing with oil being a ceremony performed at the inſtallment of kings into their office, the phraſe is uſed for the thing itſelf: or rather, ſince Chriſt was anointed with the holy Ghoſt in the human nature, at his incarnation and baptiſm, and eſpecially at the time of his aſcenſion, when he was made or declared to be LORD and CHRIST; this may refer to the time when he, as the aſcended Lord and King, gave gifts to men, to his apoſtles, and qualified them in an extraordinary manner to carry his goſpel into the Gentile world, and ſpread it there, as they did with ſucceſs; whereby his kingdom became more viſible and glorious, to the great vexation of the Jews; for, maugre all their oppoſition, Chriſt being ſet by his father king over his church and people, continued ſo, and his kingdom was every day more and more enlarged, to their great mortification.

℣. 7. *I will declare the decree*, &c.] Theſe are the words of *Jehovah*'s anointed and king, exerciſing his kingly office, according to the decree and commandment of the Father: for theſe words refer not to the following, concerning the generation of the Son, which does not depend on the decree and arbitrary will of God, but is from his nature; but theſe words relate to what go before. The *Septuagint*, *Vulgate Latin*, and *Oriental* verſions place this clauſe at the end of the preceding verſe; ſome render it, *declaring his commandment*, or *the commandment of the Lord*; the laws that he would have obſerved, both by him and by the ſubjects of his kingdom. The *Syriac* and *Arabic* verſions, *that he might declare the commandment of the Lord*; as if this was the end of his being appointed King. The word חק is differently rendered; by many, *the decree*, the purpoſe of God concerning Chriſt as mediator, and the ſalvation of his people by him; and who ſo fit to declare this, as he who lay in the boſom of the Father, and was privy to all his ſecret thoughts and deſigns, and in whom the eternal purpoſe was purpoſed? *John* i. 18. *Epheſ.* iii. 11. The *Chaldee* paraphraſe renders it by קימא *the covenant*, the everlaſting covenant of grace; and who ſo proper to declare this, as he with whom the covenant was made? and who is the covenant itſelf, in whom all the bleſſings and promiſes of it are, and the meſſenger of it? *Mal.* iii. 1. It may not be unfitly applied to the goſpel, which is the ſum and ſubſtance of both the decree and covenant of God; it is what was ordained before the world for our glory. This Chriſt was appointed to preach, and did declare it in the great congregation; the ſame with the counſel of God, *Acts* xx. 27. The words will bear to be rendered, *I will declare* אל חק *to the command* [h]; or according to the order and rule preſcribed by *Jehovah*, without adding to it or taking from it; agreeable to which he executed his office as King, and Prophet alſo. The doctrine was not his own, but his Father's he preached; he ſpake not of himſelf, but as he taught and enjoined him; the Father gave him commandment what he ſhould ſay and ſpeak,

[e] בחרונו in æſtu iræ ſuæ, Junius & Tremellius. [f] יבהלמו conturbabit, V. L. Vatablus, Gejerus; ſo Muſculus, Junius & Tremellius, Piſcator; terrebit, Pagninus, Montanus; ſo Cocceius, Michaelis; ſee Ainſworth. [g] נסכתי χρισα, Symmachus; unxi, Muſculus, Vatablus, Ainſworth, Piſcator, Muis, Cocceius; ego inungens, Junius & Tremellius; inunxi, Michaelis. [h] אל חוק Heb. ad decretum, Michaelis, Piſcator; juxta vel ſecundum ſtatutum, Muſculus, Gejerus; præſcriptum & modum certum, Cocceius.

ſpeak, *John* xii. 49. and he kept cloſe to it, as he here ſays he would: and he ruled in his name, and by his authority, according to the law of his office; and which might be depended upon from the dignity of his perſon, which qualified him both for his kingly and prophetic offices, expreſſed in the following words: *The Lord hath ſaid unto me, Thou art my Son*; not by creation, as angels and men; nor by adoption, as ſaints; nor by office, as civil magiſtrates; nor on account of his incarnation or reſurrection; nor becauſe of the great love of God unto him; but in ſuch a way of filiation, as cannot be ſaid of any creature nor of any other, *Heb.* i. 5. He is the true, proper, natural and eternal Son of God, and as ſuch declared, owned, and acknowledged by *Jehovah* the Father, as in theſe words; the foundation of which relation lies in what follows: *This day have I begotten thee*; which act of begetting refers not to the nature, nor to the office, but the perſon of Chriſt; not to his nature, not to his divine nature, which is common with the Father and Spirit; wherefore if his was begotten, theirs muſt be alſo: much leſs to his human nature, in which he is never ſaid to be begotten, but always to be made, and with reſpect to which he is without father: nor to his office as mediator, in which he is not a ſon but a ſervant; beſides, he was a Son previous to his being Prophet, Prieſt and King; and his office is not the foundation of his ſonſhip, but his ſonſhip is the foundation of his office; or by which that is ſupported, and which fits him for the performance of it: but it has reſpect to his perſon; for, as in human generation, perſon begets perſon, and like begets like, ſo in divine generation; but care muſt be taken to remove all imperfection from it, ſuch as diviſibility and multiplication of eſſence, priority and poſteriority, dependence, and the like: nor can the modus or manner of it be conceived or explained by us. The date of it, *to day*, deſigns eternity, as in *Iſai.* xliii. 13. which is one continued day, an everlaſting now. And this may be applied to any time and caſe in which Chriſt is declared to be the Son of God; as at his incarnation, his baptiſm, and transfiguration upon the mount, and his reſurrection from the dead, as it is in *Acts* xiii. 33. becauſe then he was declared to be the Son of God with power, *Rom.* i. 4. and to his aſcenſion into heaven, where he was made Lord and Chriſt, and his divine Sonſhip more manifeſtly appeared; which ſeems to be the time and caſe more eſpecially referred to here, if it be compared with *Heb.* i. 3, 4, 5.

℣. 8. *Aſk of me*, &c.] *Jehovah* is either here again introduced ſpeaking, or theſe words are a continuation of the Son's account of what his Father ſaid unto him; which do not ſuppoſe any ſuperiority in the one, or inferiority in the other; but are only expreſſive of the Father's great reſpect and affection for his Son, as ſuch a way of ſpeaking among men ſhews, *Eſther* v. 3. *Matt.* xiv. 7. and of the great intereſt the Son had in his Father, who could aſk nothing but he had it; and ſhews the perfect harmony, agreement, and unity between them; ſee 1 *Kings* iii. 5. Chriſt, in the council and covenant of grace and peace, aſked many things of his Father, which were granted; he aſked for the perſons of all the elect to be his bride and ſpouſe, and his heart's deſire was given him, and the requeſt of his lips was not withheld from him: he aſked for all the bleſſings of grace for them; for ſpiritual life here, and eternal life hereafter; and all were given him, and put into his hands for them, *Pſal.* xx. 2, 3, 4. and here it is promiſed him, *And I ſhall give* thee *the heathen* for *thine inheritance, and the uttermoſt parts of the earth* for *thy poſſeſſion*; by *the heathen*, and *the uttermoſt parts of the earth*, are meant God's elect among the Gentiles, and who live in the diſtant parts of the world; which are Chriſt's other ſheep, the Father has given to him as his portion, and whom he has made his care and charge: as if it was not enough that he ſhould be King of *Zion*, or have the government over his choſen ones among the Jews, he commits into his hands the Gentiles alſo; ſee *Iſai.* xlix. 6. and theſe are given him as his inheritance and poſſeſſion, as his portion, to be enjoyed by him; and who eſteems them as ſuch, and reckons them a goodly heritage, and a peculiar treaſure, his jewels, and the apple of his eye. Theſe words reſpect the calling of the Gentiles under the goſpel-diſpenſation; and the amplitude of Chriſt's kingdom in all the earth, which ſhall be from ſea to ſea, and from the rivers to the ends of the earth.

℣. 9. *Thou ſhalt break them with a rod of iron*, &c.] Not his inheritance and poſſeſſion among the Gentiles, the choſen ones given him by the Father; theſe he delights in, takes care of, protects and preſerves: but the ſtubborn and rebellious ones among the heathen, and in the ſeveral parts of the world, who will not have him to reign over them; who treat his perſon with contempt, reject his government, diſobey his goſpel, and deſpiſe his commands; towards theſe Chriſt will uſe ſeverity, and will exert his power and break them in pieces. The *Vulgate Latin*, *Septuagint*, *Syriac*, *Arabic* and *Ethiopic* verſions render it, *ſhall feed* or *rule them*; and ſo it is cited in *Rev.* ii. 27. and xii. 5. and xix. 15. and applied to Chriſt, the Word of God, and King of kings; and muſt be underſtood as it is in thoſe places, of the ſeverity of his government over them, of the ſtrictneſs of his juſtice, without the leaſt diſplay of mercy; and then the ſenſe is the ſame with thoſe verſions which render it, *ſhalt break them*; as the word uſed is interpreted by the *Targum*, and the Jewiſh commentators on the place; and which is confirmed by what follows: *Thou ſhalt daſh them in pieces like a potter's veſſel*; which is very eaſily done with a bar of iron; and when it is done, the pieces can never be put together again: ſo that by the metaphor is ſignified, the eaſy and irreparable ruin of the wicked; ſee *Iſa.* xxx. 14. *Jer.* xix. 11. The word ſignifies that they ſhould be ſo crumbled into duſt, that they ſhould be ſcattered about as with the wind; which, ſo far as it relates to the Jews, was fulfilled in their deſtruction by the *Romans*, and will have its accompliſhment in the antichriſtian nations at the latter day; ſee *Rev.* ii. 26, 27.

℣. 10. *Be wiſe now therefore, O ye kings*, &c.] This addreſs is made not ſo much to the kings of the earth in *David*'s time, as to thoſe who would be under the goſpel-diſpenſation, and times of the Meſſiah; and particularly who would riſe up, and ſet themſelves againſt the Lord and his anointed, ℣. 2. and with theſe are to be underſtood their ſubjects: for if they are to ſerve the Lord, and be ſubject to Chriſt, then much more thoſe that are under them; and they are rather ſpoken to particularly, becauſe their examples have great influence on thoſe over whom they rule, whether for good or evil. Theſe are exhorted to be wiſe, or to act the wiſe part; for great men are not always wiſe; wiſdom, riches and honour, do not always go together; men may be in high places, and yet be of low underſtandings; however they do not always

always act wiſely, and particularly thoſe kings did not, when they roſe up and ſet themſelves againſt the Lord and his Meſſiah; ſince ſuch oppoſition muſt be fruitleſs, nor is there any counſel againſt the Lord. And we learn from the connexion of theſe words with the following, that the trueſt wiſdom in kings and people, is to fear God; be ſubject to Chriſt, and truſt in him. The words are an inference from what goes before; *therefore*, ſince Chriſt is ſet as King over *Zion*, and he is no other than the Son of God, and who has a power over all fleſh; one part of the world is his inheritance and poſſeſſion, and the other part he will in a little time break and daſh to pieces; wherefore *now*, under the goſpel-diſpenſation, while it is to day, and now is the accepted time and day of ſalvation, before the blow is given; act the wiſe part and leave off oppoſing, and become ſubject to ſo great and powerful a King. *Be inſtructed, ye judges of the earth*; who are under kings, being appointed by them to hear cauſes and miniſter juſtice; they anſwer to the *Sanhedrim* of the Jews; to the rulers in ℣. 2. Theſe are exhorted to receive inſtructions, not in things political and civil, they may be well acquainted with; but in things religious and evangelical, in the worſhip of God, in the goſpel of Chriſt, and in his ordinances; for perſons in ſuch poſts ſhould not be above inſtruction in theſe things. The word may be rendered, *be ye chaſtiſed* or *corrected* [i]; that is, ſuffer reproof, correction and chaſtiſement at the hand of God, whether by words or deeds; ſubmit to it patiently, and receive inſtruction from it: for God ſometimes reproves kings and princes of the earth, on account of their ſins, and for the ſake of his people, when they ſhould learn righteouſneſs; ſee *Pſal.* cv. 14, 15. *Iſa.* xxvi. 9.

℣. 11. *Serve the Lord with fear*, &c.] Not the creature, neither more, nor beſides, nor with the creator; God and mammon cannot both be ſerved; nor any fictitious and nominal deities, the idols of the Gentiles, who are not gods by nature; but the true *Jehovah*, the one and only Lord God, he only is to be worſhipped and ſerved, even Father, Son, and Spirit. Here it may be underſtood either of the Lord Chriſt, the Son of God, who is to be ſerved by the kings and judges of the earth, he being King of kings, and Lord of lords; or rather of *Jehovah* the Father, ſince the Son ſeems to be diſtinguiſhed from him in the next verſe: and the ſervice theſe perſons are called unto lies not in the diſcharge of any office in the church, as in preaching the word, which is ſerving God in the goſpel of his Son; and hence the miniſters of the word are eminently called the ſervants of the moſt high God; for kings and judges are not required hereby to lay aſide their crowns and ſceptres, and leave their ſeats of juſtice, and become preachers of the goſpel; but in acting according to the will of God revealed in his word, and in the whole worſhip of him both internal and external: and this is to be done *with fear*, not with fear of man, nor with ſervile fear of God, but with a godly and filial fear, with a reverential affection for him, and in a way agreeable to his mind and will; with reverence and awe of him, without levity, careleſſneſs, and negligence. *And rejoice with trembling*; ſome reference may be had to the joy in public worſhip, as at ſacrifices and feſtivals, and the muſic in divine ſervice under the law; and the ſinging of pſalms and hymns and ſpiritual ſongs under the goſpel; and eſpecially to the goſpel-diſpenſation itſelf, which is a time of joy and rejoicing; the goſpel is good tidings of great joy; the kingdom of God is not in things external, but in joy in the holy Ghoſt; and above all, reſpect is had to a rejoicing in Chriſt Jeſus, in his perſon, righteouſneſs, and ſalvation: and which is conſiſtent with *trembling*; not with a fearful looking for of judgment, but with modeſty and humility; in which ſenſe this word, when joined with *fear* as here, is uſed, *Phil.* ii. 12. and ſtands oppoſed to pride, haughtineſs and arrogance; men ſhould ſo rejoice in Chriſt as to have no confidence in the fleſh, or aſſume any degree of glory to themſelves, or have any rejoicing in themſelves, but wholly in Chriſt, giving all the glory of what they have to him.

℣. 12. *Kiſs the ſon*, &c.] The Son of God ſpoken of in ℣. 7. the word uſed is ſo rendered in *Prov.* xxxi. 2. and comes from another which ſignifies to *chooſe*, and to *puriſy*, or *to be pure*; hence ſome render it *the elect* or *choſen one*, or *the pure one* [k]; and both agree with Chriſt, who is God's elect, choſen to be the Redeemer and Saviour of his people, and who is pure and free from ſin, original and actual. And whereas a kiſs is a token of love among friends and relations, at meeting and parting, *Gen.* xxxiii. 11. *Ruth* i. 14. it may here deſign the love and affection that is to be expreſſed to Chriſt, who is a moſt lovely object, and to be loved above all creatures and things; or as it ſometimes ſignifies, homage and ſubjection, 1 *Sam.* x. 1. and it is the cuſtom of the *Indians* to this day for ſubjects to kiſs their kings: it may here alſo denote the ſubjection of the kings and judges and others to Chriſt, who is Lord of all; or elſe, as it has been uſed in token of adoration and worſhip, *Job* xxxi. 26, 27. *Hoſ.* xiii. 2. it may deſign the worſhip which is due to him from all ranks of creatures, angels and men, *Heb.* i. 6. and the honour which is to be given to him, as to the Father, *John* v. 22. which ſhows the greatneſs and dignity of his perſon, and that he is the true God and eternal life: in the *Talmud* [l] this is interpreted of the law, where it is ſaid, "there is "no בר but the law, according to *Pſal.* ii. 12." which agrees with the *Septuagint* verſion. *Leſt he be angry*; for though he is a Lamb, he has wrath in him, and when the great day of his wrath comes in any form on earth, there is no ſtanding before him; and how much leſs when he ſhall appear as the lion of the tribe of *Judah*, and ſhall be revealed from heaven in flaming fire; then kings and freemen will call to the rocks to fall upon them, and hide them from him. *And ye periſh* from *the way*; the *Syriac* verſion renders it *from his way*, the Son's way; and the *Septuagint* and *Vulgate Latin* verſions *from the righteous way*; and the *Arabic* verſion *from the way of righteouſneſs*; or *as to the way*, as others [m], the good way; all to one ſenſe; meaning that way of righteouſneſs, ſalvation and eternal life by Jeſus Chriſt, which being miſſed by perſons, they are eternally loſt and undone: ſome render it *becauſe of the way* [n]; that is, becauſe of their ſinful courſe of life; for the way of the ungodly ſhall periſh itſelf, and therefore they that purſue it ſhall periſh alſo: others render it *in the way* [o]; and then the ſenſe is, leſt they periſh in the midſt of their courſe of ſin, in their own evil way, they have choſen and delighted

[i] הוסרו caſtigamini, Piſcator; ſo Ainſworth; corrigimini, Caſtalio, Gejerus, Michaelis. [k] בר εκλεκτον, Aquila; purum, Coccius; ſo Kimchi & Ben Melech. [l] T. Bab. Sanhedrin, fol. 92. 1. [m] דרך quoad viam, Cocceius, Guſſetius. [n] Propter viam, Vatablus, Muis. [o] In via, Pagninus, Junius & Tremellius, Piſcator, Ainſworth, Gejerus.

ed in, or to uſe the words of Chriſt, *die in their ſins*, and everlaſtingly periſh; for this periſhing is to be underſtood not of corporal death, in which ſenſe righteous men periſh, but of everlaſting deſtruction: or the word which is rendered *from the way*, may be tranſlated *ſuddenly* [p], *immediately*, or *ſtraightway*, and our Engliſh word *directly* is almoſt the ſame; and ſo may deſign the ſwift and ſudden deſtruction of ſuch perſons who provoke the Son to wrath and anger; which ſenſe is confirmed by what follows. *When his wrath is kindled but a little*; either to a ſmall degree, or but for a little while; for the leaſt degree and duration of it are intolerable, and who then can dwell in everlaſting burnings, or abide the devouring flames? or when it is kindled פתאום *ſuddenly* [q], in a moment, as *Jarchi* interprets it; and ſo ſudden wrath brings ſudden deſtruction. *Bleſſed* are *all they that put their truſt in him*; not in horſes and chariots, in riches and honours, in their own wiſdom, ſtrength and righteouſneſs; but in the Son of God, the Lord Jeſus Chriſt, and who is truly and properly God; or otherwiſe faith and truſt would not be required to be put in him: and happy are thoſe who betake themſelves to him as to their ſtrong-hold and place of defence; who look to him and believe in him for pardon, peace, righteouſneſs, every ſupply of grace, and eternal life; theſe are ſafe and ſecure in him, nor ſhall they want any good thing needful for them; and they have much peace, joy and comfort here, and ſhall have more grace as they want it, and hereafter eternal glory and happineſs.

PSALM III.

A pſalm of David, when he fled from Abſalom his ſon.

THIS is the firſt of the pſalms that has a title, and is called a *Pſalm*; the word for which, *mizmor*, comes from one which ſignifies to *cut* or *prune* [r], as trees are lopped of their ſuperfluous branches; ſhewing this to be a compoſition of even feet, in proper metre, formed for the modulation of the voice, to ſome tune or muſical inſtrument; and it is ſaid to be *a pſalm of David*, which may be rendered *a pſalm for* or *to David* [s], as if it was wrote by another for his uſe, and inſcribed to him; or rather, that it was given to him by the holy Spirit, who was the author of it, though he was the penman. It is obſerved by ſome that wherever the dative caſe is uſed in the title of the pſalm, as it moſt frequently is, as ſuch a pſalm to *David*, or to *Aſaph*, it may ſignify that it came from the Lord to him, or was divinely inſpired; juſt as it is ſaid, the word of the Lord came to the prophets; though ſome render it *a pſalm concerning David* [t], his troubles, his faith and ſecurity in God, his victory over his enemies, and ſalvation from the Lord. However, *David* was the compoſer of this pſalm, under the inſpiration of the holy Ghoſt, occaſioned by his flight from *Abſalom*; who, having ſtolen away the hearts of the people of *Iſrael*, entered into a conſpiracy with them, to dethrone his father and place himſelf in his ſtead; and the people ſo increaſed continually with him, that *David* thought it adviſable to flee from *Jeruſalem*, 2 Sam. xv. 12, 13, 14. and at the time of his flight or after it, he penned this pſalm on account of it, and as ſuitable to it. And now was fulfilled what God had ſaid, by *Nathan* the prophet, ſhould befal him, becauſe of the affair of *Bathſheba* and *Uriah*; ſee 2 *Sam.* xii. 11. & xvi. 21, 22. *David* was an eminent type of Chriſt, and ſo he was in his troubles, and in theſe; as one of his ſons conſpired againſt him to dethrone him, and take away his life; ſo *Judas*, one of Chriſt's diſciples or children, for diſciples were called children, his familiar friend, that did eat of his bread, lift up his heel againſt him, and ſought to betray him, and did; and who, tho' he knew the deſigns of *Judas* againſt him, and did not flee from him, but rather went to meet him, yet it is eaſy to obſerve, that he took the ſame rout from *Jeruſalem* as *David* did. At this time he went over the brook *Kidron*, and to the mount of *Olives*; ſee *John* xviii. 1. *Matt.* xxvii. 30. compared with 2 *Sam.* xv. 23, 30. And indeed the whole pſalm may be applied to Chriſt; and ſo as the ſecond pſalm ſets forth the dignity of Chriſt's perſon, as the Son of God, and the ſtability and enlargement of his kingdom, notwithſtanding the oppoſition made to him; this expreſſes his troubles from his enemies, his death and reſurrection from the dead, his victory over his enemies, and the ſalvation he wrought out for his people. In ſhort, it may be underſtood of *David* as the type, of Chriſt as the antitype, and of the people of God, being ſuited to their experiences, more or leſs, in all ages; and in this large and extenſive way I ſhall chooſe to interpret it.

℣. 1. *Lord, how are they increaſed that trouble me?* &c.] *David*'s enemies increaſed in the conſpiracy againſt him, 2 *Sam.* xv. 12. the hearts of the men of *Iſrael* were after *Abſalom*, and againſt him. Chriſt's enemies increaſed, when *Judas* with a multitude came to take him; when the body of the common people cried out, crucify him; when the aſſembly of the wicked incloſed him, and pierced his hands and his feet. And the enemies of God's people are many; the men of this world are againſt them; legions of devils oppoſe them; and they have ſwarms of ſins in their own hearts; and all theſe give trouble. *David*'s enemies troubled him; he wept as he went up the hill, to think that his own ſon ſhould ſeek to deſtroy him; that his ſubjects, whom he had ruled ſo long with clemency, and had hazarded his perſon in war for their defence, and to protect them in their civil and religious rights, ſhould rebel againſt him. Chriſt's enemies troubled him, when they bound and led him away as a malefactor; when they ſpit upon him, ſmote and buffeted him; when they ſcourged and crucified him, and mocked at him. The enemies of the ſaints are troublers of them; in the world and from the men of it, they have tribulation; Satan's temptations give them much uneaſineſs and diſtreſs; and their indwelling ſins cauſe them to cry out, O! wretched men that we are. This addreſs is made to the Lord, as the Lord God omniſcient, who knew the caſe to be as it was, and who had a concern in it; it not being without his will,

[p] Sub'to, Noldius, p. 230. N° 1052.
[q] εν ταχει, Sept. ſubito, Noldius, p. 433. N° 1371.
[r] מזמור a radice זמר præſcidit. Gejerus.
[s] לדויד pſalmus Davidi, ſub. datus, Genebrardus.
[t] De Davide, vel in Davidem.; ſo ſome in Mariana.

will, but according to it, he having foretold it, and as he who only could help out of it: and the pſalmiſt delivers it in a complaining way, and in an expoſtulatory manner; reaſoning the caſe why it ſhould be ſo, what ſhould be the reaſon of it, for what end and purpoſe it was; and as wondering at it, ſuggeſting his own innocence, and how undeſerving he was to be treated in ſuch a way. *Many* are *they that riſe up againſt me*; many in quantity, and great in quality; great in the law, in wiſdom, in riches, and in ſtature, as *Jarchi* interprets it; ſuch as *Ahithophel* and others, who roſe up againſt *David* in an hoſtile manner, to diſpoſſeſs him of his kingdom, and to deſtroy his life. And many were they that roſe up againſt Chriſt; the multitude came againſt him as a thief, with clubs and ſtaves: the men of this world riſe up againſt the ſaints with their tongues, and ſometimes with open force and violence; Satan, like a roaring lion, ſeeks to devour them, and their own fleſhly luſts war againſt them.

℣. 2. *Many* there be *which ſay of my ſoul*, &c.] Or *to my ſoul* [u], the following cutting words, which touched to the quick, reached his very heart, and like a ſword pierced through it: There is *no help for him in God*; or *no ſalvation* [w]; neither in this world, nor in that which is to come, as *Kimchi* explains it. *David*'s enemies looked upon his caſe to be deſperate; that it was impoſſible he ſhould ever extricate himſelf from it; yea, that God himſelf either could not or would not ſave him. And in like manner did the enemies of Chriſt ſay, when they had got him upon the croſs; ſee *Matt.* xxvii. 43. and how frequent is it for the men of the world to repreſent the ſaints as in a damnable ſtate! and to call them a damned ſet and generation of men, as if there was no ſalvation for them? and how often does Satan ſuggeſt unto them, that there is no hope for them, and they may as well indulge themſelves in all ſinful luſts and pleaſures? and how often do their own unbelieving hearts ſay to them, that there is no ſalvation in Chriſt for them, tho' there is for others; and that they have no intereſt in the favour of God, and ſhall be eternally loſt and periſh? And this account is concluded with the word *ſelah*, which ſome take to be a muſical note; and ſo the *Septuagint* render it διαψαλμα, which *Suidas* [x] interprets the change of the ſong, of the note or tune of it; and the rather it may be thought to be ſo, ſince it is only uſed in this book of Pſalms, and in the prayer of *Habbakuk*, which was ſet to a tune, and directed to the chief ſinger. *Kimchi* derives it from a root, which ſignifies *to lift up*, and ſuppoſes that it denotes and directs to an elevation, or ſtraining of the voice, at the place where this word ſtands. Others underſtand it as a pauſe, a full ſtop for a while; and as a note of attention, either to ſomething that is remarkably bad and diſtreſſing, as here; or remarkably good and matter of rejoicing, as in ℣. 4, 8. Others conſider it as an affirmation of the truth of any thing, good or bad; and render it *verily*, *truly*, as anſwering to *Amen*; ſo be it, ſo it is, or ſhall be; it is the truth of the thing: to this ſenſe agrees *Aben Ezra*. But others render it *for ever*, as the *Chaldee* paraphraſe; and it is a tradition of the Jews [y], that wherever it is ſaid, *netzach*, *ſelah* and *ed*, there is no ceaſing, it is for ever and ever; and ſo then, according to this rule, the ſenſe of *David*'s enemies is, that there was no help for him in God for ever. A very learned man [z] has wrote a diſſertation upon this word; in which he endeavours to prove, that it is a name of God, differently uſed, either in the vocative, genitive and dative caſes; as, *O Selah*, O God; or of God, or to God, &c. as the ſenſe requires.

℣. 3. *But thou, O Lord*, art *a ſhield for me*, &c.] Or *about me* [a], protecting and defending me. *David* was a military man, and often alludes to military affairs; and borrows words from thence, expreſſive of his great ſecurity from the Lord; ſee *Pſalm* xviii. 2. So *Jehovah* the Father was a ſhield to Chriſt in his infancy, from *Herod*'s rage and fury; and afterwards from the inſults of the Phariſees, and their attempts to take away his life before the time; and in his ſufferings and death, ſo as that his faith and confidence in him were kept up, and he got the victory over ſin, Satan, and the world; ſee *Pſalm* xxii. 9, 10. *Iſa.* l. 7, 8, 9. And the Lord is a ſhield unto all his people, *Gen.* xv. 1. *Pſalm* lxxxiv. 11. They are kept by his power, and encompaſſed about with his favour, as with a ſhield; his veracity and his faithfulneſs in his promiſes, and his truth, are their ſhield and buckler: and eſpecially his Son, the Lord Jeſus Chriſt, is the ſhield which faith makes uſe of, particularly his blood and righteouſneſs, and ſalvation by him; which it holds up, and defends itſelf with, againſt the charges of the law, the accuſations of conſcience, and the temptations of Satan; and which are a ſecurity from the juſtice of God, and wrath to come. *My glory*; who took *David* from the ſheep-fold, and made him king over *Iſrael*, and raiſed him to all the glory he had enjoyed; and in whom he gloried as his covenant-God, and of whom he made his boaſt; and not of his ſtrength, valour, wiſdom, riches and honour. So God the Father is the glory of Chriſt, the glorifier of him, by ſupporting him under his ſufferings, raiſing him from the dead, and ſetting him at his own right hand, where he is crowned with glory and honour; and he is the glory of his people, in whom they glory, and by whom they are called to eternal glory; and who will give it to them, and reveal it in them, even an eternal weight of it, which the ſufferings of this life are not worthy to be compared unto. *And the lifter up of mine head*; ſuch as the helmet is: the Lord was the lifter up of *David*'s head, when he brought him to the throne, and afterwards gave him victory over his enemies; for ſo the phraſe of lifting up the head ſignifies; ſee 2 *Kings* xxv. 27. *Pſalm* xxvii. 6. And he was the lifter up of Chriſt's head, when he raiſed him from the dead; and exalted him, both with and at his right hand, to be a Prince and a Saviour, and gave him a name above every name. And he is the lifter up of the heads of his people in converſion, when he raiſes them from a low eſtate, and ſets them among princes, to inherit the throne of glory; and when he gives them comfort, peace and joy, which cauſes them to lift up their heads; whereas in ſorrow, and mourning, and diſtreſs, the head is bowed down like a bulruſh, *Iſa.* lviii. 5, and when he gives them boldneſs and confidence, as at the throne of grace now, thro' the ſprinkling of

[u] לנפשי τῃ ψυχῃ μου, Sept. animæ meæ, V. L. Pagninus, Montanus, Muſculus, Gejerus, Michaelis; ſo the Targum. [w] אין ישועתה non eſt ſalus, V. L. Pagninus, Montanus; non ulla ſalus, Junius & Tremellius, Piſcator, Ainſworth, in Theſaur. Theolog. Philolog. par. 1. [x] In voce διαψ. [y] T. Bab. Erubin, fol. 54. 1. Vid. Ben Melech in loc. [z] Paſchii Diſſertatio de Selah, p. 670. [a] בערי circa me, Junius & Tremellius, Piſcator, Muis, Ainſworth, Cocceius, Michaelis.

of the blood of Chriſt upon them; ſo at the bar of judgment hereafter, thro' the righteouſneſs of Chriſt put upon them, as that they ſhall not be aſhamed nor confounded; ſee *Luke* xxi. 28. 1 *John* ii. 28. and he will be the lifter up of their heads in the reſurrection-morn, and when they ſhall appear with Chriſt in glory.

℣. 4. *I cried unto the Lord with my voice*, &c.] The experience which the pſalmiſt had of being heard in prayer, was what gave great encouragement to his faith, as to his intereſt in God and ſalvation by him, when his enemies were ſo increaſed about him; for crying here is to be underſtood of prayer, as it is often uſed in this book of *Pſalms:* and ſo the *Targum* renders it, *I prayed*; and this deſigns vocal prayer. Sometimes there is a crying in prayer and no voice heard, as it is ſaid of *Moſes*, Exod. xiv. 15. and was the caſe of *Hannah*, 1 Sam. i. 13. but this was with a voice, and a loud one, as in *Pſal.* lv. 17. denoting ardor, fervency and importunity; and ſuch prayer avails much with God. The object addreſſed in prayer is the Lord, the God of his life, and who was able to ſave him, and ſupply all his wants. *And he heard me out of his holy hill. Selah.* Either out of the church, the holy hill of *Zion*, Pſalm ii. 6. where *David* prayed and God granted his preſence, and gave an anſwer to his prayers; or out from the mercy-ſeat and ark, which was a type of the propitiatory, Chriſt, and which *David* had brought to his own city, the hill of *Zion*; or from heaven, the habitation of God's holineſs: *David* was a man of prayer, and he was often heard and anſwered by God. And this alſo is true of Chriſt, he offered up prayers and ſupplications with ſtrong crying and tears to God, that was able to ſave him; and he was heard by him, yea the Father always heard him: and God is a God hearing and anſwering the prayers of his people, ſooner or later; ſometimes before, ſometimes at, and ſometimes after their crying to him.

℣. 5. *I laid me down and ſlept*, &c.] After the battle was over between *Abſalom*'s men and his, ſays *Aben Ezra*; but rather this was in the midſt of his trouble and diſtreſs, ſince he afterwards prays for ſalvation: and this ſleep was either, as *Jarchi* obſerves, through his heart being overwhelmed with grief; for there have been inſtances of perſons ſleeping through ſorrow, as *Elijah*, *Jonah*, and the diſciples of Chriſt, 1 *Kings* xix. 4, 5. *Jonah* i. 5. *Luke* xxii. 45. or rather this is expreſſive of the calmneſs and ſerenity of his mind amidſt his troubles; he laid himſelf down in peace, and ſlept quietly and comfortably; he did not loſe a night's reſt, his ſleep was ſweet unto him; which was a bleſſing of life from the Lord, that every one does not enjoy; ſee *Pſal.* cxxvii. 2. *I awaked*; in the morning, alive and chearful. Some lay themſelves down and never awake more, as *Siſera* the captain of *Jabin*'s army, and *Iſhboſheth* the ſon of *Saul*; and this might have been *David*'s caſe, conſidering the circumſtances he was in: and others, thro' perplexing thoughts and cares, or pains of body, or uneaſy dreams, riſe fatigued and diſtreſſed; but *David* aroſe in good health of body, and tranquillity of mind, and comfortably refreſhed. *For the Lord ſuſtained me*; the pſalmiſt committed himſelf to the care and protection of God; he laid himſelf down in his arms, and there ſlept in ſafety; the Lord preſerved him, who is *Iſrael*'s keeper that neither ſlumbers nor ſleeps: and he roſe in health and chearfulneſs in the morning, being ſupported by his right hand. This ſhews, that his lying down to ſleep, when in ſuch circumſtances, and awaking with chearfulneſs, were not owing to raſhneſs, ſtupidity and inſenſibility, but to divine ſupports. Theſe words may be interpreted, as they are by ſome of the ancients, of the death of Chriſt, and of his reſurrection from the dead by the power of God; death is often expreſſed by ſleep, and the reſurrection of the dead by an awaking out of ſleep, *Dan.* xii. 2. *Iſa.* xxvi. 19. and Chriſt's death being ſignified by lying down and ſleeping, may denote both the voluntarineſs of it, that he laid down his life freely and willingly; and his ſhort continuance under the power of death, it was but like a night's ſleep; and his reſurrection from the dead, being expreſſed by an awaking through the Lord's ſuſtaining him, ſhews that it was by the power of God, even the exceeding greatneſs of his power: and the whole of this may be applied to the caſe and ſtate of the ſaints and people of God, who at times have reſt and peace amidſt their enemies; though they have tribulation in the world, they have peace in Chriſt; and notwithſtanding the temptations of Satan, and the corruptions of their own hearts, they have joy and comfort through believing in Chriſt; the Lord ſtays them with precious promiſes, and ſupports them with the diſcoveries of his love, and upholds them with the right hand of his righteouſneſs.

℣. 6. *I will not be afraid of ten thouſands of the people*, &c.] *David* was a man of courage from his youth; the inſtances of his attacking the lion and the bear, when he kept his father's ſheep, his engaging with *Goliath*, and his military exploits, ſhew it; and though there were now many thouſands up in arms againſt him, and his own ſon at the head of them; all the tribes of *Iſrael* were revolting from him, and he was only attended with a few of his friends, yet he was not diſmayed; for that he refers to this inſurrection appears by what follows, *that have ſet* themſelves *againſt me round about*; and this was owing not to himſelf but to the Lord's ſuſtaining of him; ſee *Pſalm* xxvii. 1, 2, 3. and ſuch courage and greatneſs of ſoul did his antitype the Meſſiah expreſs, and to a greater degree, when *Judas*, with his band of ſoldiers, and the multitude with clubs and ſtaves, entered the garden to apprehend him; and when the prince of this world was marching towards him, and when he was engaged with all the powers of darkneſs, and when the ſorrows of death compaſſed him about, yet he failed not, nor was he diſcouraged: and ſomething of this ſpirit appears in true believers, when they are in the exerciſe of faith, have the preſence of God, and the diſcoveries of his love; they are then not afraid what man can do unto them; nor are they afraid of devils themſelves, but wreſtle againſt them; nor of any nor all their enemies, they having victory over them, given by God through Chriſt.

℣. 7. *Ariſe, O Lord; ſave me, O my God*, &c.] God ſometimes, in the apprehenſion of his people, ſeems to be as if he was aſleep: when he does not appear to them and for them, and does not exert his power on their behalf, then they call to him to awake and ariſe; ſee *Pſal.* xliv. 23. and it may be, ſome reſpect is had to the words of *Moſes* when the ark ſet forward, *Numb.* x. 35. and it may be obſerved, that though *David* enjoyed ſo much peace and tranquillity of mind, and was in ſuch high ſpirits as not to be afraid of ten thouſands of men, yet he did not neglect the right means of deliverance and ſafety, prayer to God, who he knew was his God; and he addreſſes him as ſuch, and uſes his covenant-intereſt in him, as an argument with him to ariſe and ſave him from his enemies, who was able

able to do it, and to whom ſalvation belongs: ſo Chriſt, his antitype, prayed to God as his God to ſave him, and was heard by him in like manner; ſo the ſaints call upon God in a day of trouble, cry to him in their diſtreſſes, to be delivered out of them. *For thou haſt ſmitten all mine enemies upon the cheek-bone*; to ſmite any one upon the cheek is reckoned reproachful, and is caſting contempt upon them; ſee *Job* xvi. 10. and the ſenſe is, that God had poured contempt upon his enemies in time paſt, and had brought them to ſhame and confuſion: hence he puts up the above prayer as a prayer of faith for ſalvation, founded on paſt experience of God's goodneſs; he prayed that his God would ariſe and ſave him, and he believed he would, becauſe he had hitherto appeared for him, and againſt his enemies. *Thou haſt broken the teeth of the ungodly*; who were like to beaſts of prey whoſe ſtrength lies in their teeth, whereby they do the miſchief they do; and the breaking of their teeth ſignifies the taking away from them the power of hurting, and refers to the victories which God had given *David* over the *Philiſtines*, *Edomites*, *Syrians*, and others; and may be applied to Chriſt, and be expreſſive of ſin, Satan, the world and death being overcome and aboliſhed by him, and of the victory which the ſaints have through him over the ſame enemies.

℣. 8. *Salvation* belongeth *unto the Lord*, &c.] As the author of it; temporal ſalvation is of him; all the deliverances of the ſaints out of their troubles are from him; and to him is owing their ſpiritual and eternal ſalvation; this belongs to *Jehovah*, Father, Son, and Spirit: *Jehovah* the Father reſolved upon it, choſe men to it from everlaſting, contrived the ſcheme of it in his infinite wiſdom, made a covenant with his Son, in which he ſecured it, and appointed him to be the author of it, and ſent him in the fulneſs of time to effect it; and Chriſt the Son of God, being qualified for it, being mighty to ſave, came into this world for that purpoſe, and is become the author of eternal ſalvation; his own arm has brought it to him, though there were many difficulties in the way; ſuch as fulfilling the law, ſatisfying juſtice, making an end of ſin, grappling with all the powers of darkneſs, and undergoing an accurſed death: and the Spirit of God, he makes men ſenſible of their need of this ſalvation; he brings it near to them, and works faith in them to lay hold upon it, and ſhews them their intereſt in it; and in conſequence of all this the glory of ſalvation belongs to the Lord, Father, Son, and Spirit, and ſhould be given to the Father as the contriver of it, to the Son as the author of it, and to the Spirit as the applier of it; ſee *Rev.* vii. 10. *Thy bleſſing* is *upon thy people. Selah.* or it may be conſidered prayer-wiſe, let *thy bleſſing* be *upon thy people*[b]; either upon thoſe that were on the ſide of *David*, or on thoſe, as others interpret it, who had imprudently joined themſelves to *Abſalom*; which latter ſenſe, if right, ſhews in what a divine frame and diſpoſition of mind the pſalmiſt was, to pray for his enemies: or the words are an aſſertion, that the bleſſing of the Lord was come upon his covenant-people, and does deſcend upon them as they are called by grace; even all ſpiritual bleſſings, the bleſſings of a juſtifying righteouſneſs, of pardon of ſin, of reconciliation and peace by the blood of Chriſt, of adoption, and of eternal life; the bleſſing of grace, and the bleſſing of glory.

PSALM IV.

To the chief muſician on Neginoth, a pſalm of David.

THIS pſalm is inſcribed *to the chief muſician*, or *conqueror*[c]; who excelled others in the art of muſic, and carried the glory from them; who was very ſkilful, and inſtructed others in it, and was the maſter of the ſong, as *Chenaniah*, 1 Chron. xv. 22, 27. who ſet the tune, led on the pſalm, and had the whole direction and management of it; and ſo the Jewiſh doctors[d] generally underſtand it of one that preſided over the reſt of the muſicians and ſingers; and to ſuch an one was this pſalm ſent, to be ſung in public worſhip: for the pſalms of *David* were not compoſed for private uſe only, but for public ſervice; and were committed into the hands and care of the chief of the ſingers, as *Aſaph* and others; ſee 1 *Chron.* xvi. 7. by whom they were preſerved and tranſmitted to future ages for the uſe of the church, not only in the former but in the preſent diſpenſation. The *Septuagint* interpreters, and after them the *Vulgate Latin* and *Ethiopic* verſions, render it *unto the end*, or for ever; to this agrees the ſenſe of R. *Saadiah Gaon*[e], who ſays, "this is a pſalm of *David*, who gave it to "one of the ſingers to ſing it continually," as if was לנצח *for ever*; but the former ſenſe is beſt, to underſtand it of the chief muſician, or precentor, who is ſaid to be *on neginoth*; the ſingular, *neginah*, is uſed in the title of *Pſal.* lxi. and it is ſometimes rendered *a ſong*, as in *Job* xxx. 8. *Pſalm* lxxvii. 6. hence the *Vulgate Latin* verſion here renders it *in ſongs*; and the *Septuagint* renders it *in pſalms*; and then the meaning is, that this perſon was the chief man that preſided over the ſongs and pſalms: though the Jewiſh writers[f], for the moſt part, interpret it of a muſical inſtrument ſo called; not ſuch an one as was blown, as the pipe and trumpet, but what was played upon with the hand; ſee 1 *Sam.* xvi. 16, 23. and xix. 9. a ſtringed inſtrument, which was touched with the fingers as an harp, or ſtruck with a quill or bow as a violin. And as there were various inſtruments of muſic uſed in the temple-ſervice, ſo there were perſons ſet over them, ſome over one ſort, and ſome over another; and this man preſided over the inſtruments that were played with the hand: and it looks as if this pſalm was to be ſung to ſuch an inſtrument, by its being inſcribed and ſent to him. *Aben Ezra* takes the word to be, the beginning of a ſong; and the *Targum* renders the whole, *to ſing upon the chorus* or *dances*. It is called *a pſalm of David*, being written by him, under the inſpiration of the Spirit of God; the occaſion of it was *Abſalom*'s rebellion; and it was written when he fled from him, as the preceding, as *Kimchi* thinks; but according to *Lightfoot* and others, it was the rebellion of *Sheba*, 2 Sam. xx. though others refer it to the time of his diſtreſſes and perſecutions by *Saul*: according to the Jewiſh rabbins[g] where there are the words נ֝יצ֗ח ונ֝ינ֗ן as they are both in this title, the pſalm belongs

[b] ברכתך ſit benedictio tua, Junius & Tremellius, Tarnovius, Gejerus, Michaelis. [c] למנצח victori, Pagninus, Montanus, Vatablus; vincenti, Munſter. [d] Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc. [e] Apud Aben Ezra in loc. [f] Kimchi & Ben Melech in loc. and others in Aben Ezra in loc. [g] Kimchi Præfat. in Pſalm.

belongs to future time, to the world to come, to the times of the Meſſiah.

℣. 1. *Hear me when I call, O God of my righteouſneſs*, &c.] Or, *my righteous God* [h], who is righteous in his nature, ways and works, the juſt judge of the whole earth, who will do right; or *the vindicator of my righteouſneſs*, as the *Syriac* verſion renders it; that is, of his innocence and uprightneſs, which the Lord knew and was a witneſs of: and ſince he was his covenant-God, he doubted not but he would bring it forth as the light, and favour his righteous cauſe, and do him juſtice upon his enemies: or the pſalmiſt addreſſes God in this manner, becauſe he was the author of his righteouſneſs, and was the juſtifier of him, by imputing the righteouſneſs of his Son unto him. So Chriſt addreſſes his Father, *John* xvii. 26. who he knew would juſtify him, and by whom he was juſtified as the ſurety of his people, when he roſe from the dead: and ſo the ſaints can draw nigh to God the judge of all, through the righteouſneſs of Chriſt; knowing that he is juſt, and the juſtifier of him that believes in Jeſus; and that he is juſt and faithful to forgive their ſins, and cleanſe them from all unrighteouſneſs, on account of his blood. The petition put up by the pſalmiſt is, to be heard when he called, that is, to hear his prayer, as it is explained in the latter part of the verſe: and God is a God hearing prayer; and ſo *David*, Chriſt, and all the ſaints have found him to be: and the encouragement to pray to the Lord, in hope of being heard, aroſe from paſt experience of divine goodneſs. *Thou haſt enlarged me* when I was *in diſtreſs*: when he had like to have been killed by *Saul*, caſting a javelin at him; and when his houſe was watched by men that *Saul* ſet there, and he was let down through a window and eſcaped; and when he was ſhut in at *Keilah*, where *Saul* thought he had him ſafe; and at other times, to which he may here refer, as in *Pſal.* xviii. 19. and xxxi. 8. and this may be applied to the Meſſiah, when in the garden, beſet with ſorrows, and an angel ſtrengthned him; and when on the croſs, ſurrounded by various enemies, whom he conquered; and when in death and the grave, from the pains and cords of which he was looſed, and ſet in a large place. And this agrees alſo with the experience of the ſaints; who, when in diſtreſs through ſin, Satan, and the law, have been ſet free, through the goſpel proclaiming liberty to the captives to ſuch enemies; and the opening of the priſon to them that have been bound by them: and when they have been ſo ſhut up and ſtraitned in themſelves, that they could not come forth in the diſcharge of duty, and in the exerciſe of grace; through the Spirit of the Lord, who is a Spirit of liberty, they have been enlarged in the duty of prayer and of praiſe, and in the exerciſe of faith and love; and their hearts have been enlarged through the diſcoveries of the love of God towards them, ſo that they have run chearfully in the ways of his commandments; who alſo gives them largeneſs of heart, an increaſe of the knowledge of Chriſt, and of the love of God, and fills them with joy and peace in believing, and draws out the deſires of their ſouls to his name, and the remembrance of him. *Have mercy upon me*: the pſalmiſt pleads no merit nor worthineſs of his own, but applies to the grace and mercy of God; and ſenſible of his ſin, both original and actual, he intreats a diſcovery of pardoning grace and mercy. The words may be rendred, *be gracious unto me* [i], or ſhew me favour; beſtow the bleſſings of grace, grant larger meaſures of grace, and freſh ſupplies of it: and ſo all ſenſible ſinners apply to God for mercy; and all the ſaints have recourſe to him as the father of mercies, and the God of all comfort, for every mercy, both temporal and ſpiritual. Nor is this unſuitable to the Meſſiah, as man and mediator; with whom God keeps his mercy for evermore, as the head and ſurety of his people, and upon whom, as man, the grace of God was; and who increaſed, as in ſtature, ſo in favour with God and man; and which, no doubt, was deſirable by him. *And hear my prayer*: the ſame petition with that in the beginning of the verſe; invocation and prayer being the ſame thing.

℣. 2. *O ye ſons of men*, &c.] Meaning great men, the nobles of *Iſrael*; and ſo the Jewiſh interpreters [k] generally explain it; ſuch as *Achitophel*, and others, who were in the conſpiracy with *Abſalom*: and ſo they were the kings and princes of the earth, and the rulers of the Jewiſh *Sanhedrim*, the chief prieſts and elders, who were the enemies of Chriſt; and ſuch, generally ſpeaking, have been the perſecutors of the ſaints: theſe men of power and authority, of dignity and honour; and who were in high places, and boaſted of their titles and grandeur; the pſalmiſt addreſſes by way of expoſtulation, in the following words. *How long* will ye turn *my glory into ſhame?* Meaning either God, who was his glory, *Pſal.* iii. 3. whom they reproached, when they ſaid, there was no help for him in him; or his tongue, the inſtrument of praiſe, and the ſongs of praiſe he expreſſed by it, *Pſal.* lvii. 8. which they jeered and ſcoffed at: or rather, his royal glory and majeſty, which they attempted to vail, by caſting him down from his excellency, by dethroning him, and ſetting up *Abſalom* in his room. So the Jews endeavoured to turn the glory of Chriſt into ſhame, which lay in his being the only-begotten of the Father; by denying his ſonſhip, by condemning him to death, becauſe he ſaid he was the Son of God; and by mocking at him under that character on the croſs; and alſo by their ſpitting upon, buffeting and crucifying the Lord of glory; by reproaching his goſpel, miniſters and people; and by not acknowledging him as the Meſſiah, and ſubmitting to his righteouſneſs. And wicked men do as much as in them lies, to turn the glory of the ſaints into ſhame, by aſperſing their character, taking away their good name and reputation among men; by reproaching and reviling them, and ſpeaking all manner of evil of them; and by perſecuting them in the moſt violent manner. How long *will ye love vanity?* or *a vain thing* [l]? Such as the placing of *Abſalom* upon the throne, on which their hearts were ſet; and ſuch was the vain imagination of the Jews, with which they pleaſed themſelves, that Jeſus ſhould die, and his name periſh; and ſuch are all the attempts of wicked men to ruin and deſtroy the people and intereſt of Chriſt; for no weapon formed againſt them ſhall proſper. And *ſeek after leaſing? Selah.* Or *a lie* [m]; or that which fails and deceives, as a lie does: and ſuch were all the counſels and deſigns of the great men of *Iſrael* againſt *David*: and ſo the Jews may be ſaid

[h] אלהי צדקי [i] חנני gratioſus eſto mihi, Junius & Tremellius, Piſcator, Cocceius. [k] Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc. [l] ריק inane, Pagninus, Montanus, Vatablus, Cocceius; inanem rem, Piſcator. [m] כזב mendacium, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

ſaid to ſeek after a lie, when they ſeek after another Meſſiah, beſides Jeſus of *Nazareth*: for every other proves a *Bar Cozbi*, that is, the ſon of a lie; as the falſe Meſſiah in *Adrian*'s time was called by themſelves. And ſo do all ſuch as ſeek after and embrace falſe doctrines, errors and hereſies, and are given up to believe them. Now the pſalmiſt ſuggeſts that theſe great men were obſtinate, and continued in theſe ſinful practices; and that in the iſſue all their efforts would be vain and fruitleſs; and which he further ſtrengthens, by obſerving to them what follows.

℣. 3. *But know*, &c.] Take notice of it, conſider it, be aſſured of the truth of it; it may be depended upon as fact, *that the Lord hath ſet apart him that is godly for himſelf*: which may be underſtood of *David* himſelf, an holy, good man; a man after God's own heart; whom the Lord choſe, and in a marvelous manner ſeparated from the reſt of his brethren; took him from the ſheepfold, and ſet him upon the throne of *Iſrael*, for the glory of his great name; and therefore the attempts of his enemies againſt him would be without ſucceſs: and alſo of the Meſſiah, God's holy One, whom he has choſen out from among the people, to be their Saviour and Redeemer, to the glory of his grace; wherefore the work of the Lord has proſpered in his hands: and likewiſe of all the ſaints, and of their election; which act is expreſſed by their being ſet apart, or ſeparated from others, who are called the reſt; and which is a marvelous act of grace: for the word may be rendered, *he hath wonderfully ſet apart* [n]. It is an amazing inſtance of grace, that God ſhould make one to differ from another, and ſeparate them from their mothers womb, and call them by his grace. The object of this act is, *him that is godly*, or *holy* [o]: not that any are ſet apart or choſen by God for their godlineſs, or holineſs; for they are choſen through ſanctification of the Spirit, and not becauſe they were, or it was foreſeen they would be holy. Holineſs, faith, godlineſs and good works, are the fruits of election, and not the cauſes of it: but the word חסיד rendered *godly*, ſignifies *good* and *merciful* [p]; and deſigns one that God is good, and gracious, and merciful unto; who is an object of his free grace and favour; and therefore he chooſes, and ſets him apart of his own grace and mercy, and according to his ſovereign will and pleaſure: and that *for himſelf*; for his own uſe and ſervice, for his praiſe and honour, and to the glory of his grace; which is his grand end in predeſtination, election, and in all ſpiritual bleſſings. And now all attempts againſt ſuch perſons are in vain; all charges againſt them are of no avail; all methods, whether by open force of perſecutors, or by the cunning of falſe teachers, that lie in wait to deceive, to prevail againſt them, prove ſucceſsleſs: and God will avenge his elect, that cry unto him day and night; as follows. *The Lord will hear when I call unto him*, and deliver out of the hands of enemies, and cut them off: wherefore it is a vain thing for men to ſet themſelves againſt Chriſt and his people.

℣. 4. *Stand in awe, and ſin not*, &c.] That is, ſtand in awe of God, and his righteous judgments; be afraid of him, and tremble before him; make him your fear and your dread, and go on no longer, and proceed no further in ſinning againſt him. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions, render it, *Be ye angry, and ſin not*: which are the words of the apoſtle, *Eph.* iv. 26. referring to this place; and which doubtleſs is the reaſon of theſe verſions. There is an anger that is ſinful, when it is without a cauſe, or exceeds due bounds, and is not directed to a good end, and is productive of bad effects, by words or deeds; and when it is ſoon raiſed, or long continued: and there is an anger that is not ſinful; when it ariſes from a true zeal for God and religion; when it is kindled, not againſt the perſons, but ſins of men; and when it is continued to anſwer good purpoſes; as the good of thoſe with whom we are angry, and the glory of God, and the promoting of the kingdom and intereſt of Chriſt. *Commune with your own heart upon your bed*: when retired from men and buſineſs, and you are at leiſure to think and meditate; then reflect upon your actions, ſeriouſly conſider them; aſk your heart ſome proper and cloſe queſtions; examine narrowly and thoroughly the principles on which, and the views with which you act. *And be ſtill. Selah.* Ceaſe from all your rage and fury againſt me, againſt the Lord, and againſt his people; or *ſay in your own hearts* [q], as follows.

℣. 5. *Offer the ſacrifices of righteouſneſs*, &c.] Offer for ſacrifice things righteouſly gotten, for the Lord hates robbery for burnt-offering, *Iſai.* lxi 8. Some reſpect may be had to the unrighteous acquiſitions of *Abſalom* and his men, and who were now in poſſeſſion of *Jeruſalem*, and of the altars of the Lord, and were ſacrificing on them; in which they gloried; and to which this may be oppoſed. Likewiſe, ſacrifices of righteouſneſs, are ſuch as were according to the law, and were offered in a right manner; which were not maimed, nor had any blemiſh in them; ſee *Mal.* i. 13, 14. and particularly, ſuch as were offered up in the faith of the great ſacrifice, Chriſt; for without faith it is impoſſible to pleaſe God by any ſacrifice. And this ſenſe is confirmed by the following clauſe, which requires truſt in the Lord. Moreover, righteouſneſs, with the Jews, ſignifies alms, beneficence, ſhewing mercy to the indigent; and acts of liberality are ſacrifices, with which God is well pleaſed; and which are preferred by him to the ſacrifices of the ceremonial law, *Heb.* xiii. 16. *Hoſ.* vi. 6. The ſacrifices alſo of a broken heart, and of a contrite ſpirit, are ſuch as God eſteems of; he looks to thoſe that have them, and dwells with them. And to this ſenſe the *Chaldee* paraphraſe inclines, in which the words are thus paraphraſed; "Subdue your corruptions, and it ſhall be reckoned to you as a ſacrifice of righteouſneſs:" and why may not the ſacrifice of praiſe for mercies received, eſpecially for the righteouſneſs of Chriſt, be at leaſt included, if not principally deſigned; ſince theſe are ſacrifices which, under the ceremonial law, were more pleaſing to God than others; and are always acceptable to him through Jeſus Chriſt our Lord? Agreeably to this, *Aben Ezra* thinks the peace-offerings are intended, which were in a way of thanksgiving; and are oppoſed to ſin-offerings, and treſpaſs-offerings, and burnt-offerings; from the laſt of which ſacrifices of righteouſneſs are diſtinguiſhed in *Pſalm* li. 19. *And put your truſt in the Lord*: not in your ſtrength, in horſes and chariots, and numbers of men; nor in wiſe

[n] So Ainſworth. הפלה mirificavit, V. L. mirabilem effecit, Gejerus. [o] חסיד ſanctum, V. L. Muis, De Dieu. [p] Eum quem benigne acceperit, Junius & Tremellius; beneficiarium, Gejerus, Michaelis; gratia vel favore a Deo affectum, Hammond. [q] אמרו בלבבכם dicite in corde veſtro, Montanus, Cocceius, Guſſetius; loquimini, Pagninus, Piſcator.

wiſe counſels, nor in riches, nor in fleſhly privileges, nor in works of righteouſneſs, or ſacrifices of righteouſneſs: for though they are to be performed, they are not to be truſted in; nor in your own hearts. And whilſt the pſalmiſt is ſtriking at the falſe confidence of the ſons of men, he is addreſſing, he may at the ſame time be thought to be encouraging thoſe that were with him to truſt in the Lord, *Jehovah*, the Son of God, before ſpoken of by him as the object of truſt, *Pſalm* ii. 12. to truſt in his perſon for the acceptance of their perſons and ſacrifices of righteouſneſs; and in his righteouſneſs for juſtification; in his blood for pardon; in his ſacrifice for expiation of ſin; in his fulneſs for daily ſupplies; and in his power for protection and ſafety. And it is right to truſt in him at all times; in times of affliction, temptation and deſertion: he is always the ſame; in him is everlaſting ſtrength; he has an heart as well as an ability to help and ſuccour, and none ever truſted in him and were confounded. Such have peace and ſafety, and can want no good thing.

℣. 6. There be *many that ſay, Who will ſhew us* any *good?* &c.] Theſe may be thought to be the men of the world; carnal, worldly-minded men, ſeeking after temporal good, and taking up their reſt and contentment in it; to whom the pſalmiſt oppoſes his wiſh and requeſt, in the following words. Or theſe are the words of the men that were along with *David*, wiſhing themſelves at home and in their families, enjoying the good things of life they before had; or rather theſe are the words of the ſame many, the enemies of *David*, ſpoken of in *Pſal.* iii. 1, 2. who were wiſhing, as *Kimchi* obſerves, that *Abſalom*'s rebellion might proſper; that *David* might die and his ſon reign in his ſtead, ſo the evil they wiſhed to him was good to them: or they may be the words of the ſame men, expreſſing the deſperate condition that *David* and his friends were in, which the pſalmiſt repreſents in this manner, *who will ſhew us any good?* none, ſay they, will ſhew them any good, neither God nor man; there is no help for him in God; he and his friends muſt unavoidably periſh: and this produces the following petition, *Lord, liſt thou up the light of thy countenance upon us*; meaning his gracious preſence, the manifeſtations of himſelf, the diſcoveries of his love, communion with him, the comforts of his Spirit, and the joys of his ſalvation; ſuggeſting that in the enjoyment of theſe things lay their good and happineſs, and their ſafety alſo; his face and favour, love and grace, being as a ſhield to encompaſs them, and as a banner over them, *Pſal.* v. 12. *Cant.* ii. 4. and ſo *Jarchi* obſerves, that the word here uſed ſignifies to lift up for a banner [r]; ſome reſpect ſeems to be had to the form of the prieſt's bleſſing, *Numb.* vi. 24—26. and the words are oppoſed to the good deſired by carnal men, and expreſs the true happineſs of the ſaints, *Pſal.* lxxxix. 15. this is a bleſſing wiſhed for not only by *David* but by his antitype the Meſſiah, *Matt.* xxvii. 46. and by all believers.

℣. 7. *Thou haſt put gladneſs in my heart*, &c.] The *Ethiopic* verſion reads it *into our heart*; in granting the above requeſt; for nothing ſo rejoices the hearts of God's people as the light of his countenance, or the enjoyment of his gracious preſence: this was matter of exceeding joy to Chriſt himſelf, *Pſal.* xxi. 6. *Acts* ii. 28. and ſo it is to all his members; this cauſes inward gladneſs, gladneſs of heart, and is oppoſed to the external rejoicings of wicked men and of hypocrites: and this is of God's putting into the heart; and indeed none can put gladneſs either into a wounded conſcience, into the heart of a ſenſible ſinner, or into the ſoul of one that is panting after the preſence of God, and communion with him, but God himſelf. *More than in the time* that *their corn and their wine increaſed*; meaning the time of harveſt and of vintage; when there is a good harveſt, and a good vintage, there is joy among men, and the contrary when it is otherwiſe, *Iſa.* ix. 3. *Joel* i. 12. theſe things being of general uſe, ſpread an univerſal joy among people; there is ſcarce any earthly thing that occaſions more joy than theſe do; and yet the joy on ſuch occaſions is not to be compared with ſpiritual joy, that is a joy unſpeakable and full of glory. Some take the ן to be not comparative but cauſal, and render the words [s], *thou haſt put gladneſs in my heart from the time that their corn*, &c. as do the *Chaldee* paraphraſe and *Syriac* verſions; and the *Arabic* verſion renders it, *becauſe of the multitude of fruits*, &c. and then the ſenſe is, as if *David* ſhould ſay concerning his enemies, "I never envied their proſperity, I always rejoiced when they had a good harveſt, or vintage, and ſtill do; and yet they have roſe up and rebelled againſt me, and requited me evil for good." And this ſenſe is given into by the Jewiſh commentators [t], and ſhews of what an admirable ſpirit, and in what a ſweet diſpoſition of mind the pſalmiſt was; that whilſt his enemies were ſeeking his life, he was rejoicing in their proſperity; and is a ſad aggravation of their wickedneſs: and this may alſo be underſtood of the rejoicing of *David*, and even of the Meſſiah; and likewiſe of all good men, at the ſpiritual proſperity of the ſaints, at any increaſe of grace, ſpiritual knowledge and joy, ſignified by theſe outward things, as in *Jer.* xxxi. 12. the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions, add *oil* to corn and wine.

℣. 8. *I will both lay me down in peace, and ſleep*, &c.] Signifying, that he had ſuch a calmneſs and ſerenity of mind, amidſt all his troubles, that he could not only lay himſelf down in great peace, and much compoſure of mind, but ſleep alſo, and that as ſoon as laid down almoſt; ſome lay themſelves down but cannot ſleep, through the anxiety of their minds, but the pſalmiſt could do both: or the word rendered *both*, may be tranſlated *together* [u]; and the ſenſe be either that he would lie down and ſleep together with his friends, committing himſelf and them to the care and protection of God; or that he ſhould lie down and ſleep together with his enemies; meaning that he was aſſured that there would quickly be a reconciliation and peace between them; ſee *Prov.* xvi. 7. *For thou, Lord, only makeſt me dwell in ſafety*; ſuggeſting that his protection and ſafety were owing to the power and preſence of God only; and that was the reaſon of the tranquillity of his mind, and why he ſlept ſo quietly in the night watches, though in ſuch danger from his enemies; or *thou, Lord, makeſt me only* or *alone* [w], being ſolitary and deſtitute of friends, to *dwell in ſafety*; under the ſhadow of thy wings, encompaſſed by thy favour, and ſurrounded by thy power; ſee *Deut.* xxxiii. 28.

[r] So Guſſetius, Ebr. Comment. p. 515, 518. Pagninus, Montanus, Muſculus, Cocceius.

[s] מעת דגנם a vel ex tempore quo frumentum eorum, &c.

[t] Jarchi, Aben Ezra, & Kimchi in loc.

[u] יחדו ſimul, Muſculus, Junius & Tremellius, Piſcator, Gejerus, Cocceius.

[w] לבדד me ſolum, Cocceius; me ſeorſim, Gejerus.

PSALM

PSALM V.

To the chief muſician upon Nehiloth, a pſalm of David.

THIS pſalm being written by *David* under the inſpiration of the holy Spirit, is inſcribed and ſent to him who had the direction and management of the muſical inſtruments uſed in religious worſhip in *David*'s time, and afterwards in the temple-ſervice, called *nehiloth*; as the preceding pſalm is inſcribed to him who preſided over thoſe called *neginoth*; and as they ſeem to be ſuch inſtruments as were played upon with the hand, ſtringed inſtruments, ſo theſe ſeem to be wind-inſtruments, ſuch as were blown with the mouth; as the flute, cornet, pipe, trumpet, and hautboy; the word being derived from the ſame root as *chalil*, the pipe, is, and ſignifies hollow, and ſo deſigns ſuch hollow inſtruments as above: *Rabbenu Hai* [x] thinks the inſtrument intended was ſo called from the humming of bees, which its ſound reſembled; *nechil ſhel deborim*, with the rabbins [y] ſignifying a ſwarm of bees; and a word from the ſame root in the *Arabic* language is uſed for a bee [z]; though others have thought it might be ſo called from the murmuring noiſe of a brook or river, to which the ſound of it might be like; becauſe a word from the ſame root this is thought to come, in the *Hebrew* language ſignifies a brook or river. The *Septuagint* verſion, which is followed by the *Vulgate Latin* and *Ethiopic* verſions, renders it, *for that which obtained the inheritance*; and the *Arabic* verſion, *concerning the inheritance*; and to this agrees the old *Midraſh* [a] of the Jews; but what is the meaning is left to every one to conjecture; the reaſon of theſe verſions is becauſe the root from whence this word is ſuppoſed to be derived, ſignifies *to inherit*: the *Targum* renders the whole inſcription thus, *to ſing upon the dances a ſong of David*, as it does the title of the preceding pſalm; *Aben Ezra* takes the word, as he does *neginoth*, to be the firſt word of ſome ſong, to the tune of which this pſalm was to be ſung; and *Jarchi* interprets it *troops* or *armies*, and ſays it is a prayer on account of the troops of enemies that came againſt *Iſrael*; and that the ſinger ſaid this pſalm on the behalf of all *Iſrael*. The *Syriac* interpreter calls it a prayer in the perſon of the church, when it went in the morning to the houſe of the Lord. The occaſion of it ſeems to be the ſame with that of the two former: and certain it is, that the pſalmiſt was in diſtreſs by reaſon of wicked men when he wrote it, as appears from ſeveral paſſages in it; the ancient Jewiſh doctors [b] underſtood by them *Doeg* and *Ahitophel*; ſome think it was penned, as the preceding pſalm, on account of the rebellion of *Sheba*, 2 Sam. xx.

℣. 1. *Give ear to my words, O Lord*, &c.] Meaning not his words in common converſation, but in prayer; the words which came out of his mouth, and were audibly expreſſed by him at the throne of grace, and deſign vocal prayer; and ſo ſtand diſtinguiſhed from the meditation of his heart, ſacred ejaculations, or mental prayer; ſee *Pſal.* liv. 2. and xix. 14. and words in prayer to God ought to be few, at leaſt not repeated, *Eccl.* v. 2. *Matt.* vi. 7. and theſe ſhould be a man's own words, as were the pſalmiſt's; not what were ſuggeſted by another, or written in a book before him, but what were of his own compoſing and putting together, under the direction of the Spirit of God; who put words into his mouth, and furniſhed him both with words and matter, and which he freely uttered before the Lord: and this is the *parrheſia*, boldneſs, freedom of ſpeech, which the ſcriptures ſpeak of, *Heb.* iv. 16. and x. 19. and the ſaints are allowed to uſe in prayer before God; when they may pour out their ſouls unto him, and freely tell him all their mind, as the pſalmiſt now did; to which he intreats the Lord to *give ear*; not that God has a corporeal ear as man has, but he that made the ear has the power of hearing: this is an anthropopathy, and is ſpoken after the manner of men; ſuch as are of kind and benevolent diſpoſitions do not turn away, but ſtop and hear what a poor miſerable object has to ſay to them, to whom they liſten and return an anſwer; and ſo this phraſe is expreſſive of the kind regard God has to the prayers of the deſtitute, which he does not deſpiſe but delight in; and of his bowing and inclining his ear, or of the ſtrict and cloſe attention he gives to them; and of the full and ſuitable anſwer he returns, in his own time and way; and is what the pſalmiſt moſt earneſtly intreats. He adds, *conſider my meditation*; the prayer he had meditated: for meditation is requiſite to prayer, and ſhould go before it; which is neceſſary in order to pray with the underſtanding; nor ſhould men utter any thing raſhly and haſtily before the Lord: it may deſign mental prayer, in diſtinction from vocal prayer, ſignified by his words before, ſuch as that of *Moſes* at the Red ſea, and of *Hannah* before *Eli*, Exod. xiv. 15. 1 Sam. i. 13. The word alſo ſignifies inward mourning, ſighs and groans; the root from whence this is derived ſignifies to mourn, and is ſo rendered in *Iſa.* xxxviii. 14. where *Hezekiah* compares his prayers to the chattering of a crane and ſwallow, and the mourning of a dove; and are the ſame with the unutterable groanings with which the Spirit of God ſometimes makes interceſſion for the ſaints, *Rom.* viii. 26. and which are not hid from God, *Pſal.* xxxviii. 9. but are well known to him: he underſtands the language of a ſigh or groan; and ſo the words may be rendered *underſtand my moan* [c].

℣. 2. *Hearken unto the voice of my cry*, &c.] Which ſeems to intend more than groans or words, even a loud outcry, as of a perſon in great diſtreſs; ſuch as the ſtrong crying of Chriſt, in the days of his fleſh, when on the croſs, forſaken by God, deſerted by his friends, and ſurrounded by his enemies, *Heb.* v. 7. and ſuch, in ſome meaſure, was the caſe of *David* his type. The arguments uſed by him, that the Lord would hearken to him, are as follow: and the firſt is taken from his intereſt in the Lord, and his relation to him, *My King, and my God*; the Lord was *David*'s King in a civil ſenſe; tho' *David* was a king over others, yet the Lord, who is the King of kings, was King over him, and he owned him to be ſo; he was ſet upon the

[x] Apud Kimchi & Ben Melech in loc. So David de Pomis, Lexic. fol. 93. 1. [y] Maimon. in Miſn. Bava Kama, c. 10. ſ. 2. [z] Alnachal, apes. Arab. verſ. Deut. i. 44. [a] Midraſh Tillim apud Viccarſ. in loc. [b] Apud Kimchi & Arama in loc. [c] הגיגי murmur meum, Vatablus, Gejerus; gemitum meum, Coccius, Hammond; gemitus & ſuſpiria mea, Michaelis.

the throne by him, had his kingdom from him, and was accountable to him: and he was his King in a natural ſenſe, the kingdom of nature and providence belonging to him, as he was his creator, preſerver, protector and defender; and in a ſpiritual ſenſe, he being delivered from the dominion of other lords, ſin, Satan, and the world, and brought to a ſubjection to him by his Spirit and grace; and ſo to own him as his King and Lawgiver, as well as his Saviour. And he was his God; not in a general way, as he is the God of the ſpirits of all fleſh living; nor merely in the peculiar way in which he was the God of the people of *Iſrael*; but in a moſt ſpecial manner, as being his covenant-God and Father in Chriſt. He was his God, not only as the God of nature and providence, but as the God of all grace; who had diſtinguiſhed him by ſpecial and ſpiritual bleſſings and favours; and whom *David* loved, believed in, and worſhipped as his God. And this his intereſt in him, and relation to him, he uſes with great pertinence and propriety, as an argument that he might be heard by him; ſince the Lord was his King, and he is ſubject; the Lord was his God, and he one of his people; the Lord was his father, and he a child of his; and therefore intreats and hopes to be heard; ſee *Iſa.* lxiii. 15, 16. His next argument is taken from his reſolution to pray to him, and to continue to do ſo: *For unto thee will I pray*; and only to thee: not to the gods of the heathen, to idols, the works of mens hands, who can neither hear nor ſave: and to thee always; ſuggeſting, that he would never leave off praying till he was heard; he would give him no reſt day nor night, until he received an anſwer.

℣. 3. *My voice ſhalt thou hear in the morning, O Lord*, &c.] Theſe words may be conſidered, either as expreſſing the confidence of the pſalmiſt, that the Lord would hear and anſwer him, and that in the morning, every morning, as ſoon and as often as he prayed; or that he would hear him early, quickly, ſpeedily, ſeaſonably, and at the beſt time; or elſe, as declaring what he would do in conſequence of his reſolution to pray to the Lord in the preceding verſe; he would pray to him every morning: the morning is a proper time for prayer, both to return thanks to God for refreſhing ſleep and reſt, for preſervation from dangers by fire, by thieves and murderers, and for renewed mercies in the morning; as alſo to pray to God, to keep from evil and dangers the day following; to give daily food, and to ſucceed in buſineſs and the employments of life; and for a continuation of every mercy, temporal and ſpiritual. God ſhould be ſerved and ſought in the firſt place; and ſo to do, looks as if God was with his people, and they with him, when they awake in the morning. The *Targum* and *Arabic* verſion conſider the words as a petition, and render them, *Hear*[d] *in the morning, O Lord, my voice*, or *my petition*; and ſo bear the ſame ſenſe as the other petitions. *In the morning will I direct* my prayer *unto thee*; or *ſet* it *in order*[e]: not ſo much reſpecting the order of words, the method of prayer, which is ſometimes very broken and confuſed, and yet regarded by God; but in alluſion either to the ſhew-bread, placed in order on the table, which was typical of Chriſt's continual interceſſion for his people, *Exod.* xl. 4. or to the offering of incenſe and other ſacrifices, which when offered, were put in order upon the altar; and to which prayer is compared, *Pſal.* cxli. 2. Or the words may be rendered, *I will ſtand before thee in the morning*, as the *Arabic* verſion; or, *I will preſent unto thee*, as the *Septuagint*; that is, myſelf; ſee *Job* i. 6. *Rom.* xii. 1. tho' the ſupplement, *my prayer*, ſeems to be a good one; and ſo the words are ſupplied by the Jewiſh commentators[f]. *And will look up*; or *out*[g], as out of a watch-tower, *Hab.* ii. 1. to ſee if help is coming, and for an anſwer of prayer: the phraſe is expreſſive of hope, expectation, faith and confidence, that an anſwer would be returned; and therefore the pſalmiſt determines to look upwards to heaven, whither he directed his prayer, and from whence the anſwer muſt come; and to look out from his watch-tower, where he was waiting for it, and to continue patiently expecting it, till he had it: and the ground of his confidence were the nature and perfections of God, particularly his purity and holineſs, as appears from the following verſe.

℣. 4. *For thou* art *not a God that hath pleaſure in wickedneſs*, &c.] Sin, ungodlineſs; it is contrary to his nature, who is holy, juſt and good; and to his will revealed in his law, which is the ſame with his nature; and ſin is a tranſgreſſion of it. God is ſo far from taking pleaſure in ſin, that it is the abominable thing which his righteous ſoul hates; tho' this hinders not his voluntary permiſſion of ſin, or his decree of it; which he has willed, tho' he does not delight in it, in order to magnify the riches of his grace and mercy in the ſalvation of his people: nor is this contrary to the delight and pleaſure which he takes in the perſons of his elect in Chriſt, tho' they are ſinners in themſelves, and were ſo when he ſo loved them as to give his Son for them, and who died for them while they were yet ſinners; and when he ſends his Spirit to regenerate and ſanctify them, and are after converſion guilty of many ſins: for tho' he delights in their perſons, he has no pleaſure in their ſins; nor is it conſiſtent with the holineſs of his nature to take pleaſure in wickedneſs, let it be committed by whomſoever. *Neither ſhall evil dwell with thee*; that is, the evil man, who continues in a courſe of wickedneſs, and lives and dies in his ſins. He has no communion with God here, nor ſhall he dwell with him hereafter; but ſhall be bid to depart from him, whether he be a profane ſinner openly, or ſecretly a wicked profeſſor of religion. The ſenſe of the pſalmiſt is, that ſince they were evil and wicked men, that were riſen up againſt him, and gave him trouble, he entertained a ſtrong confidence that God would hear him, for himſelf and his friends, whoſe cauſe was righteous; and appear againſt his enemies, who were wicked and ungodly men; and this he grounded upon the purity and holineſs of God.

℣. 5. *The fooliſh ſhall not ſtand in thy ſight*, &c.] By the *fooliſh*, are meant not ſuch who are ſo in a natural, but in a moral ſenſe, wicked and ungodly men. The *Septuagint* render the word, *tranſgreſſors of the law*; and the *Vulgate Latin* verſion, *the unrighteous*; and the *Arabic* verſion, *they that contradict thy precepts*. The word[h] uſed comes from a root, which ſignifies *to praiſe*; and may deſign ſuch as are praiſers of themſelves, proud boaſters; who are elated with their own excellencies, with their wiſdom, ſtrength, honours, riches and righteouſneſs, and

[d] תשמע audi, Vatablus, Gejerus. [e] ערך diſponam, Montanus, Michaelis; præparabo, Pagninus, Muſculus; ordinabo, Piſcator, Gejerus. [f] Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc. [g] אצפה ſpeculabor, Pagninus, Montanus, Piſcator, Michaelis; ſpeculaturus, Junius & Tremellius. [h] הוללים jactitantes, Gejerus; inſane glorioſi, Michaelis; ſo Ainſworth.

and treat all others with contempt; for tho' they are unrighteous, yet they truſt in themſelves that they are righteous, and deſpiſe others, which betrays their folly; hence the *Syriac* verſion renders it, *the proud*; and the *Chaldee* paraphraſe, *mockers*. And their not ſtanding in the ſight of God, denotes his abhorrence and deteſtation of them; as when one man abhors another, he cannot endure to look upon him, or bear to have him in his preſence: and it ſhews that ſuch ſhall receive no favour from him; for tho', like proud *Haman*, they may think themſelves his favourites, and they are the perſons the King will delight to honour; yet to their great mortification they will find, that a poor *Mordecai*, a mean deſpicable believer, will be preferred unto them. Nor ſhall they ſtand in acceptance and confidence before him, at the day of judgment: they will not be able to ſtand themſelves, but will call to the rocks and mountains to cover them; and they will not be ſuffered to ſtand, but will be driven from the preſence of the Lord into everlaſting burnings. *Thou hateſt all workers of iniquity*; not all that have ſin in them or do ſin, for there are none without it; but ſuch who give themſelves up to work wickedneſs, who make it the buſineſs of their lives, and are ſlaves unto it, living in a continued ſeries and courſe of impiety; and this character does not only belong to openly profane ſinners, but to ſome profeſſors of religion; ſee *Matt.* vii. 22, 23. and theſe are the objects of God's hatred. Which does not ſo much intend any paſt act of his, the preterition or paſſing them by, when he choſe others in his eternal purpoſes; in which ſenſe the word is uſed in *Rom.* ix. 13. as his continued averſion to them, denying them his grace and favour, and rejecting them from all nearneſs to him and communion with him; and may include the everlaſting puniſhment of them, by which his diſplicency and hatred will be made manifeſt: and he is impartial in it, without any reſpect to perſons, high or low, rich or poor; indignation and wrath, tribulation and anguiſh, will come upon every ſoul of man that does evil. God's love to his own people was antecedent to ſin, and was placed upon them in Chriſt, in whom their perſons are always well pleaſing to him; and though they ſinned in *Adam*, and became actual tranſgreſſors of his law, yet ſuch was his love to their perſons, that he ſaves them from their ſins by the blood and righteouſneſs of his Son.

℣. 6. *Thou ſhalt deſtroy them that ſpeak leaſing*, &c.] Or *a lie* [i]; whether in matters of religion; as falſe doctrines, errors and hereſies, are lies; and ſo all that deny the deity, ſonſhip and meſſiahſhip of Chriſt, are liars; and the followers of the man of ſin ſpeak lies in hypocriſy: or in common converſation; ſuch are like to Satan, and are abominable in the ſight of God; and he will deſtroy them, either with a temporal deſtruction, with bodily diſeaſes, as *Gehazi* was ſmitten with a leproſy; and with corporal death, as *Ananias* and *Sapphira*; or with eternal deſtruction, the deſtruction of body and ſoul in hell; for all liars have their part in the lake which burns with fire and brimſtone. *The Lord will abhor the bloody and deceitful man*; or *the man of blood and deceit* [k]; that thirſts after blood; who ſheds innocent blood, as the *Targum* paraphraſes it. He ſhewed his reſentment againſt *Cain*, the firſt of this ſort, in a way that was intolerable to him. He very early eſtabliſhed a law, requiring that he who ſhed man's blood, by man ſhould his blood be ſhed; and he will give the whore of *Rome*, who has been drunk with the blood of his ſaints, blood to drink, becauſe ſhe is worthy. And all ſuch who flatter with their tongue, and ſpeak with a double heart, and lie in wait to deceive their neighbour, whether in things temporal or ſpiritual, are the objects of his abhorrence and indignation; ſee *Pſalm* lv. 23. Now *David*'s enemies being ſuch ſort of perſons; fooliſh, wicked men, proud and haughty, workers of iniquity, liars, bloody and deceitful men, men that God had an abhorrence of: he therefore hoped and was confident, that God would hear his prayers againſt them, and for himſelf.

℣. 7. *But as for me, I will come into thy houſe*, &c.] The tabernacle of *Moſes*, ſometimes called the houſe of God, 1 *Chron.* ix. 23. for as yet the temple was not built. Here *David* had been uſed to go in times paſt; and tho' he was now in a kind of exile from it, he was confident he ſhould again enter into it, and determined ſo to do whenever he had an opportunity, and that in the following manner: *In the multitude of thy mercy*; grace or goodneſs. God is rich in mercy, abundant in goodneſs and truth; there is a multitude of mercy, love, and grace in his heart, and which is ſtored up in his covenant, and diſplayed in his Son, and in the proviſion of him as a Saviour of loſt ſinners; abundant mercy is ſhewn in regeneration, in adoption, and in the forgiveneſs of ſins, and in every ſpiritual bleſſing, and in the gift of eternal life. And now, not relying on his own merits, ſtrength and righteouſneſs, or leaning to his own underſtanding, but truſting in the mercy, grace and goodneſs of God in Chriſt, and in hope of finding more grace and mercy to help in time of need; with thankfulneſs for what he had received, he determines, by divine leave and aſſiſtance, to enter into the houſe of the Lord: and whatever other perſons did, whom he had before deſcribed, it was his reſolution to ſerve the Lord, under a ſenſe of his mercy and goodneſs to him; which laid him under an obligation ſo to do, and is the true principle from which all ſervice ſhould proceed. And *in thy fear will I worſhip toward thy holy temple*; either heaven, the habitation of God's holineſs, towards which and to God there, the pſalmiſt would lift up his eyes, his hands and heart; or the tabernacle, at the door of which the worſhip of God was performed, the ſacrifices were brought, and God met his people; and therefore he ſays, he would worſhip towards the temple or tabernacle, *Levit.* i. 3. *Exod.* xxix. 42, 43. And it may be that *David* has reference to the Meſſiah, the medium of divine worſhip; whoſe human nature was typified by the tabernacle and temple, in which the fulneſs of the Godhead dwells: the pſalmiſt therefore purpoſes to worſhip God in Chriſt, and to perform all acts of worſhip, as prayer, praiſe, hearing the word, offering ſacrifice, *&c.* in the name and faith of Chriſt; looking towards him for the preſentation of his ſervices by him, and for the acceptance of them with God through him: and this he deſired to do in the *fear* of God; not with a ſlaviſh fear, but with reverence and godly fear; with a fear influenced by the multitude of God's mercy, grace and goodneſs, in a humble, modeſt manner, not truſting to or depending upon any ſervice done by him.

℣. 8.

[i] כזב mendacium. V. L. Gejerus; ſo Ainſworth.

[k] איש דמים ומרמה vir ſanguinum & doli, vel fraudis, Montanus, Cocceius,

℣. 8. *Lead me, O Lord, in thy righteouſneſs*, &c.] Not in *mine* but *thine*; in the righteouſneſs of God, which is revealed in the goſpel, from faith to faith, and is imputed by God, and received by faith; in this righteouſneſs the pſalmiſt deſired to be led into the houſe of God, and appear before him; nor is there any other righteouſneſs, in which man can ſtand before God and worſhip. Or elſe the ſenſe is, that God would lead him in the way of righteouſneſs, in his righteous ſtatutes, judgments and ordinances; in which way the Lord does lead his people, *Pſal.* xxiii. 3. *Prov.* viii. 20. Or that he would lead him for his righteouſneſs-ſake; becauſe of his faithfulneſs to his promiſes, that he would direct, uphold, and never leave nor forſake him. *David* was very ſenſible that the way of man is not in himſelf, and that he could not direct his own ſteps; and therefore deſired to be guided by the Lord, and to be led by the right hand of his righteouſneſs, and to be upheld by it in his ways: *Becauſe of mine enemies*; or, *thoſe that obſerve me* [l]: that lie in wait and watch for my halting, as *Jeremiah*'s enemies did; and would rejoice at my fall, and inſult me, and blaſpheme thy name; therefore lead, guide and uphold me. *Make thy way ſtraight before my face*; thy way of providence, thy way of grace, thy way of worſhip and duty; let it appear plain and manifeſt, that I may know in which way I ſhould walk; and let all obſtructions be removed out of the way, that I may walk ſtraight on, without any difficulty or hindrance. He ſeems to have reſpect to his enemies, who lay in his way, that God would remove them; ſee ℣. 9, 10.

℣. 9. *For* there is *no faithfulneſs in their mouth*, &c.] In the mouth of the ungodly, as the *Chaldee* paraphraſe; in the mouth of every one of them, as *Aben Ezra* interprets it: that is, in the mouth of every wicked, bloody and deceitful man; of every one of *David*'s enemies, as *Saul*, or the conſpirators with *Abſalom* his ſon. There was no ſtedfaſtneſs in them; nothing right, ſure, or firm ſaid by them; nothing that could be depended upon; there was *no truth* in them, as the *Septuagint*, *Vulgate Latin*, *Arabic*, and *Ethiopic* verſions render it. And as this was true of *David*'s, ſo of Chriſt's enemies; of *Herod*, and of the *Herodians*, and of the Scribes and Phariſees; ſee *Matt.* ii. 8. and xxii. 16. and of the enemies of Chriſt's goſpel; of all falſe teachers, who ſpeak not the word faithfully; tell dreams, uſe the hidden things of diſhoneſty, walk in craftineſs, handle the word of God deceitfully, and ſpeak lies in hypocriſy: there is no certainty in them, nor is any thing they ſay to be truſted to. And this is the character of wicked men in common: they are an aſſembly of treacherous men; there is none upright among them; nor is any confidence to be placed in them: the people of God are in danger of being impoſed upon, and miſled by them to their hurt; and therefore the pſalmiſt prays, that the Lord would lead him in his righteouſneſs. *Their inward part* is *very wickedneſs*; their heart, which is deſperately wicked, exceeding ſinful; not only wicked, and very wicked, but wickedneſs itſelf. This is the root and fountain of all wickedneſs; and the reaſon why there is no faithfulneſs in their mouth: the word [m] is ſometimes rendered, *their inward thought*, Pſal. xlix. 11. and lxiv. 6. which is the inmoſt of man, the neareſt to him; and which and even the imagination of it is evil, and that continually: the word [n] tranſlated *wickedneſs*, ſignifies woes, calamities, and miſchiefs; and ſuch the wicked hearts of men are full of, and are continually deviſing againſt the people of God, and his righteous cauſe. And this is the juſt character of ungodly men, even though they may profeſs to know God, have a form of godlineſs, and be outwardly righteous before men; as theſe were *David* was concerned with. *Their throat* is *an open ſepulchre*; or *as* one, as the *Targum* paraphraſes it; to which the throat of wicked men may be compared for its voracity and inſatableneſs; the grave being one of thoſe three or four things, which never has enough or is ſatisfied. And this is true of the throat, whether it be conſidered as an inſtrument of ſpeech, and throws out devouring words to the prejudice of the characters and reputations of others; or as an inſtrument of ſwallowing meat and drink, and where the pleaſure of appetite is; and ſo may be expreſſive of the eager deſire of the wicked after ſin, who drink up iniquity like water; and of their delight in it, and their fulneſs of it, and yet ſtill greedy, inſatiable, and not to be ſatisfied: and their throat may be compared to an open grave, for the nauſeous ſtench it emits; corrupt communication, filthineſs, and fooliſh talking proceeding out of it; and horrible oaths, curſes, imprecations, and blaſphemies being belched out through it; and for the danger which is by it, ſince into it men may fall unawares; and ſo the evil communications of wicked men corrupt good manners, and do great miſchief to thoſe who fall into company with them. *They flatter with their tongue*; or, *make it ſmooth* [o]; uſe oily expreſſions, ſoft language: or, *part* or *divide* [p] their tongue; are double-tongued and double-hearted; and ſo deceive perſons, as the apoſtle interprets it in *Rom.* iii. 13. They flatter God himſelf, drawing nigh to him in an hypocritical way; they flatter men, their neighbours, and impoſe upon them; they flatter princes, and ſuch ſycophants were about *David*. And ſuch are falſe teachers, who propheſy ſmooth things, and with good words and fair ſpeeches deceive the hearts of the ſimple; on which account there is great reaſon to pray to be led and directed by the Lord.

℣. 10. *Deſtroy thou them, O God*, &c.] Or *make them guilty* [q]; that is, make them appear to be guilty, either to themſelves, that they may acknowledge their offences, confeſs their guilt, and aſk for pardon; or to others, pronounce them guilty, paſs the ſentence of condemnation on them: and the *Chaldee* paraphraſe and the *Syriac* verſion render it by חיב condemn them, or hold them guilty; and the *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions, *judge* them; treat them as guilty perſons, puniſh them, deſtroy them ſoul and body, with an everlaſting deſtruction. *Let them fall by their own counſels*; into the pit they have dug for others; as *Haman* fell by his counſels, and was hanged on the gallows he prepared for *Mordecai*. And ſo ſometimes a man's own counſel caſts him down, and is the cauſe of his ruin, *Job* xviii. 7. Or, *becauſe of their own counſels*;

[l] שורדי obſervatores meos, Junius & Tremellius, Cocceius, Michaelis; ſo Aben Ezra, Kimchi, Ben Melech, & Ainſworth. [m] קרבם η καρδια, Sept. cor, V.L. i. e. cogitatio, Muis. [n] הוות ærumnæ, Junius & Tremellius, Piſcator, Gejerus; calamitates, Cocceius; ſo Ainſworth. [o] חליקון levigant, ſeu emolliunt, Piſcator, Gejerus. [p] Divident vel diſpertient, Mariana. [q] האשימם reos fac iſtos, Junius & Tremellius; ſo Piſcator, Cocceius, Schmidt, Michaelis, Kimchi, and Ainſworth.

ſels [s]; which they have taken againſt the Lord and his anointed, againſt his cauſe and intereſt, and againſt his righteous ones, particularly *David*; meaning their wicked counſels, in which they walked; ſee *Hoſ.* xi. 6. Or *from their counſels* [s]; as the *Targum* and moſt verſions render it: that is, let their counſels be turned into fooliſhneſs, become brutiſh, be carried headlong, and come to nought. Which had its accompliſhment in *Ahithophel*. *Caſt them out*; either out of their own country, and carry them into captivity; or from the preſence of the Lord, from his tabernacle and worſhip; which *David*'s enemies now enjoyed, and gloried in: or into outer darkneſs, into a furnace of fire, where there is weeping and wailing and gnaſhing of teeth. *In the multitude of their tranſgreſſions:* when God deals with men in a way of grace, he turns away ungodlineſs from them, or them from their ungodlineſs; but when in a way of judgment he ſuffers them to die in their ſins, and ſo periſh: or *for the multitude of their tranſgreſſions* [t]. The ſins of tranſgreſſors are many; and becauſe of them they are caſt out of the ſight of God, and will be bid to depart from him hereafter. *For they have rebelled againſt thee:* all ſin is a rebellion againſt God; hence ſinners are called rebellious ones. The rebellion of *David*'s ſubjects againſt him, was a rebellion againſt God; becauſe it was an attempt to dethrone him, whom God had made king of *Iſrael*. The word [u] ſignifies, to imbitter, exaſperate and provoke: and ſuch is the nature of ſin, it is a bitter thing in itſelf, and it provokes the eyes of God's glory. Now theſe ſeveral expreſſions are to be conſidered, not ſo much petitions, as prophecies; and not as imprecations, but as predictions of what would be the portion of wicked men.

℣. 11. *But let all thoſe that put their truſt in thee rejoice*, &c.] Who truſt not in themſelves, in their own hearts, in their righteouſneſs, or riches, or ſtrength; but in the name, righteouſneſs and ſtrength of the Lord: who betake themſelves to him, and put all their confidence in him: let them rejoice in the ſalvation of the Lord, and in hope of eternal glory and happineſs. *Let them even ſhout for joy:* not only rejoice inwardly, but expreſs their joy externally, with their voices, and in the loudeſt manner; and that always, the matter and foundation of a believer's joy always continues; and ſo does the grace itſelf: though it is not always in exerciſe, yet it is an everlaſting joy; and with it the redeemed of the Lord will come to *Zion*, and no man will be able to take away their joy. Which diſtinguiſhes it from the triumphing of the wicked, and the joy of the hypocrite, which is but for a moment. *Becauſe thou defendeſt them*, or *covereſt them* [w]; with the feathers of divine protection, under the ſhadow of his wings, and with the hollow of his hand: ſo God preſerves his people, keeps them by his power, as the apple of his eye, and is a wall of fire round about them. Which is a good reaſon why they ſhould rejoice, and ſhout for joy. *Let them alſo that love thy name*; as all that put their truſt in the Lord do; they love the Lord himſelf, becauſe of the perfections of his nature, and the works of his hands, and for what he has done for them: they love all they know of him; they love him in all his perſons, Father, Son, and Spirit; and every name of his, by which he has made himſelf known. They love, admire, and adore all his attributes and perfections, as they are diſplayed in the works of creation and providence; and eſpecially in redemption by Jeſus Chriſt, where they all glorioufly meet together; and in whom God has proclaimed his name gracious and merciful. They love his word, his goſpel, by which he is made known; and they love his people, on whom his name is called, and who call upon his name. And let ſuch, ſays the pſalmiſt, *be joyful in thee:* not rejoice in their boaſting of their wiſdom, ſtrength, riches and righteouſneſs; all ſuch rejoicing is evil: but in the Lord, in his grace, righteouſneſs and ſalvation. He is the only true proper object of ſpiritual joy; and there is good reaſon for it, from what follows.

℣. 12. *For thou, Lord, wilt bleſs the righteous.*] As he has bleſſed him with a righteouſneſs, even the righteouſneſs of God imputed to him, by which he is denominated righteous, and with the forgiveneſs of his ſins; ſo he will bleſs him with peace and proſperity, with all ſpiritual bleſſings, with the bleſſings of grace here, and glory hereafter. Hence he has juſt reaſon to rejoice and be glad. *With favour wilt thou compaſs him, as* with *a ſhield:* by which is meant the free favour, love, and grace of God in Chriſt, which ſprings from his ſovereign will and pleaſure; is his good will to men, and the exceeding riches of his grace, ſhewn in his kindneſs towards them in Chriſt Jeſus: and the compaſſing or crowning of the righteous with it, as the word [x] ſignifies, is expreſſive of the abundance of it, in the application of it to them in converſion, and in every inſtance and bleſſing of grace; for ſuch are crowned with loving-kindneſs and tender mercies; the grace of the Lord is exceeding abundant towards them, it flows and overflows; it ſurrounds them on all ſides, and covers them all over: it is as a ſhield unto them from all their enemies, *Pſalm* xl. 11. and which being held in the hand of faith, quenches the fiery darts of Satan; and is the ſaint's ſecurity from every enemy, and from all hurt and danger, here or hereafter; ſee *Zeph.* iii. 17. *Rom.* viii. 38, 39. and is a crown of glory upon them, which makes them glorious, lovely and amiable. Some interpret this of Chriſt the righteous One; ſo *Nebienſis*.

PSALM VI.

To the chief muſician on Neginoth upon Sheminith, a pſalm of David.

WHAT is deſigned by *the chief muſician*, and what is meant by *neginoth*, have been obſerved in the title of *Pſalm* iv. As for *ſheminith*, it ſeems to be one particular ſort of the *neginoth*, or ſtringed inſtrument, which this man had the care of; ſee the title of *Pſalm* xii. which moſt of the *Hebrew*

[s] ממועצותיהם propter conſilia ſua, Piſcator; ſo Tigurine verſion, and Michaelis. [t] ברב propter multitudinem, Muſculus, Pagninus, Piſcator, Gejerus, Michaelis; ſo Ainſworth. [u] מרו irritaverunt, V. L. ſee Ainſworth. [w] ותסך עלימו & operies ſuper eos, Vatablus; operies & proteges eos, Michaelis. [x] תעטרנו ἐστεφανωσας ἡμας, Sept. coronaſti nos, V. L. Arab. Ethiop. coronabis eum, Pagninus, Montanus, Cocceius.

Hebrew writers [y] underſtand of the harp of eight ſtrings, to which this pſalm was ſet; and which, from the number of its ſtrings, was called *ſheminith*, which ſignifies *the eighth:* and this receives confirmation from 1 *Chron.* xv. 21. The eighth ſtring was added to the harp by *Simonides*, according to *Pliny* [z]: but if ſuch an harp is here meant, this refutes it, for *David* lived long before *Simonides*. Though ſome [a] have thought it refers to a poem or ſong of eight notes, to the tune of which this pſalm was ſung; or to the eighth note, which was grave, and which we call the baſe. As for the eighth day of circumciſion, of which ſome Jewiſh writers myſtically interpret it; or the eighth, that is, the firſt day, or Lord's day, to which ſome of the ancient Chriſtian writers refer it, or the eighth age, or millennium, as *Theodoret*; theſe can by no means be admitted of. The occaſion of it was either ſome bodily diſeaſe the pſalmiſt laboured under, or ſome diſtreſs of ſoul, on account of ſin; and the rather this ſeems to be the caſe, ſeeing the pſalm begins with the ſame words as pſalm xxxviii. in which the pſalmiſt ſo much bewails his iniquity. Some have thought it was drawn up for the uſe of any and every ſick perſon; and others ſay it was written on the account of *Iſrael* in captivity, who were then as ſick perſons [b]: but rather, the occaſion of it was bodily ſickneſs, inward guilt of conſcience for ſin, and diſtreſs by enemies; as appears from ℣. 3, 4, 7, 8.

℣. 1. *O Lord, rebuke me not in thine anger*, &c.] The Lord ſometimes rebukes, or reproves, men by his Spirit, and ſometimes by his word and miniſters, and ſometimes by his providences, and that on account of ſin; to bring to a ſenſe and acknowledgment of it; and particularly for remiſſneſs in duty, or neglect of it; and for truſting in the creature, or in any outward enjoyment, boaſting of it, and loving it too much; and theſe rebukes of his own people are always in love, and never in wrath, though they ſometimes fear they are; ſee *Pſalm* lxxxviii. 7, 16. *Lam.* iii. 1. and therefore deprecate them, as the pſalmiſt here does; not the thing itſelf, but the manner in which it is apprehended it is done, or doing. *Neither chaſten me in thy hot diſpleaſure*; when God chaſtens his own people it is not in a way of vindictive wrath, or as a proper puniſhment for ſin; for this would be contrary to Chriſt's ſuretyſhip-engagements and performances, and to the doctrine of his ſatisfaction for ſin; it would draw a vail over it, and render it of none effect; it would be contrary to the juſtice of God to puniſh both ſurety and principal; and to the everlaſting love of God to them, in which he always reſts, and from which there can be no ſeparation; nor would they be dealt with as children; and beſides would be condemned with the world, and killed with the ſecond death; whereas they will not, though chaſtened of God, it is the chaſtning of a father, is very inſtructive to them, and is always for their good, ſpiritual and eternal; is in meaſure, in judgment, and in love; and never in fury and hot diſpleaſure; but this being feared, is deprecated.

℣. 2. *Have mercy upon me, O Lord*, &c.] He knew he was a ſinner, both by original ſin and actual tranſgreſſion, which he was always ready to own; he knew that what he had done deſerved the wrath of God, even his hot diſpleaſure; and that for ſuch things it came upon the children of diſobedience: he knew that there was mercy with God through Chriſt, and therefore he flees unto it, pleads for it, and intreats the manifeſtation of forgiving love: he pleads no merits of his own, nor makes any mention of former works of righteouſneſs done by him, but throws himſelf upon the mercy of God in Chriſt; giving this as a reaſon, *for I* am *weak*; either in body, through ſome diſeaſe upon him; or in ſoul, being enfeebled by ſin, and ſo without ſpiritual ſtrength to do that which was good of himſelf; to exerciſe grace, and perform duty, and much leſs to keep the law of God, or make atonement for ſin, or to bear the puniſhment of it. *O Lord, heal me*; meaning either his body, for God is the phyſician of the body, he wounds and he heals; ſo he healed *Hezekiah* and others; and he ſhould be ſought to in the firſt place by perſons under bodily diſorders: or elſe his ſoul, as in *Pſal.* xli. 4. ſin is the diſeaſe of the ſoul, and a very lothſome one it is, and is incurable but by the balm of *Gilead*, and the phyſician there; by the blood of Chriſt, and forgiveneſs through it; and the forgiveneſs of ſin is the healing of the diſeaſes of the ſoul, *Pſal.* ciii. 3. *For my bones are vexed*; with ſtrong pain; meaning his body, as *Kimchi* and *Aben Ezra* obſerve; becauſe theſe are the foundation of the body, and the more principal parts of it: and this may be underſtood of his grief and trouble of heart for his ſins and tranſgreſſions, which is ſometimes expreſſed by the bones being broke, and by there being no reſt in them, *Pſal.* li. 8. and xxxviii. 3.

℣. 3. *My ſoul is alſo ſore vexed*, &c.] Or *exceedingly troubled* [c], and even frightned and thrown into a conſternation with indwelling ſin, and on account of actual tranſgreſſions, and by reaſon of the hidings of God's face, and through the temptations of Satan, and becauſe of the fear of death; to which Old-Teſtament-ſaints were very incident. *But thou, O Lord, how long?* it is an abrupt expreſſion, the whole he deſigned is not ſpoken, being hindered through the grief and ſorrow with which his heart was overwhelmed; and is to be ſupplied after this manner, "ſhall I have refreſhment?" as the *Chaldee* paraphraſe; or "wilt thou look and not heal me?" as *Jarchi*; or "my ſoul be troubled?" as *Aben Ezra*; or "ſhall I be afflicted, and thou wilt not heal me?" as *Kimchi*; or "wilt thou afflict me, and not ariſe to my help?" ſee *Pſal.* xiii. 1, 2.

℣. 4. *Return, O Lord*, &c.] By this it ſeems that the Lord had withdrawn himſelf, and was departed from the pſalmiſt, wherefore he intreats him to return unto him, and grant him his gracious preſence. God is immenſe and omnipreſent, he is every where: going away and returning cannot be properly aſcribed to him; but he may be ſaid to depart from his people, as to ſenſible communion with him, and enjoyment of him; when he hides his face, withdraws his gracious preſence, and the comfortable diſcoveries and influences of his love; and he may be ſaid to return when he viſits them again, and manifeſts his love and favour to them: the Jewiſh writers [d] interpret it, "return from the fierceneſs of thine anger," as in *Pſalm* lxxxv. 3. and though there is no ſuch change in God, as from love to wrath, and from wrath to love; but inaſmuch as there is a change in his diſpenſations towards his people, it is as if it was ſo; and thus it is

[y] Targum, Jarchi, Kimchi, & Ben Melech in loc.
[b] Vid. Kimchi & Aben Ezra in loc.
[c] נבהלה מאד turbata eſt valde, V. L. conturbata, Junius & Tremellius, Piſcator; territa valde, Pagninus, Montanus; conſternata valde, Cocceius.
[z] Nat. Hiſt. l. 7. c. 56.
[a] In Aben Ezra in loc.
[d] Jarchi, Aben Ezra, Kimchi, & Ben Melech in loc.

is apprehended by them. *Deliver my ſoul*; from the anxiety, diſtreſs, and ſore vexation it was now in, for of all troubles ſoul-troubles are the worſt; and from all enemies and workers of iniquity which were now about him, and gave him much grief and uneaſineſs; and from death itſelf, he was in fear of. *O, ſave me for thy mercy's ſake*; out of all troubles of ſoul and body, and out of the hands of all enemies, inward and outward; and with temporal, ſpiritual, and eternal ſalvation; not for his righteouſneſs-ſake, as *Kimchi* well obſerves; for ſalvation is according to the abundant mercy of God, and not through works of righteouſneſs done by men, otherwiſe it would not be of grace.

℣. 5. *For in death* there is *no remembrance of thee*, &c.] Of the goodneſs, truth, power, and faithfulneſs of God; no notice can be taken, nor mention made either of the perfections or works of God, whether of nature or of grace, by a dead man to others; he is wholly uſeleſs to men on earth with reſpect to theſe things. *In the grave who ſhall give thee thanks?* for mercies temporal or ſpiritual; the dead cannot praiſe the Lord among men, only the living; ſee *Pſal.* xxx. 9. and cxv. 17. *Iſa.* xxxviii. 18, 19. wherefore the pſalmiſt deſires that he might live and praiſe the Lord; this argument is taken from the glory of God, which end cannot be anſwered among men by death, as by life. It does not follow from hence that the ſoul either dies or ſleeps with the body, and is unactive until the reſurrection-morn, neither of which are true; or that the ſouls of departed ſaints are unemployed in heaven; they are always before the throne, and ſerve the Lord day and night; they remember, with the utmoſt gratitude and thankfulneſs, all the goodneſs and grace of God unto them, and praiſe him for all his wondrous works: but the ſenſe is, that when a ſaint is dead, he can no more ſerve and glorify God on earth among men.

℣. 6. *I am weary with my groaning*, &c.] By reaſon of bodily illneſs, or indwelling ſin, or the guilt of actual tranſgreſſions, or the hidings of God's face, or a ſenſe of divine wrath, or the temptations of Satan, or afflictions and croſſes of various kinds, or fears of death, or even earneſt deſires after heaven and eternal happineſs, or the low eſtate of *Zion*; each of which at times occaſion groaning in the ſaints, as in the pſalmiſt, and is the common experience of all good men. The pſalmiſt being weary of his diſeaſe, or of ſin, groaned till he was weary with his groaning; inward groaning affects the body, waſtes the animal ſpirits, conſumes the fleſh, and induces wearineſs and faintneſs; ſee *Pſal.* cii. 5. *Jer.* xlv. 3. *All the night make I my bed to ſwim: I water my couch with my tears*; theſe are hyperbolical phraſes [c], expreſſing more than is intended, and are not to be literally underſtood; for ſuch a quantity of tears a man could never ſhed, as to water his couch and make his bed to ſwim with them, but they are uſed to denote the multitude of them, and the exceſſiveneſs of his ſorrow; ſee *Pſal.* cxix. 136. *Lam.* iii. 48, 49. and theſe tears were ſhed, not to atone and ſatisfy for ſin, for nothing but the blood and ſacrifice of Chriſt can do that; but to expreſs the truth and reality, as well as the abundance of his grief; and this was done *all the night* long; ſee *Job* vii. 3, 4. when he had leiſure to think and reflect upon his ſins and tranſgreſſions, and when he was clear of all company, and no one could hear or ſee him, nor interrupt him in the vent of his ſorrow, and when his diſeaſe might be heavier upon him, as ſome diſeaſes increaſe in the night-ſeaſon: this may alſo be myſtically underſtood, of a night of ſpiritual darkneſs and deſertion, when a ſoul is without the diſcoveries of the love of God, and the influences of his grace; and has loſt ſight of God and Chriſt, and intereſt in them, and does not enjoy communion with them; and throughout this night-ſeaſon, weeping endures tho' joy comes in the morning. And it may be applicable to *David*'s antitype, to the doleful night in which he was betrayed, when it was the hour and power of darkneſs, and when he had no other couch or bed but the ground itſelf; which was watered, not only with his tears, but with his ſweat and blood, his ſweat being as it were great drops of blood falling to the ground; ſo he is often ſaid to ſigh and groan in ſpirit, *Mark* vii. 34. and viii. 12. *John* xi. 33, 38.

℣. 7. *Mine eye is conſumed becauſe of grief*, &c.] Either by reaſon of the affliction he laboured under, which could not be joyous but grievous; or becauſe of the ſin that was in him, and thoſe that he had committed, which were grieving to him; or through the ſins of other profeſſors of religion, or profane ſinners, whom he beheld with grief of heart and weeping eyes: the word [f] uſed ſignifies anger and indignation, and ſorrow ariſing from thence, and may denote either indignation in himſelf at his enemies, who were rejoicing at his calamities; or the ſenſe he had of the anger of God, and his hot diſpleaſure, which he feared he was rebuking and chaſtening him with; and now his heart being filled with grief on one or other of theſe accounts, or all of them, vented itſelf in floods of tears, which hurt the viſive faculty; for through much weeping the eye is weakned and becomes dim, and through a multitude of tears, and a long continuance of them, it fails; ſee *Job* xvii. 7. *Pſal.* xxxi. 9. *Lam.* ii. 11. *It waxeth old becauſe of all mine enemies*; ſaints have many enemies, ſin, Satan, and the world; and theſe are very oppreſſive ones, as the word [g] here ſignifies; ſuch as beſet them about, ſtraiten them on all hands, and preſs them ſore; and they muſt be preſſed down by them, were it not that he that is in them is greater than he that is in the world; and *David*'s enemies gave him ſo much trouble, and cauſed him to ſhed ſuch plenty of tears, that his eye waxed old, was ſhrunk up, and beſet with wrinkles, the ſigns of old age; or it was removed out of its place, as the word is rendered in *Job* xviii. 4. or the ſight was removed from that, it was gone from him, *Pſal.* xxxviii. 10.

℣. 8. *Depart from me, all ye workers of iniquity*, &c.] The pſalmiſt being fully aſſured that God had heard his prayer, that he ſhould recover from his diſorder, or be delivered out of his calamities, whether corporal or ſpiritual, has on a ſudden a ſpring of joy, faith, and comfort; as ſometimes there is a quick tranſition from comfortable to uncomfortable frames; ſee *Pſalm* xxx. 7. ſo on the contrary, there is as quick a paſſage from uncomfortable to comfortable ones; ſee *Lam.* iii. 18, 24. who may be called *workers of iniquity* may be ſeen in the note on *Pſal.* v. 5. and theſe were either his open enemies, as *Saul* and his men, or *Abſalom* and the conſpirators with him, whom he bids to ceaſe from following and purſuing after him; or his ſecret ones, hypocritical courtiers, that were about him, who were wiſhing and hoping for his death. It

[c] See the latter in Homer. Odyſſ. 17. v. 110. Odyſſ. 19. prope finem.

[f] מכעס præ ira, Pagninus; præ indignatione, Montanus, Muſculus; ex indignatione, Piſcator. [g] צוררי angueſtiatores, Montanus; anguſtiis afficientes me, Vatablus; oppreſſores meos, Junius & Tremellius, Gejerus.

It is the lot of God's people to be among the workers of iniquity; *Lot* was among the *Sodomites*, *David* was in *Meſhech* and in the tents of *Kedar*, *Iſaiah* was among men of unclean lips; Chriſt's lily is among thorns, and his ſheep among goats; and though in ſome reſpects a civil converſation with wicked men cannot be avoided, for then good men muſt needs go out of the world; yet as little company ſhould be kept with them as can be, and no fellowſhip ſhould be had with them in ſinful practices, nor in ſuperſtitious worſhip; and though there will not be a full and final ſeparation from them in the preſent ſtate of things, there will be hereafter, when theſe very words will be uſed by *David*'s antitype, the Lord Jeſus Chriſt; not only to profane ſinners, but to carnal profeſſors of religion, who have herded themſelves with the people of God, *Matt.* xxv. 41. and vii. 23. *Luke* xiii. 25—28. The reaſon why the pſalmiſt took heart and courage, and ordered his wicked perſecutors, or ſycophants, to be gone from him, was his aſſurance of being heard by the Lord. *For the Lord hath heard the voice of my weeping*; referring to what is ſaid ℣. 6, 7. he had not only lift up his voice in prayer, but he had wept and made ſupplication, as *Jacob* did, *Hoſ.* xii. 4. ſometimes God brings his people to the throne of grace weeping, and with ſupplications leads them, *Jer.* xxxi. 9. and then hears their cry and anſwers them.

℣. 9. *The Lord hath heard my ſupplication*, &c.] Which he had preſented to him, ℣. 1, 2, 4. in which he deprecates his anger and hot diſpleaſure; intreats his free favour, grace, and mercy; deſires healing for ſoul or body, or both; prays a return of his gracious preſence; and deliverance and ſalvation out of all his troubles, from all his enemies, and from death itſelf. The word [h] uſed properly ſignifies petitions for grace and mercy, which the pſalmiſt put up under the influence of the Spirit of grace and ſupplication, and which were heard. *The Lord will receive my prayer*; inſtead of a burnt-offering, as *Aben Ezra* gloſſes it; as ſweet incenſe, as what is grateful and delightful, coming up out of the hands of Chriſt the mediator, perfumed with the ſweet incenſe of his mediation: the word [i] ſignifies prayer made to God as the righteous judge, as the God of his righteouſneſs, who would vindicate his cauſe and right his wrongs; and a believer, through the blood and righteouſneſs of Chriſt, can go to God as a righteous God, and plead with him even for pardon and cleanſing, who is juſt and faithful to grant both unto him. The pſalmiſt three times expreſſes his confidence of his prayers being heard and received, which may be either in reference to his having prayed ſo many times for help, as the apoſtle *Paul* did, 2 *Cor.* xii. 8. and as Chriſt his antitype did, *Matt.* xxvi. 39, 42, 44. or to expreſs the certainty of it, the ſtrength of his faith in it, and the exuberance of his joy on account of it.

℣. 10. *Let all mine enemies be aſhamed*, &c.] Or *they ſhall be aſhamed* [k]; and ſo the following clauſes may be rendered, and be conſidered as prophecies of what would be; though if this be conſidered as an imprecation, it is wiſhing no ill; wicked men are not aſhamed of their abominations committed by them, neither can they bluſh; it would be well if they were aſhamed of them, and brought to true repentance for them; and if they are not aſhamed now, they will be hereafter, when the judge of quick and dead appears. *And ſore vexed*; or *troubled* [l]; as his bones had been vexed, and his ſoul had been ſore vexed by them; as he knew they would be through diſappointment at his recovery, and at his deliverance from the diſtreſſes and calamities he was now in, when he ſhould ſing for joy of heart, and they ſhould howl for vexation of ſpirit. *Let them return*; meaning either from him, from purſuing after him; or to him, to ſeek his favour, and be reconciled to him, and be at peace with him, as *Aben Ezra* and *Kimchi* explain it; unleſs this word ſhould only ſignify *again*, as it ſometimes does, and be read in connection with what follows; *let them be again aſhamed ſuddenly* [m]; intimating that his deliverance would be ſudden, in a moment, in a very little time, and ſo would be their diſappointment, ſhame, and confuſion. *Jarchi* from R. *Jonathan* and R. *Samuel bar Nachmani*, refers this to the ſhame of the wicked in the world to come.

PSALM VII.

Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.

THE name of this pſalm *ſhiggaion*, either reſpects the muſic or the matter of the pſalm. Some take it to be the name of the muſical inſtrument, to which the pſalm was ſet [n]: ſo *Habakkuk*'s prayer is ſaid to be *upon ſhigionoth*; which is the ſame word with this, only of the plural number, *Hab.* iii. 1. Others ſay it was the firſt word of a ſong, to the tune of which this was ſung [o]. And others underſtand it of a certain kind of a ſong [p]: and the *Targum* renders it, *the interpretation of the ode of David*; which *Ainſworth* renders, *David's interpretation of the law*; reading אוריתא inſtead of אוריתא as does alſo the king of *Spain*'s Bible. And certain it is, that it is the name of a ſong; ſince it follows, *which he ſang unto the Lord*; in his preſence, before him, and to the glory of his name. But the queſtion is, of what ſort it is? and why it ſhould be ſo called? ſince its root שגה ſignifies *to err* or *wander*: it is more generally rendered, *an erratic* or *wandering ode*; a ſong or pſalm, which conſiſted of various kind of metre: it was ſung with various notes, and all kind of muſic, which made it very pleaſant. Hence ſome render it, *David's delight*, as R. *Obadiah Gaon*; and the verb from whence it is derived, is tranſlated *raviſhed* in *Prov.* v. 19, 20. and *Ben Melech* ſays, the word ſignifies שמחה וערבות *joy and pleaſure*; and *Aben Ezra* obſerves that ſome interpret it, תענוג *delight*. But others are of opinion, that this word regards the ſubject-matter of the pſalm, and may be rendered, *David's ignorance* or *error*; his ſin of ignorance; and reſpects his miſtaken conduct with regard to his enemies, particularly *Saul*, in making imprecations upon them, *Pſalm* vi. 10. in curſing

[h] תחנתי ſupplices pro gratia preces meas, Michaelis: ſo Ainſworth. [i] תפלה eſt propria oratio habita ad juris & æqui arbitrum; Cocceius in Pſal. iv. 2. [k] יבשו pudore afficientur, Pagninus, Montanus; pudefient, Cocceius, Schmidt; ſo Ainſworth. [l] יבהלו conturbantur, Junius & Tremellius, Piſcator. [m] ישבו יבושו iterum confundantur, Gejerus. [n] Menachem in Jarchi in loc. So David de Pomis, Lexic. fol. 204. 1. [o] Aben Ezra in loc. [p] Kimchi in loc.

curſing them, and eſpecially king *Saul*; when a king is not to be curſed, *Eccleſ.* x. 20. and in cutting off the ſkirt of his garment, for which his heart ſmote him, 1 *Sam.* xxiv. 4, 5. Some render it, *the care of David*, as *Cocceius*; which he wrote in deep meditation, when he had forgot himſelf, and was as it were in an extaſy; ſetting forth *the ſum of his cares*, as *Ainſworth* expreſſes it, when he was haraſſed and greatly afflicted by his enemies. The occaſion of it is, *the words of Cuſh the Benjamite*; which ſome underſtand of *Shimei* the *Benjamite*, who came out and curſed *David* as he went along, when he fled from *Abſalom*, 1 Sam. xvi. 5—11. *Theodoret* thinks *Huſhai* is meant, who perſuaded *Abſalom* not to follow the counſel of *Ahithophel*; on which account *David* penned this pſalm. Others interpret it of one of *Saul*'s courtiers, who was of the tribe of *Benjamin*, and whoſe name was *Cuſh* [q]; and which is very likely, ſince it is evident that ſome of *Saul*'s courtiers accuſed *David* to him, and charged him with ſeeking his hurt, not only to take away his crown and kingdom, but his life, 1 *Sam.* xxiv. 9. and xxvi. 19. Though the generality of the Jewiſh writers [r] interpret it of *Saul* himſelf, who is called *Cuſh*, in alluſion to his father's name *Kiſh*, who was a man of *Benjamin*, 1 Sam. ix. 1. or elſe becauſe *Cuſh* ſignifies *an Ethiopian*, to which he may be compared, as the children of *Iſrael* in *Amos* ix. 7. For as the *Ethiopian* is various in his ſkin, ſo was *Saul* in his actions, as *Jarchi* obſerves: or rather becauſe, as *Kimchi* and *Ben Melech* expreſs it, as the *Ethiopian* does not change his ſkin, *Jer.* xiii. 23. ſo *Saul* did not change his hatred to *David*. Though the ſame writers obſerve, that he may be called ſo by the rule of contraries, becauſe he was a very goodly and beautiful man; the words referred to, are ſuppoſed to be thoſe in 1 *Sam.* xxii. 7, 8.

℣. 1. *O Lord my God, in thee do I put my truſt*, &c.] The pſalmiſt expreſſes his intereſt in God as his covenant-God, and his truſt and confidence in him; and with theſe he ſets out as the ſtay of his ſoul, and his bulwark againſt the fears of his enemies: and he does not ſay that he had truſted in God, or would for the future truſt in him; but that he did truſt in him, and continued to do ſo. And God is to be truſted in at all times; in times of affliction, temptation, and deſertion; and theſe the pſalmiſt premiſes to his petition which follows, as an encouragement to him to hope for ſucceſs, ſince God was his God, and none that ever truſted in him were confounded. *Save me from all them that perſecute me, and deliver me:* perſecution is no new thing to the people of God; *David* had his perſecutors, and many of them; the church in *Jeremiah*'s time had hers; the ſaints, in the times of the apoſtles, and in all ages ſince, have had theirs. Every one that will live godly in Chriſt Jeſus, muſt expect perſecution in one ſhape or another; and there is none can ſave and deliver from it but God, and he can and will in his own time, 2 *Cor.* i. 10. *David* was ſenſible of this, and therefore applies to him, and him only; and not to an arm of fleſh, to his friends, or to neighbouring princes and powers.

℣. 2. *Leſt he tear my ſoul like a lion*, &c.] That is, one of his perſecutors, the chief of them; it may be *Saul*, whom the pſalmiſt compares to a lion, for his majeſty and greatneſs, the lion being the king among beaſts; and for his authority, power and might, and for his wrath and cruelty, which he feared; and which, ſhould it be exerted on him, would tear his ſoul, or himſelf, in pieces; would rend his ſoul from his body, and diſpatch his life; ſee *Prov.* xix. 12. So the apoſtle *Paul* calls the *Roman* governor, before whom he was, and from whoſe hands he was delivered, a lion, for his power and fierceneſs, 2 *Tim.* iv. 17. And ſo our adverſary the devil, the chief of all perſecutors, and who inſtigates others againſt the ſaints, is by *Peter* ſaid to go about like a roaring lion, 1 *Pet.* v. 8. *Rending it* in *pieces*, as the lion does his prey when hungry. So *Homer* [s] compares *Polyphemus* to a mountain-lion, which devours and leaves nothing, neither the inteſtines, nor fleſh nor bones; and repreſents [t] it firſt taking hold of the creature with its ſtrong teeth, and breaking its neck, and drawing out its blood and all its inwards; ſee *Iſa.* xxxviii. 13. *While* there is *none to deliver*; no ſaviour, no deliverer: for if God does not ſave and deliver his people out of the hands of their perſecutors, none can; eſpecially out of the hands of ſuch an one as is here deſcribed tearing and rending in pieces. As there is no God beſides the Lord, there is no Saviour beſides him; there is no temporal nor ſpiritual Saviour but he: ſalvation is not to be expected from any other; and were it not for him, ſaints muſt fall a prey to their enemies.

℣. 3. *O Lord my God, if I have done this*, &c.] The crime which *Saul* and his courtiers charged him with, and which was made ſo public that every body knew it; and therefore it was needleſs particularly to mention it; namely, that he lay in wait for *Saul*, and ſought his life to take it away, 1 *Sam.* xxiv. 9. The *Targum* interprets it of this pſalm, paraphraſing it, *If I have made this ſong with an evil intention*; to give an ill character of any, and load them with falſe charges. *If there be iniquity in my hands*; not that he was without ſin, he had it in his heart; nor that he lived without the actual commiſſion of ſin: but his ſenſe is, that there was no iniquity, as not in his heart, purpoſe and deſign, ſo not in his hand, nor attempted by him, of the kind he was accuſed of, 1 *Sam.* xxiv. 11. Otherwiſe, we often hear him complaining of the depravity of his nature, and acknowledging his ſins and tranſgreſſions, *Pſal.* xxxii. 5. and xxxviii. 3, 4. and li. 1, 2, 3, 4, 5.

℣. 4. *If I have rewarded evil unto him that was at peace with me*, &c.] That is, when *Saul* was at peace with him; when he lived at his court, and eat at his table. His meaning is, that he did not conſpire againſt him, nor form ſchemes to deprive him of his crown nor of his life: or, as it may be rendered, *If I have rewarded to him that rewarded me evil* [u]; that is, as *Jarchi* explains it, If I rewarded him as he rewarded me, evil for evil. This *David* did not; and it is eminently true of Chriſt his antitype, 1 *Pet.* ii. 23. and in it he ought to be imitated by every believer, *Rom.* xii. 17. *Yea, I have delivered him that without cauſe is mine enemy*; meaning *Saul*, who perſecuted *David* without any juſt reaſon, and whom *David* delivered without any obligation to do it; not for any benefit and kindneſs he had received from him; for the phraſe *without cauſe*, may be read in connexion either with the word *delivered* [w]; for the deliverance was wrought without any cauſe or merit on *Saul*'s part, or profit to *David*; or with the word *enemy*, for *Saul* was *David*'s enemy without any juſt cauſe on *David*'s part:

[q] Aben Ezra & Obadiah Gaon in loc. [r] Targum, Jarchi, Kimchi, Arama, & Ben Melech in loc. [s] Odyſſ. 9. v. 292, 293. [t] Iliad. 11. v. 175, 176. & Iliad. 17. v. 63. [u] Si malum malo rependi, Caſtalio. [w] חינם abſque emolumento ullo ad me inde redeunte, Guſſetius.

part: and the deliverance referred to, was when he cut off *Saul*'s ſkirt, in the cave at *Engedi*, and ſpared his life; and when he took away his ſpear from him, as he was ſleeping in the trench, and did not deſtroy him, nor ſuffer thoſe that would to do it, 1 *Sam.* xxiv. 4, 5, 7, 10, 17. and xxvi. 8, 11. The words may be rendered, *only I ſtripped him* [x]. The ſenſe is, that he cut off the ſkirt of his coat, and took away his ſpear, and ſo in part ſtripped him both of his clothes and armour, at two different times; not to do him any hurt, but to let him know, as *Jarchi* obſerves, that he was delivered into his hands, and he could have ſlain him, but did not. The ſame Jewiſh writer interprets the word uſed, *of ſtripping of garments*; and *Aben Ezra* obſerves from R. *Moſes* that the *vau*, rendered *yea*, ſignifies *only*, as in *Gen.* xlii. 10.

℣. 5. *Let the enemy perſecute my ſoul, and take it, &c.*] That is, if the above things he was charged with could be proved againſt him; then he was content that *Saul* his enemy ſhould purſue after him, and apprehend him and bring him to juſtice, by taking away his life from him. *Yea, let him tread down my life upon the earth*; with the utmoſt indignation and contempt, without ſhewing any mercy; as the lion treads down his prey, and tears it to pieces, *Micah* v. 8. or as the potter treads his clay under foot, *Iſa.* xli. 25. *And lay mine honour in the duſt. Selah:* meaning either his life and ſoul as before; denominating himſelf from his better part, and which he elſewhere calls his glory, *Pſal.* xvi. 9. and xxx. 12. and lvii. 8. ſee *Gen.* xlix. 6. or elſe his body, as R. *Judah Ben Balaam*, who is blamed for it by *Jarchi:* or rather his fame, credit, and reputation that he had gained, both by his courage and valour in the field, and by his wiſe and prudent behaviour at court, 1 *Sam.* xviii. 7, 16. Should he appear to be guilty of the crimes he was accuſed of, he is willing to have his glorious name buried in the duſt of oblivion, and his memory periſh for ever. The words are to be conſidered as a ſtrong aſſertion of his innocence, in an appeal to God, the ſearcher of hearts and the trier of the reins of men; and as imprecating on himſelf the worſt of evils, ſhould it not appear; ſee *Job* xxxi. 21, 22. *Aben Ezra* renders *ſelah, in truth, let it be ſo*; and the *Targum* renders it as uſual, *for ever*; ſee the note on *Pſalm* iii. 2.

℣. 6. *Ariſe, O Lord, in thine anger*, &c.] This and the following phraſe do not ſuppoſe local motion in God, to whom it cannot belong, being infinite and immenſe; but are ſpoken of him after the manner of men, who ſeems ſometimes as though he had laid himſelf down, and was unconcerned about, and took no notice of human affairs, of the inſults of the wicked, and the oppreſſions of the righteous; wherefore the pſalmiſt beſeeches him to *ariſe*, which he may be ſaid to do when he comes forth in his power in the defence of his people, and againſt their enemies; ſee *Pſal.* xii. 5. *Iſa.* xxvi. 21. and he alſo prays him to ariſe *in anger*, to ſhew himſelf diſpleaſed, and give ſome tokens of his reſentment, by letting his enemies feel the lighting down of his arm with the indignation of his anger. *Lift up thyſelf, becauſe of the rage of mine enemies*; aſcend the throne of judgment, and there ſit judging right; ſhew thyſelf to be the judge of the earth, high and lifted up; let it appear that thou art above all mine enemies, higher and more powerful than they; ſtop their rage, break the force of their fury, lift up a ſtandard againſt them, who like a mighty flood threaten to bear all before them; or *lift up thyſelf in rage*, or *fierce wrath, becauſe of*, or *againſt mine enemies* [y]; and ſo the ſenſe is the ſame as before; and this way go many of the Jewiſh interpreters [z]. *And awake for me to the judgment* that *thou haſt commanded*; not that ſleep falls upon God, for the keeper of *Iſrael* neither ſlumbers nor ſleeps; nor does it fall on any but corporeal beings, not upon angels, nor the ſouls of men, much leſs on God; but he ſometimes in his providence ſeems to lie dormant and inactive, as if he diſregarded what is done in this world; and therefore his people addreſs him as if he was aſleep, and call upon him to ariſe to their help and aſſiſtance; ſee *Pſal.* xliv. 23, 26. and ſo *David* here, *awake for me*, that is, haſten to come to me and help me; ſuggeſting, that he was in great diſtreſs and danger by reaſon of his enemies, ſhould he delay coming to him. By *judgment* is either meant the vengeance which God had ordered him to execute upon his enemies, as *Jarchi* interprets it, and therefore he intreats him to ariſe and put him in a capacity of doing it; or elſe his innocence, and the vindication of it, which God had promiſed him, and then the petition is much the ſame with ℣. 8. But the generality of Jewiſh [a] writers underſtand it of the kingdom which God had appointed for him, and for which he was anointed by *Samuel*; and who had told *Saul* that God had found a man after his own heart, whom he had *commanded* to be captain over his people, 1 *Sam.* xiii. 14. wherefore the pſalmiſt prays that God would haſten the fulfilment of his purpoſe and promiſe, and ſet him on the throne, that ſo he might adminiſter juſtice and judgment to the people.

℣. 7. *So ſhall the congregation of the people compaſs thee about*, &c.] By *the congregation of the people* are meant the nation of the Jews, the twelve tribes of *Iſrael*, called an aſſembly of people, and a company of nations, *Gen.* xxviii. 3. and xxxv. 11. and this is to be underſtood not of their gathering together in an hoſtile manner about *David* to take him, which might be interpreted compaſſing God himſelf about, *David* being as dear to him as the apple of his eye, which is the ſenſe of ſeveral Jewiſh commentators [b]; but rather of their encompaſſing and ſurrounding the altar of God with ſongs of deliverance, upon *David*'s being rid of his enemies, and advanced to the throne of the kingdom; ſee *Pſal.* xxvi. 6, 7. unleſs it ſhould have regard to the pure worſhip of God by *David*, which was greatly neglected in *Saul*'s time; and then the ſenſe is, that the pſalmiſt prays that he might be eſtabliſhed in his kingdom, as God had appointed and commanded, when he would fetch up the ark of God, and encourage the worſhip of God, and rectify all diſorders in it; that ſo the ſeveral tribes might come up to *Jeruſalem* and encompaſs the ark, the ſymbol of the divine preſence, and worſhip in his holy mountain. *For their ſakes therefore return thou on high*; take the throne of juſtice, high and lifted up, vindicate the cauſe of the oppreſſed, deliver me from all my troubles, put me into the peaceable poſſeſſion of my kingdom; if not for my ſake, yet for the ſake of thy church and people, and for the ſake

[x] Verbum חלץ proprie extrahere, &c. ſignificat, & de veſtibus quæ alicui exuuntur & eripiuntur proprie dicitur, De Dieu. [y] בעברות צורי in furore contra hoſtes meos, Mariana; graviſſimo furore percitus in eos qui me opprimunt, Junius & Tremellius. [z] Targum, Jarchi, & Kimchi in loc. [a] R. Moſes in Aben Ezra in loc. R. Obadiah Gaon, Kimchi, & Ben Melech in loc. [b] Kimchi & Aben Ezra in loc.

ſake of thy worſhip and thy glory; the *Targum* paraphraſes it, *return thou to the houſe of thy ſhekinah.*

℣. 8. *The Lord ſhall judge the people*, &c.] The inhabitants of the world in general; for God is the judge of all the earth, and he judges the world in righteouſneſs daily, and miniſters judgment in uprightneſs, though it is not always manifeſt; or his own people in particular, whoſe cauſe he pleads, whoſe injuries and wrongs he avenges, whoſe perſons he protects and defends; this the pſalmiſt expreſſes with confidence, and therefore, ſuitable to his character as a judge, he intreats him as follows; *Judge me, O Lord, according to my righteouſneſs*; he ſpeaks not of his juſtification before God, in whoſe ſight he well knew no fleſh living could be juſtified by their own righteouſneſs, *Pſal.* cxliii. 2. nor of the righteouſneſs of his perſon, either imputed or inherent, but of the righteouſneſs of his cauſe, *Pſal.* xxxv. 27. not of his righteouſneſs Godward, for he knew that he was a ſinner with reſpect to him; but of his righteouſneſs towards *Saul*, againſt whom he had not ſinned, but had acted towards him in the moſt righteous and faithful manner, 1 *Sam.* xxiv. 11. and therefore deſired to be judged, and was content to ſtand or fall according to his conduct and behaviour towards him. *And according to mine integrity* that is *in me*; who had always acted the ſincere and upright part towards *Saul*, though he had purſued him with ſo much fury and violence; the pſalmiſt's prayer was heard and anſwered, *Pſal.* xviii. 20, 24.

℣. 9. *Oh, let the wickedneſs of the wicked come to an end*, &c.] Which will not be till the meaſure of it is fully up, and that will not be till the wicked are no more; for as long as they are in the world they will be committing wickedneſs, and like the troubled ſea continually caſt up the mire and dirt of ſin; and they will remain to the end of the world, till the new *Jeruſalem*-church-ſtate ſhall take place, when all the Lord's people will be righteous, and there will not be a *Canaanite* in the houſe of the Lord of hoſts, nor a pricking brier or grieving thorn in all the land; for in the new earth will no ſinner be, but righteous perſons only; and for this ſtate the pſalmiſt may be thought to pray; however by this petition and the following he expreſſes his hatred of ſin and love of righteouſneſs: ſome chooſe to render the words [c], *let wickedneſs now conſume the wicked*; as in the iſſue it will, unleſs the grace of God takes place; ſome ſins conſume the bodies, others the eſtates of wicked men, and ſome both; and all are the means of deſtroying both body and ſoul in hell, if grace prevent not; this may be conſidered as a declaration of what will be, being a prophetic petition [d]. *But eſtabliſh the juſt*; or righteous one; meaning himſelf, and every other who is made righteous, not by his own righteouſneſs, but by the righteouſneſs of Chriſt imputed to him; and who needs not to have his righteouſneſs eſtabliſhed, which is in itſelf ſtable, firm, and ſure, and cannot be more ſo; it is an everlaſting one, and cannot be aboliſhed, but abides for ever, and will anſwer for him in a time to come; but his faith to be eſtabliſhed more and more in its exerciſe on this righteouſneſs: nor do the perſons of the juſt need eſtabliſhing, or can they be more ſtable than they are, as conſidered in Chriſt, as they are the objects of God's everlaſting love, ſecured in the covenant of grace, and built on Chriſt the foundation; but the graces of faith, hope, and love, need daily eſtabliſhing on their proper object, they being weak, fickle, and inconſtant in their acts; and the ſaints need more and more eſtabliſhing in the doctrines of the goſpel, and in their adherence to the cauſe of God and Chriſt and true religion; and it is God's work to eſtabliſh them, to whom the pſalmiſt applies; ſee 1 *Pet.* v. 10. *For the righteous God trieth the hearts and reins*; he is righteous himſelf in his nature, and in all his works, and he knows who are righteous and who are wicked; he knows the hearts, thoughts, affections, and inward principles of all men, and the ſprings of all their actions; he looks not at outward appearances, but at the heart; and as he can diſtinguiſh between the one and the other, he is capable of puniſhing the wicked and of confirming the righteous, conſiſtent with the truth of his perfections.

℣. 10. *My defence* is *of God*, &c.] Or *my ſhield* is *in* or *of God* [e]; God was his ſhield, his protector and defender; ſee *Pſal.* iii. 3. or *my ſhield* is *with God*; that is, Chriſt, who was the ſhield his faith made uſe of againſt every ſpiritual enemy, was with God; he was with him as the Word and Son of God from all eternity, and as the living Redeemer of his people before his incarnation; and he is now with him as their interceſſor and advocate, who pleads in defence of them, and oppoſes himſelf, his blood and righteouſneſs to all the charges and accuſations of Satan. *Which ſaveth the upright in heart*; who have the truth of grace in them, wiſdom in the hidden part; who are ſincere in their affections, purpoſes and deſigns, in their faith, hope, and love; and act from real principles of truth and love, in the integrity of their ſouls; for theſe light and gladneſs are ſown, to them grace and glory are given, and no good thing is withheld from them; they are ſaved by God from ſin, Satan, the world, death and hell, and every enemy, with a ſpiritual and everlaſting ſalvation.

℣. 11. *God judgeth the righteous*, &c.] Not all that are thought to be righteous, or think themſelves to be ſo, are ſuch; nor is any man naturally righteous, or of himſelf, nor by virtue of his obedience to the law of works; but ſuch only are righteous who are made ſo by the obedience of Chriſt; theſe God governs and protects, avenges their injuries and defends their perſons: ſome render the words, *God is a righteous judge* [f]; he is ſo now in the adminiſtrations of his government of the univerſe, and he will be ſo hereafter in the general judgment of the world. *And God is angry* with the wicked *every day*; wicked men are daily ſinning, and God is always the ſame in his nature, and has the ſame averſion to ſin continually; and though he is not always making men examples of his wrath, yet his wrath is revealed from heaven againſt all unrighteouſneſs of men; and there are frequent inſtances of it; and when he is ſilent he is ſtill angry, and in his own time will ſtir up all his wrath, and rebuke in his hot diſpleaſure.

℣. 12. *If he turn not*, &c.] Not God, but the enemy, or the wicked man, ſpoken of ℣. 5, 9, 11. if he turn not from his wicked courſe of life, to the Lord to live to him, and according to his will; unleſs

[c] יגמור נא רע רשעים conſumat nunc vel quæſo malum impios, Muſculus, Vatablus, ſo Jarchi, Kimchi, & Ben Melech. [d] Conſumat nunc malum impios, Pagninus, Montanus, Hammond; ſo Obadiah Gaon. [e] על אלהים in Deo, Muſculus, Tigurine verſion, Junius & Tremellius, Muis, Ainſworth; apud Deum, Lutherus, Piſcator. Gejerus, Cocceius, Michaelis. [f] Vid. Aben Ezra & Abendana not. in Miclol Yophi in loc. אלהים שופט צדיק Deus judex juſtus. V. L. Munſter, Muſculus, Montanus, Piſcator, Gejerus, Michaelis; ſo Ainſworth.

unleſs he is converted and repents of his ſin, and there is a change wrought in him, in his heart and life; the *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions read, *if ye turn not*, or *are not converted*, an apoſtrophe to the wicked. *He will whet his ſword*; God is a man of war, and he is ſometimes repreſented as accoutred with military weapons; ſee *Iſa.* lix. 17, 18. and among the reſt with the ſword of judgment, which he may be ſaid to *whet*, when he prepares ſharp and ſore judgments for his enemies, *Iſa.* xxvii. 1. *Deut.* xxxii. 41. *He hath bent his bow, and made it ready*; drawn his bow of vengeance, and put it on the full ſtretch, and made it ready with the arrows of his wrath, levelled againſt the wicked, with whom he is angry; which is expreſſive of their ſpeedy and inevitable ruin, in caſe of impenitence; ſee *Lam.* ii. 4. and iii. 12, 13. or *trod his bow*, as is the uſual phraſe elſewhere; ſee *Pſal.* xi. 2. *Lam.* ii. 4. and iii. 12. which was done by the feet, and was neceſſary when the bow was a ſtrong one, as *Jarchi* on *Pſal.* xi. 2. obſerves; and ſo the *Arabs*, as *Suidas* [g] relates, uſing arrows the length of a man, put their feet on the ſtring of the bow inſtead of their hands.

℣. 13. *He hath alſo prepared for him the inſtruments of death*, &c.] The weapons of his indignation, *Iſa.* xiii. 5. which will iſſue both in the firſt and ſecond death, corporal and eternal; the inſtruments of the former are diſeaſes of various kinds, and judgments, as famine, peſtilence, *&c.* and of the latter not only the law is an inſtrument of it, that being the letter which kills, and is the miniſtration of condemnation and death, but even the goſpel itſelf to wicked men is the ſavour of death unto death; and devils will be the executioners of it. *He ordaineth his arrows againſt the perſecutors*; the word for perſecutors ſignifies *hot* or *burning* [h], and deſigns ſuch perſons who burn in malice and wrath, in rage and fury againſt the ſaints, and hotly purſue after them, as *Laban* did after *Jacob*, Gen. xxxi. 36. for theſe more eſpecially God has determined in his eternal purpoſes and decrees, and for for theſe he has provided in his quiver, arrows of wrath and vengeance, fiery ones; and againſt theſe will he bring them forth, direct them, and ſhoot them at them, *Pſal.* lxiv. 7. Some [i] underſtand all this not of God, but of the wicked man, and read *if he turn not*, but on the contrary inſtead of that, *will whet his ſword, bend his bow*, &c. againſt the righteous; yet he ſhall be diſappointed, he ſhall not accompliſh his deſigns, as appears by the following verſes; theſe phraſes are uſed of wicked men, *Pſal.* xi. 2. and xxxvii. 14, 15. and lxiv. 2, 3, 4. but the former ſenſe ſeems beſt.

℣. 14. *Behold, he travaileth with iniquity*, &c.] Is full of it, and big with it, as a woman with child, and eagerly deſires to bring it forth, and is in pain till he commits it. *And hath conceived miſchief*; that which is injurious to God and the perfections of his nature, a tranſgreſſion of his law, and an affront to his juſtice and holineſs; is doing wrong to fellow creatures, and hurt to themſelves, either to their name and credit, or to their ſubſtance and eſtates, or to their bodies and ſouls, and it may be to them all; and yet this they *conceive*, they deviſe it in their hearts, and form ſchemes how to bring it to paſs, and which they do with great freedom, deliberation, and pleaſure. *And brought forth falſhood*; or *vanity* [k], or a vain thing, as the ſame word is rendered in *Job* xv. 35. no fruit at all, but wind, or ſtubble, *Iſa.* xxvi. 17. and xxxiii. 11. that which deceives does not anſwer the expectation, but the contrary to it; the ſenſe is, that wicked men having deviſed miſchievous things againſt the ſaints, they are big with expectations of ſucceſs, and ſtrive to bring their purpoſes to bear, but are miſerably diſappointed, for it all ends in vanity and vexation of ſpirit to themſelves.

℣. 15. *He made a pit and digged it*, &c.] That is, he digged a pit, and made it very large and capacious to anſwer his purpoſes. *And is fallen into the ditch* which *he made*; ſo it is ſaid of the heathen, *Pſal.* ix. 15. and is exemplified in the caſe of *Haman*, who was hanged upon the gallows he had built for *Mordecai*. *Kimchi* explains this of *Saul*'s falling upon his own ſword, and dying by it, which he drew againſt *David*; the phraſe is proverbial, *Prov.* xxvi. 27. *Eccl.* x. 8. and the ſenſe of this and the above figurative expreſſions is literally and properly given in the next verſe,

℣. 16. *His miſchief ſhall return upon his own head*, &c.] That which he conceived and deviſed in his mind, and attempted to bring upon others, ſhall fall upon himſelf, as a juſt judgment from heaven upon him. *And his violent dealing ſhall come down upon his own pate*; referring to the violence with which *Saul* purſued *David*, which would be requited to him, and of which he propheſied, 1 *Samuel* xxvi. 10.

℣. 17. *I will praiſe the Lord according to his righteouſneſs*, &c.] Or on account of it, as it was diſplayed in vindicating the innocent, and puniſhing the wicked; ſo *Pharaoh* having ordered the male infants of the *Hebrews* to be drowned, and he himſelf and his hoſt in righteous judgment being drowned in the Red ſea; *Moſes* and the children of *Iſrael* ſung a ſong as the pſalmiſt here. *And will ſing praiſe to the name of the Lord moſt high*; whoſe name is *Jehovah*, and is the moſt high over all the earth; and who had now, according to the pſalmiſt's requeſt, ℣. 6, 7. aroſe and lift up himſelf, and returned on high, and had ſhewn himſelf to be above all *David*'s enemies, and had ſat on the throne judging right.

PSALM VIII.

To the chief muſician upon Gittith, a pſalm of David.

SOME think this pſalm was compoſed when the ark was brought to the houſe of *Obed Edom* the *Gittite*; and that it was delivered to him and his ſons, as others were to *Aſaph*, to *Jeduthun*, to the ſons of *Korah*, &c. [l] But againſt this lies a ſtrong objection, that *Obed-Edom* and his ſons were porters, and not ſingers, 1 *Chron.* xxvi. 4, 15. and for the ſame reaſon, *Gittith* cannot be the name of a muſical inſtrument which was kept in his family, and preſided over by them [m]. Some are of opinion, this word had its name from *Gath*; and that this pſalm was wrote by *David* when

[g] In voce Αραβες. [h] לרוֹלְקִים ardentibus, V. L. in ardentes, Montanus; hot perſecutors, Ainſworth. [i] So Brentius & Glaſſius in Gejerus. [k] שׁקר rem inanem, ſo ſome in Vatablus; vanitatem, Gejerus. [l] Aben Ezra in loc. [m] R. Moſes apud ibid.

when he was there [y]; or that it is the name of a muſical inſtrument invented and made there, and which was brought from thence [z]. And ſo the *Targum* paraphraſes it; "upon the harp which "was brought from *Gath*." A word like this ſignifies *wine-preſſes:* and hence the *Septuagint*, *Vulgate Latin*, and *Ethiopic* verſions, render it *for the wine-preſſes*; which *Theodoret* interprets of churches, where Chriſt the true vine is gathered by believers, and they prepare the myſtic wine. Some think [a] the pſalms which bear this name were compoſed for the feaſt of tabernacles; when, having got in their vintage, they filled their preſſes, and ſqueezed their grapes, and therefore gave thanks; it was uſual, even with the heathens [b], to make uſe of the harp, and other inſtruments of muſic, at the gathering of the grapes to be ſqueezed and preſſed. Some of the Jewiſh writers [c] apply it to the times of *Edom*'s deſtruction, who was to be trodden down as in a wine-preſs, foretold in *Iſa.* lxiii. 1, 2, 3. and others interpret it of the times of *Gog* and *Magog*, when the prophecy in *Joel* iii. 13. ſhall be fulfilled [d]; and ſome have thought this pſalm to be a ſong of praiſe, like one of thoſe ſung by them that tread in the wine-preſs; the time of vintage being a time of joy. The ancient Chriſtian writers explain it of the ſufferings of Chriſt, when he trod the wine-preſs of his father's wrath. But the word *Gittith*, is either the firſt word of ſome ſong, as *Aben Ezra* thinks; or the name of the tune, as *Kimchi*; or rather of the muſical inſtrument to which this pſalm was ſet and ſung. Though the author of the Epiſtle to the *Hebrews*, chap. ii. 6. citing ſome paſſages from this pſalm, only ſays, *one in a certain place teſtified*; without mentioning either the number of the pſalm, or the name of the writer; yet it is certain that *David* was the penman of it: and both from the teſtimony of the writer, and from a citation of Chriſt himſelf, it is evident that the ſubject of this pſalm is the Meſſiah, and that it belongs to his times; ſee *Heb.* ii. 6, 7, 8, 9. *Matt.* xxi. 15, 16. So the *Syriac Scholiaſt*; "the eighth pſalm is concerning Chriſt our redeemer."

℣. 1. *O Lord our God*, &c.] *Jehovah*, the one God, who is Lord of all angels and men, and in an eſpecial manner Lord and King of ſaints. *How excellent is thy name in all the earth!* by the *name* of God, is not meant any particular name of his, by which he is called; but either himſelf, his nature and perfections; or rather, that by which he is made known, and particularly his goſpel; ſee *John* xvii. 6. *Acts* ix. 15. this is excellent in its nature, it being good news, and glad tidings of good things, which diſplay the love, grace, mercy and kindneſs of God to men, as well as his wiſdom, power, truth and faithfulneſs; and in the ſubject-matter of it, Chriſt and his righteouſneſs, and life and ſalvation by him, the ſpiritual bleſſings of grace it publiſhes, and the exceeding great and precious promiſes it contains; and in its uſefulneſs for the enlightning, quickning, and converting ſinners, and for the comforting and reviving of drooping ſaints. It is the glorious goſpel of the bleſſed God, and excels the law in glory. It cannot well be ſaid how glorious it is; it is marvelouſly excellent; and that *in all the earth*, being carried by the apoſtles, who were ſent by Chriſt with it, into all the world; where it has ſhone out, and appeared glorioufly to Gentiles as well as Jews. This clauſe ſhews that this is ſaid by *David* propheticallly of goſpel-times; for not in his time, nor in any period under the Old Teſtament, was the name of the Lord glorious and excellent in all the earth. His name was great in *Iſrael*, but not in all the world. He ſhewed his word, and gave his ſtatutes and ordinances to *Jacob*; but as for the Gentiles, they were without them, and were ſtrangers to the covenants of promiſe, *Pſal.* lxxvi. 1, 2. and cxlvii. 19, 20. *Eph.* ii. 12. but this was true of the firſt times of the goſpel; and will be ſtill more fully accompliſhed, when the prophecies in *Mal.* i. 11. and *Zech.* xiv. 9. ſhall be fulfilled. *Who haſt ſet thy glory above the heavens:* meaning his Son, the Lord Jeſus Chriſt, the brightneſs of his glory; in whom is all the fulneſs of the Godhead, the glory of all the divine perfections; ſo called *Pſalm* lxiii. 2. and lxxxv. 9. and the ſetting of him above the heavens, deſigns the exaltation of him at the right hand of God; where angels, principalities and powers became ſubject to him, and he was made higher than the heavens, *Heb.* vii. 26. And it was in conſequence, and by virtue of this, that the goſpel was ſpread throughout the earth; for upon Chriſt's exaltation, the Spirit was poured down upon the apoſtles, and they were endowed with gifts qualifying them to carry the goſpel into the ſeveral parts of the world.

℣. 2. *Out of the mouths of babes and ſucklings*, &c.] Not literally ſuch, though the Jewiſh writers [e] generally ſo underſtand it; as do ſome Chriſtian interpreters, who explain it of the wonderful formation, nouriſhment, and growth of infants; and of the marvelous care of God in providing the breaſt for them; in filling it with milk, and and teaching them to ſuck; which, being obſerved by men, occaſion praiſe to God, to the confuſion of atheiſts and infidels. But this is no other than what is common to brute creatures: rather, the words are to be underſtood in a figurative ſenſe. So *Jarchi* applies them to the prieſts and Levites in the temple: but it is beſt to interpret them of the apoſtles and firſt preachers of the goſpel; and of ſuch who received it and profeſſed it; who were in their own eyes, and in the eyes of the world, as babes and ſucklings, *Matt.* xi. 25. *Haſt thou ordained ſtrength:* by which is meant the goſpel, the rod of Chriſt's ſtrength, and the power of God unto ſalvation; and which being made uſeful for the converſion of ſouls, is the cauſe of much praiſe and thanksgiving to God: this, by the mouths and means of the apoſtles and firſt miniſters of the word, God ordained, or *founded* [f], ſettled and eſtabliſhed in the world, notwithſtanding all the oppoſition made unto it; ſo that the gates of hell cannot prevail againſt it, to root it out of the world; but it will continue the everlaſting goſpel. *Becauſe of thine enemies:* either for the ſake of ſubduing them, and bringing them to the obedience of Chriſt, that is, the elect of God, who are before converſion enemies to God and Chriſt; or rather for the ſake of confounding the implacable enemies of God and Chriſt, and of the cauſe and intereſt of religion. In order to which, God has made choice of inſtruments the moſt mean and deſpicable, 1 *Cor.* i. 26, 27, 28. and God's end in this more particularly is expreſſed in the following clauſe. *That thou mighteſt ſtill the enemy and the avenger*; Satan, the enemy of mankind, the

[y] Ben Melech in loc. vide Kimchi ibid. [z] Jarchi in loc. [a] Vide Godwin. Synopſ. Antiq. Heb. l. 2. f. 1. c. 9. [b] Phurnutus de Natura Deorum. p. 84. [c] Rabbini apud Jarchium in loc. [d] Midraſh Tillim apud Viccarſ. in loc. [e] Aben Ezra & R. Moſes in ibid. Kimchi, Obadiah Gaon & Ben Melech in loc. [f] יסרת fundaſti, Pagninus, Montanus, Piſcator, Cocceius, ſo the Targum; fundatam diſpoſuiſti, Junius & Tremellius, Rivetus.

the adverſary of Chriſt perſonal and myſtical, who is filled with envy, wrath and malice againſt Chriſt and his people; him, by the means of the goſpel and the miniſtry of it, God has *cauſed to ceaſe* [g], as the word may be rendered; not as to his being, but as to his power and authority, in the Gentile world; out of which, to his great mortification, he was caſt, by the mouth and miniſtry of babes and ſucklings. Theſe words are applied by Chriſt to the children in the temple, crying *Hoſanna* to the Son of *David*, out of whoſe mouths God perfected the praiſe of the Meſſiah; and by which, and Chriſt's defence of them, the Scribes and Phariſees, the mortal enemies of Chriſt, and who wanted to revenge themſelves on him, were ſilenced and ſtilled, *Matt.* xxi. 15, 16.

℣. 3. *When I conſider thy heavens*, &c.] Where God dwells, and which he has made; the airy and ſtarry heavens, which are to be ſeen with the bodily eye; and the heaven of heavens, which is to be beheld and conſidered by faith: *the work of thy fingers*; being curiouſly wrought by his power, and garniſhed by his Spirit: for the finger of God is the Spirit of God; ſee *Matt.* xii. 28. compared with *Luke* xi. 20. *The moon and the ſtars, which thou haſt ordained*, or *prepared* [h], for various uſes to the earth, and the inhabitants of it. The ſun is not mentioned, becauſe it cannot be looked upon, as the moon and the ſtars may, nor be ſeen when they are. And it is generally thought, that *David* compoſed this pſalm in the night, when theſe celeſtial bodies were in view; and, it may be, whilſt he was keeping his father's ſheep, ſince in the enumeration of the creatures ſubject to man, ſheep are mentioned firſt, as being in ſight, ℣. 7. The heavenly bodies are very glorious creatures, and are worthy of the conſideration and contemplation of man, and even of a ſaint; whereby he may be led to obſerve the wiſdom, power, goodneſs, and greatneſs of God.

℣. 4. *What* is *man, that thou art mindful of him?* &c.] That is, the pſalmiſt, while he was conſidering the greatneſs and glory of the celeſtial bodies, thought this within himſelf, and ſo expreſſed it; which is to be underſtood, not of man in general, nor of *Adam* in a ſtate of innocence; he could not be called *Enoſh*, the word here uſed, which ſignifies a frail, weak, ſickly mortal man; nor could he with any propriety be ſaid to be the ſon of man, as in the following clauſe: nor of fallen man, or of *Adam*'s poſterity, deſcending from him by ordinary generation; for all things are not put in ſubjection to them, as is hereafter ſaid of man: but this is to be underſtood of the man Chriſt Jeſus, as it is interpreted in *Heb.* ii. 6, 7, 8, 9. or of that individual of human nature which Chriſt aſſumed. The name of *Enoſh* well agrees with him, who was a man of no note and eſteem among men, a worm and no man, a man of ſorrows and acquainted with griefs, encompaſſed with infirmities, and was ſubject to death, and did die. Now it was a marvelous thing that God ſhould be mindful of that individual of human nature; that he ſhould prepare it in his council and covenant; that among the vaſt numbers of individuals which it came up in his infinite mind to create, he ſhould chooſe this, to exalt it, and appoint it to union with his own Son, and take that delight in it he did; that when it was formed by his Spirit, he ſhould anoint it with the oil of gladneſs above his fellows; that he ſhould take ſuch providential care of it, and ſo often and ſo ſtrongly expreſs his affection for it; that he ſhould regard it, and ſupport it under ſufferings; and when in the grave, did not leave it, nor ſuffer it to ſee corruption; but raiſed it from the dead, and gave it glory, and exalted it at his own right hand. *And the ſon of man, that thou viſiteſt him?* The name of *the ſon of man*, is the name of the Meſſiah, in *Pſalm* lxxx. 17. *Dan.* vii. 13. and is often given to Chriſt, and uſed by him of himſelf in the New Teſtament. And this viſiting of him is not to be underſtood in a way of wrath, though he was ſo viſited by God, when he bore the chaſtiſements of his people; but in a way of favour, by beſtowing upon him without meaſure the gifts and graces of his Spirit; by affording him his gracious preſence, and filling him with ſpiritual peace and joy.

℣. 5. *For thou haſt made him a little lower than the angels*, &c.] Than *Elohim*, *than God*, as this word uſually ſignifies: and could it be interpreted of man, as made by God, it might be thought to refer to the creation of him in the image and likeneſs of God; but as it muſt be underſtood of the human nature of Chriſt, it may regard the wonderful union of it to the Son of God, on account of which it is called by the ſame name, *Luke* i. 35. and ſo made but a little lower than God, being next unto him, and in ſo near an union with a divine perſon; and which union is hypoſtatical or perſonal, the human nature being taken into a perſonal union with the Son of God: and ſo theſe words give an inſtance of God's marvelous regard to it; and contain a reaſon, proving that he has been mindful of it, and viſited it. Though rather, this clauſe refers to the humiliation of Chriſt in his human nature, as it is interpreted in *Heb.* ii. 9. and ſo it removes an objection, as it is connected with the following clauſe, which might be made againſt what had been obſerved in the foregoing verſe, on account of the low eſtate of Chriſt's human nature, when here on the earth; and the ſenſe is, that God has been mindful of it, and viſited it, notwithſtanding its ſtate of humiliation for a little while, ſeeing he has crowned it with glory and honour, *&c.* Chriſt was made low as to nature, place, eſtate, reputation and life; he who was the moſt high God, in the form of God, and equal to him in the divine nature, was made frail mortal fleſh, and was in the form of a ſervant in the human nature. He who dwelt on high, and lay in the boſom of his father, deſcended into the lower parts of the earth, was formed in the womb of a virgin, and when born was laid in a manger, and dwelt and converſed with ſinful mortal men upon earth: he who was Lord of all, whoſe is the earth, and the fulneſs of it, had not where to lay his head: he whoſe glory was the glory of the only begotten of the Father, became a worm and no man in the eſteem of men, was deſpiſed and rejected of men, and was of no reputation: and he who was the Lord of life and glory, was crucified and killed; becoming obedient to death, even the death of the croſs. Such is the nature of Chriſt's humiliation, expreſſed by being *made low*; the degree of it is, *lower than Elohim*, than God: he was equal to him in the divine nature, but inferior to him in the human nature, *John* xiv. 28. As mediator he was the ſervant of God, and the ſervant is not greater than his maſter; nor as ſuch ſo great: and he was in his low eſtate in ſuch a condition as to need the help and aſſiſtance of God, which

[g] להשבית ad ceſſare faciendum, Montanus, Vatablus, Piſcator; ut facias ceſſare, Gejerus; ſo Ainſworth.
[h] כוננת præparaſti, Pagninus, Montanus; paraſti, Muſculus, Piſcator, Gejerus, Michaelis.

which he had in the day of ſalvation: and eſpecially he was lower when he was deſerted by him, *Matt.* xxvii. 46. Agreeable to which, ſome render the words, as they will bear to be rendered, *thou didſt make him want God*, or *didſt deprive* or *bereave him of God* [i]; that is, of the gracious preſence of God: and ſo Chriſt was made lower than God in nature, office and condition. Sometimes the word *Elohim* is uſed for civil magiſtrates, as in *Pſalm* lxxxii. 6. becauſe they are in God's ſtead, and repreſent him; and on account of their majeſty, authority and power, bear ſome reſemblance to him. Now Chriſt was made lower than they, inaſmuch as he not only taught obedience to them, but obeyed them himſelf, was a ſervant of rulers, paid tribute to them, and ſuffered himſelf to be examined, tried, judged, and condemned by them: but ſince the word is rendered *angels* by the *Chaldee* paraphraſe, the *Septuagint* interpreters, the Jewiſh commentators, *Aben Ezra*, *Jarchi*, *Kimchi* and *Ben Melech*, and in the *Arabic*, *Syriac*, and *Ethiopic* verſions, and above all by the author of the Epiſtle to the *Hebrews*; it is beſt to interpret it of them: and Chriſt was made lower than they by aſſuming human nature, which is inferior to theirs, eſpecially in the corporeal part of it; and more ſo, inaſmuch as it was attended with infirmities, and ſubject to ſorrows and griefs; and as it was ſometimes reduced to great indigencies, and to want the comforts of life; and ſometimes was in ſuch diſtreſs as to need the aſſiſtance and miniſtration of angels, which it had, *Matt.* iv. 11. *Luke* xxii. 43. and particularly, it was lower than they when deſerted by God, whoſe face they always behold. To which may be added, that Chriſt was made under a law given by the diſpoſition of angels, ordained by them, and is called *the Word* ſpoken by them; ſome parts of which they are not ſubject to; but the particular inſtance the apoſtle obſerves, is ſuffering of death, *Heb.* ii. 9. which angels are not liable to, they die not. The duration of this low eſtate was *a little while*; for ſo the *Hebrew* word מעט may be rendered, as it is in *Pſal.* xxxvii. 10. and the *Greek* βραχυ τι, uſed by the *Septuagint*, and the author of the Epiſtle to the *Hebrews*, as it is in *Acts* v. 34. which refers either to the time of ſuffering death, and lying under the power of that and the grave, which was but a little time; or at moſt to the days of his fleſh, reaching from his incarnation to his reſurrection; which was a courſe but of a few years, and may very well be expreſſed in this manner. And to this low eſtate was Chriſt brought by *Jehovah* the father, who is the perſon ſpoken of throughout the pſalm; he preordained him to it, prepared a body for him, ſent him in the fulneſs of time, made of a woman, made under the law, and had a very great hand in his ſufferings and death: though all was with Chriſt's full conſent, and with his free good will. *And haſt crowned him with glory and honour*; by raiſing him from the dead, and ſetting him at his own right hand, committing all judgment to him; and requiring all creatures, angels and men, to give worſhip and adoration to him. And this being in conſequence of his ſufferings, after he had run the race, and endured a fight of afflictions; and becauſe of the greatneſs of his glory and honour, with which he was as it were on all ſides ſurrounded, he is ſaid to be *crowned* with it; who a little before was crowned with thorns, and encompaſſed with the terrors of death and hell. This reſpects his mediatorial glory.

℣. 6. *Thou madeſt him to have dominion over the works of thy hands*, &c.] All power in heaven and in earth being given to him: when he was raiſed from the dead, and when he aſcended on high, and was ſet down at the right hand of God, he was made or declared LORD and CHRIST; Lord of the hoſts of heaven, of all the angels there, King of ſaints, King of kings, and Lord of lords. All things in heaven and earth, which God has made, are put into his hands, to ſubſerve his cauſe and glory, and for the good of his people; for he is head over all things to the church. The *Ethiopic* verſion reads, *all the works of thy hands*; among whom are angels. This is a greater dominion than was given to the firſt man, *Adam*, Gen. i. 28. *Thou haſt put all* things *under his feet*; or put them in ſubjection to him, as the phraſe ſignifies, and as it is interpreted, *Heb.* ii. 8. Good angels are ſubject to him, as appears by their miniſtration to him, their dependence on him, and adoration of him, 1 *Pet.* iii. 22. devils are ſubject to him, whether they will or no; and ſo are wicked men, whoſe power and wrath he is able to reſtrain, and does; and the church is ſubject to Chriſt, as her head; and ſo all good men, willingly and heartily, and from a principle of love, obey his commands: yea, all creatures in the earth, air and ſea, are in ſubjection to him; an enumeration of which is given in the following verſes.

℣. 7. *All ſheep and oxen*, &c.] The tame creatures, which are uſeful for food and cloathing: *yea, and the beaſts of the field*; the wild beaſts, which he can make uſe of to deſtroy and devour his enemies, and whom he can reſtrain from hurting his own people, *Jer.* xv. 3. *Dan.* vi. 22. *Acts* xxviii. 3, 4, 5.

℣. 8. *The fowl of the air*, &c.] Theſe he rained about the tents of the *Iſraelites* for their relief, *Pſal.* lxxviii. 27. and can command them to feed his people, as the ravens did *Elijah*, 1 Kings xvii. 4, 6. or to deſtroy his enemies, *Jer.* xv. 3. ſee *Pſal.* l. 10, 11. *And the fiſh of the ſea:* inſtances of Chriſt's power over them, and of their being at his command, and for his ſervice, may be ſeen in *Matt.* xvii. 27. *Luke* v. 5, 6. *John* xxi. 3, 6. *And whatſoever paſſeth through the paths of the ſeas:* ſome [k] underſtand this of ſhips, made by the wiſdom and art of men, in which they paſs through the paths of the ſea, and fiſh in the midſt of it. The *Targum* paraphraſes it, *and Leviathan, which paſſes through the paths of the ſea.* Compare with this *Iſa.* xxvii. 1. Some interpret all theſe things in a figurative and allegorical way; and ſome of the ancients by *ſheep*, underſtood believers among the Gentiles; by *oxen*, the Jews; by *the beaſts of the field*, idolaters and profane perſons; by *the fowls of the air*, angels; and by *the fiſh of the ſea*, devils: but theſe are much better explained by *Cocceius*, who by *ſheep* underſtands common members of the churches; by *oxen*, thoſe that labour in the word and doctrine; by *the beaſts of the field*, aliens from the city and kingdom of God; men fierce and cruel, *Iſa.* xi. 6, 7, 8. and lxv. 25. by *the fowl of the air*, ſuch as are lifted up with pride and vanity; and by *the fiſh of the ſea*, ſuch as are immerſed in worldly pleaſures. But it is beſt to interpret the whole literally; from whence may be obſerved, that what was loſt by the firſt *Adam* is reſtored

[i] תחסרהו — מאלהים & deficere facies (vel feciſti, Pagninus) eum paululum a Deo, Montanus; deſtitui quidem eum voluiſti paululum a Deo, Michaelis; carere eum feciſti Deo parumper, Gejerus.

[k] Aben Ezra & Kimchi in loc.

reſtored by the ſecond; and that believers have a free uſe of all the creatures through Chriſt: and not only the things here mentioned are ſubject to him, but every thing elſe; there is nothing left that is not put under him, only he is excepted that put all things under him, *Heb.* ii. 8. 1 *Cor.* xv. 27.

℣. 9. *O Lord our God, how excellent*, &c.] The pſalm ends with the ſame words with which it begins; which ſhews that the ſenſe of this, with which the pſalmiſt was affected, continued with him, and doubtleſs increaſed after ſuch a confirmation of it, by the inſtances he was led to take notice of.

PSALM IX.

To the chief muſician upon Muth-labben, a pſalm of David.

SOME take *muth-labben* to be the name of the tune to which this pſalm was ſung, and to deſign the ſame note which we call the counter-tenor: others think, that *upon muth*, or *almuth*, are but one word, and the ſame as *alamoth*, Pſalm xlv. title; and that it is the name of a muſical inſtrument; and that *Ben* in *labben*, is the name of the chief muſician, who was over that ſort of inſtrument, to whom the pſalm is inſcribed [l]; and indeed, R. *Sol Jarchi* ſays, that he had ſeen in the great *Maſorah* theſe words as one; and ſo it ſeems the *Septuagint* interpreters read them, who render them, *for the hidden things of the Son*; and the *Arabic* verſion, *concerning the myſteries of the Son*: and *Ben* is a name, it is ſaid, of one of the ſingers, whoſe kindred and companions were appointed with pſalteries on *alamoth*, 1 Chron. xv. 18, 20. And ſo then the title runs thus; *To the chief muſician on alamoth*, even to *Ben*. But others are of opinion, that the ſubject-matter or occaſion of the pſalm, is deſigned by this phraſe; and that as *muth* ſignifies *death*, the death of ſome perſon is intended, on account of which this pſalm was compoſed; ſome ſay *Nabal*, ſeeing the word לבן *Laban* inverted, or read backwards, is *Nabal* [m], whoſe death affected *David*; as appears from 1 *Sam.* xxv. 38, 39. Others, that it was one of the kings of the Gentiles, whoſe name was *Labben*, and is mentioned no where elſe, who fought with *David*, and whom he ſlew, and upon his death penned this pſalm [n]. Others, *Goliath* the *Philiſtine* [o], who is called 1 *Sam.* xvii. 4, 23. איש הבנים which we render *champion* and dueller, one of two that fight together. But rather, the reaſon of the name is as given by the Jewiſh commentators [p], becauſe he went and ſtood between the two camps of the *Philiſtines* and the *Iſraelites*; and ſo the *Chaldee* paraphraſe renders the title of this pſalm, "to "praiſe, concerning the death of the man who "went out between the camps, a ſong of *David*." And ſo the pſalm itſelf, in the *Targum*, and by other Jewiſh writers, is interpreted of *Goliath* and the *Philiſtines*, and of the victory over them; and which does not ſeem amiſs. *Arama* interprets it of the death of *Saul*. Others interpret *Al-muth Labben, of the death of the ſon*; and underſtand it of the death of *Abſalom*, the ſon of *David* [q]: but *David*'s paſſion moved in another way, not in joy, but in grief, 2 *Sam.* xviii. 33. nor is there any thing in the pſalm that can be referred unto it. Others, of the death of the Son of God; but of that there is not the leaſt hint in the pſalm. *Theodoret* interprets it of Chriſt's victory over death by dying, which was a myſtery or hidden thing. Rather, I ſhould think it might be interpreted of the death of the ſon of perdition, the man of ſin and his followers; who may be typified by *Goliath*, and the *Philiſtines*: and ſo, as *Ainſworth* obſerves, as the former pſalm was concerning the propagation of Chriſt's kingdom, this is of the deſtruction of Antichriſt. And *Jerom* long ago ſaid, this whole pſalm is ſung by the prophet in the perſon of the church, concerning Antichriſt: and to this agrees the *Syriac* verſion; which makes the ſubject of the pſalm to be, "concern-"ing Chriſt, taking the throne and kingdom, "and routing the enemy." And alſo the *Arabic* verſion, according to which the argument of the pſalm is, "concerning the myſteries of the Son, "with reſpect to the glory of Chriſt, and his re-"ſurrection and kingdom, and the deſtruction of "all the children of diſobedience." To which may be added, that this pſalm, according to R. *Sol. Jarchi*, belongs to the time to come, to the days of the Meſſiah, and the future redemption by him.

℣. 1. *I will praiſe* thee, *O Lord, with my whole heart*, &c.] This is what is called in the New Teſtament making melody in the heart, or ſinging with grace in the heart, *Eph.* v. 19. *Col.* iii. 16. and yet does not ſignify mere mental ſinging, but vocal ſinging, the heart joining therein; for the word here uſed for praiſe ſignifies to confeſs, to ſpeak out, to declare openly the praiſes of God in the public congregation, as *David* elſewhere determines to do, *Pſal.* cxi. 1. and cxxxviii. 1, 2. the heart ought to be engaged in every part of divine ſervice and worſhip, whether in preaching or in hearing, or in prayer, or in ſinging of praiſe; and the whole heart alſo: ſometimes God has nothing of the heart in worſhip, it is removed far from him, and gone after other objects; and ſometimes it is divided between God and the creature; hence the pſalmiſt prays that God would unite his heart to fear him, and then he ſhould praiſe him with all his heart, with all that was within him, with all the powers and faculties of his ſoul; ſee *Pſal.* lxxxvi. 11, 12 and ciii. 1. This phraſe is not expreſſive of the perfection of this duty, or of performing it in ſuch manner as that there would be no imperfection in it, or ſin attending it; for good men fail in all their performances, and do nothing good without ſin; hence proviſion is made for the iniquities of holy things; but of the heartineſs and ſincerity of it; and in ſuch an undiſſembled and upright manner the pſalmiſt determines, in the ſtrength of divine grace, to praiſe the Lord. *I will ſhew forth all thy marvelous works*; ſuch as the creation of all things out of nothing, and the bringing them into the form and order in which they are by the word of God; and in which there is ſuch a diſplay of the power and wiſdom of God; and particularly the formation of man out of the duſt of the earth, in the image, and after the likeneſs of God; the ſuſ-

tentation

[l] Kimchi & Abendana in Miclol Yophi in loc. Levi in ibid. in 1 Sam. xvii. 4. [m] So ſome in Jarchi & Aben Ezra in loc. [n] Doneſh Hal- [o] Kimchi & Ben Melech in loc. [p] Jarchi, Kimchi, Levi Ben Gerſom, R. Iſaiah & Ben Melech [q] So ſome in Jarchi in loc.

tentation of the whole world of creatures in their being, the providential care of them all, the preſervation of man and beaſt; and eſpecially the work of redemption: it is marvelous that God ſhould think of redeeming ſinful men; that he ſhould fix the ſcheme of it in the way he has; that he ſhould pitch upon his own Son to be the Redeemer; that ungodly men, ſinners, the chief of ſinners, and enemies, ſhould be the perſons redeemed; and that not all the individuals of human nature, but ſome out of every kindred, tongue, people, and nation: as alſo the work of grace, which is a new creation, and more marvelous than the old; a regeneration, or a being born again, which is aſtoniſhing to a natural man, who cannot conceive how this can be; a reſurrection from the dead, or a cauſing dry bones to live; a call of men out of darkneſs into marvelous light; and it is as wondrous how this work is preſerved amidſt ſo many corruptions of the heart, temptations of Satan, and ſnares of the world, as that it is; to which may be added, the wonderful works yet to be done, as the ſetting up of the kingdom of Chriſt, the deſtruction of Antichriſt, the reſurrection of the dead, the laſt judgment, and the eternal glory and happineſs of the ſaints: and doubtleſs the pſalmiſt may have reſpect to the many victories which he, through the divine power, obtained over his enemies; and particularly the marvelous one which was given him over *Goliath* with a ſtone and ſling; theſe the pſalmiſt determined to make the ſubject of his ſong, to dwell and enlarge upon, to ſhew forth unto others, and to point out the glories, beauties, and excellency of them: and when he ſays *all* of them, it muſt be underſtood of as many of them as were within the compaſs of his knowledge, and of as much of them as he was acquainted with; for otherwiſe the marvelous works of God are infinite and without number, *Job* v. 9. and ix. 10.

℣. 2. *I will be glad and rejoice in thee*, &c.] Not in himſelf, in any attainments or works of his; not in his wiſdom, riches and ſtrength, nor in his warlike exploits, but in the Lord; not in ſecond cauſes, in horſes and chariots, in armies, and in the courage and valour of men, but in God, as the author of deliverance, victory and ſalvation; not in God only as the God of nature and providence, but as the God of all grace, and as his covenant-God and father; and becauſe of the bleſſings of this covenant, as forgiveneſs of ſin, a juſtifying righteouſneſs, &c. for he rejoiced not in his own righteouſneſs, but in the righteouſneſs of Chriſt, as well as in his perſon, grace, and ſacrifice; ſo the *Chaldee* paraphraſe renders it, *I will be glad and rejoice* במימרך *in thy Word*, the *logos*, the eſſential Word of God, of whom there were many types, promiſes, and prophecies in the former diſpenſation; two words being here uſed expreſs the greatneſs of this joy, and eſpecially the latter word denotes a very vehement joy, a joy unſpeakable and full of glory; ſuch as ariſes from a ſight of Chriſt the object, and which the pſalmiſt had now in view; and this was not a carnal and worldly joy, but joy in the holy Ghoſt. *I will ſing praiſe to thy name, O thou moſt High*; that is, to the glory of his name, his being, and perfections, as diſplayed in his marvellous works, and in the revelation of his word, and eſpecially in his Son; and under the character of the *moſt high* God, the ſupreme being over all creatures, angels and men; ſee *Pſal.* vii. 17.

℣. 3. *When mine enemies are turned back*, &c.] As the *Philiſtines* were, when *Goliath* their champion was dead; and as the men that came to apprehend Chriſt, *David*'s antitype, went backwards and fell to the ground, thro' the ſuperior power of Chriſt; and as ſin, Satan, and the world, and at laſt antichriſt, are made to retreat from the Lord's people, who are more than conquerors over them through Chriſt that has loved them. *They ſhall fall and periſh at thy preſence*; they ſhall ſtumble at one thing or another which divine providence will throw in their way to hinder them from executing their deſigns, and ſo fall before them they meant to deſtroy, and periſh at the preſence of God as wax melteth before the fire; ſee *Pſalm* xxvii. 2. and lxviii. 1, 2. ſo antichriſt ſhall be conſumed with the breath of Chriſt's mouth, and the brightneſs of his coming, 2 *Theſſ.* ii. 8. and this is the ground and foundation of the pſalmiſt's joy, and rejoicing, and ſinging praiſe to God, as it will be the reaſon of the joy of ſaints in the latter day, *Rev.* xviii. 20. and xix. 1, 2.

℣. 4. *For thou haſt maintained my right and my cauſe*, &c.] Or vindicated and eſtabliſhed his righteous cauſe; God had pleaded and defended it, and by the flight, fall, and ruin of his enemies had clearly made it appear that his cauſe was juſt and good. *Thou ſatteſt in the throne judging right*; God has not only a throne of grace on which he ſits, and from whence he diſtributes grace and mercy to his people, but he has a throne of judgment, and which is prepared for it, as in ℣. 7. where he ſits as the judge of all the earth, and will do right; nor can he do otherwiſe, though his judgments are not always manifeſt in the preſent ſtate of things; and the vindication of the pſalmiſt's innocence and uprightneſs, is another reaſon of his joy and gladneſs.

℣. 5. *Thou haſt rebuked the heathen*, &c.] The people of the *Philiſtines*, as the *Targum* and *Kimchi* explain it, though ſome Jewiſh writers [a] underſtand it of *Amalek* the chief of the heathen nations; but it rather refers to goſpel-times, and to the rebukes of the heathen by the preaching of the goſpel, for their idolatry and ſuperſtition; and eſpecially to the latter day, and to the rebukes of the antichriſtian ſtates, the papiſts, who are called Gentiles; which will be with flames of fire, and will iſſue in their utter extirpation, upon which a profound peace and proſperity will ſucceed in the chriſtian churches, according to *Iſa.* ii. 4. which is a prophecy of thoſe times. *Thou haſt deſtroyed the wicked*; the wicked man; for it is in the ſingular number; *labben*, as *Aben Ezra* obſerves, or who is meant by him; *Goliath*, according to the *Targum* and *Kimchi*; or *Eſau*, as other Jewiſh writers [b], that is, his poſterity the *Edomites*; and each of theſe were figures of antichriſt, the man of ſin, the wicked one, whom Chriſt will ſlay with the breath of his lips, *Iſa.* xi. 4. *Thou haſt put out their name for ever and ever*; that is, the glory and reputation of their name, a good and honourable one, which they ſought to tranſmit to the lateſt poſterity; for though the names of wicked men may continue, as *Pharaoh*, *Judas*, and others; yet they continue with a ſcandal and reproach upon them that ſhall never be wiped off, their names rot and ſtink; ſee *Prov.* x. 7. the whole of this denotes the utter ruin and ſhameful end of the enemies of Chriſt and his church, and which is matter of joy to the ſaints.

℣. 6. *O thou enemy*, &c.] Which ſome underſtand of *Goliath*, though we do not read of any deſolations made by him, nor of any cities deſtroyed by him; nor by the *Iſraelites* upon his death and the flight of the *Philiſtines* on that account; *Jarchi* interprets

[a] Jarchi in loc. & Peſikta in ibid. in v. 1.

[b] Ibidem.

interprets it of *Eſau* and his poſterity, who ſhall be deſtroyed in future time, to which he applies *Ezek.* xxxv. 9. other Jewiſh writers [c] think *Amalek* is intended, whoſe deſtruction they ſuppoſe will be in the days of the Meſſiah, and then will this ſcripture be fulfilled: and as theſe all prefigured antichriſt, as before obſerved, he ſeems to be deſigned, and not Satan, as ſome Chriſtian interpreters have thought, that enemy of Chriſt, perſonal and myſtical, of the church, and every true believer; and ſo is antichriſt, he oppoſes himſelf to God, and all that is called God; he is one that is contrary to Chriſt, as his name ſignifies, to his perſon, offices, grace, and kingdom; who blaſphemes the name of God, his tabernacle, and his ſaints. *Deſtructions are come to a perpetual end*; which may be underſtood either of the deſtructions and deſolations made by antichriſt, the havock he has made in the world, treading under foot the holy city, the church, deſtroying the earth and the inhabitants of it, the bodies, ſouls, and eſtates of men; but now the pſalmiſt prophetically declares the end of them to be come, his forty two months, or one thouſand two hundred and ſixty days or years will be up, and he will go on no more deſolating and deſtroying; ſee *Rev.* xi. 2, 3, 18. and xiii. 5, 7. or of the deſtructions and deſolations made upon him by the pouring out of the ſeven vials upon the antichriſtian ſtates, upon the ſeat of the beaſt, and upon both Pope and Turk, the eaſtern and weſtern antichriſt; when in the iſſue the beaſt, and the falſe prophet with him, will be taken and caſt alive into a lake of fire; ſee *Rev.* xvi. and xix, xx. and ſo this phraſe denotes that the deſtruction of antichriſt will be conſummate, his ruin will be complete, and there will be an utter end of him. Some inſtead of *deſolations*, by the change of a point read חרבות *ſwords*, and *Ben Labrat* or R. *Doneſh* ſays [d], that he found it ſo written in an ancient book; and ſo reads *Jarchi*, though he takes notice of the other reading alſo; and ſo read the *Septuagint*, *Syriac*, *Arabic*, and *Ethiopic* verſions; and then the ſenſe is, ſwords ſhall fail, they ſhall be no more made uſe of to deſtroy men with, they ſhall be beaten into plowſhares; for upon the deſtruction of the man of ſin there will be a profound peace in the world; ſee *Iſa.* ii. 4. Some [e] read theſe words interrogatively, *are deſtructions come to a perpetual end?* that is, which the enemy antichriſt deſigned to bring upon the people of God? no they are not; he may imagine they are, when the two witneſſes are ſlain; and may think he has then made an entire ſlaughter, and a complete deſtruction of the ſaints; but he will be miſtaken, theſe witneſſes will riſe again, and aſcend up to heaven in the ſight of their enemies, and to the great terror of them, *Rev.* xi. 10, 11, 12. *And thou haſt deſtroyed cities*, or *haſt thou deſtroyed cities?* that is, as antichriſt threatned and intended, namely, to deſtroy all the cities and churches of Chriſt; but, alas! he will never be able to do it, they are built on a rock againſt which the gates of hell can never prevail: but it is better to read the words affirmatively, and interpret them not of the enemy but of God, and of him deſtroying the cities of the enemy; for at the pouring out the ſeventh and laſt vial, the great city, the whole antichriſtian juriſdiction will be divided into three parts, and utterly periſh; and the cities of the *Pagan* and *Mahometan* nations will fall, and particularly *Babylon* the great city will come in remembrance before God, and be utterly deſtroyed, *Rev.* xvi. 19. *Their memorial is periſhed with them*; they ſhall not be returned or built any more, but ſhall be like a milſtone caſt into the ſea, and be found no more at all, *Ezek.* xxxv. 9. *Rev.* xviii. 21. Some [f] read this clauſe by way of interrogation as the others, *is their memorial periſhed with them?* no, the righteous are in everlaſting remembrance, even thoſe churches which the *Romiſh* antichriſt has made havock of, as the *Albigenſes* and *Waldenſes*; the memory of them is ſtill precious.

℣. 7. *But the Lord ſhall endure for ever*, &c.] When antichriſt is entirely ruined, his cities deſtroyed, and the memorial of them periſhed, then *ſhall the Lord ſit for ever* [g], as the words may be rendered; that is, as a Jewiſh writer [h] paraphraſes them, in reſt and quiet. The words may be expreſſive of the unchangeableneſs and eternity and power of God; the *Chaldee* paraphraſe of them is, מימרא דיי *the word of the Lord is for ever*; *his habitation is in the higheſt heavens*. And they may very well be interpreted of Chriſt, the eſſential Word of God, who is the unchangeable, everlaſting, and almighty God; and who ſits King for ever, and muſt ſit at God's right hand, in the higheſt heavens, until all his enemies are made his footſtool; and to him moſt properly do the following things in this and the next verſe belong: *He hath prepared his throne for judgment*; for the adminiſtration of judgment in this world, for the particular judgment after death, and for the general judgment after the reſurrection of the dead; which ſeems by what follows to be chiefly meant, and which will come on after the deſtruction of antichriſt; and all things are preparing for it; the day is appointed, in which God will judge the world; Chriſt is ordained to be the judge of quick and dead; devils and ungodly men are reſerved to the judgment of the great day; the throne is ready, which will be a white one, *Rev.* xx. 11. denoting the purity, juſtice and uprightneſs of the judge, who himſelf is at the door.

℣. 8. *And he ſhall judge the world in righteouſneſs*, &c.] The word תבל rendered *world*, is, as *Ben Melech* well obſerves, a general name for all the countries of the habitable world; and ſo ſhews that it is the univerſal judgment that is here ſpoken of; and which will be carried on and finiſhed with the utmoſt righteouſneſs, and according to the ſtricteſt rules of juſtice and equity; and is therefore called the righteous judgment of God, *Rom.* ii. 5. ſee *Pſal.* xcvi. 13. and xcviii. 9. *Acts* xvii. 31. *He ſhall miniſter judgment to the people in uprightneſs*; which ſignifies the ſame with the former clauſe, unleſs by the *world* there, ſhould be meant the wicked of the world; and by the *people* here, the people of God; to whom the righteous Judge will give the crown of righteouſneſs.

℣. 9. *The Lord alſo will be a refuge for the oppreſſed*, &c.] The poor and weak, ſuch as have no might nor power, and are thrown down and trampled upon, as the word [i] ſignifies; and ſuch are the people of God. They are oppreſſed with the burden of ſin; they are bowed down with Satan and his temptations; and are ſometimes preſſed out of meaſure, and above their ſtrength, with the perſecutions of men; they are trodden under foot by antichriſt, or otherwiſe are bore down with a variety of ſorrows and afflictions; but the Lord is a refuge

[c] Midraſh Tillim in loc. Tzeror Hammor, fol. 150. 2. [d] Apud Aben Ezra in loc. [e] So Piſcator, Cocceius, Ainſworth. [f] Sic Genevenſes, Diodatus, Bucerus, Cocceius. [g] ישב ſedebit, Montanus, Junius & Tremellius, Cocceius, Michaelis; ſo Ainſworth; ſedet, Vatablus, Muſculus. [h] R. Abraham Seba in Tzeror Hammor, fol. 150. 2.
[i] דך attrito, Cocceius, Gejerus; contrito, Michaelis,

refuge for them. The *Chaldee* paraphraſe renders it as before, *the Word of the Lord*, the eternal *Logos*, the Son of God: he is a refuge for poor, ſenſible ſinners, fleeing from wrath to come; being typified by the cities of refuge, whither the manſlayer fled from the avenger of blood: he is the ſtronghold for the priſoners of hope to turn into; his name is a ſtrong tower and place of defence for oppreſſed ſaints; he is a refuge when all others fail, and at all times, in the day of affliction, and in the hour of death, and at judgment. *A refuge in times of trouble*; of which the ſaints have many, as when God hides his face, when corruptions prevail, when grace is low in exerciſe, and temptations are ſtrong, yet even then Chriſt is the refuge from the ſtorm; the ſalvation of his people is of him, and he is their ſtrength in every time of trouble; ſee *Iſa.* xxv. 4. *Pſal.* xxxvii. 39.

℣. 10. *And they that know thy name*, &c.] As proclaimed in the goſpel, a God gracious and merciful and forgiving ſin; and as in Chriſt, in whom his name is, and in whom he is the God of love, grace, and mercy, though out of him a conſuming fire; or the name of Chriſt himſelf, the Word of the Lord, who is the refuge of ſaints and ſinners; his name Jeſus, a Saviour: ſuch who know him to be the able, willing, complete, all-ſufficient, and everlaſting Saviour; who know his power and faithfulneſs to keep what is committed to him; and who know him not merely notionally and ſpeculatively, and in a profeſſional way only, but affectionately, ſpiritually and experimentally; ſuch *will put their truſt in thee*; as they have great reaſon to do; and the more they know of the grace and mercy of God in Chriſt, and of the ability and ſuitableneſs of Chriſt as a Saviour, the more ſtrongly will they place their truſt and confidence in him. *For thou, Lord, haſt not forſaken them that ſeek thee*; who are firſt ſought out by God in effectual vocation, and then under the influence and direction of his grace and Spirit ſeek him in Chriſt, where he is only to be found; and ſeek Chriſt and his righteouſneſs above all things elſe, and with their whole hearts, and diligently; and ſeek to Chriſt alone for life and ſalvation, and continue ſeeking the Lord by prayer and ſupplication, for whatever they ſtand in need of; theſe God does not forſake: he may ſometimes hide his face from them, as he does from his own children, and did from his own Son, yet he never forſakes them totally and finally; nor will he forſake the work of his own hands, which he has wrought in them, but will perfect it; he will never leave them ſo as that they ſhall periſh by ſin, Satan, or any enemy; he will not forſake them in life, nor at death, but will be the ſtrength of their hearts, and their portion for ever.

℣. 11. *Sing praiſes to the Lord, which dwelleth in Zion*, &c.] The pſalmiſt having determined in the ſtrength of grace to praiſe the Lord himſelf, and ſhew forth all his marvelous works, and given his reaſons for it, both with reſpect to himſelf in particular, and with reſpect to the people of God in general, here calls upon others to engage in the ſame work; the Lord is not only to be praiſed, which may be done by celebrating the perfections of his nature, and the works of his hands; by giving him thanks for mercies temporal and ſpiritual, and by living to his glory; but his praiſes are to be ſung by a modulation of the voice in tuneful notes, as the word uſed ſignifies; ſee *Cant.* ii. 12. where the ſame word is uſed of the ſinging of birds; and this is to be done by the ſaints jointly, in concert together, as *Paul* and *Silas* in priſon ſang the praiſes of God; and there is great reaſon why they ſhould join together in this work, ſince they ſhare the bleſſings of divine grace in common together; and it is their duty to ſtir up one another to this ſervice, as well as to other parts of worſhip: and this perfectly agrees with the exhortation to the ſaints, and the work they ſhall be employed in at the fall of *Babylon*, or deſtruction of Antichriſt, *Rev.* xiv. 1, 2, 3. and xviii. 20. and xix. 1, 2. *Jehovah*, to whom praiſes are to be ſung, is deſcribed as the inhabitant of *Zion*, the ark and tabernacle being there before the temple was built, which were ſymbols of the divine preſence. The *Targum* paraphraſes it, *who cauſeth his ſhekinah to dwell in Zion*; as many of the Jewiſh writers interpret this pſalm of *Goliath*, a doubt ariſes here about it, ſince in the days of *Saul* and at the time of *Goliath*'s death, *Zion* was in the hands of the *Jebuſites*, and the ark of God was not there till many years afterwards; to this it is replied, that *David* might compoſe this pſalm upon that occaſion not immediately at that time, but after he was king of *Iſrael*, and when the ark was brought to *Zion*; or that he ſaid this by a prophetic ſpirit, foreſeeing that God would dwell there; and *Kimchi* obſerves, that it was every where a received tradition among the people of *Iſrael* that the ſanctuary would be built there; but however this be, certain it is that the church of God goes by the name of *Zion* frequently; ſee *Pſal.* ii. 6. and l. 2. *Heb.* xii. 22. *Rev.* xiv. 1. God by his eſſence and power is every where, he fills heaven and earth, and cannot be contained in either; his glorious preſence is in heaven; his gracious preſence is in his church and among his people; where they dwell he dwells, and where he dwells they dwell: hence the church is called by the ſame name as the Lord is here, the inhabitant of *Zion*, Iſa. xii. 6. and this deſcription of him points out the place where his praiſes are to be ſung, in *Zion*; who are to ſing them, the members of the church; and the reaſon why, becauſe the Lord dwells in *Zion*; and is there a refuge for his people, and protects them. *Declare among the people his doings*; what God does for the ſouls of men is not only to be declared among the people of God, *Pſal.* lxvi. 16. but alſo among the people of the world, when a ſuitable opportunity offers; and eſpecially in the public miniſtry of the word; partly that the name of God may be exalted, his grace, goodneſs and mercy be diſplayed; and partly that it might be the means of the converſion of God's choſen ones among them, *Pſal.* xcvi. 2, 3. *Iſa.* xii. 2, 3, 4. though it may be here his doings in providence are meant, his ſpecial providential care of his church and people, and his vengeance on their enemies, on *Babylon*; for upon the ruin of Antichriſt, the judgments of God, his providential diſpenſations towards his church and people will be made manifeſt, and all nations will be called upon to fear and worſhip him; ſee *Jer.* l. 28. *Rev.* xv. 3, 4. the word [k] which is here uſed ſignifies ſuch deeds and actions as are the effects of thought and counſel, and which are purpoſely and induſtriouſly done; and whatſoever is done by the Lord, whether in a way of grace or providence, is done after the counſel of his own will; as he thought ſo it is, as he purpoſes ſo it comes to paſs, and all things are done well and wiſely, and anſwer the ends and deſigns of them.

℣. 12.

[k] עלילה ſignificat tam machinationes, ſive conſilia, 1 Sam. ii. 3. quam conſiliorum eventus, ſeu opera ipſa, quomodo, Jerem. xxxii. 19. Gejerus.

℣. 12. *When he maketh inquiſition for blood*, &c.] The *Arabic* verſion renders it, *he remembers him that ſeeks their blood*; that is, the wicked man, that lies in wait for innocent blood, and whoſe feet are ſwift to ſhed it; the man of ſin, who is blood-thirſty; who drinks up the blood of the ſaints like water, and has been made drunk with the blood of the martyrs of Jeſus, him will God remember, and take vengeance on, in his own time: but rather, this is to be underſtood of God himſelf, ſeeking for the blood of his ſaints: he knows where it is, though ever ſo privily ſhed, as he did *Abel*'s; yet, to ſhew his ſtrict care and accurate notice of it, he is repreſented as ſearching for it, and finding it out by ſecret ſearch, *Jer.* ii. 34. And it is the ſame phraſe with *requiring* blood, and expreſſes a demand of ſatisfaction for it; and declares the vengeance that God will take on account of it: he requires the blood of every man at the hand of him by whom it is ſhed, *Gen.* ix. 5, 6. eſpecially the blood of the righteous, *Matt.* xxiii. 35. particularly the blood of the martyrs of Jeſus, ſhed by the *Romiſh* Antichriſt; he will make inquiſition for that, and will find in *Babylon* the blood of the prophets and ſaints, and of all that are ſlain on earth; and will avenge the blood of his ſervants at her hand, and give her blood to drink, *Rev.* xviii. 24. and xix. 2. and xvi. 6. *He remembereth them*; either the *righteous*, as the *Targum* paraphraſes it, whoſe blood has been ſhed; or elſe the wicked, who ſhed their blood: God will remember them and their ſins; which, for ſome time, may ſeem not to have been taken notice of by him, and will pour out his wrath, and inflict juſt puniſhment on them; ſee *Rev.* xvi. 19. and xviii. 5, 6. *He forgetteth not the cry of the humble*: the *cetib*, or writing of the text, is עניים *afflicted*; the *keri*, or reading, is ענוים *humble*; ſo the *Maſorah* and *Targum* read: both may be taken into the ſenſe: afflicted perſons are generally humble, afflictions make them humble; God's people are an afflicted people; afflicted with ſin, with Satan, with the world, with Antichriſt and his followers: and they are a humble people; grace makes them humble, and a ſenſe of their ſin and unworthineſs keeps them ſo: and this is a proper character of the followers of Jeſus. Theſe in their diſtreſs cry to the Lord, as the *Iſraelites* did in *Egypt* under their bondage and preſſures: yea, their blood cries after death, as *Abel*'s did, and as the blood of the martyrs of Chriſt does, whoſe ſouls under the altar cry for vengeance, *Rev.* vi. 9. and God is not unmindful of their cry; however he may ſeem to be, he takes notice of it, and will in his own time avenge his elect, which cry unto him day and night.

℣. 13. *Have mercy upon me, O Lord*, &c.] The pſalmiſt proceeds to petitions on his own account in this verſe: the ends he propoſes by the fulfilling of them, are mentioned in the next. A good man, a man called by the grace of God, though he has obtained mercy of the Lord, yet ſtill ſtands in need of more, of freſh diſcoveries of pardoning grace and mercy, of merciful ſupplies, of merciful ſupport, and merciful deliverances from enemies, inward and outward: and ſuch an one flees to God, and not to the creature; and pleads, not his own dignity, righteouſneſs or merit, but the mercy of God. *Conſider my trouble* which I ſuffer *of them that hate me*; or *ſee my affliction becauſe of mine enemies* [l]; look upon me under it with an eye of pity and compaſſion, and help and deliver me; and look upon mine enemies that give me this trouble, and take vengeance on them. *Thou that liſteſt me up from the gates of death*; the houſe appointed for all living; that is, from the power of it, when juſt upon the brink of it; when near it, as a perſon is to an houſe, when he is at the gates of it; either through ſickneſs, or ſome violent diſtemper of body, as *Hezekiah* was; or thro' ſome imminent danger in battle, as *David* was when engaged with *Goliath*; when every one thought, as *Kimchi* obſerves, that he ſhould fall by his hand: or it may be, this may have reſpect to his being raiſed up from the death of ſin, and delivered from the power of darkneſs; to his being brought out of the horrible pit and miry clay of an unregenerate ſtate, and ſet upon the rock of ſalvation; which is a lifting up indeed, an exaltation from a very low to a very high eſtate: and this the pſalmiſt takes notice of to encourage his faith; and makes uſe of it as an argument with God, that as he had dealt ſo graciouſly and bountifully with him, he would ſtill ſhew mercy to him, and look upon him under his affliction.

℣. 14. *That I may ſhew forth all thy praiſe*, &c.] That is, all thy bounties and acts of goodneſs, deſerving of praiſe; even as many of them as he had an experience of, and which came within his knowledge; and as much of them as he was capable of obſerving: for otherwiſe, the inſtances of divine grace and goodneſs are ſo many, that they cannot be reckoned up in order, nor God be praiſed for them, in the preſent ſtate of things, as he ſhould; ſee the note on ℣. 1. *In the gates of the daughter of Zion*: it was uſual with the *Hebrews*, to repreſent a chief city as a mother-city, and the towns and villages, and places adjacent, as daughters; and ſo, as *Zion* or *Jeruſalem* ſignifies the church of God in general, or the mother-church, *Gal.* iv. 26. ſo *the daughter* of *Zion* may mean a particular church: the *Targum* renders it the congregration of *Zion*; and *the gates* of it, are the public ordinances of divine worſhip in it; and the ſenſe is, that the pſalmiſt deſired to ſhew forth the praiſes of God in the moſt public manner in the congregation and aſſembly of the ſaints. *I will rejoice in thy ſalvation*, or *that I may rejoice in thy ſalvation* [m]: meaning either temporal ſalvation and deliverance from enemies, wrought by God for him, which would be matter of joy to him; or ſpiritual ſalvation, which may be called God's ſalvation, becauſe contrived by him in the council of peace, and ſecured by him in the covenant of grace, and wrought out by his Son in the fulneſs of time, and applied by his Spirit at converſion. And a gracious man rejoices in this ſalvation more becauſe it is the Lord's, than becauſe it is his own; or he rejoices more becauſe of the glory of God, which is diſplayed in it, than becauſe of his own advantage and happineſs by it.

℣. 15. *The heathen are ſunk into the pit* that *they made*, &c.] The pſalmiſt having determined to praiſe the Lord, and called upon others to join with him in it, here enters upon it: for, as *Jarchi* and *Aben Ezra* obſerve, this is תהלה *the praiſe* he was deſirous to ſhew forth, which is occaſioned by the deſtruction of God's enemies, and the deliverance of his people: by *the heathen* are meant not the *Philiſtines*, as *Kimchi* interprets it, who thought to cauſe *Iſrael* to fall, and fell themſelves; but this is ſpoken prophetically of the nations of the earth, who have joined in the idolatry of antichriſt, the Gentiles, by whom the holy city has been trodden under foot; even the ſeveral antichriſtian

[l] ראה עניי משונאי intuere afflictionem meum propter oſores meos, Gejerus.

[m] אגילה exultem, Junius & Tremellius, Muſculus; ut exultem, Piſcator, Gejerus, Michaelis; gaudeam, Cocceius; ſo Ainſworth.

chriſtian ſtates, that will be deſtroyed by the pouring out of the ſeven vials, and eſpecially the laſt, at the battle of *Armageddon*; and which will be brought on by themſelves, with a deſign to deſtroy the whole kingdom and intereſt of Chriſt, but will iſſue in their utter ruin, which this phraſe is expreſſive of; ſee *Rev.* xviii. 3. and xi. 2. and xvi. 13, 14, 16. and xix. 19—21. The metaphor is taken from hunters, who dig pits for the wild beaſts to fall into, that they may the more eaſily take them, into which they fall themſelves; ſee *Pſalm* vii. 15. Wicked men are miſchievous and crafty, but ſometimes they are taken in their own craftineſs: *In the net which they laid, is their own foot taken*; which may ſignify the ſame thing as before, that the miſchief they deſign for others falls upon themſelves; only as the former phraſe denotes their utter deſtruction, like the ſinking of a milſtone in the ſea, by which the irrecoverable ruin of *Babylon* is expreſſed, *Rev.* xviii. 21. this may deſign the reſtraint and hindrance of them from doing the evil they would; their feet are intangled, that they cannot run to ſhed blood; and their hands are held, that they cannot perform their enterprize; and their wrath is reſtrained and made to praiſe the Lord. The metaphor is taken from fowlers, who lay nets and ſnares for birds, and cover them that they may not be ſeen, but fall into them unawares; ſee *Pſal.* cxxiv. 7.

℣. 16. *The Lord is known by the judgment* which *he executeth*, &c.] The judgment which God will execute upon antichriſt, and the antichriſtian powers, will be a means of making known his name, his glory, his perfections, in all the earth; as his wiſdom, power, juſtice and goodneſs; ſee *Exod.* ix. 16. *Pſal.* lxxix. 10. *Rev.* xv. 3, 4. The deſtruction of antichriſt will be the Lord's doing, and it will be a righteous one; it will be a juſt retaliation; as he has killed with the ſword, multitudes of his followers ſhall be killed with the ſword; as he has led captive, he ſhall be taken captive at the battle of *Armageddon*; as he has burnt many of the martyrs of Jeſus, he ſhall be caſt into the lake of fire burning with brimſtone. Some read theſe words as two ſentences, *The Lord is known*; *he hath executed judgment*[n]: the latter of theſe refers not to the miniſtration of juſtice in the providential government of the world, or at the laſt day in the general judgment; but to the judgment of the great whore, or Antichriſt, at which time the Lord will be known in his goſpel in all the world; the earth will be filled with the knowledge of him, and he, and he alone will be exalted; his name will be great and glorious throughout the earth; all ſhall know him from the leaſt to the greateſt; and their knowledge of him will be very clear and comprehenſive. *The wicked is ſnared in the work of his own hands*; not *Goliath*, as *Kimchi* thinks, who was ſlain by *David* with his own ſword, though this was true of him in the letter and type; but the wicked One, the man of ſin and ſon of perdition, Antichriſt, whoſe coming is after the working of Satan, with all craftineſs and wily ſtratagems, called the depths of Satan, *Rev.* ii. 24. but his own ſins ſhall take him, and he ſhall be holden with the cords of his iniquities, and be rewarded double for all his ſins; what is before figuratively expreſſed, is here litterally declared; or *he hath ſnared the wicked in* or *by the work of his hands*[o], that is, God. *Higgaion*, *Selah*. of the latter of theſe words ſee the note on *Pſal.* iii. 2. the former ſignifies *meditation*; *Jarchi* paraphraſes it נהגה *let us meditate on this*, *ſelah*; *Aben Ezra* interprets it, *I will ſhew forth this in truth*; the *Chaldee* paraphraſe is, *the righteous ſhall rejoice for ever*; the note of *Kimchi* and *Ben Melech* is, *this ſalvation is to us meditation and praiſe*; upon the whole the ſenſe ſeems to be this, that God's judgments upon Antichriſt, and the antichriſtian ſtates, and the deliverance of his people from their yoke and tyranny, are things worthy of the meditation of the ſaints, and afford juſt matter of joy, praiſe and thankſgiving.

℣. 17. *The wicked ſhall be turned into hell*, &c.] Some render it, *ſhall return to the grave*[p], to the earth, the original duſt from whence they came; but this is common to all men, to the righteous as well as the wicked; rather שאולה here ſignifies the place of torment, commonly called hell, where devils and damned ſpirits are; hither the ſouls of the wicked go immediately upon their departure from their bodies, *Luke* xvi. 23. and after the judgment is over, they will be remanded thither in ſoul and body; and their damnation is called the deſtruction of ſoul and body in hell; which will conſiſt in an everlaſting ſeparation from God, and in a ſenſe of his wrath and fiery indignation; and though this is true of all the wicked, yet here that wicked one, Antichriſt, and his wicked followers, are chiefly deſigned; even the beaſt and falſe prophet, who ſhall be caſt alive into the lake of fire burning with brimſtone, *Rev.* xix. 20. and xx. 10. And *all the nations that forget God*; which is not to be underſtood of the pagan nations, though they may be ſaid to forget God, ſince he is to be known by the light of nature, and yet they worſhip idols, the works of their hands; but the papal nations, who adore the Pope of *Rome* as God on earth, worſhip angels and ſaints departed, and images of gold and ſilver, and wood and ſtone. It may be applied to every wicked man who forgets there is a God who ſees and knows all things, and to whom men are accountable; ſee *Pſal.* l. 22.

℣. 18. *For the needy ſhall not always be forgotten*, &c.] The people of God are poor and needy for the moſt part; they are ſo in things temporal, and they are poor in ſpirit, or in things ſpiritual, of which they are ſenſible; their needs are many, and frequently return; but God has provided a throne of grace for them to come to for help in time of need, and he will ſupply all their wants out of the fulneſs of grace in Chriſt; nor is he unmindful of them, and of his covenant with them; ſtrictly ſpeaking, they are never forgotten by him, being engraven on his hands, and ſet as a ſeal on his heart; but they ſometimes ſeem to be ſo both to themſelves and others, *Pſal.* xlii. 3, 10. and xliv. 24. and lxxvii. 9. *Iſa.* xlix. 14. and they may continue ſo long; God may ſeem for a long time to take no notice of them, but ſuffer them to lie under affliction and perſecution; the holy city is trodden under foot forty two months, or one thouſand two hundred and ſixty days, that is, ſo many years; ſo long the witneſſes propheſy in ſackcloth, ſo long the church is in the wilderneſs, and ſo long will be the reign of Antichriſt, *Rev.* xi. 2, 3. and xii. 6. and xiii. 5. but as great *Babylon* will come up in remembrance before God, and he will remember her ſins, and render her double; the ſet time to favour

[n] נודע יהוה משפט עשה notus eſt Dominus; judicium fecit, Pagninus, Montanus, Guſſetius; ſo Vatablus, Muſculus, Cocceius, Gejerus, Michaelis, and Ainſworth. [o] בפעל כפיו נוקש רשע illaqueavit iniquum per opus (vel in opere) manuum ipſius, Guſſetius. [p] ישובו לשאולה revertentur ad vel in ſepulchrum, Pagninus, Montanus, Vatablus, Junius & Tremellius, Piſcator.

favour his poor and needy will come, and he will ariſe and have mercy on them, and bring them into a glorious and comfortable ſtate and condition. *The expectation of the poor ſhall* not *periſh for ever*; the negative particle, though not in the original text, is rightly ſupplied from the preceding clauſe, as it is by the *Targum*, *Jarchi*, *Aben Ezra*, and *Kimchi*, and as the ſenſe requires; and the expectation of Chriſt's poor ones is not only a ſupply of grace here and eternal happineſs hereafter; but they expect a glorious ſtate of the church on earth, and that Chriſt will deſcend in perſon from heaven, and his tabernacle will be among men; and that they ſhall be kings and prieſts, and poſſeſs the kingdom, and reign with Chriſt a thouſand years; and tho' theſe things may ſeem to be deferred, and their expectation put off to a length of time, yet it ſhall not periſh for ever; there will be a performance of the things promiſed and expected.

℣. 19. *Ariſe, O Lord*, &c.] To the deſtruction of thine enemies, and the ſalvation of thy people; ſee the note on *Pſ.* vii. 6. *Let not man prevail*; the man of ſin, Antichriſt, that is, let him not always prevail; he is the little horn that was to prevail againſt the ſaints, and has prevailed, *Dan.* vii. 21. *Rev.* xiii. 7. but he ſhall not always prevail; this petition will be heard and anſwered; for though he ſhall caſt down many thouſands, he ſhall not be *ſtrengthened* by it, *Dan.* xi. 12. where the ſame word is uſed as here; the Lamb at laſt ſhall overcome him and his ten kings, his ſupporters, and all that ſhall aid and aſſiſt him, *Rev.* xvii. 14. and xix. 19—21. *Let the heathen be judged in thy ſight*; that is, the antichriſtian nations that adhere to the man of ſin, let them be judged and puniſhed in the ſight of God, the judge of all the earth, whoſe eyes are as a flame of fire; compare with this *Joel* iii. 12.

℣. 20. *Put them in fear, O Lord*, &c.] Who are a bold, impudent, fearleſs generation of men; who, like the unjuſt judge, neither fear God nor regard men, therefore the pſalmiſt prays that God would inject fear into them, who only can do it; and this will be done at *Babylon*'s deſtruction, when the antichriſtian kings, merchants, and ſeafaring men will ſtand afar off for fear of her torment, *Rev.* xviii. 10, 15, 17. That *the nations may know themſelves* to be but *men. Selah.* and not God, and have no power againſt him; ſee *Iſa.* xxxi. 3. the ſenſe is, that the antichriſtian nations who oppoſe themſelves to Chriſt and his people, may know that they are but frail, mortal, miſerable men, as the word [q] ſignifies; and that he who is at the head of them, the man of ſin, is no other, though he exalts himſelf above all that is called God, 2 *Theſſ.* ii. 4. or theſe words are a prayer for the converſion of many among the nations, and be rendered, *put, O Lord, fear in them* [r]; that is, the true grace of fear, *that the nations may know* themſelves, their ſin and guilt and danger, and know God in Chriſt, and Chriſt, and the way of ſalvation by him; for at the word *know* ſhould be a ſtop, concluding a propoſition, ſince the accent *athnach* is there; and then follows another, *they* are *men. Selah.* deſtitute of the fear and grace of God, are capable of it, but cannot give it to themſelves.

PSALM X.

THIS pſalm in the *Septuagint* verſion, and thoſe that follow it, is a part and continuation of the preceding pſalm, and makes but one with it; hence in theſe verſions the number of the following pſalms differ from others, and what is the xi[th] with others is the xth with them, and ſo on to the cxiv[th] and cxv[th], which alſo are put into one; but in order to make up the whole number of one hundred and fifty, the cxvi[th] and cxlvii[th] are both divided into two; and indeed the ſubject of this pſalm is much the ſame with the former. Antichriſt and antichriſtian times are very manifeſtly deſcribed; the impiety, blaſphemy, and atheiſm of the man of ſin; his pride, haughtineſs, boaſting of himſelf, and preſumption of ſecurity; his perſecution of the poor, and murder of innocents, are plainly pointed at; nor does the character of the man of the earth agree ſo well to any as to him: his times are times of trouble; but at the end of them the kingdom of Chriſt will appear in great glory, when the Gentiles, the antichriſtian nations, will periſh out of his land, ℣. 1—11, 16, 18.

℣. 1. *Why ſtandeſt thou afar off, O Lord*, &c.] This pſalm begins with a complaint which proceeds on two general heads; the one is with reſpect to God, his diſtance from his people, and deſertion of them in times of trouble, in this verſe; and the other is with reſpect to the wicked in ſome following ones. God by his infinite eſſence and power is every where, and is never far off from any of his creatures; and though his glorious preſence is in heaven, which, with reſpect to us on earth, is a land afar off, yet this hinders not but that there is often great nearneſs between God and his people; and when he ſtands afar off from them in their apprehenſions, it is when he withdraws his gracious preſence from them, and defers help and aſſiſtance to them, and does not immediately and directly come and viſit them: this they cannot bear, they complain; they wonder that ſeeing they are the objects of his love, this ſhould be his manner of conduct towards them; they expoſtulate with him, and inquire for what end and upon what account he ſhould ſo uſe them, and moſt earneſtly deſire that he would haſte and come unto them and help them; ſee *Pſ.* xxii. 1, 11, 18. Why *hideſt thou* thyſelf *in times of trouble?* when God ſeems to take no notice of his people, does not look upon them, but turns a deaf ear to them, he is ſaid to hide his face, his eyes and ears, from them: and this is ſometimes the caſe of the beſt of ſaints, as it has been of *Job*, *David*, *Heman*, and others; and though this is done in a ſovereign way by God, who comes and and goes when he pleaſes; for ſenſible communion with him as much depends upon his ſovereign pleaſure, as the gift of his grace itſelf does; yet generally ſpeaking, the denial or withdrawing of his gracious preſence is by way of reſentment for ſome diſagreeable conduct and behaviour of his people; and is conſiſtent with his everlaſting and unchangeable love to them, but is what fills them with grief and ſorrow; nor can they forbear making mournful complaints upon it; and this is aggravated when it

[q] אנוש המה mortales eſſe, Junius & Tremellius, Piſcator, Gejerus; homines miſeri, Cocceius, Michaelis; ſorry men, Ainſworth. [r] שיתה מורה להם pone timorem eis, ſo Junius and Tremellius, Piſcator, Pagninus, Montanus, Cocceius, Ainſworth.

it is a time of trouble with them, either of ſoul-trouble, by reaſon of the prevalence of unbelief, and the force of Satan's temptations; or of bodily affliction; though times of trouble here ſeem to deſign times of perſecution, as may be concluded from the connexion of theſe words with the following; and antichriſtian times are times of perſecution: during the reign of Antichriſt, in which he is ſuffered to make war with the ſaints and overcome them; and during the church's being in the wilderneſs the ſpace of one thouſand two hundred and ſixty days or years, God may ſeem to ſtand at a diſtance, and to hide himſelf from her.

℣. 2. *The wicked in* his *pride doth perſecute the poor*, &c.] The *poor* is the good and gracious man, who is commonly poor in this world's things, and is ſenſibly poor in ſpirit, or ſenſible of his ſpiritual poverty; or he is ſo called becauſe *afflicted*, as the word ſignifies; and he is afflicted becauſe he is poor: theſe two characters generally go together. The *wicked* man, is the wicked one, the lawleſs one, the man of ſin, and ſon of perdition, Antichriſt, the great perſecutor of Chriſt's poor ſaints and faithful witneſſes, more or leſs, ever ſince he has been in power; and which ariſes from the *pride* of his heart, not bearing that any ſhould refuſe to pay homage to him, contradict his will, or diſſent from him. The word [s] ſignifies to follow after, to purſue, as *Jarchi*, *Aben Ezra*, *Kimchi*, and *Ben Melech* interpret it; and *to purſue hotly*, as it is rendered in *Gen.* xxxi. 36. and denotes the vehemence and heat of his wrath and fury, with which Antichriſt perſecutes the followers of the Lamb; hence perſecution is compared to the heat of the ſun, *Matt.* xiii. 6, 21. Some render the words, *through the pride of the wicked the poor is burned*, or *the poor burns* [t]; which may be underſtood either literally, of the burning of the martyrs of Jeſus by Antichriſt, as here in Queen *Mary*'s days; and which was foretold, that ſome of the ſaints ſhould fall by flame, as well as by ſword, captivity and ſpoil; and to which that part of the deſcription of Chriſt anſwers, whoſe feet are ſaid to be like fine braſs, as if it burned in a furnace; and which is prefaced to the Epiſtle to the church at *Thyatira*, which is an emblem of the apoſtate church: ſee *Dan.* xi. 33. *Rev.* i. 15. and ii. 18. or figuratively, of the poor ſaints burning with grief at the pride and wickedneſs of the man of ſin, and with zeal for the honour and glory of God; ſee 2 *Cor.* xi. 29. *Cant.* viii. 6. *Pſal.* lxix. 9. *Let them be taken in the devices that they have imagined*: we read the words as a petition; and ſo the ſenſe is, let the wicked perſecutors be taken in the wicked and crafty ſchemes which they have deviſed for the hurt of others, as they are, or will be; ſee *Pſal.* ix. 15, 16. But the pſalmiſt is not yet come to petitions, nor does he until ℣. 12. but is all along deſcribing the wickedneſs of the wicked one. It ſeems better therefore to render the words as do the *Septuagint* and *Vulgate Latin* verſions, *They are taken in the devices that they have imagined*: and the meaning is, that the poor, who are perſecuted by the wicked, are taken by their crafty ſchemes they lay for them, as *Jarchi* interprets it, and are put to death by them. So theſe words ſhew the iſſue and event of perſecution: and this ſenſe beſt agrees with the boaſted ſucceſs of the wicked man in the next verſe.

℣. 3. *For the wicked boaſteth of his heart's deſire*, &c.] As Antichriſt does of his univerſal power over all biſhops and princes, which his heart was long deſiring after; of his being Chriſt's vicar, Peter's ſucceſſor, and head of the church; and of having power in heaven, earth and hell: he boaſts of his wealth and riches, of the righteouſneſs and merits of ſaints, of works of ſupererogation, a ſtock of which he pretends to have in his hands to diſpenſe to others: he boaſts of his own holineſs and infallibility, and of miracles, ſigns and lying wonders done by his creatures, and of his great ſucceſs in deſtroying thoſe that oppoſe him; ſee *Rev.* xviii. 7. 2 *Theſſ.* ii. 4. The words may be rendered, *The wicked praiſeth himſelf for the deſire of his heart* [u], ſo the *Chaldee* paraphraſe; to which agrees *Jarchi*'s gloſs, "wicked *Eſau* praiſeth himſelf, becauſe he hath obtained the deſire of his ſoul:" and thus it is uſual for proud, haughty, wicked men, as the *Aſſyrian* monarch, *Nebuchadnezzar*, and ſo the man of ſin, to aſcribe whatſoever they have or do, to their own power and prudence; ſee *Iſa.* x. 12, 13. *Dan.* iv. 30. Or, they may be rendered, *He praiſeth the wicked for his heart's deſire* [w]; or for his luſts, for his indulging them: for a wicked man not only delights in committing ſin himſelf, but he alſo takes pleaſure in thoſe that do it; and ſome of the antichriſtian party have even wrote in commendation of the moſt unnatural luſts. *And bleſſeth the covetous* whom *the Lord abhorreth*: the covetous man is one that makes no uſe of what he has, but for himſelf; and oftentimes withholds that which is meet from himſelf, as well as from others; and who makes uſe of unlawful ways to get, retain, and increaſe wealth, and is never ſatisfied: ſuch an one God abhors, becauſe he is an idolater, he has other gods before him; he worſhips his gold, he ſets his affection on it, places his confidence in it, and expects protection and ſecurity from it, to a neglect of divine providence; and yet the wicked man bleſſes him, calls his covetouſneſs frugality and good huſbandry; aſcribes what he has to his diligence, care and induſtry, and beſtows gifts upon him. The words may be rendered, *the covetous man bleſſes himſelf* [x]; with the good things he has laid up for many years; he pronounces himſelf bleſſed, and promiſes himſelf a great deal of happineſs, in futurity; and aſcribes all he has to his own hands. Or, *the covetous man curſes, he abhors the Lord* [y]; for the ſame word in the *Hebrew* language ſignifies to bleſs and curſe, *Job* i. 5. and ii. 9. which *Aben Ezra* on the place obſerves; and it is applicable enough to Antichriſt, who opens his mouth in blaſphemy againſt God, to blaſpheme his name, his tabernacle, and them that dwell in heaven; ſee *Rev.* xiii. 6.

℣. 4. *The wicked, through the pride of his countenance, will not ſeek*, &c.] We ſupply it, *after God*; as do the *Targum* and *Kimchi*, on the place: the ſenſe is, he will not ſeek to God for counſel or aſſiſtance, he will not pray unto him; which is the character of every unregenerate man, *Rom.* iii. 11. or, he will not inquire into the will of God, to know what is right or what is wrong, but will do

[s] ירלק fervide perſequitur, Junius & Tremellius, Piſcator; ferventer, Gejerus; ſo Ainſworth. [t] Incenditur, V. L. ardet, Tigurine verſion, Muis, Cocceius. [u] כי הלל רשע על תאות נפשו nam laudat improbus animam ſuam in deſiderio ipſius, Junius & Tremellius; ſo Michaelis. [w] Quoniam laudat ipſium pro deſiderio animi ſui, Tigurine verſion. [x] ובוצע ברך & avarus benedicit ſibi, Piſcator; ſo Ainſworth. [y] Avarus maledicit ſive blaſphemat Jehovam, Tarnovius, Hammond; ſo ſome in Michaelis.

do what ſeems beſt in his own eyes: and this ariſes from the pride of his heart, which ſhews itſelf in his countenance, in his proud and haughty look. It is ſaid of the little horn, who is Antichriſt, that he has a look more ſtout than his fellows, *Dan.* vii. 20. The words may be rendered, *the wicked inquireth not into the height of his anger*; ſo *Ainſworth* obſerves; that is, of God's anger; he is not concerned about it; he neither fears God nor regards men. *Jarchi*'s ſenſe of the words is, "all "his thoughts ſay unto him, God will not inquire "into every thing that I ſhall do, for there is no "judgment." *God* is *not in all his thoughts*; nor in any of them, for they are evil continually; and if he does at any time think of him, his thoughts of him are wrong; he thinks he is altogether ſuch an one as himſelf: or, *all his thoughts* are, there is *no God* [z]: though he does not chooſe to ſay ſo, he thinks ſo; at leaſt, he wiſhes it may be ſo; and he works himſelf into ſuch impiety and atheiſm as to deny the providence of God, and thinks that he does not govern the world, nor concern himſelf with what is done below; that he takes no notice of mens actions, nor will call them to an account for them; and that there will be no future ſtate or judgment, in which ſecret as well as open things will be made manifeſt: or, as the *Chaldee* paraphraſe gloſſes it, *that all his thoughts are not manifeſt before the Lord.*

℣. 5. *His ways are always grievous*, &c.] To God and to his people; or, *his ways cauſe terror* [a], ſo *Aben Ezra*; make men fear; as Antichriſt has made the whole world tremble at him, *Rev.* xiii. 4. or, *his ways are defiled*, as the *Septuagint* and *Vulgate Latin* render it; for to him is nothing pure, his mind and conſcience being defiled, *Tit.* i. 15. or, *his ways always remain* [b]; they are always the ſame, there is no change in them for the better: or they *proſper* [c], as *Jarchi* interprets it; and this is ſometimes ſtumbling to the ſaints, *Jer.* xii. 1. *Pſal.* lxxiii. 2, 3. *Thy judgments* are *far above, out of his ſight*: meaning either the laws, ſtatutes, and commandments of God, which are not taken notice of by him; but his own decrees or orders are ſet in the room of them; or the examples of puniſhment inflicted on wicked men, as on the old world, on *Sodom* and *Gomorrah*, the *Egyptians*, and other nations; theſe are not regarded, when they ſhould be a terror to him. As for *all his enemies, he puffeth at them*; who are the poor ſaints, and are looked upon by Antichriſt as feeble creatures, and all their efforts againſt him and his kingdom are treated with contempt: he blows upon them, and ſuggeſts that he can cauſe them to fall with the breath of his mouth, or ſtrike them down with a ſtraw or a feather; ſee *Pſal.* xii. 6.

℣. 6. *He hath ſaid in his heart*, &c.] To and within himſelf, he thought in his own mind; for the thought is the word or ſpeech of the mind, λογος ενδιαθετος. *I ſhall not be moved*; from his proſperous and happy condition, abounding with riches and honours; from his ſeat of empire, over kings, princes, and the nations of the world; flattering himſelf that it would never be otherwiſe with him than it is: Even *to generation and generation*, I ſhall not be moved; ſo the words may be rendered. *For I* ſhall *never* be *in adverſity*, or *in evil* [d]: meaning either the evil of ſin; ſo aſſerting his innocence, wiping himſelf clean of all iniquity, claiming to himſelf the title of *holineſs* itſelf, and the character of infallibility; giving out that he is impeccable, and cannot err; when he is not only almoſt, but altogether in all evil; and is ο ανομος, the lawleſs and wicked one, the man of ſin, who is nothing but ſin itſelf. The *Targum* paraphraſes the whole thus; *I ſhall not be moved from generation to generation from doing evil*; and ſo it is a boaſt of impiety, and that none can reſtrain him from it, no one having a ſuperior power over him; ſee *Pſal.* xii. 4. Or the evil of affliction, or calamity; wherefore we render it *adverſity*, ſo *Jarchi* and *Aben Ezra* underſtand it: the note of the former is, "evil ſhall not come upon "me in my generation," or for ever; and the latter compares it with *Numb.* xi. 15. *Kimchi* and *Ben Melech* interpret it of long life. It is a vaunt of Antichriſt, promiſing himſelf a continuance of his grandeur, eaſe, peace and proſperity; in which he will be wretchedly diſappointed. The language and ſenſe are much the ſame with that of the antichriſtian *Babylon*, Rev. xviii. 7, 8.

℣. 7. *His mouth is full of curſing*, &c.] Or, *he has filled his mouth with curſing* [e] God and good men, his ſuperiors, himſelf and others. The word ſignifies *an oath*; and may deſign either a profane oath, taking the name of God in vain; or an oath on a civil account, a falſe oath, taken with a deſign to defraud and deceive others, as follows, and intends perjury; and this, as applicable to Antichriſt, regards his mouth ſpeaking great things and blaſphemies againſt God, and uttering curſes and anathema's againſt the ſaints, *Rev.* xiii. 5, 6. *And deceit and fraud*; ſuch as flattery and lying, which are both uſed by him with an intention to impoſe upon and deceive. The apoſtle, in *Rom.* iii. 14. renders both theſe words by one, *bitterneſs*; which may be ſaid of ſin in general, which is a very bitter thing; tho' it is rolled as a ſweet morſel in the mouth of a wicked man, yet in the iſſue it is bitterneſs to him: and it is applicable to ſinful words, which are bitter in their effects to thoſe againſt whom they are ſpoken, or who are deceived and impoſed upon by them: and as they refer to Antichriſt, may have reſpect to the lies in hypocriſy ſpoken by him, and to the deceitfulneſs of unrighteouſneſs, by which he works upon thoſe that periſh, 1 *Tim.* iv. 2. 2 *Theſſ.* ii. 10. *Under his tongue* is *miſchief and vanity*: alluding to ſerpents, who have little bags of poiſon under their teeth; ſee *Pſalm* cxl. 3. *Kimchi* and *Ben Melech* obſerve, that the heart is under the tongue, being lower than it, and ſo denotes the wickedneſs which that is full of, and deviſes continually, and is latent in it until diſcovered; and is miſchievous iniquity, injurious to God, and the honour of his law, and to fellow-creatures; and eſpecially to the ſaints, whoſe perſons, characters and eſtates are aimed at; but in the iſſue it is all vanity, and a fruitleſs attempt, being blaſted by God, and overruled for good to him; ſee *Iſa.* liv. 17.

℣. 8. *He ſitteth in the lurking places of the villages*, &c.] Which were by the way-ſide, where thieves and robbers harboured, and out of which they came, and robbed paſſengers as they came by. The word [f] ſignifies *palaces* or *courts*; and ſo it is rendered by the *Chaldee* paraphraſe and *Syriac*

[z] אין אלהים כל מזמותיו non Deus, omnes cogitationes ejus, Montanus, Vatablus, Muis; nullum eſſe Deum hæ ſunt omnes cogitationes ejus, Junius & Tremellius, Piſcator, Ainſworth. [a] יחילון terrent, Cocceius. [b] Permanent ſive perdurant, Lutherus, Gejerus. [c] Proſperantur, Muſculus, Calvin, Ainſworth, Piſcator. [d] ברע in malo, Montanus, Junius & Tremellius, Piſcator, Cocceius, Gejerus; ſo Ainſworth. [e] אלה פיהו מלא [f] חצרים αυλας, Symmachus in Druſius; atriorum, Munſter; ſo Hammond, Ainſworth, & Michaelis.

riac verſion; and ſo the alluſion is not to mean thieves and robbers, but to perſons of note and figure. Hence the *Septuagint* and *Vulgate Latin*, *Arabic* and *Ethiopic* verſions render it, *he ſitteth in lurking places with the rich*; and may be fitly applied to the Pope and his Cardinals. Antichriſt ſits in the temple of God, and by his emiſſaries gets into the villages, the particular churches and congregations of ſaints, where they lie in ambuſh to do miſchief, to corrupt their faith, worſhip and manners; and like thieves and robbers enter in to ſteal, kill and deſtroy. *In ſecret places doth he murder the innocent*; the harmleſs lambs and ſheep of Chriſt; who, though they are not without ſin in themſelves, yet are innocent with reſpect to the cauſe and the things for which they ſuffer: theſe are the ſaints and prophets and martyrs of Jeſus, whoſe blood is ſhed by Antichriſt; and the taking away of their lives is reckoned murder with God; and is ſo ſtiled in the ſcriptures, *Rev.* ix. 21. though the antichriſtian party call it doing God good ſervice, and impute it to zeal for the good of holy church: and yet this they chooſe to do in ſecret, by private maſſacres, or by the inquiſition; which having condemned men to death, delivers them over to the ſecular power to execute the ſentence on them: juſt as the Jews delivered Chriſt to the *Roman* governor, to ſhift off the ſin and blame from themſelves; murder being what no one cares to be known in, or chargeable with. *His eyes are privily ſet againſt the poor:* the word חלכה rendered *poor*, is uſed no where but in this pſalm, in which it is uſed three times, here, and in ℣. 1—4. and in the plural number in ℣. 10. It is tranſlated *poor* both in the *Chaldee* paraphraſe and *Septuagint* verſion, and in thoſe that follow them. In the *Arabic* language it ſignifies *black*[g], and may deſign ſuch who are black by reaſon of perſecution and affliction, who go mourning all the day long on account of ſin, their own and others; and becauſe of the diſtreſſes and calamities of the church and people of God. Theſe the eyes of the wicked watch and obſerve, and are ſet againſt them to do them all the miſchief they can; their eyes are full of envy and indignation at them, though it is all in a private and ſecret way. The alluſion is to thieves and robbers, who hide themſelves in ſome ſecret place, and from thence look out for them that paſs by, and narrowly obſerve whether they are for their purpoſe, and when it will be proper to come out and ſeize upon them.

℣. 9. *He lieth in wait ſecretly as a lion*, &c.] The firſt beaſt in *Rev.* xiii. 2. is ſaid to have a mouth like a lion, and the ſecond beaſt in ℣. 11. ſpake like a dragon; and both deſign one and the ſame Antichriſt in his twofold capacity, civil and eccleſiaſtical; this metaphor of the lion lying in wait ſecretly for his prey, denotes the inſidious methods uſed by Antichriſt to deſtroy the faithful witneſſes of Chriſt; who lies like a lion *in his den*, in the temple of God, now become a den of thieves. *He lieth in wait to catch the poor*; to ſnatch and carry them away captive as his prey; ſee *Rev.* xiii. 10. *He doth catch the poor when he draweth him into his net*; this metaphor is taken from fowlers who ſpread nets, into which they allure and draw the birds and catch them. The allurements, ſnares and nets which Antichriſt lays to catch the poor ſaints and people of God in, are the riches and honours of this world, great pretenſions to holineſs, devotion and religion, and many lying ſigns and wonders.

℣. 10. *He croucheth* and *humbleth himſelf*, &c.] As the lion before he leaps and ſeizes on his prey, and as the fowler creepeth upon the ground to draw the bird into his net and catch it; ſo the antichriſtian beaſt has two horns like a lamb; though he has the mouth of a lion, and ſpeaks like a dragon, he would be thought to be like the Lamb of God, meek and lowly and humble, and therefore calls himſelf *ſervus ſervorum*, *the ſervant of ſervants*; but his end is, *that the poor may fall by his ſtrong ones*; the word for *poor* is here uſed, as before obſerved on ℣. 8. in the plural number, and is read by the *Maſorites* as two words, though it is written as one, and is by them and other Jewiſh writers[h] interpreted a multitude, company or army of poor ones, whoſe ſtrength is worn out; theſe weak and feeble ones Antichriſt cauſes to fall by his ſtrong ones; either by his ſtrong decrees, cruel edicts, and ſevere puniſhments, as by ſword, by flame, by captivity and by ſpoils, *Dan.* xi. 33. or by the kings of the earth and their armies, their mighty men of war, their ſoldiers, whom he inſtigates and influences to perſecute their ſubjects, who will not receive his mark in their right hands or foreheads, *Rev.* xiii. 15, 16, 17. and xvii. 12, 13. It is very obſervable, that thoſe perſecuted by Antichriſt are ſo often in this prophetic pſalm called *poor*; and it is alſo remarkable, that there were a ſet of men in the darkeſt times of Popery, and who were perſecuted by the papiſts, called the *poor* men of *Lyons*: the whole verſe may be rendered and paraphraſed thus, *he tears in pieces*, that is, the poor whom he catches in his net; *he boweth himſelf*, as the lion does, as before obſerved; *that he may fall*, or ruſh upon; *with his ſtrong ones*, his mighty armies, *upon the multitude of the poor*.

℣. 11. *He hath ſaid in his heart, God hath forgotten*, &c.] Meaning either his own ſins, becauſe they are not immediately puniſhed; wherefore he hopes to go on for ever with impunity, but will be miſtaken, for God will remember the iniquities of *Babylon*, and render to her double, *Rev.* xviii. 5, 6. ſee *Amos* viii. 17. or elſe the poor ones he oppreſſes; for though they ſeem for a while to be forgotten by God, they are not, a book of remembrance is written for them. *He hideth his face*; that is, from his poor ſaints, which is true oftentimes; but then the uſe the wicked one makes of it is bad, namely, to inſult them on that account, and to imagine that it is grateful to God, and doing him good ſervice, to afflict and perſecute them; and that God will never regard them, nor return to them more, as follows. *He will never ſee* it; or them; he will never more look upon the poor, he will no more regard them, and take notice of them and their afflictions; than which nothing is more falſe; for though he hides his face for a moment, yet with everlaſting kindneſs will he gather them to himſelf; and he beholds all their oppreſſions and afflictions, and not as a bare ſpectator; he ſympathizes with them, and delivers them out of them. Or *he will never ſee* the wickedneſs committed by the wicked; which is a very fooliſh thought, ſince what is done in the dark, and in the moſt ſecret manner, is ſeen by God, the darkneſs and the light are alike to him; he is all-ſeeing and ever-ſeeing, and every where ſeeing; and he it is that has made the eye, and ſhall not he ſee? *Pſal.* xciv. 5—9. the ſenſe of the whole in general is, that God takes no notice of good men or bad men, nor of what is done by either of them; he does not concern himſelf with the affairs of this world, which is an impious denial

[g] Chalac, valde niger fuit, Golius, col. 646.

[h] Jarchi, Kimchi, & Ben Melech in loc.

denial of divine providence; ſee *Ezek.* ix. 9. *Zeph.* i. 12.

℣. 12. *Ariſe, O Lord,* &c.] See *Pſal.* iii. 7. and vii. 6. and ix. 19. *O God, lift up thine hand*; either on the behalf of his people, to help and deliver them; his hand may be ſaid to be let down when their enemies prevail, and to be lifted up or exalted, when it does valiantly, and works ſalvation for them; ſo when *Moſes*'s hands were let down *Amalek* prevailed, and when his hands were lifted up *Iſrael* prevailed, *Exod.* xvii. 11. or againſt their enemies, to ſtrike them, to inflict puniſhment upon them, as God's hand is ſaid to be ſtretched out againſt the *Egyptians*, and to lie upon them, when he ſent his plagues among them, *Exod.* vii. 4, 5. and a dreadful thing it is to fall both into and under the hand of the living God, and to feel the weight of the lighting down of his arm with indignation. The *Targum* underſtands it as a geſture of ſwearing; ſee *Gen.* xiv. 22. and paraphraſes it, *confirm the oath of thine hand*; either ſworn in wrath againſt his enemies, or in love to his people; either of which is ſure and certain, and according to the immutable counſel of his will. *Forget not the humble*; the followers of the meek and lowly Jeſus, the Lamb of God, by which character the ſaints are diſtinguiſhed from the antichriſtian party, *Rev.* xiv. 4. theſe are ſuch who are made ſo by the Spirit of God, who in converſion brings down the pride and haughtineſs of man, that Chriſt and his grace may be alone exalted; theſe have the meaneſt thoughts of themſelves, and the beſt of others; their motto is, "leſs than the leaſt of all ſaints, "and the chief of ſinners;" they envy not the gifts and graces of others, and aſcribe all they have and are to the free grace of God; they are not eaſily provoked, they patiently bear injuries, and quietly ſubmit to the adverſe diſpenſations of providence: the word in the original text is read *humble*, but written *afflicted:* both characters generally meet together in the people of God; ſee the note on *Pſal.* ix. 12. this prayer for the humble is a prayer of faith; for though the humble may ſeem to be forgotten by God, they are not, they are precious in his ſight; he dwells among them, he gives more grace unto them, he comforts them when diſconſolate, he feeds them when they are hungry, he teaches and guides them when they want direction, he lifts them up when they are caſt down, and beautifies them with ſalvation.

℣. 13. *Wherefore doth the wicked contemn God?* &c.] God may be ſaid to be contemned or deſpiſed, when his being, perfections and providence are denied, or called in queſtion, or abuſed, ℣. 9, 11. when his word is derided, the great things of his law are counted as a ſtrange thing, and the truths of his goſpel are reckoned fooliſhneſs; and inſtead of theſe, the decrees, doctrines and traditions of men are ſet up, as by Antichriſt; and when his miniſters, and eſpecially his Son, are treated with diſdain, *Luke* x. 16. *He hath ſaid in his heart,* thou *wilt not require* it, or *ſeek* it[i]; or inquire after it, his iniquity; the ſenſe is, that God will make no inquiry after ſin, and bring it into judgment, unto account, and under examination; or will not make inquiſition, that is, for blood, for the blood of the ſaints and martyrs of Jeſus, ſhed by Antichriſt; or will not require it at his hands, or recompence vengeance for it: all which is falſe and vain; the contrary to it will be found true.

℣. 14. *Thou haſt ſeen it,* &c.] Though the wicked ſay God will never ſee, ℣. 11. he ſees all things in general, all men and all their actions; all are manifeſt and open to him, and every thing in particular, eſpecially the wickedneſs of men; even that which is ſaid or thought in the heart. *For thou beholdeſt miſchief and ſpite*; that miſchief which ariſes from ſpite or malice in the heart; God beholds the inward principle from whence it proceeds, as well as that itſelf; the miſchief deviſed in the heart, on the bed, and which lies under the tongue, deſigned againſt the people of God, either to the injury of their characters and eſtates, or to their bodies, and even to their ſouls, as much as in them lies, proceeding from implacable malice and enmity to them. *To requite* it *with thy hand*; of power, to retaliate it upon their own heads, to render tribulation to them that trouble the ſaints, which is but a righteous thing with God: or *to put* it *in thy hand*[k]; and the ſenſe is, that God looks upon all the injuries the wicked out of ſpite deviſe to do to his people, and puts them in his hand, that they may be ever before him, and always in his ſight, and he will take a proper opportunity of avenging them. The *Targum* interprets it of God's rewarding good men, as well as puniſhing the wicked, paraphraſing the whole thus, "it is manifeſt before thee that thou wilt ſend "ſorrow and wrath upon the wicked; thou lookeſt "to render a good reward to the righteous with thy "hand." *The poor committeth himſelf unto thee*: his body, and the outward concerns of life, as to a faithful Creator; his ſoul, and the ſpiritual and eternal welfare of it, as to the only Saviour and Redeemer; he commits all his ways to him, as the God of providence and grace; and at laſt he commits his ſpirit to him at death, as to his covenant-God and Father: the words may be rendered, *the poor leaveth upon thee*[l]; that is, he leaves himſelf and his upon the Lord; he leaves his burden on him, he caſts all his care upon him, as he is adviſed and encouraged to do; he leaves his cauſe with him to plead it for him, who will plead it thoroughly and maintain it: the phraſe is expreſſive of the poor's faith and hope in God; hence the *Chaldee* paraphraſe renders it, *on thee will thy poor ones hope*; for the ſupply of their wants, and for help and aſſiſtance againſt their enemies. *Thou art the helper of the fatherleſs*; God is the Father of them, provides for them, ſupplies, ſupports, and defends them; nor will he in a ſpiritual ſenſe leave his people orphans or comfortleſs, but will viſit and help them; ſee *Pſal.* lxviii. 5. *John* xiv. 18.

℣. 15. *Break thou the arm of the wicked and the evil* man, &c.] His power and ſtrength, ſo that he ſhall not be able to hold the ſword, to ſtrike a blow, or do any hurt to the people of God; ſee *Ezek.* xxx. 21—25. This prayer is in ſome meaſure already fulfilled in Antichriſt, the man of ſin, or Pope of *Rome*; though his kingdom is not broke to pieces, as it will be when Chriſt's kingdom ſhall be more viſibly ſet up, to which reference is had in the next verſe; ſee *Dan.* ii. 44. yet his ſtrength is weakened, his arm is broken, he has not the power he had, nor can he tyranniſe and do the miſchief he once did: *but* as for *the evil man*[m], for ſo the words ſhould be read, there being an *athnach* under the word *wicked*, which ends the propoſition there; *Seek out his wickedneſs* till *thou find none*; which deſigns a thorough ſearch after ſin, full

[i] לא תדרוש te non inquiſiturum, Piſcator, Michaelis; ſo Ainſworth. [k] לתת בידך ut ponas in manibus tuis, Vatablus, Cocceius. [l] עליך יזוב חלכה ſuper te relinquit pauper, Montanus, Gejerus, Michaelis; ſo Cocceius. [m] ורע et improbum quod attinet, requiras, &c. Gejerus; ſo Michaelis.

full puniſhment of it, and the entire ruin and deſtruction of the wicked; and the ſenſe is, that God would make a ſtrict inquiry into the wickedneſs of the man of ſin, which he promiſed himſelf he would not, ℣. 13. and that he would puniſh him and his followers to the uttermoſt for it, until there ſhould not be one of the antichriſtian party found upon earth; with which ſenſe agrees the following verſe; ſee *Pſal.* civ. 35.

℣. 16. *The Lord* is *King for ever and ever*, &c.] Chriſt was king from everlaſting, and during the Old Teſtament-diſpenſation he was promiſed and propheſied of as King; and he had a kingdom when he was here on earth, though not of this world; nor was it with obſervation. At his aſcenſion to heaven, and ſeſſion at the right hand of God, he ſat down upon the ſame throne with his Father, and was made or declared Lord and Chriſt, and appeared more viſibly in his kingly office; and in the latter day it will be yet more manifeſt that he is King of ſaints, and when indeed he will be King over all the earth, and his kingdom will be an everlaſting one: he will have no ſucceſſor in it, nor will any uſurper obtain any more; the devil, beaſt and falſe prophet, will be caſt into the lake of fire; all antichriſtian ſtates will be deſtroyed, and all authority, rule and power put down; nor can his kingdom ever be ſubverted, he muſt reign till all enemies are put under his feet; he will reign to the end of the preſent world, and with the ſaints a thouſand years in the new heaven and earth, and in the ultimate glory to all eternity; nor will his government ceaſe when he ſhall have delivered up the kingdom to the Father, only the mode of the adminiſtration of it. Here begins the ſong of praiſe; the reign of Chriſt is matter of joy; ſee *Pſalm* xcvii. 1. *Iſa.* lii. 7. *The heathen are periſhed out of his land:* not the ſeven nations which were driven out of the land of *Canaan*, to make way for the people of *Iſrael*, that was long ago; nor the wicked and degenerate Jews, called the heathen, *Pſalm* ii. 1. compared with *Acts* iv. 27. on whom, and on whoſe temple, city and nation, Chriſt's native land, wrath is come to the uttermoſt; and they are periſhed out of it: nor hypocrites out of churches, which are Chriſt's property; but the antichriſtian party out of the world, which is Chriſt's land by creation, as God, and by the gift of his Father to him, as Mediator. The followers of Antichriſt are called Gentiles, and the nations of the earth, *Rev.* xi. 2, 18. and xviii. 2. and theſe will be no more; they will be utterly deſtroyed, when the man of ſin ſhall be conſumed with the breath of Chriſt's mouth and the brightneſs of his coming. The ſeventh vial will clear the world of all the remains of Chriſt's enemies: this alſo is cauſe of rejoicing, *Pſalm* cxxxii. 16—18. *Rev.* xviii. 20.

℣. 17. *Lord, thou haſt heard the deſire of the humble*, &c.] See ℣. 12. and *Pſal.* ix. 12. for the coming of Chriſt's kingdom, and that the kingdoms of this world may become his; for the deſtruction of Antichriſt, and for the avenging the blood of the ſaints. The prayers of God's people ſometimes lie in inward and ſecret deſires of the ſoul, and are not expreſſed in words; and theſe deſires are all before the Lord, and are well known unto him; yea ſuch prayers of the heart and which come from it, are principally regarded by him; they being his own preparation, as is ſuggeſted in the next clauſe, and the breathings of his Spirit; and eſpecially the deſires of humble ſouls are regarded, whoſe prayers he never deſpiſes, nor ſends them away empty, but fills with his good things. *Thou wilt prepare their heart*; for prayer, by pouring a ſpirit of grace and ſupplication on them, impreſſing their minds with a ſenſe of things to be prayed for, and drawing out the deſires of their ſouls unto them, and making interceſſion for them with groanings according to the will of God, and ſo helping their infirmities; and it is God's work to prepare the heart for prayer, as well as to put words into the mouth, *Prov.* xvi. 1. or *thou wilt direct their heart* [n]; to the object of prayer, himſelf, and to the things to be prayed for, for they know not what to pray for, nor how as they ſhould; and to what may encourage to it, as the love of God, the covenant of grace, the perſon, blood and righteouſneſs of Chriſt: or *confirm* or *eſtabliſh their heart* [o]; ſtrengthen and fix them, that they be not wavering and doubtful, but certain and aſſured of ſucceſs, believing that their deſires will be fulfilled in God's own time. *Thou wilt cauſe thine ear to hear*; God has an ear to hear the prayers of his people, nor is his ear heavy that it cannot hear; his ears are open to the cries of righteous ones; nor will he ever turn a deaf ear to them, but will give an anſwer in his own time and way; which is an inſtance of his ſovereign grace and goodneſs. Theſe words expreſs the faith of the pſalmiſt in God being a God hearing and anſwering prayer, particularly in things relating to the ruin of Antichriſt and his followers, and to the kingdom and glory of his Son Jeſus Chriſt.

℣. 18. *To judge the fatherleſs and the oppreſſed*, &c.] That is, God will cauſe his ear to hear the cries of his people, ſo as to avenge the wrongs done to the fatherleſs, and them that are oppreſſed by the man of ſin; ſee *Rev.* xi. 18. and xviii. 20. and xix. 2. *That the man of the earth may no more oppreſs*; or *terrify* [p], the dear children of God, and faithful witneſſes of Chriſt, as he has done; for by *the man of the earth* is not meant carnal worldly men in general, *the wicked of the earth*, as the *Targum* renders it; who are ſo called becauſe their original is from the earth, and they dwell in earthly tabernacles, and ſhall return to the earth again, and are earthly minded men, and have much of this world's things; and are therefore ſometimes called the men and children of this world, and who, generally ſpeaking, are oppreſſors of the ſaints; and who ſhall ceaſe to be ſo in the latter day, when the kingdom ſhall be given to the ſaints of the moſt High; but particularly the man of ſin, the *Romiſh* Antichriſt ſeems intended, who is the beaſt that is riſen up out of the earth, *Rev.* xiii. 11. and ſo the words may be rendered here, *the man out of the earth* [q]; whoſe kingdom and government is an earthly one, and is ſupported by the kings of the earth, and with earthly power and grandeur, and with earthly views and worldly ends: he has been the great oppreſſor and terrifier of the poor people of God; but when Chriſt comes to avenge them on him, he will no more oppreſs, he will be taken and caſt alive into the lake of fire; ſee *Rev.* xiii. 10. and xix. 20. The words may be rendered according to the accents thus, *to judge the fatherleſs and the oppreſſed*; *he ſhall not add any more*; for there is an *athnach* which makes a propoſition under עוד *any more*; and the ſenſe is, God ſhall ſo thoroughly avenge

[n] תכין לבם dirigis, Vatablus; diriges, Tigurine verſion. [o] Confirmas, Piſcator, Gejerus, Michaelis; confirmes, Cocceius; confirma, Junius & Tremellius. [p] לערוץ perterrefacere, Piſcator; terrere, Muſculus, Vatablus; ſo Ainſworth. [q] אנוש מן הארץ homines de terra, Pagninus, Montanus.

avenge the injuries of the fatherleſs and the oppreſſed, that there will be no need to add thereunto or repeat the vengeance, it will be an utter deſtruction; and then follows another diſtinct end of cauſing his ear to hear, namely, *to ſhake terribly the man of the earth*, or *to ſhake terribly man from off the earth*[r], the man of ſin, as before; ſee *Iſa.* ii. 19, 21. or as *Jarchi* interprets the words, *to beat and break in pieces*; that is, Antichriſt and his kingdom; ſo *Montanus*.

PSALM XI.

To the chief muſician, *a pſalm* of David.

THIS pſalm has no name; it is neither called a pſalm, nor hymn, nor ſong, nor prayer, only ſaid to be *David*'s; and is inſcribed and directed as others to the chief muſician, or maſter of the ſong, to be uſed in public ſervice; and ſeems to be written much upon the ſame ſubject with the two preceding pſalms. According to *Theodoret* it was written when *David* was perſecuted by *Saul*, and was adviſed by ſome to flee for his ſafety.

℣. 1. *In the Lord put I my truſt*, &c.] Not in himſelf, in his own heart, nor in his own righteouſneſs, and ſtrength; nor in men, the greateſt of men, the princes of the earth; nor in his armies, or any outward force; but in the Lord, as the God of providence and of grace; and in the Meſſiah, in his perſon and righteouſneſs; ſo the *Chaldee* paraphraſe renders it, *in the Word of the Lord do I hope:* and the phraſe denotes a continued exerciſe of faith in the Lord; that he was always looking to him, ſtaying himſelf on him, and committing himſelf and all his concerns to him; for he does not ſay, I *have* or I *will*, but I *do* put my truſt in the Lord; at all times, even in the worſt of times, and in the preſent one; wherefore he is diſpleaſed with his friends for endeavouring to intimidate him, perſuading him to flee and provide for his ſafety, when he had betaken himſelf to the Lord, and was ſafe enough. *How ſay ye to my ſoul, Flee* as *a bird to your mountain?* they compare him to a little, fearful, trembling bird, wandering from its neſt, moving through fear from place to place, whereas his heart was fixed truſting in the Lord; and this gave him a diſguſt: they adviſe him to flee either *from* his mountain, ſo *Kimchi* and *Ben Melech* interpret it; that is, either from *Judea*, which was a mountainous country, eſpecially ſome parts of it; or from mount *Zion*, or rather from the mountain in the wilderneſs of *Ziph*, or the hill of *Hachilah*, where *David* ſometimes was, 1 *Sam.* xxiii. 14. and xxvi. 1. or it may be rendered *to your mountain* as we, ſo the *Targum*; that is, to the ſaid place or places where he had ſometimes hid himſelf; and this they ſaid to his *ſoul*, which was very cutting and grieving to him; the word rendered *flee* in the *cetib* or writing of the text, is נדדו in the plural, *flee ye*; but is pointed for, and in the *keri*, or marginal reading, is נודי *flee thou*; the latter agrees with this being ſaid to *David*'s ſoul, the former with the phraſe *your mountain*, and both are to be taken into the ſenſe of the words; not as if the one reſpected *David*'s ſoul only, and the other both ſoul and body, as *Kimchi* and *Ben Melech* obſerve; but the one regards *David*'s perſon, and the other his companions, or the people with him; and contains an advice both to him and them, to flee for their ſafety; the reaſons follow.

℣. 2. *For lo, the wicked bend* their *bow*, &c.] Are deviſing miſchief, and making preparations to accompliſh it. *They make ready their arrow upon the ſtring*; of the bow, and are juſt about to execute their wicked deſigns. *That they may privily ſhoot at the upright in heart*; ſuch as *David*, and thoſe that were with him were; they were men whoſe hearts were upright before God, and were of upright converſations before men, and ſo became the butt of the malice and reſentment of wicked men; againſt theſe they formed evil purpoſes, delivered out bitter words, which were like ſharp arrows of the mighty; threatened them with ruin and deſtruction, and took methods to bring about their deſigns and make good their words, in the moſt private and ſecret manner. Hence ſome of *David*'s friends thought it moſt adviſeable for him to make his eſcape; adding,

℣. 3. *If the foundations be deſtroyed*, &c.] Or *for the foundations are deſtroyed*[s]; all things are out of order and courſe both in church and ſtate; the laws, which are the foundations of government, are deſpiſed and diſregarded; judgment is perverted, and juſtice ſtands afar off; the doctrines and principles of religion are derided and ſubverted; ſo that there is no ſtanding, either in a political or religious ſenſe. *Jarchi* interprets this of the prieſts of the Lord, the righteous, who are the foundations of the world, particularly the prieſts of *Nob*, ſlain by *Doeg*. Other Jewiſh writers, as *Aben Ezra*, *Kimchi* and *Ben Melech*, underſtand it of the purpoſes and counſels, nets and ſnares laid by the wicked for the righteous, which are broken and deſtroyed; not by them, for what can they do? but by the Lord, who is in his holy temple. So it follows, *What can the righteous do?* or *what does the righteous one do*[t]? that is, the righteous Lord, he ſits in the heavens, he beholds all the actions of the wicked, he diſtinguiſhes the righteous from them, and rains a violent ſtorm of wrath upon them, as in the following verſes; or *what has the righteous* man *done*[u]? what has *David* done, that the prieſts of *Nob* ſhould be ſlain? nothing that was criminal; nor ſhall he bear the ſin, but they, according to *Jarchi*'s ſenſe; or rather, what has he done that the wicked ſhould bend their bow, prepare their arrow, and attempt to ſhoot privily at him, and to overturn the foundations of juſtice and equity? nothing that deſerves ſuch treatment: or if the fundamental doctrines of true religion and everlaſting ſalvation be ſubverted, what can the righteous do? he can do nothing to obtain ſalvation, nor do any good works of himſelf; the *Chaldee* paraphraſe is, *wherefore does he do good?* he can have no principle, motive or end to do good, if fundamental truths are deſtroyed: or *what ſhould he do*[w]? ſomething the righteous ones may do and ſhould do when men are attempting

[r] So Jarchi from Aben Ezra.
[s] כי השתות יהרסון nam fundamenta deſtruuntur, Piſcator, Michaelis; quoniam, Pagninus, Montanus; ſo Ainſworth.
[t] צדיק מה פעל juſtus quid operatus eſt? Pagninus, Montanus, Vatablus, Gejerus; quid facit? Syr. Arab.
[u] Juſtus quid fecit? V. L. Munſter, Tigurine verſion, Piſcator; ſo Ainſworth.
[w] Quid fuerit operatus juſtus? Junius & Tremellius; quid fecerit? Schmidt.

ing to undermine and ſap the foundation-articles of religion; they ſhould go to the throne of grace, to God in his holy temple, who knows what is doing, and plead with him to put a ſtop to the deſigns and attempts of ſuch ſubverters of foundations; and they ſhould endeavour to build one another up on their moſt holy faith, and conſtantly affirm it whilſt others deny it; and ſhould contend earneſtly for it, and ſtand faſt in it.

℣. 4. *The Lord* is *in his holy temple*, &c.] Not in the temple at *Jeruſalem*, which as yet was not built; nor in the temple of Chriſt's human nature; but rather in the church, where he dwells, which is an holy temple to the Lord; and which is an argument for truſt in him, and a reaſon againſt the fears of men in the worſt of times; ſee *Pſalm* xlvi. 1—5. Though it may be beſt to underſtand it of heaven, the habitation of God's holineſs, and which is the true ſanctuary; and which the holy places made with hands were only a figure of; ſince it follows, *The Lord's throne* is *in heaven*; yea, the heaven is his throne; here he ſits on a throne of grace, and here he has prepared his throne for judgment: and both this and the preceding clauſe are expreſſive of his glory and majeſty; and are ſaid to command awe and reverence of the divine being, and to inject terror into the wicked; and to ſhow that God is above the enemies of his people, and to encourage the ſaints truſt and confidence in him; and are mentioned as a reaſon why *David* put his truſt in him; and are, with what follows in the next verſe, oppoſed to the advice and reaſonings of ſome of his friends in the preceding ones. *His eyes behold*; all men, and all their actions; he ſees what the wicked are doing in the dark, what preparations for miſchief they are making, and beholds them when they ſhoot privily at the upright in heart; he can turn the arrow another way, and cauſe it to miſs the mark: his eyes run to and fro throughout the earth, in favour of thoſe whoſe hearts are perfect and ſincere. God's omniſcience, which is denied by wicked men, who are therefore hardened in ſin, and promiſe themſelves impunity, is uſed by the ſaints as an argument to encourage their faith and truſt in God, with reſpect to their preſervation and deliverance. The *Septuagint* and *Vulgate Latin*, *Arabic* and *Ethiopic* verſions read, *his eyes look unto the poor*; but this is an addition to the text not ſuitable to the context. *His eyelids try the children of men*; he tries their reins, he ſearches into their very hearts, and into the inmoſt receſſes of them, and takes cogniſance of their thoughts, intentions and deſigns; and confounds and diſappoints them, ſo that they cannot perform their enterpriſes.

℣. 5. *The Lord trieth the righteous*, &c.] As gold is tried in the fire, by afflictive providences; hereby he tries their graces, their faith and patience, their hope, and love, and fear; and by ſo doing expreſſes his love to them, ſince this is all for their good: and therefore when he ſuffers the wicked to go great lengths in perſecuting and diſtreſſing them, this ſhould not weaken their confidence in him; he ſtill loves them, and loves when he rebukes and chaſtiſes them. *But the wicked, and him that loveth violence, his ſoul hateth*; that is, ſuch who live in a courſe of ſin and wickedneſs, and who not only do injury to the perſons, characters and properties of men, but love it, and delight therein, and alſo take pleaſure in them that do the ſame: theſe God has a continued and inward averſion to; ſin and wickedneſs being the abominable thing his righteous ſoul hates: and he ſhews his hatred to them, by not chaſtiſing them now, as he does his own people, but reſerving everlaſting puniſhment for them hereafter; ſee *Prov.* xiii. 24.

℣. 6. *Upon the wicked*, &c.] The wicked One, the man of ſin, Antichriſt, and upon all that worſhip the beaſt and his image, on all perſecutors, and upon all wicked men in general: *He ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt*; this will be in hell, as *Jarchi* obſerves. The alluſion is to the Lord's raining fire and brimſtone from heaven upon *Sodom* and *Gomorrah*, which was an example and emblem of eternal fire; ſee *Gen.* xix. 24. *Jude* 7. For the beaſt and the falſe prophet, and all the antichriſtian party, and all wicked men, will have their part in the lake which burns with fire and brimſtone. The phraſes uſed expreſs the dreadfulneſs and horribleneſs of their puniſhment; the ſuddenneſs, violence and force with which it will come; and the riſe of it, it will be from heaven; God himſelf will rain this ſhower of wrath upon them, *Job* xx. 23. nor will there be any eſcaping it, it will be inevitable: therefore *ſnares* are ſaid to be *rained*; the wicked will be ſnared in the works of their own hands; they will be taken and held in the cords of their own ſins; and full and deſerved puniſhment will be inflicted on them, which will be very ſevere and terrible. All that is dreadful in a ſtorm is here expreſſed, even in a ſtorm of fire. The word rendered *ſnares*, is by ſome thought to be the ſame with פחמים *burning coals*; and may ſignify burning ſtones, hot thunderbolts; ſee *Pſal.* xviii. 13, 14. *fire* may ſignify lightning, with its dreadful flaſhes, and which burn and conſume in an inſtant; and *brimſtone*, the nauſeous ſcent and ſmell, which always attends lightning and thunder, as naturaliſts obſerve[y]; and the words for *an horrible tempeſt*, ſignify a burning wind: ſo that they all ſerve to convey horrible ideas of the puniſhment of the wicked in hell. The *Targum* calls them *ſhowers of vengeance*. This ſhall be *the portion of their cup*; which will be meaſured out to them in proportion to their ſins, and which God in righteous judgment has appointed for them; and which they ſhall all drink of, and wring out the very dregs of it.

℣. 7. *For the righteous Lord loveth righteouſneſs*, &c.] The Lord is righteous in himſelf, and in all his ways and works; and therefore righteouſneſs, as it lies both in puniſhing the wicked, and in maintaining the righteous cauſe of his people, muſt be loved by him, it being agreeable to his nature: he loves to exerciſe righteouſneſs in the earth, to adminiſter it to and among men; this he delights in. He is well pleaſed with the righteouſneſs of his Son, it being ſatisfactory to his juſtice, and that by which his law is magnified and made honourable; and he is well pleaſed with his people, as they are clothed with it; and he approves of their righteous actions, as they are done in obedience to his righteous law, in faith, from a principle of love, and with a view to his glory; theſe are acceptable to him in Chriſt. *His countenance doth behold the upright*; whom wicked men privily ſhoot at, ℣. 2. God looks with pleaſure upon them, and takes delight in them, and takes care of them, protects and defends them, and at laſt ſaves them; and which, with all that goes before, was an encouragement to *David* to truſt in the Lord; ſee *Pſal.* vii. 10. and moreover, the Lord lifts up the light of his countenance on ſuch, and indulges them with his gracious preſence, than which nothing is more comfortable and deſirable. Some chooſe to render the word, *their countenance*,

[y] Senecæ Nat. Quæſt. l. 2. c. 21, 53. Plin. Nat. Hiſt. l. 35. c. 15.

countenance [x], meaning the Trinity of perſons, Father, Son, and Spirit, who all have a gracious regard to ſuch: others render the clauſe thus, *the upright ſhall ſee his face*, the face of God; ſo the *Chaldee* paraphraſe and the *Arabic* verſion; ſee *Pſ.* xvii. 15.

PSALM XII.

To the chief muſician upon Sheminith, a pſalm of David.

THE word *ſheminith* is uſed in the title of pſalm vi, and ſignifies *eighth*; and intends either the eighth note, to which the pſalm was ſung, or rather, the harp of eight cords, to which it was ſet, as the *Targum* and *Jarchi* interpret it. Some Jewiſh writers [y] underſtand it of the times of the Meſſiah; and the *Syriac* verſion intitles the pſalm, "an accuſation of the wicked, and a prophecy "concerning the coming of the Meſſiah:" and the *Arabic* verſion ſays, it is concerning the end of the world, which ſhall be in the eighth day; and concerning the coming of the Meſſiah: but *Arnobius* interprets it of the Lord's day.

℣. 1. *Help, Lord, for the godly man ceaſeth*, &c.] A godly man, according to the notation of the word [z], is one that has received grace and mercy of the Lord; as pardoning mercy, juſtifying and adopting grace; and who has principles of grace, goodneſs and holineſs wrought in him; who fears the Lord, and ſerves him acceptably, with reverence and godly fear, and ſorrows for him after a godly ſort; who loves the Lord, and hopes and believes in him; who is regenerated and ſanctified by the Spirit of God, and is a true worſhipper of God, and lives in all holy converſation and godlineſs; and particularly, is *beneficent*, *kind*, and *merciful* [a] unto men: ſuch may be ſaid to *ceaſe*, when there are but few of them; when their number is greatly reduced [b], either by death, or when ſuch who have ſeemed, and have been thought to be ſo, prove otherwiſe: in a view of which, the pſalmiſt prays for help and ſalvation; *help*, or *ſave* [c], *Lord*; meaning himſelf, being deſtitute of the company, counſel and aſſiſtance of good and gracious men; or the cauſe and intereſt of religion, which he feared would ſink by the ceaſing of godly men. When all friends and refuge fail, ſaints betake themſelves to God, and their ſalvation is of him; and he is their preſent help in a time of trouble; and he ſaves and reſerves for himſelf a number in the worſt of times; as he did in *Elijah*'s time, who thought there was no godly man left but himſelf; ſee *Rom.* xi. 1—5. *For the faithful fail from among the children of men*; ſo that there are none left among them but carnal, unregenerate, ungodly, and unfaithful men. The *faithful* are ſuch who are upright in heart and converſation; who truſt in the Lord, and believe in the Meſſiah; who abide by the truths and ordinances of God; and are faithful in what is committed to their truſt, whether they be gifts of nature, providence, or grace; and to their fellow-chriſtians, in adviſing, reproving, &c. when needful: theſe may fail in the exerciſe of grace, and in the diſcharge of duty, but not ſo as to periſh eternally. The words deſign the paucity of them, and the ſad degeneracy of the times to which they refer: and they may belong either to the times of *David*, when *Saul*'s courtiers flattered him, and ſpoke evil of *David*; when the men of *Keilah* intended to have delivered him up; when the *Ziphites* diſcovered him to *Saul*, and invited him to come and take him; or when *Abſalom* roſe up in rebellion againſt him, and ſo many of the people fell off from him: or elſe to the times of Chriſt; the people of the Jews in his age were a wicked and faithleſs generation; and even among his own diſciples there was great want of fidelity; one betrayed him, another denied him, and all forſook him and fled; after his death, ſome doubted his being the Redeemer, and one of them could not believe he was riſen from the dead, when he was. And theſe words may be applied to the antichriſtian times, the times of the grand apoſtaſy, and falling away from the faith, upon the revealing of the man of ſin; ſince which the holy city is trodden under foot; the witneſſes propheſy in ſackcloth; and the church is in the wilderneſs, and is hid there. Yea, to the ſecond coming of Chriſt, when there will be great carnality and ſecurity, and little faith found in the earth. A like complaint with this, ſee in *Iſa.* lvii. 1. *Mic.* vii. 2.

℣. 2. *They ſpeak vanity every one with his neighbour*, &c.] That which is falſe and a lie, either doctrinal or practical; what was not according to the word of God, and was vain and empty, frothy, filthy and corrupt; and which no godly and faithful man would do. And this being done in common, by the generality of men, one with another, ſhews the degeneracy of the age, and ſupports the complaint before made. They ſpeak even with *flattering lips*; as *Cain* did to *Abel*, *Joab* to *Amaſa*, the *Herodians* to Chriſt, *Judas* to his maſter, falſe teachers to thoſe that are ſimple, hypocrites to God himſelf, when they draw nigh to him only with their lips, and all formal profeſſors to the churches of Chriſt, when they profeſs themſelves to be what they are not. And this is a farther proof of the juſtneſs of the above complaint. And *with a double heart do they ſpeak*; or *with an heart and an heart* [d]; ſuch are double-minded men, who ſay one thing, and mean another; their words are not to be depended upon; there is no faithfulneſs in them. The *Chineſe* [e] reckon a man of *two hearts*, as they call him, a very wicked man, and none more remote from honeſty.

℣. 3. *The Lord ſhall cut off all flattering lips*, &c.] This is either a prophecy or a prayer, as *Aben Ezra* and *Kimchi* obſerve; that God either would or ſhould cut off ſuch who uſed flattery with their lips, by inflicting ſome judgment in this life, or everlaſting puniſhment hereafter; by taking them

[x] פניהם facies eorum, Genebrardus, Vatablus, Guſſetius; ſo R. Japhet in Aben Ezra who compares it with Geneſis xx. 13. [y] Sepher Lekach Shechachah apud Caphtor, fol. 64. 1. & Ceſeph Miſnah in Maimon. Hilch. Teſhuvah, c. 9. [z] חסיד paſſive pro beneficiario, ſive alterius beneficiis gratioſis cumulato, Gejerus. [a] Miſericors, Pagninus, Mariana; beneficus, Junius & Tremellius, Piſcator. [b] Rari quippe boni, &c. Juvenal. Satyr. 13. v. 36. [c] הושיעה ſerva, Pagninus, Cocceius; da ſalutem, Junius & Tremellius. [d] בלב ולב in corde & corde, V. L. Pagninus, Montanus, Gejerus. [e] Martin. Sinic. Hiſt. p. 144. a heart having διχομυθον νοημα, a double meaning, as Pittacus ſays, Laert. in Vit. Pittac. l. 1. p. 53.

them away by death *out of the world*, as the *Targum* paraphraſes it; or by caſting them into hell, where all liars and deceitful perſons will have their portion; ſee *Job* xxxii. 21, 22. And *the tongue that ſpeaketh proud things*, or *great things* [f], as the little horn, *Dan.* vii. 20, 25. and the beaſt, or *Romiſh* Antichriſt, who is deſigned by both, *Rev.* xiii. 5, 6. and which will be accompliſhed when Chriſt ſhall deſtroy him with the breath of his mouth, and the brightneſs of his coming; and indeed, every tongue that riſeth up againſt God, Chriſt, and his people, will be condemned; when ungodly ſinners will be convinced of all their hard ſpeeches, *Iſa.* liv. 17. *Jude* 15. Perhaps ſome regard may be had to the tongue of *Doeg* the *Edomite*; ſee *Pſal.* lii. 3, 4, 5.

℣. 4. *Who have ſaid, With our tongue will we prevail*, &c.] Either through the eloquence of them, or the outward force and power with which they are backed. The ſenſe is, as we ſay, ſo ſhall it be; our words are laws, and ſhall be obeyed, there is no ſtanding againſt them; our edicts and decrees ſhall every where be regarded: or *we will make* one *to prevail*, or *have the dominion* [g]; meaning Antichriſt, the man of ſin; for all this is true of the tongues of the antichriſtian party, and of their laws, edicts and decrees; and which have obtained every where, and by which the wicked One has been eſtabliſhed in his tyrannical power and authority. *Our lips* are *our own*, or *with us* [h]: we will ſay what we pleaſe, and make what laws and decrees we think fit, and impoſe them upon men; and ſo change times and laws without controll, *Dan.* vii. 25. *Who* is *Lord over us?* which is the very language and conduct of Antichriſt, who oppoſes and exalts himſelf above all that is called God, 2 *Theſſ.* ii. 4. and is indeed the language of the hearts and lives of all wicked and ungodly men, ſons of *Belial*, men without any yoke or reſtraint; who walk, and are reſolved to walk after the imagination of their own evil hearts; not knowing the Lord, and being unwilling to obey him, or to be reſtrained by him; ſee *Exod.* v. 2.

℣. 5. *For the oppreſſion of the poor*, &c.] The ſervants and people of God, who, for the moſt part, are poor in a temporal ſenſe, and are all of them, and always ſo in a ſpiritual ſenſe, ſtanding continually in need of freſh ſupplies of grace; and being often afflicted, as the word ſignifies, are mean and deſpicable in the eyes of the men of this world, and ſo oppreſſed by them, as the poor generally are by the rich; and as the people of *Iſrael* were oppreſſed by the *Egyptians*, ſo are the people of God by Antichriſt, and by his tyrannical laws and edicts, and by ſuch haughty and inſolent perſons as before deſcribed. *For the ſighing of the needy*; who groan under their oppreſſions; being ſtripped of all good things, their friends and worldly ſubſtance, they ſigh inwardly, and cry unto the Lord, who ſees their oppreſſions, hears their groans; and though he cannot be moved, as men are, by any thing without himſelf, yet, according to his abundant mercy and ſovereign will, he appears and exerts himſelf on the behalf of his people, and for their relief and aſſiſtance. *Now will I ariſe, ſaith the Lord*; to have mercy on the poor and needy, and to avenge them on their oppreſſors, and free them from them. And this the Lord promiſes to do *now*, ſpeedily, immediately; God ariſes in the moſt ſeaſonable time, when his people are in the greateſt ſtraits, and in the utmoſt diſtreſs; and herein diſplays his wiſdom, power and goodneſs. This is an anſwer to the petition of the pſalmiſt in ℣. 1. *I will ſet* him *in ſafety* from him that *puffeth at him*; or *in ſalvation* [i]; in Chriſt the Saviour. All God's people are put into the hands of Chriſt, and are preſerved in him; there they are in ſafety, for out of his hands none can pluck them; and being built on him, the Rock, they are ſafe, notwithſtanding the waves and winds of temptation, perſecution, &c. come with ever ſo much force upon them. Here it ſeems to ſignify, that God would deliver his poor and needy from their oppreſſions, and put them into a comfortable, proſperous, ſafe and happy ſituation, in which they will be out of the reach of their enemies; as will be the witneſſes, when they ſhall aſcend to heaven, *Rev.* xi. 11, 12. even out of the reach of him that *puffeth at* them, deſpiſes them, and treats them with the utmoſt ſcorn and contempt; ſee *Pſalm* x. 5. Or that *breathes*, or *let him breathe* [k] threatnings and ſlaughters; as *Saul* did againſt the diſciples of Chriſt, *Acts* ix. 1. or that *lays ſnares for him* [l], as the wicked do for the righteous; or that *ſpeaks unto him* in ſuch haughty and inſolent language as before expreſſed. Some make this clauſe a propoſition of itſelf, *he puffeth at him*; meaning either that he that is ſet in ſafety puffs at his enemy, deſpiſes him, as he has been deſpiſed by him; or God, who breathes upon him, and whoſe breath is as a ſtream of brimſtone, which kindles in him a fire of divine wrath, which is unquenchable; or elſe the ſenſe is, God will *ſpeak to himſelf*, or *to him* [m]; in which ſenſe the word is uſed *Hab.* ii. 4. that is, good and comfortable words to the poor; or *he will give him refreſhment*, or *reſt*; which he will determine in himſelf to ſpeak to him: or *he ſhall have breathing*, or *let him breathe* [n]: he ſhall have times of refreſhing from the Lord, and reſt from adverſity, from the oppoſitions and perſecutions of his enemies.

℣. 6. *The words of the Lord* are *pure words*, &c.] This obſervation the pſalmiſt makes in reference to what is juſt now ſaid in the preceding verſe, and in oppoſition to the words of wicked men in ℣. 2, 4, which are deceitful, ſinful and impure. The ſcriptures are the words of God; and they are pure and holy, free from all human mixtures, and from all fraud and deceit; they are the ſcriptures of truth. The promiſes are the words of God, and they are firm and ſtable, and always to be depended on, and are ever fulfilled, being yea and amen in Chriſt Jeſus. The goſpel, and the doctrines of it, are the words of God; that is the ſincere milk of the word, pure and uncorrupt, as it is in itſelf, and as it is diſpenſed by the faithful miniſters of it; and they are all according to godlineſs, and tend to encourage and promote purity and holineſs of heart and life; ſee *Prov.* xxx. 5. As *ſilver tried in a furnace of earth*: they are as *ſilver* for worth and value; yea, they are more valuable than ſilver or gold, *Pſalm* xix. 10. and cxix. 72, *Prov.* viii. 10, 11. The Bible is a mine of rich treaſure, and to be ſearched into as for it; the promiſes in it are

[f] גדלות magna, Pagninus, Montanus, Vatablus, Piſcator, Gejerus, Michaelis; grandia, Cocceius. [g] גבור prevalere ac dominare, faciemus, ſcil. aliquem regem, dominum, Cocceius. [h] אתנו nobiſcum, Muſculus, Pagninus, Montanus, Vatablus, Cocceius, Gejerus, Michaelis; ſo Junius & Tremellius, Piſcator, Ainſworth. [i] בישע in ſalute, Pagninus, Montanus, Mariana, Vatablus, Junius & Tremellius, Piſcator; ſo Ainſworth. [k] יפיח לו ſpiret vel ſpirabit ſibi, De Dieu. [l] Qui ponit ei laqueum, Munſter; qui laqueum injicit illis, Heb. illi, Muis; ſo Kimchi. [m] Loquetur ſibi vel ei, Vatablus. [n] Reſpirationem dabit illi, Cloppenburgius; ſo Ainſworth, and ſome in Michaelis.

are exceeding precious; they are like apples of gold in pictures of ſilver, and yield more joy than the finding a great ſpoil. The doctrines of the goſpel are comparable to gold and ſilver and precious ſtones, and to be bought at any rate, but to be ſold at none: and they are as ſilver *tried*, which is pure, and free from droſs. The words of men, of falſe teachers, are as droſs and reprobate ſilver; but the words of the Lord are tried, and are pure, and free from all the droſs of error and falſhood, *Pſalm* xviii. 30. And they are as ſilver tried *in a furnace of earth*, which ſome [o] render *by the Lord of the earth*; but the word rather ſignifies a furnace, or an operatory, in which metal is melted and purified; and may be applied to the Lord Jeſus Chriſt in human nature, in whom are all the treaſures of wiſdom and knowledge, and who came full fraught with the doctrines of the goſpel; and in whom they have been *tried*, by his ſufferings and death, and are found to be pure, ſolid and ſubſtantial: or to the miniſters of the goſpel, who have this treaſure in earthen veſſels, whoſe works and words and miniſtry are tried by many fiery trials, and abide: or to all the people of God in general, who dwell in earthly tabernacles; and who, in the midſt of various afflictions, have a comfortable and confirming evidence of the purity and truth of the words of God, of the promiſes of his covenant, and the doctrines of the goſpel. *Purified ſeven times*; that is, many times, *Prov.* xxiv. 16. and ſo compleatly and perfectly pure, and clear of all droſs whatſoever, as ſilver ſo many times tried muſt needs be: and ſo the words of God are not only pure, but very pure, exceeding pure, *Pſalm* cxix. 140.

℣. 7. *Thou ſhalt keep them, O Lord*, &c.] Not the words before mentioned, as *Aben Ezra* explains it, for the affix is maſculine and not feminine; not but God has wonderfully kept and preſerved the ſacred writings; and he keeps every word of promiſe which he has made; and the doctrines of the goſpel will always continue from one generation to another; but the ſenſe is, that God will keep the poor and needy, and ſuch as he ſets in ſafety, as *Kimchi* rightly obſerves: they are not their own keepers, but God is the keeper of them; he keeps them by his power, and in his Son, in whoſe hands they are, and who is able to keep them from falling; they are kept by him from a total and final falling away; from the dominion and damning power of ſin, and from being devoured by Satan, and from the evil of the world: and this the pſalmiſt had good reaſon to believe, becauſe of the love of God to them, his covenant with them, and the promiſes of ſafety and ſalvation he has made unto them. *Thou ſhalt preſerve them from this generation for ever*; or *thou ſhalt preſerve him* [p]; that is, every one of the poor and needy, from the wicked generation of men in which they live, from being corrupted or intimidated by them; and who are deſcribed in the beginning of the pſalm. Some take theſe words to be a prayer, *keep thou them, O Lord, and preſerve them*, &c. [q] and ſo the following words may be thought to be a reaſon or argument enforcing the requeſt.

℣. 8. *The wicked walk on every ſide*, &c.] Of the poor and needy, or the righteous ones, to watch them, lay ſnares for them and hurt them; therefore Lord keep and preſerve them: the wicked are every where in great numbers, the whole world lies in wickedneſs; and the men of it are like their father the devil, they go about to do all the miſchief they can to the ſaints; wherefore they ſtand in need continually of divine preſervation. *When the vileſt men are exalted*; either to great dignities and high offices, to be magiſtrates and rulers; ſee *Prov.* xxix. 2. or are highly eſteemed and careſſed; which ſhews the ſad degeneracy and badneſs of the times, and the unſafe and dangerous condition the people of God are in, unleſs kept by him; ſee *Mal.* iii. 15, 16. or elſe theſe words may be conſidered as expreſſive of the judgment of God upon wicked men, and ſo confirm what the pſalmiſt had ſaid of God's regard to and preſervation of his own people; and the ſenſe be, that the wicked ſhall walk up and down here and there, as outcaſts and vagabonds, in a moſt deſolate, deſtitute and miſerable condition; and as the latter clauſe may be rendered, *according to* their *exaltation* ſhall be *the vileneſs*, depreſſion, or humiliation *of the children of men* [r]; they ſhall be brought as low as they have been made high; by how much the more highly they have been exalted, by ſo much the more deeply they ſhall be humbled: or elſe the meaning is, they ſhall walk about here and there fretting and vexing, when they ſhall ſee ſuch who in their opinion are the meaneſt and baſeſt of men, of low degree, and of a mean extract, exalted to the higheſt poſts of honour and dignity; as *David*, who was taken from the ſheepfold, and placed on the throne of *Iſrael*; ſo *Jarchi*, who obſerves that the *Haggadah* explains it of the *Iſraelites* who will be exalted in time to come.

PSALM XIII.

To the chief muſician, a pſalm of David.

ACcording to *Theodoret* this pſalm was written by *David*, not when he fled from *Saul* but from *Abſalom*; and gives this reaſon for it, what happened to him from *Saul* was before his ſin, and therefore he could ſpeak with great boldneſs; but what befel him from *Abſalom* was after it, and therefore mourning and groans were mixed with his words.

℣. 1. *How long wilt thou forget me, O Lord, for ever?* &c.] When God does not immediately deliver his people from their enemies, or help them out of an affliction; when he does not diſcover his love, communicate his grace, apply the bleſſings and promiſes of his covenant as uſual; and when he does not viſit them in his wonted manner, and ſo frequently as he has formerly done, they are ready to conclude he has forgotten them; and ſometimes this contiues long, and then they fear they are forgotten for ever; and this they cannot bear, and therefore expoſtulate with God in a querelous manner, as the pſalmiſt does here; but this is to be underſtood not in reality but in their own apprehenſion,

[o] Vid. Jarchi, Kimchi, & Ben Melech in loc. ſo ſome in David de Pomis, Lexic. fol. 11. 1. taking ב in בעליל to be radical, and ל doubled as if it was בעל. [p] תצרנו cuſtodies eum, Pagninus, Montanus, Gejerus, Michaelis; ſo Ainſworth. [q] Cuſtodi eum, Tigurine verſion, Vatablus; cuſtodito eorum quemque, Junius & Tremellius, Piſcator. [r] ברם זלות ſecundum ſuperelevationem, vilitas (erit vel eſt) Cocceius.

ſion, and in the opinion of their enemies; for God never does nor can forget his people; oblivion does not fall upon him with reſpect to common perſons and things; and much leſs with reſpect to his own dear children, for whom a ſpecial book of remembrance is written; ſee the note on *Pſalm* ix. 18. *How long wilt thou hide thy face from me?* his love, and the manifeſtation of it, from his perſon; his gracious preſence, the light of his ſmiling countenance, which ſometimes God hides or withdraws from his people by way of reſentment of their unbecoming carriage to him; and which is very diſtreſſing to them, for they are apt to imagine it is in wrath and hot diſpleaſure, when he ſtill loves them, and will with everlaſting kindneſs have mercy on them; ſee *Iſa.* viii. 17. and lix. 2. and liv. 7—10. The *Targum* renders it, *the glory of thy face.*

℣. 2. *How long ſhall I take counſel in my ſoul,* &c.] Or *put it* [s]; to take counſel of good men and faithful friends, in matters of moment and difficulty, is ſafe and right; and it is beſt of all to take counſel of God who is wonderful in it, and guides his people with it; but nothing is worſe than for a man to take counſel of his own heart, or only to conſult himſelf; for ſuch counſel often caſts a man down, and he is aſhamed of it ſooner or later: but this ſeems not to be the ſenſe here; the phraſe denotes the diſtreſſing circumſtances and anxiety of mind the pſalmiſt was in; he was at his wits end, and caſt about in his mind, and had various deviſes and counſels formed there; and yet knew not what way to take, what courſe to ſteer. Having *ſorrow in my heart daily*; by reaſon of God's hiding his face from him; on account of ſin that dwelt in him, or was committed by him; becauſe of his diſtance from the houſe of God, and the worſhip and ordinances of it; and by reaſon of his many enemies that ſurrounded him on every ſide: this ſorrow was an heart-ſorrow, and what continually attended him day by day; or was in the day-time, when men are generally amuſed with buſineſs or diverſions, as well as in the night, as *Kimchi* obſerves. *How long ſhall mine enemy be exalted over me?* even the vileſt of men, *Pſal.* xii. 8. this may be underſtood either of temporal enemies, and was true of *David* when he was obliged not only to quit his own houſe and family, but the land of *Judea*, and flee to the *Philiſtines*; and when he fled from *Abſalom* his ſon, leſt he ſhould be taken and ſlain by him: or of ſpiritual enemies, and is true of ſaints when ſin prevails and leads captive, and when the temptations of Satan ſucceed; as when he prevailed upon *David* to number the people, *Peter* to deny his maſter, *&c.* The Jewiſh writers [t] obſerve that here are four *how longs*, anſwerable to the four monarchies, *Babylonian*, *Perſian*, *Grecian*, and *Roman*, and their captivities under them.

℣. 3. *Conſider* and *hear me, O Lord my God,* &c.] The pſalmiſt amidſt all his diſtreſſes rightly applies to God by prayer, claims his intereſt in him as his covenant-God, which ſtill continued notwithſtanding all his darkneſs, deſertions and afflictions; and intreats him to *conſider* his affliction and trouble, and deliver him out of it; to conſider his enemies, how many and mighty they were; and his own weakneſs, his frame, that he was but duſt, and unable to ſtand againſt them: or to *look* [u] upon his affliction, and upen him under it, with an eye of pity and compaſſion; to have reſpect to him and to his prayers, and to turn unto him, and lift up the light of his countenance upon him: and ſo this petition is oppoſed to the complaint in ℣. 1. and he farther requeſts that he would *hear* him; that is, ſo as to anſwer him, and that immediately, and thereby ſhew that he had not forgotten him, but was mindful of him, of his love to him, and covenant with him. *Lighten mine eyes*; meaning either the eyes of his body, which might be dim and dull through a failure of the animal ſpirits, by reaſon of inward grief, outward afflictions, or for want of bodily food; which when obtained refreſhes nature, chears the animal ſpirits, enlightens, or gives a briſkneſs to the eyes; ſee 1 *Sam.* xiv. 27, 29. or elſe the eyes of his underſtanding, *Eph.* i. 18. that he might behold wondrous things in the law of God, know the things which were freely given to him of God, ſee more clearly his intereſt in him, and in the covenant of his grace, and have his ſoul refreſhed and comforted with the light of God's countenance; and he be better able to diſcern his enemies, and guard againſt them; and be directed to take the beſt method to be delivered and ſecured from them. The people of God are ſometimes in the dark, and ſee no light; eſpecially when benighted, and in ſleepy frames; and it is God's work to enlighten and quicken them. *Leſt I ſleep the ſleep of death*; a natural death [w], which is comparable to ſleep, and often expreſſed by it; and which ſenſe agrees with lightening the eyes of his body, as before explained; or rather, the ſenſe is, lift up the light of thy countenance, revive thy work in the midſt of the years; let me ſee thy goodneſs in the land of the living, that I may not faint and ſink and die away. Or it may be an eternal death is deſigned; for though true believers ſhall never die this death, yet they may be in ſuch circumſtances, as through unbelief to fear they ſhall. The *Targum* paraphraſes the word thus; "enlighten mine eyes in thy law, leſt I ſin, and ſleep with "thoſe who are guilty of death."

℣. 4. *Leſt mine enemy ſay, I have prevailed againſt him,* &c.] Which is an argument God takes notice of; and for which reaſon he does not give up his people into the hands of their enemies; ſee *Deut.* xxxii. 27. The *Chaldee* paraphraſe interprets this of the evil imagination or corruption of nature, and repreſents it as a perſon, as the apoſtle *Paul* does in *Rom.* vii. and which may be ſaid to prevail, when it puſhes on to ſin, and hinders doing good, and carries captive; and it may be applied to Satan, the great enemy of God's people, who triumphs over them, when he ſucceeds in his temptations. And *thoſe that trouble me rejoice when I am moved*; meaning from his houſe and family, from his country and kingdom, from a proſperous ſtate and condition to a diſtreſſed one; at which the troublers of *David*'s peace would rejoice. They that trouble the ſaints are ſin, Satan, and the world; and the two laſt rejoice when they are in an uncomfortable and afflicted condition; and eſpecially Satan rejoices when he gains his point, if it is but to move them from any degree of ſtedfaſtneſs, of faith and hope, or from the ways of God in any reſpect: the *Targum* adds, *from thy ways*; for to be moved ſo as to periſh eternally they cannot, being built upon the rock of ages, and ſurrounded by the power and grace of God.

℣. 5. *But I have truſted in thy mercy,* &c.] The faith, hope, and comfort of the pſalmiſt grew and increaſed by prayer; from complaining he goes to praying,

[s] אשית ponam, Pagninus, Montanus, Munſter, Vatablus. [t] Jarchi, Midraſh in Kimchi & Abendana in Miclol Yophi in loc. [u] הביטה intuere, Junius & Tremellius, Piſcator; aſpice, Pagninus, Montanus, Cocceius. [w] *Χαλκεον υπνον*, Homer. Iliad. 11. v. 241. ferreus ſomnus, Virgil. Æneid. 10. v. 745, & 12. v. 309.

praying, from praying to believing; he truſted not in himſelf, not in his own heart, nor in his own righteouſneſs and merits, but in the mercy of God; and not in the bare abſolute mercy of God, but in the grace and goodneſs of God, as the word * here uſed ſignifies, as it is diſplayed in the plenteous redemption which is by Chriſt; which is a ſufficient ground of faith and hope; ſee *Pſal.* cxxx. 7. *My heart ſhall rejoice in thy ſalvation*; which God is the contriver, author, and giver of, and in which the glory of his perfections is ſo greatly diſplayed: and a true believer rejoices more on account that God is glorified by it, than becauſe of his own intereſt in it; and this joy is an inward one, it is joy in the heart, and is real and unfeigned, and is what continues, and will be felt and expreſſed both here and hereafter.

℣. 6. *I will ſing unto the Lord*, &c.] In prayer faith is encouraged, through believing the heart is filled with joy; and this joy is expreſſed by the lips, in ſongs of praiſe to the Lord, aſcribing the glory of ſalvation to him, and giving him thanks for every mercy and bleſſing of life. *Becauſe he hath dealt bountifully with me*; both in a way of providence and grace, granting life and preſerving it, and ſupporting with the comforts of it; bleſſing with ſpiritual bleſſings, and crowning with loving kindneſs and tender mercies; all which is generous and bountiful dealing, and affords a juſt occaſion of praiſe and thankſgiving; ſee *Pſal.* cxvi. 7. and ciii. 1—5.

PSALM XIV.

To the chief muſician, *a pſalm* of David.

THE argument of this pſalm, according to *Theodoret*, is *Sennacherib*'s invaſion of *Judea*, when he ſent *Rabſhakeh* to *Hezekiah* with menaces and curſes; upon which *Hezekiah* implored divine help and obtained it, and the *Aſſyrian* army was deſtroyed by an angel; of all which he thinks this pſalm was prophetic.

℣. 1. *The fool hath ſaid in his heart*, &c.] This is to be underſtood not of a ſingle individual perſon, as *Nabal*, which is the word here uſed; nor of ſome Gentile king, as *Sennacherib*, or *Rabſhakeh* his general, as *Theodoret*; nor of *Nebuchadnezzar*, nor of *Titus*, as ſome Jewiſh writers [y] interpret it, making one to be here intended, and the other in *Pſal.* liii. the ſame with this; but of a body, a ſet of men, who juſtly bear this character; and deſign not ſuch who are ideots, perſons void of common ſenſe and underſtanding; but ſuch who are fools in their morals, without underſtanding in ſpiritual things; wicked profligate wretches, apoſtates from God, alienated from the life of God; and whoſe hearts are full of blindneſs and ignorance, and whoſe converſations are vile and impure, and they enemies of righteouſneſs, though full of all wicked ſubtlety and miſchief: theſe ſay in their hearts, which are deſperately wicked, and out of which evil thoughts proceed, pregnant with atheiſm and impiety; theſe endeavour to work themſelves into ſuch a belief, and inwardly to conclude, at leaſt to wiſh, there is *no God*; though they do not expreſs it with their mouths, yet they would fain perſuade their hearts to deny the being of God; that ſo having no ſuperior to whom they are accountable, they may go on in ſin with impunity; however, to conſider him as altogether ſuch an one as themſelves, and to remove ſuch perfections from him, as may render him unworthy to be regarded by them; ſuch as omniſcience, omnipreſence, *&c.* and to conceive of him as entirely negligent of, and unconcerned about affairs of this lower world, having nothing to do with the government of it: and thus to deny his perfections and providence, is all one as to deny his exiſtence, or that there is a God: accordingly the *Targum* paraphraſes it, "there is no שולטנא "*government* of God in the earth;" ſo *Kimchi* interprets it, "there is no governor, nor judge in "the world, to render to man according to his "works." *They are corrupt*; that is, every one of theſe fools; and it is owing to the corruption of their hearts they ſay ſuch things: they are corrupt in themſelves; they have corrupt natures, they are born in ſin, and of the fleſh, and muſt be carnal and corrupt: or *they do corrupt*, or *have corrupted* [z]: they corrupt themſelves by their atheiſtical thoughts and wicked practices, *Jude* 10. or their works, as the *Chaldee* paraphraſe adds; or their ways, their manner and courſe of life, *Gen.* vi. 12. and they corrupt others with their evil communications, their bad principles and practices, their ill examples and wicked lives. *They have done abominable works*: every ſinful action is abominable in the ſight of God; but there are ſome ſins more abominable than others; there are abominable idolatries, and abominable luſts, ſuch as were committed in *Sodom*; and it may be theſe are pointed at here, and which are uſually committed by ſuch who like not to retain God in their Knowledge; ſee *Rom.* i. 24, 28. There is *none that doth good*; any one good work in a ſpiritual manner; not in faith, from love, in the name and ſtrength of Chriſt, and with a view to the glory of God: nor can any man do a good work without the grace of God, and ſtrength from Chriſt, and the aſſiſtance of the Spirit of God: hence, whatſoever a wicked man does, whether in a civil or in a religious way, is ſin; ſee *Prov.* xxi. 4, 27. *Arama* takes theſe to be the words of the fool, or atheiſt, ſaying, there is no God that does good, like thoſe in *Zeph.* i. 12.

℣. 2. *The Lord looked down from heaven upon the children of men*, &c.] As he did when all fleſh had corrupted its way, and before he brought a flood upon the world of the ungodly, *Gen.* vi. 12. This is ſaid in direct oppoſition to the atheiſtical thoughts and reaſonings of wicked men, in the preceding verſe. There is a God, and he takes notice of the children of men, and of what is done by them; though his throne is in the heavens, and his dwelling there, yet he looks down from thence, and takes cogniſance of all human affairs. This muſt be underſtood conſiſtent with the omniſcience and omnipreſence of God; it is an anthropopathy, or a ſpeaking after the manner of men; and denotes the exact notice which God takes, and diſtinct obſervation he makes, and the perfect and accurate

* בחסדך in bonitate tua, Vatablus; in benignitate tua, Junius & Tremellius, Piſcator; in benigniſſima voluntate tua, Gejerus. [y] Vid. Jarchi, Kimchi & Ben Melech in loc. [z] השחיתו corruperunt, Pagninus, Montanus, Vatablus, Gejerus; corrumpunt, Junius & Tremellius; corrumpunt ſe, Piſcator.

accurate knowledge he has of men and their actions; ſee *Gen.* xi. 5. and xviii. 20,21. *Pſal.* xxxiii. 13—15. *To ſee if there were any that did underſtand:* not things natural, civil and moral, but things ſpiritual, as the Apoſtle *Paul* interprets the words, *Rom.* iii. 11. For though man has not loſt the natural faculty of his underſtanding, and may have an underſtanding of the things of nature, yet not of the things of God, until a ſupernatural light is put into him; not any ſpiritual, experimental knowledge of God in Chriſt, nor of the way of ſalvation by Chriſt, nor of the work of the Spirit of God upon the heart, nor of the doctrines of the goſpel, nor any true ſight and ſenſe of his own ſtate and condition. And *ſeek God*; that is, *after God*; as the apoſtle in the ſame place explains it; after the knowledge of him and his ways, and communion with him; after the things of God, his intereſt and his glory: they do not ſeek after him in prayer, or by an attendance on his worſhip and ordinances; at leaſt with their whole hearts, earneſtly, diligently, conſtantly, and in the firſt place; nor do they ſeek after him in Chriſt, where he is only to be found; nor under the influence, and with the aſſiſtance of the bleſſed Spirit.

℣. 3. *They are all gone aſide*, &c.] As bankrupts, having run out their whole ſtock, and into debt, and have nothing to pay, nor make compoſition with, and are obliged to abſcond, as *Adam*, *Gen.* iii. 8, 24. The words in *Pſalm* liii. 3. are, *every one of them is gone back*; from God; have revolted from him, and turned their backs upon him, and have gone back from his commandment, deſpiſed his law, and caſt away his word. The Apoſtle *Paul* interprets it, *they are all gone out of the way*; out of God's way, into their own way; out of the path of truth, righteouſneſs and holineſs, into the way of ſin, error, darkneſs and death; and with this agrees the interpretation of *Aben Ezra*, who adds, *out of the right way*; and of *Kimchi* and *Ben Melech*, whoſe gloſs is, *out of the good way*; which is God's way, or the way of his commandments. *They are* all *together become filthy*, or *ſtinking* [a], like putrid and corrupt fleſh; ſee *Pſ.* xxxviii. 5. *Iſa.* i. 6. and ſo *unprofitable*, uſeleſs, and good for nothing, as the Apoſtle renders it, *Rom.* iii. 12. Mankind are univerſally filthy and unclean; they are all of them defiled with ſin, both in ſoul and body, in all the faculties of their ſouls and members of their bodies; and they are originally and naturally ſo; nor can any thing cleanſe them from their pollution but the blood of Chriſt. There is *none that doth good, no not one:* this is repeated partly to aſſeverate more ſtrongly the depravity of mankind, and partly to expreſs the univerſality of it; that there is no exception to it in any that deſcend from *Adam* by ordinary generation. Here follow in the *Septuagint* verſion, according to the *Vatican* copy, all thoſe paſſages quoted by the Apoſtle, *Rom.* iii. 13—18. which have been generally ſuppoſed to have been taken from different parts of ſcripture; ſo the *Syriac* ſcholiaſt ſays, in ſome ancient *Greek* copies are found eight more verſes, and theſe are they, *Their throat*, &c.

℣. 4. *Have all the workers of iniquity no knowledge?* &c.] Of the being of God, of the nature of ſin, and of the puniſhment due unto it? This queſtion is put either by way of admiration, as *Kimchi* and *Aben Ezra* obſerve; the pſalmiſt, or rather God ſpeaking after the manner of men, wondering that there ſhould be ſuch ignorance and ſtupidity among men, as before expreſſed; or rather, as denying this to be the caſe, and affirming that they have knowledge, notwithſtanding they think and ſay and do as before related, as in *Rom.* ix. 21. Do not they know that there is a God? that ſin is the tranſgreſſion of the law of God? and that they are accountable to him for their actions? Verily they do: for this is ſaid, not of ſinners of the Gentiles; though even they, by the light of nature, know there is a God, and ſhew the work of the law written in their hearts; and have a conſciouſneſs in them of good and evil; but of ſinners in *Zion*, of the profligate part of mankind among the Jews, who had a divine revelation, by which they knew the one God of *Iſrael*; and a law, by which was the knowledge of ſin, and whoſe ſanctions were rewards and puniſhments. And it ſeems to deſign the chief among them, who had power over others, to eat them up and devour them; even their political and eccleſiaſtical governors; ſee *Mic.* iii. 1,2,3. *Ezek.* xxxiv. 2. who, tho' they had no ſpiritual underſtanding, nor experimental knowledge of things, yet had a theoretical and ſpeculative one; ſo that their ſins were attended with this aggravation, that they were againſt light and knowledge, particularly what follows: *Who eat up my people* as *they eat bread:* not *David*'s people, but the Lord's people; ſee ℣. 2. whom he choſe for his people, who were his covenant-people, and who profeſſed his name, and were called by it; theſe the workers of iniquity eat up, devoured and conſumed; ſee *Jer.* x. 25. by reproaching and perſecuting them, doing injury to their perſons, property and character: they devoured their perſons, by uſing them cruelly and putting them to death; they devoured their ſubſtance, by ſpoiling them of it, and converting it to their own uſe, as the Phariſees are ſaid to devour widows houſes; and they deſtroyed their good names and characters with their devouring words: and this they did with as much eaſe, delight and pleaſure, and without any remorſe of conſcience, and as conſtantly as a man eats his bread. Or the words may be rendered, *they eat up my people, they eat bread*; that is, though they act ſuch a wicked and cruel part, yet they have bread to eat, and fulneſs of it; they are not in ſtraits, nor afflicted and puniſhed; and becauſe they are not, they are hardened in their impiety and iniquity: or *they eat bread*, after they have perſecuted and devoured the Lord's people, with peace of mind, without remorſe of conſcience, as if they had done no iniquity, like the adulterous woman in *Prov.* xxx. 20. *And call not upon the Lord*; or pray to him, or ſerve and worſhip him; for invocation includes the whole worſhip of God; and this they do not, though they know him, and are daily ſupplied by him, and eat his bread. Some read this clauſe with the former, *they eat bread, and call not on the Lord*; as if their ſin was, that when they eat bread, they did not aſk a bleſſing upon it, nor return thanks to God for it, which ought to be done; but the accent *athnach* under לחם *bread*, will not admit of this ſenſe, though it ſeems to be countenanced by the *Targum*.

℣. 5. *There were they in great fear*, &c.] This ſhews that they had ſome knowledge of God, and conſciouſneſs of guilt, which they endeavoured to baniſh out of their minds by their fears of puniſhment; and theſe fears men of the moſt atheiſtical principles cannot get rid of. In *Pſalm* liii. 5. it is

[a] נאלחו fætuerunt, putruerunt, Pagninus; aut putruerunt, Vatablus; putidi vel fœtidi, Junius & Tremellius, Piſcator, Gejerus, Michaelis.

is added, *where no fear was*; that is, any cauſe or reaſon for it: ſuch men are often frighted at their own ſhadows, afraid to be in the dark alone, as *Hobbes* the atheiſt was. The wicked flee when no man purſues, and are chaſed by the ſound of a ſhaken leaf; ſee *Prov.* xxviii. 1. *Lev.* xxvi. 36. or where there was no fear of God before their eyes, nor on their hearts, as well as no regard to men; or where before there were perfect peace and ſecurity, and no apprehenſion or dread of any calamity, ruin and deſtruction. *For God* is *in the generation of the righteous*, or *of the righteous one* [b]; which ſome underſtand of Jeſus Chriſt the righteous: and though the age or generation in which he lived was a very wicked one, yet God was with him; as was ſeen by the doctrines he taught, and the miracles he wrought; and which filled the Jews with panic fears, leſt the *Romans* ſhould come and take away their place and nation: but rather, this is to be underſtood of the generation of the ſaints, who are righteous through the righteouſneſs of Chriſt, and have the new man in them, which is created in righteouſneſs and true holineſs, and live ſoberly and righteouſly; theſe are ſometimes called the generation of the upright, and of the children of God, and of them that ſeek him, *Pſal.* cxii. 2. and lxxiii. 15. and xxiv. 6. in the midſt of theſe God is, among them he affords his gracious preſence, and is with them, for their help and aſſiſtance againſt their enemies: and as this makes them fearleſs of them, it fills their enemies with dread and terror; ſee *Joſhua* ii. 9—11. The *Targum* renders it, "the Word of the Lord is in the gene-"ration of the righteous."

℣. 6. *You have ſhamed the counſel of the poor*, &c.] The poor ſaints, the Lord's people, the generation of the righteous, who are generally the poor of this world; poor in ſpirit, and an afflicted people: and the counſel of them, intends not the counſel which they give to others, but the counſel which they receive from the Lord, from the Spirit of counſel, which reſts upon them, and with which they are guided; and this is to truſt in the Lord, and to make him their refuge; and which is good advice, the beſt of counſel. Happy and ſafe are they that take it! But this is derided by wicked and ungodly men; they mock at the poor ſaints for it, and endeavour to ſhame them out of it; but hope makes not aſhamed; ſee *Pſal.* xxii. 7, 8. *Becauſe the Lord* is *his refuge*: he betakes himſelf to him when all others fail; and finds him to be a refuge from the ſtorm of impending calamities, and from all enemies.

℣. 7. *O that the ſalvation of Iſrael* were come *out of Zion*, &c.] By whom is meant the Meſſiah, the Saviour of *Iſrael*, of all the elect of God, whether Jews or Gentiles; and who is ſo called, becauſe the ſalvation of them was put into his hands, and he undertook it; and becauſe he is the Captain and Author of it, and it is in him, and in no other. He was to come out of *Zion*, out of *Judea*, from among the Jews; *Zion* being, as *Kimchi* obſerves, the head of the kingdom of *Iſrael*; ſee *Rom.* xi. 26. Accordingly Chriſt did come of the Jews, and ſalvation was of them, *Rom.* ix. 4, 5. *John* iv. 22. and for his coming from hence, or for his incarnation, the pſalmiſt moſt earneſtly wiſhes: he was one of thoſe kings, prophets, and righteous men, that deſired to ſee the days of the Meſſiah, *Matt.* xiii. 17. *Luke* x. 24. And what might move him ſo vehemently to wiſh for it, at this time, might be the ſad corruption and depravity of mankind, he had been deſcribing, and the afflicted and diſtreſſed ſtate of the ſaints. *When the Lord bringeth back the captivity of his people.* The people of God are in their unregeneracy, in a ſtate of captivity to ſin, Satan and the law; the work of the Meſſiah, when he came, was to proclaim liberty to the captives, to ſet them free, to deliver them from their ſpiritual bondage: and this Chriſt has done; he has redeemed his people from all their ſins, and from the curſe of the law, and from the power of Satan, and has led captivity captive; and which has juſtly occaſioned great joy in the redeemed ones, according to this prophecy: *Jacob ſhall rejoice, and Iſrael ſhall be glad*; that is, the poſterity of *Jacob* and *Iſrael*; not his natural but ſpiritual ſeed, ſuch who are the true ſons of *Jacob*, *Iſraelites* indeed; theſe having faith and hope in the plenteous redemption of Chriſt, rejoice in the view of their intereſt in it; they ſing the ſong of redeeming love now, and theſe ranſomed ones will hereafter come to *Zion* with joy, and everlaſting joy upon their heads. The Jews refer this to the times of the Meſſiah [c].

PSALM XV.

A pſalm of David.

AS in the preceding pſalm, according to *Theodoret*, the ſalvation of the inhabitants of *Jeruſalem* is foretold, and the liberty of the captives; ſo in this advice is given to them, and the life they ought to live propoſed, who ſhould ſhare in ſuch benefits.

℣. 1. *Lord, who ſhall abide in thy tabernacle?* &c.] This queſtion, with the following, is put by the pſalmiſt in a view of the ſad corruption and degeneracy of mankind deſcribed in the preceding pſalm, which renders the ſons of men unfit for the preſence of God, and communion with him; and it is put to the Lord himſelf, the founder of *Zion*, who has ſet his King over this holy hill of his; who has enacted laws for the good of it, and brings his people thither, making them meet for it, and ſo is moſt proper to give the qualifications of ſuch as are admitted here; for by the tabernacle is meant not the human nature of Chriſt, as in *Heb.* viii. 2. and ix. 11. as ſome interpret it, and apply all the characters in the following verſes to Chriſt; nor heaven itſelf, of which the holy place made with hands in the tabernacle and temple were a figure, *Heb.* ix. 24. for to *ſojourn* [d] or *lodge* as in an inn, as the word rendered *abide* ſignifies, will not ſuit with that ſtate and place which is fixed and immoveable; but the church of God on earth, called a *tabernacle*, in alluſion to the tabernacle of *Moſes*, where God granted his preſence, ſacrifices were offered up with acceptance, and the holy veſſels were put; and which was mean without, but rich and glorious

[b] צדיק juſti, Montanus, Gejerus. [c] Baal Hatturim in Num. 25. 12. & Midraſh Tillim in loc. [d] יגור Peregrinabitur, Pagninus, Montanus; diverſabitur, Muis; ſo Ainſworth; vel hoſpitabitur, Cocceius.

glorious within: ſo God affords his gracious preſence in his church, accepts the ſpiritual ſacrifices of prayer and praiſe offered to him there; and here are the veſſels of mercy placed, which are ſanctified and meet for the maſter's uſe; and though it is mean and deſpicable in its outward appearance, in the eyes of men, it is all glorious within; ſee *Cant.* i. 6. and this is the tabernacle of God, being of his building, and preſerving, and the place of his reſidence. *Who ſhall dwell in thy holy hill?* the ſame is here intended as in the preceding clauſe; the alluſion is to mount *Zion*, whither the ark of the Lord was brought in *David*'s time, and on one part of which the temple was afterwards built: and the church may be compared to this hill, for its eminence and viſibility in the world; for the holineſs which God has put upon it, and for the immoveableneſs of it; for though like a tabernacle it may be carried from place to place, yet it is like an hill that can never be removed out of the world; it is built on a ſure foundation, the rock of ages. Now the purport of theſe queſtions is, who is a proper perſon to be an inhabitant of *Zion?* or to be a member of the church of God? the anſwer is in the following verſes.

℣. 2. *He that walketh uprightly*, &c.] Or *perfectly* [c]; ſee *Gen.* xvii. 1. not ſo as to be without ſin entirely, but as not to be chargeable with any notorious crime, and living in it; moreover perfection and uprightneſs often ſignify ſincerity, and the phraſe here may deſign an *Iſraelite* indeed, in whom is no guile; whoſe faith is unfeigned, whoſe love is without diſſimulation, whoſe hope is without hypocriſy, and his whole conduct without fraud and deceit; likewiſe ſuch an one may be ſaid to walk uprightly who walks according to the truth of the goſpel, and by faith on Chriſt and in Chriſt, as he has received him; and ſuch an one is fit to be a member of a goſpel-church. *And worketh righteouſneſs*; not in order to his juſtification before God; for not ſuch an one, but he that truſts in the Lord for righteouſneſs, ſhall inherit his holy mountain, *Iſa.* lvii. 12, 13. but he that works the work of faith, and believes in the righteouſneſs of Chriſt; who looks to it and receives it; that lays hold on it and pleads it as his juſtifying righteouſneſs; he that does righteouſneſs in this ſenſe, is righteous as Chriſt is righteous, 1 *John* iii. 7. and ſuch an one is a proper perſon to dwell in his houſe; and who alſo by faith does works of righteouſneſs, and whoſe life is a ſeries and courſe of righteouſneſs, as a fruit of his faith, and in conſequence of his having laid hold on the righteouſneſs of Chriſt. *And ſpeaketh the truth in his heart*; receives Chriſt who is the truth, and the goſpel the word of truth into his heart, and makes an hearty profeſſion of the ſame before men; and both ſpeaks according to his light in the ſcriptures of truth, whenever he ſpeaks of divine things; and in common converſation ſpeaks truth from his heart to his neighbour, and does not ſpeak with a double heart, or ſay one thing with his mouth, and intend another in his heart; ſee *Pſal.* xii. 2. or endeavour to deceive perſons, and impoſe a falſhood on them, or tell them lies; for as ſuch a perſon is not fit to dwell in a private houſe, or to be in a civil ſociety, much leſs is he a proper perſon to be in the houſe of God.

℣. 3. He that *backbiteth not with his tongue*, &c.] Is not a ſlanderer, a defamer, a tale-bearer; a backbiter is one who privately, ſecretly, behind a man's back ſpeaks evil of him, devours and deſtroys his credit and reputation: the word here uſed comes from רגל which ſignifies the *foot*, and denotes ſuch a perſon who goes about from houſe to houſe, ſpeaking things he ſhould not, 1 *Tim.* v. 13. and a word from this root ſignifies *ſpies*; and the phraſe here may point at ſuch perſons who creep into houſes, pry into the ſecrets of families, and divulge them, and oftentimes repreſent them in a falſe light. Such are ranked among the worſt of men, and are very unfit to be in the ſociety of the ſaints, or in a church of Chriſt; ſee *Rom.* i. 30. 2 *Cor.* xii. 20. *Nor doeth evil to his neighbour*; to any man whatever, good or bad, friend or foe, whether in a natural, civil, or ſpiritual relation, either by words or deeds, to his perſon, property, or good name. *Nor taketh up a reproach againſt his neighbour*; does not raiſe any ſcandalous report on him himſelf, nor will he bear to hear one from another, much leſs will he ſpread one; nor will he ſuffer one to lie upon his neighbour, but will do all he can to vindicate him, and clear his character.

℣. 4. *In whoſe eyes a vile perſon is contemned*, &c.] A *vile* man is a very wicked, profligate, and abandoned creature, one that is to every good work reprobate; and ſuch ſometimes are in high places, *Pſal.* xii. 8. *Dan.* xi. 21. and are greatly careſſed and eſteemed by the men of the world; but then, as they are an abomination to God, they ſhould be deſpiſed by his people, let them be what they will as to their riches, honours, and wiſdom among men; as *Haman* was by *Mordecai*, Eſth. iii. 2. and *Ahab* by *Eliſha*, 2 Kings iii. 14. and ſuch who keep company with, and expreſs a delight and pleaſure in ſuch ſort of perſons, ought by no means to have a place in the houſe of God. Some underſtand this of a good man being *deſpiſed in his own eyes*, as it may be rendered [f]; on account of his vileneſs, and the imperfection of his obedience, and as expreſſive of his great humility, eſteeming others better than himſelf; and who renounces himſelf, and is rejected by himſelf, having a very mean opinion of himſelf; which is the ſenſe of the *Targum*, *Aben Ezra* and *Kimchi*; and which is no bad ſenſe, tho' the former is countenanced by what follows. *But he honoureth them that fear the Lord*; who have the covenant-grace of fear wrought in their hearts, and ſerve the Lord with reverence and godly fear; that is, who are truly religious and godly perſons; theſe, ſuch who are fit members of the church of Chriſt love heartily, eſteem of highly, and honour them by thinking and ſpeaking well of them, and behaving with great reſpect and decency to them; ſee *Rom.* xii. 10. He that *ſweareth to* his own *hurt, and changeth not*; having taken a ſolemn oath, ſo ſacred is it with him, and ſuch a regard has he to the name of God, by whom he ſwears, that tho' it is to his civil loſs and detriment, yet he will not break it and depart from it, but punctually obſerve it: ſome render it, *he that ſwears to his neighbour, and changeth not* [g]; he that is juſt to his word, faithful to his promiſes, that exactly fulfils all the obligations he lays himſelf under unto others; he that is honeſt and upright in all his dealings. The Jewiſh writers interpret this clauſe of a man's vowing and ſwearing to afflict himſelf by faſting, which, though it is to the emaciating of his body, yet he ſtrictly obſerves his vow or oath; but this is foreign from the ſcope of the place: it might be rendered, *he that ſwears to do evil, and does not recompenſe or perform*,

[c] תמים perfectus, Montanus, Gejerus. Sic. Syr. Ar. Æthiop.

[f] נבזה בעיניו qui deſpicit ſe in oculis ſuis, ſo ſome in Vatablus; illo eſt deſpectus in propriis oculis, reprobatus, Guſſetius, p. 453.

[g] להרע τω πλησιον αυτου, Sept. proximo ſuo, V. L.

perform [h], it being better to break through ſuch an oath than to keep it; ſee *Lev.* v. 4.

℣. 5. He that *putteth not out his money to uſury*, &c.] To the poor, in an extravagant and exorbitant way, by which he bites, devours, and deſtroys his little ſubſtance, and ſadly afflicts and diſtreſſes him; ſee *Exod.* xxii. 25. otherwiſe, to lend money on moderate intereſt, and according to the laws, cuſtoms, and uſages of nations, and to take intereſt for it, is no more unlawful than to take intereſt for houſes and land; yea it is according to the law of common juſtice and equity, that if one man lends money to another to trade with, and gain by, that he ſhould have a proportionate ſhare in the gain of ſuch a trade; but the deſign of this paſſage, and the law on which it is founded, is, to forbid all exactions and oppreſſions of the poor, and all avaritious practices, and to encourage liberality and beneficence; and ſuch who are covetous, and bite and oppreſs the poor, are not fit for church-communion; ſee 1 *Cor.* v. 11. *Eph.* v. 5. *Nor taketh reward againſt the innocent*; either to ſwear falſly againſt him, or to paſs a wrong ſentence on him; ſee 1 *Sam.* xii. 3. *He that doeth theſe* things *ſhall never be moved*; from the tabernacle of God, and his holy hill; he is fit to be a member of the church of God, and an inhabitant of *Zion*; and he ſhall dwell and abide there, he ſhall be a pillar which ſhall never go out, *Rev.* iii. 12. he ſhall finally perſevere, through the grace of God; he ſhall hold on and out unto the end: and though he may fall through infirmity and temptation into ſin, and that many times, yet he ſhall not finally and totally fall, 2 *Pet.* i. 10. but ſhall be as mount *Zion* which can never be removed, *Pſal.* cxxv. 1, 2. The words ſhould be rendered, ſince the accent *athnach* is on אלה *theſe things*, thus; *he that doth theſe things*, not only what is mentioned in this verſe, but in the foregoing, *he*, I ſay, *ſhall never be moved.*

PSALM XVI.

Michtam of David.

THIS is a new title, not met with before, tho' it afterwards is prefixed to *five* pſalms running, *Pſal.* lvi, lvii, lviii, lix, lx. Some take the word *mictam* to be the name of a muſical inſtrument; as *Kimchi* on *Pſal.* iv. 1. others the name of one of the tunes, as *Jarchi*; and others the tune of a ſong which began with this word, as *Aben Ezra* obſerves, to which this pſalm was ſung; the *Septuagint* tranſlate it *ſtelography*, or an inſcription upon a pillar; ſuch an one as is erected by conquerors as *Theodoret* obſerves, having writing on it declaring the victory obtained; ſuggeſting that the pſalm, or the ſubject of it, the death and reſurrection of Chriſt, was worthy to be inſcribed on a pillar of marble; and the *Targum* renders it, *a right engraving*, that deſerves to be engraven in a monument of braſs: but what ſeems to be the beſt ſenſe of the word is, that it ſignifies a work of gold, and may be rendered, *a golden* pſalm *of David*; ſo called, either becauſe it was a dear and favourite ſong of his; or from the ſubject-matter, which is more valuable and precious than the moſt fine gold: the title of it in the *Syriac* and *Arabic* verſions is, "concerning the election of the church, and the reſurrection of Chriſt;" and certain it is from ℣. 10. the reſurrection of Chriſt is ſpoken of in it, as is clear from the teſtimonies of two apoſtles, *Peter* and *Paul*, who cite it in proof of it, *Acts* ii. 25—31. and xiii. 35, 36, 37. and ſince there is but one perſon ſpeaking throughout the pſalm, and Chriſt is he that ſpeaks in ℣. 10. and which cannot be underſtood of *David*, nor of any other perſon, but Chriſt, the whole of the pſalm muſt be interpreted of him.

℣. 1. *Preſerve me, O God*, &c.] Prayer is proper to Chriſt as man; he offered up many prayers and ſupplications to God, even his Father, and his God, and as the ſtrong and mighty God, as the word [i] here uſed is commonly rendered by interpreters; with whom all things are poſſible, and who is able to ſave; ſee *Heb.* v. 7. *Luke* vi. 12. *Matt.* xxvi. 39, 42, 44. *John* xvii. 1. and this petition for preſervation was ſuitable to him and his caſe, and was heard and anſwered by God; he was very remarkably preſerved in his infancy from the rage and fury of *Herod*; and very wonderfully was his body preſerved and ſupported in the wilderneſs under a faſt of forty days and forty nights together, and from being torn to pieces by the wild beaſts among which he was, and from the temptations of Satan, with which he was there aſſaulted; and throughout the whole of his miniſtry he was preſerved from being hindered in the execution of his office, either by the flatteries, or menaces, or falſe charges of his enemies; and though his life was often attempted they could not take it away before his time: and whereas Chriſt is in this pſalm repreſented as in the view of death and the grave, this petition may be of the ſame kind with thoſe in *John* xii. 27. *Matt.* xxvi. 39, 42. and put up with the ſame ſubmiſſion to the will of God; and at leaſt may intend divine help and ſupport in his ſufferings and death, preſervation from corruption in the grave, and the reſurrection of him from the dead; and it may alſo include his concern for the preſervation of his church, his other ſelf, and the members of it, his apoſtles, diſciples, and all that did or ſhould believe in his name, for whom he prayed after this manner a little before his death; ſee *Luke* xxii. 31, 32. *John* xvii. 11, 15, 20, 24. *For in thee do I put my truſt*; or *have hoped* [k]; the graces of faith and hope were implanted in the heart of Chriſt, as man, who had the gifts and graces of the Spirit without meaſure beſtowed on him, and theſe very early appeared in him, and ſhewed themſelves in a very lively exerciſe, *Pſal.* xxii. 7. *Luke* ii. 49. and were in a very eminent manner exerciſed by him a little before his death, in the view of it, and when he was under his ſufferings, and hung upon the croſs, *Iſa.* l. 6—9. *Matt.* xxvii. 46. *Pſal.* xvi. 9, 10. and xxii. 8. and this his truſt and confidence in God alone, and not in any other, is uſed as a reaſon or argument for his preſervation and ſafety.

℣. 2. O my ſoul, *thou haſt ſaid unto the Lord*, &c.] Some take theſe to be the words of *David* ſpeaking to the church, who had owned the Lord to be her Lord, and had declared what follows; others

[h] So Ainſworth. [i] אל Deus fortis ſeu potens, Muis; Deus omnipotens, Cocceius, Michaelis. [k] חסיתי בך ſperavi in te, V. L. Pagninus, Montanus.

others think they are the words of God the Father to his Son, ſuggeſting to him what he had ſaid; but they are rather an apoſtrophe, or an addreſs of Chriſt to his own ſoul; and the phraſe, *O my ſoul*, though not in the original text, is rightly ſupplied by our tranſlators, and which is confirmed by the *Targum*, and by the Jewiſh commentators, *Jarchi*, *Aben Ezra* and *Kimchi*. *Thou* art *my Lord*; Chriſt, as man, is a creature made by God; his human nature is the true tabernacle which God pitched and not man, and on this conſideration he is his Lord, being his Creator; and as mediator Chriſt is his ſervant, and was made under the law to him, obeyed him, and ſubmitted to his will in all things; ſo that he not only in words ſaid he was his Lord, but by deeds declared him to be ſo. *My goodneſs* extendeth *not to thee*; ſuch who ſuppoſe that *David* here ſpeaks in his own perſon, or in the perſon of other believers, or that the church here ſpeaks, differently interpret theſe words: ſome render them, *my goodneſs* is *not above thee*[l]; it is far inferior to thine, it is not to be mentioned with it, it is nothing in compariſon of it; all my goodneſs, happineſs and felicity lies in thee, *Pſal.* lxxiii. 25. others, *I have no goodneſs without thee*; the ſenſe is the ſame as if it was *I have ſaid*, as read the *Greek*, *Vulgate Latin*, and oriental verſions, and ſo *Apollinarius*; I have none but what comes from thee; what I have is given me by thee, which is the ſenſe of the *Targum*; ſee *James* i. 17. others, *my goodneſs is not upon thee*[m]; does not lie upon thee, or thou art not obliged to beſtow the bleſſings of goodneſs on me; they are not due to me, they ſpring from thy free grace and favour; to this ſenſe incline *Jarchi*, *Aben Ezra* and *Kimchi*; ſee *Luke* xvii. 10. *Rom.* xi. 35. others, *thou haſt no need of my goodneſs*; nor will it profit thee, ſo R. *Joſeph Kimchi*; ſee *Job* xxii. 2, 3. and xxxv. 7, 8. or the words may be rendered, *O my goodneſs*, or *thou art my good, nothing is above thee*[n]; no goodneſs in any ſuperior to God. But they are the words of Chriſt, and to be underſtood of his goodneſs; not of his eſſential goodneſs as God, nor of his providential goodneſs, the ſame with his Father's; but of his ſpecial goodneſs, and the effect of it to his church and people; and denotes his love, grace, and goodwill towards them, ſhewn in his incarnation, ſufferings and death; and the bleſſings of goodneſs which come thereby; ſuch as a juſtifying righteouſneſs, forgiveneſs of ſin, peace and reconciliation, redemption, ſalvation, and eternal life. Now tho' God is glorified by Chriſt in his incarnation, ſufferings and death, and in the work of man's redemption, yet he ſtood in no need of the obedience and ſufferings of his Son; he could have glorified his juſtice another way, as he did in not ſparing the angels that ſinned, in drowning the old world, and in burning *Sodom* and *Gomorrah*, and in other inſtances of his vengeance; though there is glory to God in the higheſt in the affair of ſalvation by Chriſt, yet the good will is to men; though the debt of obedience and ſufferings was paid to the juſtice of God, whereby that is ſatisfied and glorified, yet the kindneſs in paying the debt was not to God but to men, deſcribed in the next verſe.

℣. 3. But *to the ſaints that* are *in the earth*, &c.] Who are ſanctified or ſet apart by God the Father in election; whoſe ſins are expiated by the blood of Chriſt in redemption, and who are ſanctified or made holy by the Spirit of God in effectual vocation; and who live a holy life and converſation: theſe are ſaid to be *in the earth*, not to diſtinguiſh them from the ſaints in heaven, to whom the goodneſs of Chriſt extends as to them; unleſs it be to diſtinguiſh them from the angels in heaven, who are called ſaints, *Deut.* xxxiii. 2. as *Aben Ezra* obſerves; but to point out the place of their abode, ſcattered up and down in the earth; and to ſhew that love, grace, goodneſs and kindneſs of Chriſt reaches to them in the preſent ſtate of things, notwithſtanding all their meanneſs and imperfection in themſelves, and their deſpicableneſs in the eyes of others; ſee *John* xiii. 1. *And* to *the excellent*; the ſame with the ſaints, who though reckoned by men the filth of the world, and the offſcouring of all things, are in high eſteem with Chriſt; they are *nobles*[o] in his account, as the word is rendered in *Jer.* xxx. 21. they are princes in all the earth, and theſe princes are kings; they are made kings and prieſts unto God by Chriſt; they wear and live like kings, and have the attendance, power, riches and glory of kings; they are guarded by angels, they have power with God, they are rich in faith, and heirs of a kingdom. *In whom* is *all my delight*; Chriſt's delights were with theſe ſons of men before the world was, and have always continued with them; they are his *hephzi-bah* and *beulah*, as in *Iſa.* lxii. 4. hence he became incarnate, and ſuffered and died for them, and makes application of all the bleſſings of his grace and goodneſs to them.

℣. 4. *Their ſorrows ſhall be multiplied*, &c.] Not the ſorrows of the ſaints and excellent ones, by ſeeing the idolatry of men, as *Aben Ezra* interprets it; but the ſorrows of ſuch that *haſten* after *another* God; a falſe god, an idol, to ſerve and worſhip it; for generally ſpeaking, idolaters are more forward, eager and haſty to attend a falſe worſhip, than the worſhippers of the true God are to attend his ſervice: now their ſorrows are many, even in their worſhip, by cutting their bodies with knives and lancets, as the worſhippers of *Baal* did; and by ſacrificing their own children, which, notwithſtanding their raſh and precipitate zeal, could not fail of giving them pain and uneaſineſs; and beſides temporal puniſhments inflicted on them for their idolatry by God, and ſtings of conſcience which muſt ſometimes attend them, the wrath of God lies upon them, and they will have their portion in the lake of fire, and the ſmoke of their torment will aſcend for ever and ever. Some render the words, *their idols are multipled*; and ſo the *Chaldee* paraphraſe, "they multiply their idols, and after that haſten to "offer their ſacrifices;" when men leave the true God, they know not where to ſtop; the heathens had not leſs than thirty thouſand gods, and the Jews when they fell into idolatry ran in the ſame way, *Jer.* ii. 28. and xi. 13. *Hoſ.* viii. 11. The word *God* is not in the original text, though the ſupplement is countenanced by the Jewiſh writers[p], who interpret it in this way; but I rather think the text is to be underſtood not of heathen idolaters, but of unbelieving Jews, who, rejecting the true Meſſiah, haſten after another Meſſiah, King and Saviour; when Jeſus the true Meſſiah came, they received him not; but when another came in his own name they were eager to embrace him, *John* v. 43. and to this day they are haſtening after another; and in their daily prayers pray that the coming

[l] טובתי בל עליך bonum meum non eſt ſupra te, Gejerus. [m] Bonum meum non eſt ſuper te, Montanus, Cocceius, [n] So Guſſetius, p. 299. [o] אדירי magnificis, Junius & Tremellius, Piſcator, Rivetus; nobilibus delectationis meæ, Gejerus; ducibus eorum, Cocceius; ſo Michaelis. [p] Jarchi, Aben Ezra, Kimchi, Ben Melech & Abendana in loc.

ing of the Meſſiah might be בְּמַהֵרָה *in haſte*, in their days [q]; and the ſenſe of the paſſage is, that the ſorrows of the Jews, rejecting the Meſſiah and haſtening after another, would come thick and faſt upon them, until wrath came upon them to the uttermoſt, *Matt.* xxiv. 6—8. 1 *Theſſ.* ii. 16. and it holds good of all, whether Jews or Gentiles, that haſten after another Saviour; that ſay to the works of their hands, that they are their gods, or go about to eſtabliſh a righteouſneſs of their own, or ſeek for life and ſalvation by their own doings; theſe, ſooner or later, will lie down in ſorrow, *Iſa.* l. 11. *Their drink-offerings of blood will I not offer*; meaning not the libations of the Gentiles, which were not wine, according to the law, *Numb.* xv. 10. but blood, even ſometimes human blood; but the ſacrifices of the Jews, which were either got by blood, murders and robberies, and on that account were hateful to God, *Iſa.* lxi. 8. or rather the ſacrifices of blood-thirſty perſons, whoſe hands were full of blood, *Iſa.* i. 11—15. and ſuch were the offerings of the prieſts, ſcribes and phariſees, in Chriſt's time, who were the children of them that killed the prophets, and ſought after the blood of Chriſt. Or it may be rendered, *I will not offer their drink-offerings becauſe of blood* [r]; meaning his own blood ſhed for the remiſſion of ſins, which being obtained, there remains no more offering for ſin; and ſo the words may expreſs the abolition of all legal ſacrifices, and the cauſing of them to ceaſe through the blood and ſacrifice of Chriſt. This ſhews the perſon ſpeaking to be a prieſt, and therefore could not be *David*, but muſt be the Meſſiah, who is a prieſt after the order of *Melchizedek*; and who had a better ſacrifice to offer up, than any of the offerings of the Jews, even his own ſelf, by which he has put away ſin for ever. He adds, *nor take up their names into my lips*; not the names of idol-deities, nor of their worſhippers, but of the Jews that rejected him as the Meſſiah, for whom he would not pray, *John* xvii. 9. and ſo as he refuſed to offer their ſacrifices, he would not perform the other part of his prieſtly office for them in interceſſion; though this may alſo have reſpect to the rejection of the Jewiſh nation as the people of God; writing a *lo-ammi* upon them, declaring them to be no longer the children of the living God; leaving their names for a curſe, a taunt, and a proverb in every place; expreſſing the utmoſt abhorrence of them, and ſhewing the utmoſt indignation at them, as perſons whoſe names were not worthy or fit to be mentioned, *Eph.* v. 3.

℣. 5. *The Lord* is *the portion of mine inheritance, and of my cup*, &c.] This is ſaid by Chriſt as a prieſt, and in alluſion to the *Levitical* prieſts, who had no inheritance in the land of *Canaan* with their brethren, but the Lord was their part and portion, and their inheritance, *Numb.* xviii. 20. *Deut.* xviii. 1, 2. and it expreſſes the ſtrong love and affection Chriſt had for the Lord as his God, the delight and pleaſure he had in him, and the ſatisfaction he had in the enjoyment of him and communion with him, and that it was his meat and drink to ſerve him, and to do his will; and tho' his goodneſs did not extend to him, yet his goodneſs and happineſs as man lay in him: unleſs the ſenſe ſhould be, "the Lord is he who gives me the portion of mine inheritance;" meaning his church and people, all the elect of God, who are Chriſt's portion and inheritance, given him by the Father; ſee *Deut.* xxxii. 9. *Pſal.* ii. 8. And aſſigns to me my cup, as of bleſſings, ſo of ſorrows and ſufferings, which being meaſured out, filled up, and put into his hand by his Father, he freely took it, *John* xviii. 11. *Thou maintaineſt my lot*; that is, either his intereſt in God himſelf, as his covenant-God, which always continued; or the lot of goods, of grace and glory, put into his hands for his people, which always remains; or rather, the ſaints themſelves, who, as they are Chriſt's portion and inheritance, ſo they are his lot; in alluſion to the land of *Canaan*, which was divided by lot: theſe *Jehovah* took hold of, kept, preſerved and upheld, as the word [s] ſignifies; ſo that they ſhall never totally and finally fall and periſh; and this ſenſe is countenanced by what follows.

℣. 6. *The lines are fallen unto me in pleaſant places*, &c.] The alluſion is to the meaſuring of land by lines, and appropriating each part to the proper owners; and lines deſign the land that is meaſured out by them, and here the church and people of God, the choſen ones who are given to Chriſt, as his portion and inheritance; and the ſenſe is, that Chriſt's portion lies among or in pleaſant perſons; ſuch as were ſo to him, as he ſaw them in his father's purpoſes and decrees; and as they are clothed in his righteouſneſs, and waſhed in his blood; and as they are adorned with the graces of his Spirit; and as they will be as a bride adorned for him in the new *Jeruſalem*-ſtate; for rather perſons than places are here meant: though as the bounds of the ſaints habitations are ſet, and they are known to Chriſt, ſo they were pleaſant to him, and he took delight and rejoiced in the very ſpots of ground where he knew they would dwell, *Prov.* viii. 31. and the word *places* is ſupplied by *Aben Ezra* and *Kimchi*: but the former ſenſe ſeems beſt, and agrees with what follows. *Yea, I have a goodly heritage*: ſo the Lord's people are called, 1 *Pet.* v. 3. theſe are Chriſt's heritage, his peculiar treaſure, his jewels, with whom he is greatly delighted and well pleaſed; more than men are with their gold and ſilver, houſes and land, and their greateſt wealth and ſubſtance: theſe perſons are the inheritance with which he is contented and fully ſatisfied.

℣. 7. *I will bleſs the Lord*, &c.] As prayer, ſo thanksgiving belongs to Chriſt, as man and mediator; ſee *Matt.* xi. 25, 26. *John* xi. 42. and here he determines to praiſe the Lord, and give thanks to him for counſel and inſtruction: *Who hath given me counſel*; for though he himſelf is the Counſellor, with reſpect to his people, yet as man he received counſel from God, and the Spirit of counſel reſted on him, *Iſa.* xi. 2. and fitted him for, and directed him in the execution of his prophetic office; for the doctrine he taught was not his own, but his Father's; and he ſaid nothing of himſelf but what his Father taught him, and inſtructed him to ſpeak, *John* vii. 16. and viii. 28. and xii. 49, 50. And he alſo gave him counſel about the execution of his prieſtly office, or about his ſufferings and death, and drinking of the cup, which he, with ſubmiſſion to the divine will, deſired might paſs from him; but having advice in this matter, moſt chearfully and courageouſly yielded to take it; ſee *Matt.* xxvi. 39, 42, 44, 46, 50, 53, 54. *My reins alſo inſtruct me in the night-ſeaſons*; when engaged in prayer to God, in which he ſometimes continued a whole night together, *Luke* vi. 12. and xxi.

[q] Seder Tephillot, fol. 128. 2. [r] מדם propter ſanguinem, Cocceius, Gejerus, Michaelis. [s] תומיך ſuſtentas, Muſculus, Pagninus, Junius & Tremellius, Piſcator; ſo Ainſworth; ſuſtentans, Montanus, Michaelis; tenuiſti, Cocceius; tenendo quaſi ſuſtentans, Gejerus.

xxi. 37. and eſpecially in that dark and diſmal night in which he was betrayed, when it was the hour and power of darkneſs with his enemies; then, his inward parts being influenced by the Spirit of wiſdom and counſel, directed him how to behave and conduct himſelf. Or *the reins* being the ſeat of the affections, and being put for them, may ſignify, that his ſtrong affection for God, and love to his people, put him upon, and moved him to take the ſteps he did, to deliver up himſelf into the hands of ſinful men, in order to ſuffer and die for his friends, and obtain eternal ſalvation for them.

℣. 8. *I have ſet the Lord always before me*, &c.] Not his fear only, or the book of the law, as *Jarchi* interprets it, but the Lord himſelf; or, *I foreſaw the Lord always before my face*, Acts ii. 26. as Chriſt is ſet before men in the goſpel, to look unto as the object of faith and hope, to truſt in and depend upon for life and ſalvation; ſo *Jehovah* the father is the object, which Chriſt ſet before him, and looked unto in the whole courſe of his life here on earth; he had always an eye to his glory, as the ultimate end of all his actions; and to his will, his orders and commands, as the rule of them; and to his purpoſes, and counſel, and covenant, to accompliſh them; and to his power, truth and faithfulneſs, to aſſiſt, ſupport, and encourage him in all his difficulties and moſt diſtreſſed circumſtances. *Becauſe* he is *at my right hand*; to counſel and inſtruct, to help, protect and defend: the phraſe is expreſſive of the nearneſs of God to Chriſt, his preſence with him, and readineſs to aſſiſt and ſtand by him againſt all his enemies; ſee *Pſal.* cix. 31. and cx. 5. and cxxi. 5. ſo the *Targum* paraphraſes it, *becauſe his ſhekinah reſts upon me. I ſhall not be moved:* as he was not from his place and nation, from the duty of his office, and the execution of it, by all the threats and menaces of men; nor from the fear, worſhip and ſervice of God, by all the temptations of Satan; nor from the cauſe of his people he had eſpouſed, by all the terrors of death, the flaming ſword of juſtice, and the wrath of God; but in the midſt and view of all, ſtood unſhaken and unmoved; ſee *Iſa.* xlii. 4. and l. 5—9.

℣. 9. *Therefore my heart is glad*, &c.] Becauſe he had the Lord always in view; he was at his right hand, for his ſupport and aſſiſtance, as well as becauſe of what is expreſſed in the next verſes: this is the ſame with rejoicing in ſpirit, *Luke* x. 21. it denotes an inward joy, and fulneſs of it, becauſe of the Lord's preſence with him; ſee *Acts* ii. 28. *And my glory rejoiceth*; meaning either his ſoul, which is the moſt glorious and noble part of man, as *Aben Ezra*, *Kimchi* and *Ben Melech* interpret it; or rather his tongue, as in *Acts* ii. 26. the faculty of ſpeaking in man being what gives him a ſuperior glory and excellency to other creatures, and is that whereby he glorifies God; and ſo the word is often uſed in this book; ſee *Pſal.* xxx. 12. and lvii. 8. and cviii. 1. and here the phraſe deſigns Chriſt's glorifying God, and ſinging his praiſe with joyful lips, among his diſciples, a little before his ſufferings and death. *My fleſh alſo ſhall reſt in hope*; in the grave; which, as it is a reſting-place to the members of Chriſt, from all their ſorrow, toil, and labour here; ſo it was to Chriſt their head, who reſted in it on the Jewiſh ſabbath, that day of reſt, and that both *in ſafety* [t], as the word uſed may ſignify, and in hope of his reſurrection from the dead, as follows.

℣. 10. *For thou wilt not leave my ſoul in hell*, &c.] Meaning, not in the place of the damned, where Chriſt never went, nor was; for at his death his ſoul was committed to his Father, and was the ſame day in paradiſe: but rather, *ſheol* here, as *hades* in the New Teſtament, ſignifies the ſtate of the dead, the ſeparate ſtate of ſouls after death, the inviſible world of ſouls, where Chriſt's ſoul was; though it was not left there, nor did it continue, but on the third day returned to its body again: though it ſeems beſt of all to interpret it of the grave, as the word is rendered in *Gen.* xlii. 38. *Iſa.* xxxviii. 18. and then by his *ſoul* muſt be meant, not the more noble part of his human nature, the ſoul, in diſtinction from the body; for as it died not, but went to God, it was not laid in the grave; but either he himſelf, in which ſenſe the word *ſoul* is ſometimes uſed, even for a man's ſelf, *Pſal.* iii. 2. and xi. 1. For it might be truly ſaid of him, God's holy One, that he was laid in the grave, though not left there; or rather, his dead body, for ſo the word *nepheſh* is rendered in *Numb.* ix. 6, 10. and xix. 11, 13. ſo *anima* is uſed in *Latin* authors [u]: this was laid in the grave; for *Joſeph* having begged it of *Pilate*, took it down from the croſs, and laid it in his own new tomb; though it was the will of God it ſhould not be left there, but be raiſed from the dead, as it was on the third day, before it was corrupted, as follows: *Neither wilt thou ſuffer thine holy One to ſee corruption*; that is, to lie ſo long in the grave as to putrify and be corrupted; wherefore he was raiſed from the dead on the third day, according to the ſcriptures, before the time bodies begin to be corrupted; ſee *John* xi. 39. and this was owing not to the care of *Joſeph* or *Nicodemus*, in providing ſpices to preſerve it, but of God who raiſed him from the dead, and gave him glory; and who would not ſuffer his body to be corrupted, becauſe he was holy, and becauſe he was his holy One; that ſo as there was no moral corruption in him, there ſhould be no natural corruption in him; ſo the Jewiſh *Midraſh* [w] interprets it, that "no worm "or maggot ſhould have power over him;" which is not true of *David*, nor of any but the Meſſiah. This character of *holy One* eminently belongs to Chriſt above angels and men, yea it is often uſed of the divine being, and it agrees with Chriſt in his divine nature, and is true of him as man; he is the holy thing, the holy child Jeſus; his nature is pure and ſpotleſs, free from the taint of original ſin; his life and converſation were holy and harmleſs, he did no ſin, nor knew any, nor could any be found in him by men or devils; his doctrines were holy, and tended to promote holineſs of life; all his works are holy, and ſuch is the work of redemption, which is wrought out in conſiſtence with and to the glory of the holineſs and righteouſneſs of God; Chriſt is holy in all his offices, and is the fountain of holineſs to his people; and he is God's holy One, he has property in him as his Son, and as mediator, and even as an holy One; for he was ſanctified and ſent into the world by him, being anointed with the holy oil of his Spirit without meaſure. The word may be rendered, a *merciful* [x] or *liberal* and *beneficent one:* for Chriſt is all this; he is a merciful as well as a faithful high-prieſt, and he

[t] לבטח in tuto, Tigurine verſion; ſecure, Junius & Tremellius, Piſcator, Cocceius; in confidence, Ainſworth. [u] — animamque ſepulchro condimus — Virgil. Æneid. 3. v. 67. [w] Apud Kimchi in v. 9. [x] חסידך miſericordem tuum, Pagninus, Montanus; beneficus tuus, Piſcator.

he generouſly diſtributes grace and glory to his people.

℣. 11. *Thou wilt ſhew me the path of life*, &c.] Not the way of life and ſalvation for loſt ſinners, which is Chriſt himſelf; but the reſurrection of the dead, which is a paſſing from death to life; and was ſhewn to Chriſt, not doctrinally, or by illuminating his mind, and leading him into the doctrine of it, for ſo he himſelf has brought it to light by the goſpel; but practically and experimentally, by raiſing him from the dead, or by cauſing him to paſs from death to life; and he was the firſt to whom the path of life was ſhewn in this ſenſe, or the firſt who ever trod in it, and ſo has led the way for others: hence he is called the firſt fruits of them that ſlept, the firſt-born and firſt-begotten from the dead; for though others were raiſed before, yet not to an immortal life, never to die more, as he was; now the view, the faith, and hope of this, of not being left in the grave ſo long as to ſee corruption, and of being raiſed from the dead to an immortal life, cauſed joy and gladneſs in Chriſt, at the time of his ſufferings and death, as well as what follows. *In thy preſence* is *fulneſs of joy*; Chriſt being raiſed from the dead aſcended to heaven and was received up into glory, into his Father's preſence, and is glorified with his own ſelf, with his glorious preſence, for which he prayed, *John* xvii. 5. and which fills his human nature with fulneſs of joy, with a joy unſpeakable and full of glory; ſee *Acts* ii. 28. and as it is with the head, it will be with the members in ſome meaſure; now the preſence of God puts more joy and gladneſs into them than any thing elſe can do; but as yet their joy is not full, but it will be when they ſhall enter into the joy of their Lord, into the preſence of God in the other world, then everlaſting joy will be upon their heads. *At thy right hand* there are *pleaſures for evermore*; Chriſt being entered into heaven is ſet down at the right hand of God in human nature, an honour which is not conferred on any of the angels, *Heb.* i. 13. where the man Chriſt Jeſus is infinitely delighted with the preſence of God, the never-fading joys of heaven, the company of angels and glorified ſaints; here he ſits and ſees of the travail of his ſoul; he prolongs his days and ſees his ſeed, ſouls called by grace, and brought to glory one after another, until they are all brought in, in whom is all his delight; and which was the joy ſet before him at the time of his ſufferings and death: or the words may be rendered, *in thy right hand* are *pleaſant things for ever*[y], and may deſign thoſe gifts and graces, which Chriſt, being exalted at the right hand of God, received from thence and gives to men, for the uſe and ſervice of his church and people, in the ſeveral ſucceſſive ages of time; and ſo *Aben Ezra* takes the words to be an alluſion to a man's giving pleaſant gifts to his friend with his right hand.

PSALM XVII.

A prayer of David.

THIS prayer was put up by *David* either in his own perſon, on his own account, praying to God for the vindication of his cauſe, and for ſalvation and deliverance from his enemies; or in the perſon of the Meſſiah, whoſe type he was, and of the whole church, ſo *Jerom* of old interpreted it; and the title of it in the *Arabic* verſion is, "a "prayer in the perſon of a perfect man, and of "Chriſt himſelf, and of every one that is redeem-"ed by him;" in which preſervation and protection are prayed for, and hope of eternal life is expreſſed. It was written, according to *Theodoret*, when *David* ſuffered perſecution from *Saul*.

℣. 1. *Hear the right, O Lord*, &c.] The pſalmiſt appeals to the Lord as a judge, ſitting on the throne judging right, that he would hear his cauſe litigated between him and his adverſaries, determine and give the deciſive ſentence about it; ſo Chriſt committed himſelf to him that judgeth righteouſly, 1 *Pet.* ii. 23. for by *right* may be meant his right and cauſe, or his righteous cauſe, as in *Pſal.* ix. 4. unleſs rather his righteous prayer ſhould be intended, ſo the *Targum* paraphraſes it, *my prayer in righteouſneſs*; not preſented for the ſake of his own righteouſneſs, but on account of the righteouſneſs of Chriſt, and for the vindication of his righteous cauſe before men: the *Vulgate Latin*, *Ethiopic* and *Arabic* verſions render it *my righteouſneſs*, meaning his righteous cauſe; but rather the word may be rendered *righteouſneſs*[z], or the *righteous one*, and may deſign the pſalmiſt himſelf, who was a righteous perſon, and ſuch the Lord hears; or Chriſt, whoſe name is the Lord our righteouſneſs, *Jer.* xxiii. 6. and who, as an advocate or interceſſor for himſelf and for his people, is Jeſus Chriſt the righteous, 1 *John* ii. 1. The *Septuagint* verſion takes it to be an epithet of the Lord himſelf, tranſlating it, *O Lord of my righteouſneſs*, as in *Pſal.* iv. 1. and ſo the *Syriac* verſion, *hear, O holy Lord*; and in this manner does Chriſt addreſs his Father in prayer, *John* xvii. 11, 25. and the conſideration of the holineſs and righteouſneſs of God is of uſe in prayer to glorify God, and to command a proper awe and reverence of him. *Attend unto my cry*; the word for *cry* ſignifies both a noiſe made in a way of joy and grief; wherefore the *Chaldee* paraphraſe renders it, *attend to my praiſe*, or hymn of praiſe, and which ariſes from ſorrow and diſtreſs; and intends not mental prayer attended with groanings which cannot be uttered, but vocal prayer expreſſed in a loud and mournful manner, ſignifying the diſtreſs the perſon is in, and his earneſtneſs and importunacy for help; and of this ſort were ſome of Chriſt's prayers; ſee *Heb.* v. 7. *Give ear unto my prayer* that goeth *not out of feigned lips*; hypocritical and deceitful ones; but this went forth from his heart, which was lifted up with his hands to God, to whom he drew nigh with a true heart, and called upon him in the ſincerity and uprightneſs of his ſoul; and of this ſort were all Chriſt's prayers, in whoſe mouth there is no guile: the various expreſſions, *hear*, *attend*, *give ear*, which ſignify the ſame thing, ſhew the diſtreſs the ſupplicant was in, the fervency of his prayer, and his vehement and earneſt deſire to be heard and anſwered immediately,

[y] נעימות בימינך נצח amœnorum quæ ſunt in dextera tua perpetuo, Cocceius; delectationes in dextera tua uſque in ſeculum, Muſculus. [z] צדק juſtitiam, Vatablus, Cocceius, Gejerus; το δικαιον, Aquila in Druſius; juſtitiam, i. e. me qui ſum juſtus, Piſcator.

immediately, and ſince the accent *athnach* is upon the word תְּפִלָּתִי *my prayer*, this laſt clauſe is not to be joined only to that, but refers to all that is ſaid before; as that his *right* and his *cry*, as well as his prayer, were unfeigned.

℣. 2. *Let my ſentence come forth from thy preſence*, &c.] Not of condemnation, ſuch as came forth from God and paſſed on *Adam* and all his poſterity, *Rom.* v. 12, 18. though ſuch an one was executed on Chriſt, as he was the ſurety and repreſentative of his people; but of juſtification, which came forth from God and paſſed on Chriſt, when he roſe from the dead, and upon his people in him, 1 *Tim.* iii. 16. *Rom.* iv. 25. Here it chiefly deſigns the vindication of the innocence of the pſalmiſt before men; and his requeſt is, that as he was fully perſuaded that he was clear of the things he was charged with in the ſight of God, that he would openly and publicly make him appear ſo before men; that he would bring forth his righteouſneſs as the light, and his judgment as the noon-day, *Pſal.* xxxvii. 6. and of which he made no doubt but he would; ſo Chriſt, though he was traduced by men, knew he ſhould be juſtified by his Father, and by his children, *Iſa.* l. 8. *Matt.* xi. 19. *Let thine eyes behold the things that are equal*; which is not to be underſtood barely of the eyes of his omniſcience; for theſe behold things both equal and unequal, good and evil, things which agree and diſagree with the law of God, the rule of righteouſneſs and equity; but of his approbation of them, and that he would ſome way or other teſtify that approbation; for the petition intends the favouring of his juſt and equal cauſe, and making it to appear to be ſo.

℣. 3. *Thou haſt proved mine heart*, &c.] This properly belongs to God, who is the ſearcher of the heart and reins, and is deſired by all good men; and though God has no need to make uſe of any means to know the heart, and what is in it; yet in order to know, or rather to make known what is in the hearts of his people, he proves them ſometimes by adverſity, as he did *Abraham* and *Job*, and ſometimes by proſperity, by mercies given forth in a wonderful way, as to the *Iſraelites* in the wilderneſs, *Deut.* viii. 2, 16. ſometimes by ſuffering falſe prophets and falſe teachers to be among them, *Deut.* xiii. 3. and ſometimes by leaving corruptions in them, and them to their corruptions, as he left the *Canaanites* in the land, and as he left *Hezekiah* to his own heart, *Judg.* ii. 22. and iii. 1. 2 *Chr.* xxxii. 31. In one or other or more of theſe ways God proved the heart of *David*, and found him to be a man after his own heart; and in the firſt of theſe ways he proved Chriſt, who was found faithful to him that appointed him, and was a man approved of God. *Thou haſt viſited* me *in the night*; God viſited and redeemed his people in the night of Jewiſh darkneſs; he viſits and calls them by his grace in the night of unregeneracy; and ſo he viſits with his gracious preſence in the night of deſertion; and he often viſits by granting counſel, comfort, and ſupport, in the night of affliction, which ſeems to be intended here; thus he viſited the human nature of Chriſt in the midſt of his ſorrows and ſufferings, when it was the Jews hour and power of darkneſs. Elſewhere God is ſaid to viſit every morning, *Job* vii. 18. *Thou haſt tried me*; as ſilver and gold are tried in the furnace; thus the people of God, and their graces in them, are tried by afflictions; ſo *David* was tried, and in this manner Chriſt himſelf was tried; wherefore he is called the tried ſtone, *Iſa.* xxviii. 16. And *ſhalt find nothing*; or *ſhalt not find*; which is variouſly ſupplied; ſome *thy deſire*, or what is well-pleaſing to thee, ſo *Jarchi*; or *thou haſt not found me innocent*, as *Kimchi*; others ſupply it quite the reverſe, *and iniquity is not found in me*, as the *Septuagint*, *Vulgate Latin*, and *Ethiopic* verſions; or *thou haſt not found iniquity in me*, as the *Syriac* and *Arabic* verſions; to which agrees the *Chaldee* paraphraſe, *and thou haſt not found corruption*; which muſt be underſtood, not as if there was no ſin and corruption in *David*; for he often makes loud complaints and large confeſſions of his ſins, and earneſtly prays for the forgiveneſs of them; but either that there was no ſin in his heart which he regarded, *Pſalm* lxvi. 18. which he nouriſhed and cheriſhed, which he indulged and lived in; or rather there was no ſuch crime found in him, which his enemies charged him with; ſee *Pſal.* vii. 3, 4. This is true of Chriſt in the fulleſt ſenſe; no iniquity was ever found in him by God, by men or devils, *John* xiv. 30. 1 *Pet.* ii. 22. and alſo of his people, as conſidered in him, being juſtified by his righteouſneſs, and waſhed in his blood, *Jer.* l. 20. though otherwiſe, as conſidered in themſelves, they themſelves find ſin and corruption abounding in them, *Rom.* vii. 18, 21. *I am purpoſed* that *my mouth ſhall not tranſgreſs*; by murmuring againſt God, on account of his viſitation, and fiery trials, or by railing at men for their falſe charges and accuſations; this reſolution was taken up by the pſalmiſt in the ſtrength of divine grace, and was kept by him, *Pſal.* xxxix. 9. ſo Chriſt ſubmitted himſelf patiently to the will of God without repining, and when reviled by men reviled not again, *Luke* xxii. 42. 1 *Pet.* ii. 23. and from hence may be learned, that the laws of God may be tranſgreſſed by words as well as by works, and that the one as well as the other ſhould be guarded againſt; ſee *Pſal.* xxxix. 1.

℣. 4. *Concerning the works of men*, &c.] Of wicked men, as to what reſpects and concerns them, or in the midſt of them; in the midſt of a wicked generation of men, and their filthy converſation; who appear to be ſo, *by the word of thy lips*; the law of God, the ſcriptures of truth, the rule and ſtandard of faith and practice, which ſhew what works are good and what are not; by the uſe, help, and benefit of this; *I have kept* me from *the paths of the deſtroyer*; ſuch is the devil, who was a murderer from the beginning; Antichriſt, whoſe name is *Abaddon* and *Apollyon*, both which ſignify a deſtroyer; falſe teachers, and all wicked men: the *paths* of ſuch are their wicked principles and practices, their damnable errors and hereſies, their ſins and luſts, which make up the broad road that leads to deſtruction; theſe the pſalmiſt *kept* or *obſerved* [a], for the words *me* and *from* are not in the original text; and the ſenſe is, that he took notice of them, and avoided them, and as a faithful prince and magiſtrate forbad his ſubjects walking in them, and reſtrained them from them, making the word of God the rule of his conduct.

℣. 5. *Hold up my goings in thy paths*, &c.] Which being ſpoken by *David* in his own perſon, and for himſelf, ſhews that he was conſcious of his own weakneſs to keep himſelf in the ways of God, and to direct his ſteps therein; and that he was ſenſible of the need he ſtood in of divine power to uphold and ſupport him in them. That *my footſteps ſlip not*; out of the paths of truth and duty, of faith and holineſs; of which there is danger, ſhould a man be left to himſelf, and deſtitute of divine direction

[a] שמרתי cuſtodivi, Pagninus, Montanus; obſervavi, Muſculus, Piſcator, Cocceius, Gejerus; ſo Ainſworth; vel prohibui, Muis.

rection and aid; ſee *Pſalm* lxxiii. 2. *Jer.* x. 23. and though Chriſt had no moral weakneſs in him, and was in no danger of falling into ſin, or ſlipping out of the ways of God; yet theſe words may be applied to him in a good ſenſe, as conſidered in human nature, and attended with the ſinleſs infirmities of it, he being God's ſervant whom he upheld, and of whom he gave his angels charge, to keep him in all his ways, *Iſa.* xlii. 1. *Pſal.* xci. 11.

℣. 6. *I have called upon thee*, &c.] In prayer. This had been the conſtant practice of the pſalmiſt, and he ſtill continued in it. *For thou wilt hear me, O God*; God is a God hearing prayer; he is uſed to hear his people, and they have frequent experience of it, and they may be aſſured that whatſoever they aſk according to his will, and in the name of Chriſt, he will hear; and ſuch an aſſurance is a reaſon engaging the ſaints to a conſtant calling upon God, *Pſal.* cxvi. 2. and ſuch confidence of being always heard Chriſt had, *John* xi. 41, 42. *Incline thine ear unto me*, and *hear my ſpeech*; meaning his prayer, which he now directed to him in full aſſurance of being heard, and is as follows.

℣. 7. *Shew thy marvelous loving-kindneſs*, &c.] Such is the loving-kindneſs of God to his people in Chriſt; which is ſovereign, free, ſpecial, diſtinguiſhing, everlaſting and unchangeable; it is better than life, and paſſes knowledge; and which is ſet upon men and not angels, ſome and not all, and theſe many of them the worſt and vileſt of men, and all of them by nature children of wrath as others; and which has appeared in chooſing them in Chriſt, putting them into his hand, and making a covenant with him for them; in ſending him into the world to ſuffer and die for them; in regenerating, adopting, juſtifying, pardoning, and ſaving them with an everlaſting ſalvation; all which is marvelous in their eyes, and will be the wonder of men and angels to all eternity: this ſometimes is hidden from the objects of it, as it might be from the pſalmiſt, and therefore he deſires a manifeſtation of it to him; or elſe his ſenſe is, that God would ſhew to others in what a marvellous manner he loved him, by the help, deliverance, and ſalvation he would give him. Such a petition will agree with Chriſt; ſee *Pſal.* xl. 10, 11. Some render the words [b], *ſeparate thy loving-kindneſs*, or cauſe it to paſs *from them that riſe up on* or *againſt thy right hand*; but theſe were never the objects of it; and there is no ſeparation of them from it, nor of that from them who are intereſted in it, *Rom.* viii. 38, 39. much better may it be rendered, *ſeparate* or *diſtinguiſh thy loving-kindneſs* [c]; that is, let it appear that I have ſpecial intereſt in thy loving-kindneſs, diſtinct from others; diſtinguiſh me by thy loving-kindneſs, remember me with that which thou beareſt to a peculiar people, *Pſal.* cvi. 4. *O thou that ſaveſt by thy right hand*; either by his power, or by the man of his right hand, his own Son. *Them which put their truſt* in thee; not in men, not in an arm of fleſh, not in themſelves, in their own power, wiſdom, riches and righteouſneſs; but in the Lord their God, who is the Saviour of all men, but eſpecially of them that believe, 1 *Tim.* iv. 10. for theſe he ſaves both in a temporal and in a ſpiritual manner. *From thoſe that riſe up* againſt them; from all their ſpiritual enemies, ſin and Satan; and from all outward ones, from the men of the world, oppreſſors and violent perſecutors, who are afterwards deſcribed: the phraſe *by thy right hand*, is by ſome, as *Aben Ezra*, connected with the word *truſt*, and rendered, *them which truſt in thy right hand* [d]; either in the grace, mercy, and favour of God, diſpenſed by his right hand; or in his ſtrength, and the mighty power of his arm; and by others it is joined to the laſt clauſe, and ſo it ſtands in the original text, and rendered, *from thoſe that riſe up againſt thy right hand* [e]; and ſo the words deſcribe ſuch perſons who in a bold and preſumptuous manner ſet themſelves againſt God, and ſtrengthen themſelves againſt the almighty; who reſiſt his counſel and will, oppoſe themſelves to the Lord and his Anointed, the man of his right hand, made ſtrong for himſelf; and to his ſaints, who are as dear to him as his right hand, and who are preſerved by him in the hollow of his hand.

℣. 8. *Keep me as the apple of the eye*, &c.] Which is weak and tender, and is hurt and put to pain, and made uneaſy by every little thing that annoys it, and than which nothing is more dear to a man, or he is more careful of preſerving from being hurt; and fitly repreſents the weak eſtate and condition of God's people, his affection for them, and tender care of them; who as he has provided tunics for the eye, and guarded it with eye-brows, ſo he has taken care for the ſafety of his dear children, *Deut.* xxxii. 10. *Zech.* ii. 8. *Hide me under the ſhadow of thy wings*; alluding either to the wings of the cherubim over the mercy-ſeat, where God granted his preſence; ſo the *Targum* paraphraſes it, "under the ſhadow of thy *ſhekinah* hide me;" or to birds, who cover their young ones with their wings to ſave them from birds of prey; ſee *Pſal.* xci. 1, 4. *Iſa.* xxx. 5. *Matt.* xxiii. 37. From ſuch paſſages perhaps the heathens had their notion of repreſenting their gods with wings [f].

℣. 9. *From the wicked that oppreſs me*, &c.] Or *waſte* or *deſtroy* [g]; as wild beaſts do a field or vineyard when they get into it; and ſuch havock do perſecutors and falſe teachers make of the church and people of God, when they are ſuffered to get in among them, *Pſal.* lxxx. 13. *Acts* xx. 29. wherefore from ſuch wicked and unreaſonable men protection is deſired, 2 *Theſſ.* iii. 2. From *my deadly enemies*; enemies againſt his ſoul or life, who ſought to take it away, nothing would ſatisfy them but this. Who *compaſs me about*; on all ſides, in order to obtain their deſire; ſuch were the enemies of Chriſt, and ſo they are deſcribed, *Pſalm* xxii. 12, 13, 16.

℣. 10. *They are incloſed in their own fat*, &c.] Or *their fat has incloſed them*; either their eyes that they can hardly ſee out of them, or their hearts, ſo that they are ſtupid and ſenſeleſs and devoid of the fear of God; the phraſe is expreſſive of the multitude of their wealth and increaſe of power, by which they were ſwelled with pride and vanity, and neither feared God nor regarded man; ſo the *Targum* paraphraſes it, "their riches are multiplied, their "fat covers them;" ſee *Deut.* xxxii. 15. *Pſalm* lxxiii. 8, 9. ſome read it, *their fat ſhuts their mouths*, ſo *Aben Ezra* and *Kimchi*; or *with their fat they ſhut them* [h]; but the accent *athnach* will not admit of this reading; the laſt word belongs to the next clauſe.

[b] Kimchi & Ben Melech. [c] הפלה ſepara, Junius & Tremellius; ſegrega, Montanus; ſo ſome in Vatablus; ſee Ainſworth. [d] חוסים בימינך — eos qui fidunt in dextera tua, ſo ſome in Vatablus, Caſtalio, Ainſworth; recipentes ſe ad dexteram ſuam, Junius & Tremellius. [e] ממתקוממים בימינך ob inſurgentes in dexteram tuam, Pagninus, Montanus, Cocceius; ſo Michaelis, Gejerus, Muſculus. [f] Vid. Cuperi Apotheoſ. Homer. p. 169, &c. [g] ושדוני quid vaſtant, Vatablus, Junius & Tremellius, Piſcator; qui vaſtaverunt, Pagninus, Montanus, Cocceius, Michaelis. [h] So De Dieu.

clauſe. *With their mouth they ſpeak proudly*; againſt God and his people, belching out blaſphemies againſt the one, and ſevere menaces and threatnings againſt the other.

℣. 11. *They have now compaſſed us in our ſteps*, &c.] The ſenſe is, they could not ſtir a ſtep but they were at their heels, ſurrounding them on every ſide. This was true of *David*, when he was purſued by *Saul*, and followed by him to *Keilah* and the wilderneſs of *Maon*, 1 *Sam.* xxiii. 8, 26. according to the *cetib*, or textual writing, it ſhould be rendered, *they have compaſſed me*; but according to the *keri*, or marginal reading, and the points, it is as we have tranſlated it, and which is followed by the *Targum*; and both are right, and deſign *David* as a principal perſon, and thoſe that were with him, who were encompaſſed by *Saul* and his men. This alſo was verified in Chriſt, when *Judas* followed him into the garden with a band of men to betray him, and when he was incloſed by wicked men as he went to the croſs, and hung upon it, *John* xviii. 2, 3. *Pſal.* xxii. 12, 16. and may likewiſe be accommodated to the caſe of all the ſaints, who are troubled on every ſide, are beſet with the corruptions of their hearts, the temptations of Satan, and the reproaches and perſecutions of the men of the world, 2 *Cor.* iv. 8. and vii. 5. *They have ſet their eyes bowing down to the earth*; which poſture either denotes fraudulence and hypocriſy, ſhewing by looking only upon the ground, as if they were harmleſs and inoffenſive, and had no ill deſigns, and took no notice of any thing; which as it was true of *David*'s enemies, ſo of the *Jews* and of *Judas* with reſpect to Chriſt, and of falſe teachers with reſpect to the church, *Luke* xx. 20. *Matt.* vii. 15. and xxvi. 48, 49. or elſe inhumanity and contempt, not caring to turn their eyes to look upon them in diſtreſs, but kept their eyes fixed upon the earth, ſo Chriſt was treated by the Jews, *Iſa.* liii. 3. or rather their being intent upon miſchief, their diligence and watchfulneſs to obſerve all motions, and take every opportunity *to ſtrike*, or *caſt me down to the earth*, as the *Arabic* and *Syriac* verſions render it; or the ſenſe is, as *Kimchi* gives it, their eyes are upon our ways, to ſpread nets for us in the earth to take us.

℣. 12. *Like as a lion* that *is greedy of his prey*, &c.] Or *the likeneſs of him is as a lion* [i]; meaning *Saul*, as *Kimchi* interprets it; or every one of them that compaſſed them about, as *Aben Ezra* obſerves; ſometimes wicked and perſecuting princes are compared to lions, for their ſtrength and cruelty; ſee *Prov.* xxviii. 15. 2 *Tim.* iv. 17. ſo the devil is called a roaring lion, 1 *Pet.* v. 8. and the antichriſtian beaſt is ſaid to have the mouth of a lion, *Rev.* xiii. 2. *And as it were a young lion lurking in ſecret places*; to leap upon its prey and ſeize it at once, as it has opportunity; this denotes the ſecret and inſidious method which the enemies of Chriſt take to do miſchief; ſee *Pſal.* x. 9, 10.

℣. 13. *Ariſe, O Lord*, &c.] See *Pſalm* iii. 7. and vii. 6. and ix. 19. and x. 12. *diſappoint him*, or *prevent his face* [k]; be beforehand with him, and ſo diſappoint him, when he is about to ſeize his prey; who is comparable to the lion, or to the young lion; meaning the chief of his enemies, it may be *Saul*. *Caſt him down*; every one of them that ſet their eyes to caſt down others to the earth. *Jarchi*'s note is, "cut off his feet," that he may bow down and fall. *Deliver my ſoul from the wicked*, which is *thy ſword*; ſo *Jarchi*, *Aben Ezra*, *Kimchi* and *Ben Melech* render the words; that is, from wicked men, whom God makes uſe of as inſtruments to afflict and chaſtiſe his people: ſo the *Aſſyrian* monarch is called the *rod* of his anger, with whom he ſcourged his people *Iſrael*, Iſa. x. 5. Compare with this *Pſal.* xxii. 20. The words are rendered by ſome, *deliver my ſoul from the wicked by thy ſword* [l]; meaning not the ſword of the Spirit, the word of God, by which Chriſt was delivered from the wicked one, when tempted by him in the wilderneſs; but the avenging juſtice of God, the ſword of the Lord, which being whetted and taken hold on, and uſed by him, brings vengeance on his enemies, and ſalvation to his people; ſee *Deut.* xxxii. 41. *Iſa.* xxvii. 1. *Jer.* xlvii. 6, 7. The *Targum* paraphraſes the clauſe thus, "deliver my ſoul from the wicked, who deſerves to "be ſlain by thy ſword."

℣. 14. *From men* which are *thy hand, O Lord*, &c.] Some underſtand theſe words, with what follows, as independent of the former, and of another ſett of men, even of good men; ſo the *Targum*, "and the righteous who deliver their ſouls "for thy ſake, O Lord, unto death in the earth, "their portion is in eternal life;" ſo *Jarchi* gives the like ſenſe of them: but the words are to be connected with the preceding, as they are by *Aben Ezra*, *Kimchi*, and *Ben Melech*; and the ſenſe is, deliver my ſoul from men, which are inſtruments in thine hand to chaſtiſe thy people: ſo even Satan himſelf, and the *Sabeans* and *Chaldeans*, whom he inſtigated to afflict *Job*, are called the *hand* of the Lord that touched him, becauſe he ſuffered them to do what they did for the trial of him, *Job* xix. 21. The words may be rendered, *the men of thy hand* [m]; who are raiſed up by thine hand to the power and dignity they have; and who can eaſily be pulled down by it; and who are in thine hand, and at thy beck and controll, and whoſe wrath and fury thou canſt reſtrain. Or they may be rendered, *from men* by *thy hand* [n]; that is, deliver me from them by thy ſtrong hand and mighty power; as *Iſrael* of old was delivered from the *Egyptians* by the ſtrong and mighty hand of God. *From men of the world*; who are as they were when they came into the world, in ſin, in darkneſs, and in a carnal and unregenerate ſtate; who are not only in the world, but of it, and belong to it, and to it only; and are under the influence of the god of the world, and are taken with the luſts and pleaſures of it, and live in them and ſerve them; and are of worldly ſpirits, inordinately love the things of the world, mind earth and earthly things, and are unconcerned about the things of another world; ſee *Luke* xvi. 8. Which have *their portion in* this *life*; and in this only; have a large ſhare of the good things of this life; and which is all their portion, *Luke* xvi. 25. *And whoſe belly thou fillest with thy hid* treaſure: earthly treaſure, as gold and ſilver, which is called *hid* treaſure, becauſe it is firſt hid in the bowels of the earth, out of which it is dug, and afterwards hid in the coffers of worldly men; and oftentimes kept to the hurt of the owners of it. Or the phraſe may denote the value and preciouſneſs of it. And to have the belly

[i] דמיונו כאריה ſimilitudo ejus, vel cujuſque eſt tanquam leonis, Pagninus, Montanus, Junius & Tremellius; ſo Muſculus, Gejerus, Michaelis. [k] קדמה פניו præveni faciem ejus, Pagninus, Montanus, Vatablus, Muſculus, Gejerus; anticipa faciem ejus, Junius & Tremellius, Piſcator. [l] מרשע חרבך gladio tuo ab improbis, Junius & Tremellius; Gejerus; ſo Ainſworth. [m] ממתים ידך ab inimicis manus tuæ, V. L. ſo Sept. a viris manus tuæ, Lutherus, Muſculus. [n] Manu tua, Montanus, Junius & Tremellius, Piſcator, Cocceius, Gejerus.

belly filled with this, is to have a very great affluence and plenty of it; though it is very rare, let it be ever ſo large, that men are fully ſatisfied with it. *They are full of children*; which among the eaſtern nations was reckoned a conſiderable part of outward proſperity and happineſs; ſee *Job* xxi. 7, 8, 11. *Pſal.* cxxvii. 3, 4, 5. or their *children are full*, or *filled* [o] with hidden treaſure alſo. *And leave the reſt of their* ſubſtance *to their babes*; their chil-drens children; their grandchildren, as *Kimchi* explains it; and which is ſaid, not by way of complaint, as an evil in them, ſince it is lawful and right for parents to lay up for their children, and leave it to them: unleſs the ſenſe is, that they engroſs all to themſelves, and to their poſterity, in life and death; whilſt they live, they indulge their ſenſual appetites and luſts, and fill themſelves and theirs, but give nothing to the poor and hungry; nor part with any thing for the intereſt of God and true religion; and when they die, leave nothing for ſuch uſe and ſervice, but all to their poſterity: but rather, the phraſe is expreſſive of their great plenty; that having lived in and enjoyed great fulneſs themſelves, and given large portions to their children, yet have much left; which at death they bequeath to the young generation. Now from ſuch men in power, and dignity, and from being hurt by them, as well as from communion and converſation with them, the pſalmiſt deſires to be delivered; and expreſſes his ſatisfaction in other and better things than they enjoy, in the following words.

℣. 15. *As for me*, &c.] I do not deſire to be in their place and ſtead, with all their plenty and proſperity; I am content with my preſent condition and ſituation; for *I will*, or *ſhall behold thy face in righteouſneſs*; that is, appear before God in public worſhip, where was the ark, the ſymbol of the face of God; enjoy his gracious preſence, have the diſcoveries of his love, and ſee his face and favour; than which nothing was more deſirable by him and delightful to him. Or God himſelf may be meant by *his face*; and eſpecially God as he is to be beheld in the face of Chriſt, the Angel of his preſence; and who is to be beheld by faith in the preſent ſtate of things, though as thro' a glaſs, darkly; and in the future ſtate perfectly, and as he is, both with the eyes of the underſtanding, and after the reſurrection with the eyes of the body; ſee *Job* xix. 26, 27. and to this ſtate the pſalmiſt ſeems more eſpecially to have reſpect, as *Jarchi* interprets it: and the beatific viſion of God in Chriſt will be very glorious and exceeding delightful; it will be aſſimilating and appropriating; it will be free from all darkneſs and interruption, and will continue for ever. And this ſhall be ſeen *in righteouſneſs*; the pſalmiſt believing that he ſhould then appear as an innocent perſon, clear of all the falſe charges brought againſt him; and ſo this may be underſtood of the righteouſneſs of his cauſe, in which he ſhould ſtand before God, and enjoy communion with him: or this may deſign that perfect holineſs and purity of heart, without which no man ſhall ſee the Lord; and which, though now imperfect, ſhall in the other ſtate be without ſpot or blemiſh: or rather, the righteouſneſs of Chriſt, which fits believers for, and in which they are brought into and ſtand in the King's preſence. *I ſhall be ſatisfied, when I awake with thy likeneſs*; which will be in the reſurrection-morn, or as *Jarchi* expreſſes it, when the dead ſhall awake from their ſleep: for this is not to be underſtood of awaking from natural ſleep in the morning; when it is a ſatisfaction to a believer to be with God, and to have God with him, *Pſalm* cxxxix. 18. nor of awaking from a ſleepy drowſy frame of ſpirit, which ſometimes attends the ſaints; but of riſing from the dead: for as death is oftentimes expreſſed by ſleep in ſcripture, ſo the reſurrection by an awaking out of it, *Iſa.* xxvi. 19. *Dan.* xii. 2. at which time the ſaints will ariſe with the image of the heavenly One upon them; they will be like to Chriſt both in ſoul and body; in ſoul, in perfect knowledge and compleat holineſs; in body, in incorruption and immortality, in power, glory and ſpirituality; in this will lie their happineſs and ſatisfaction. Or the meaning is, that he ſhould be ſatisfied with the likeneſs of God, with Chriſt the image of God, when he ſhould ariſe from the dead; ſeeing he ſhould then appear with him in glory, ſee him as he is, and be like him, and be for ever in his preſence; which will yield endleſs pleaſure and unſpeakable ſatisfaction. For the words may be interpreted, not of *David*'s awaking, but of the glory of God awaking or appearing; which would afford an infinitely greater ſatisfaction than worldly men have in worldly things [p], to which this is oppoſed, ℣. 10. ſo the *Septuagint* and *Vulgate Latin* verſions read, I ſhall be ſatisfied when thy glory appears, or is ſeen; and ſo the *Ethiopic* and *Arabic* verſions.

PSALM XVIII.

To the chief muſician, *a pſalm* of David.

THIS is the ſame with that in 2 *Sam.* xxii. with ſome variations, omiſſions and alterations: *the ſervant of the Lord*; not only by creation, nor merely by regeneration, but by office, as king of *Iſrael*, being put into it by the Lord, and acting in it in ſubmiſſion and obedience to him; juſt as the apoſtles under the New Teſtament, on account of their office, ſo ſtile themſelves in their Epiſtles: *Who ſpake unto the Lord the words of this ſong*; that is, who delivered and ſung this ſong in ſo many expreſs words, in public, before all the congregation of *Iſrael*, to the honour and glory of God: *in the day* that *the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* Not that this pſalm was compoſed and ſung the ſelf-ſame day that *David* was delivered from *Saul*, and ſet upon the throne; for it ſeems to have been written in his old age, at the cloſe of his days; for immediately after it, in the ſecond book of *Samuel*, it follows, *now theſe be the laſt words of David*, 2 Sam. xxiii. 1. but the ſenſe is, that whereas *David* had many enemies, and particularly *Saul*, who was his greateſt enemy, the Lord delivered him from them all, and eſpecially from him; from him firſt, and then from all the reſt; which when he reflected upon in his laſt days, he ſat down and wrote

[o] ישבעו בניהם ſaturantur vel ſatiantur filii, Munſter, Muis, Junius & Tremellius, Piſcator, Gejerus; ſo Targ. Ar. Ainſworth.

[p] Vid. Caſtel. Lexic. Heptaglott. col. 2014.

wrote this pſalm, and then ſung it in public, having delivered it into the hands of the chief muſician for that purpoſe. There are two paſſages cited out of it in the New Teſtament, and applied to Chriſt; ℣. 2. in *Heb.* ii. 13. and ℣. 49. in *Rom.* xv. 9. and there are many things in it that very well agree with him; he is eminently the *ſervant* of the Lord as mediator; he was encompaſſed with the ſnares and ſorrows of death and hell, and with the floods of ungodly men, when in the garden and on the croſs. God was his helper and deliverer, as man; and he was victorious over all enemies, ſin, Satan, the world, death and hell; as the ſubject of this pſalm is all along repreſented: and to Chriſt it does moſt properly belong to be the head of the heathen, whoſe voluntary ſubjects the Gentiles are ſaid to be, ℣. 43, 44. and which is expreſſed in much the ſame language, as the like things are in *Iſa.* lv. 4, 5. which is a clear and undoubted prophecy of the Meſſiah; to which may be added, that the Lord's anointed, the king Meſſiah, and who is alſo called *David*, is expreſsly mentioned in ℣. 50. and which is applied to the Meſſiah by the Jews[q], as the thirty ſecond verſe is paraphraſed of him by the *Targum* on it. *And he ſaid*; the followings words;

℣. 1. *I will love thee, O Lord, my ſtrength.*] Theſe words are not in 2 *Sam.* xxii. the pſalm there begins with the following verſe. The pſalmiſt here expreſſes his love to the Lord, and his continuance in it; that *Jehovah* the Father was, is, and ever will be the object of Chriſt's love is certain; and which has appeared by his readineſs in the council and covenant of grace to do his will; by his coming down from heaven to earth for that purpoſe; by his delight in it, it being his meat and drink to do it; and by his ſufferings and death, which were in compliance with, and obedience to it, *John* xiv. 31. and as in *David*, ſo in all regenerate ones, there is love to God; *Jehovah* is loved by them in all his perſons; *Jehovah* the Father is loved, and to be loved, for the perfections of his nature, becauſe of the works of his hands, of creation and providence; and particularly becauſe of his works of ſpecial grace and goodneſs, and eſpecially becauſe of his love wherewith he has loved his people, 1 *John* iv. 19. *Jehovah* the Son is loved, and to be loved, above all creatures and things whatever, ſincerely and heartily, fervently and conſtantly; becauſe of the lovelineſs of his perſon, the love of his heart, and his works of grace and redemption; all of him is lovely; and he is to be loved, and is loved in his perſon, offices, relations, people, word and ordinances: *Jehovah* the Spirit is loved, and to be loved, becauſe of his perſon and perfections, and operations of grace; as a ſanctifier, comforter, the Spirit of adoption, the earneſt and pledge of eternal glory. The word here uſed ſignifies the moſt intimate, tender and affectionate love; it often deſigns mercy and bowels of mercy; ſo *Aben Ezra* interprets it of ſeeking mercy of God: the reaſons are as follow in this and the next verſe: becauſe *the Lord* is *my ſtrength*; ſo he was to Chriſt as man, who as ſuch was the man of his right hand, the ſon of man, whom he made ſtrong for himſelf, to do his work, and for his glory, *Pſal.* lxxx. 17. he promiſed to ſtrengthen him, and he did, *Pſal.* lxxxix. 21. *Iſa.* xlii. 1. and xlix. 8. and ſo he is the ſtrength of all his ſaints, even *Jehovah*, Father, Son, and Spirit; he is the ſtrength of their hearts both in life and at death; he is the ſtrength of their graces, who ſtrengthens that which he has wrought for them, and in them; he ſtrengthens them to do their duty, to bear the croſs, and every affliction, and againſt every enemy of their ſouls; and this renders him very lovely and amiable to them.

℣. 2. *The Lord* is *my rock*, &c.] To whom the ſaints have recourſe for ſhelter and ſafety, for ſupply, ſupport, and divine refreſhment; and in whom they are ſecure, and on whom they build their hopes of eternal life and happineſs, and ſo are ſafe from all enemies, and from all danger. Chriſt is called a rock on all theſe accounts, *Pſal.* lxi. 2, 3. *Iſa.* xxxii. 2. and xxxiii. 16. *Matt.* xvi. 18. 1 *Cor.* x. 4. *And my fortreſs*; or garriſon; ſo the ſaints are kept in and by the power of God as in a garriſon, 1 *Pet.* i. 5. *And my deliverer*; out of all afflictions, and from all temptations, and out of the hands of all enemies; from a body of ſin and death at laſt, and from wrath to come. *My God*; the ſtrong and mighty One, who is able to ſave, and who is the covenant-God and father of his people. *My ſtrength, in whom I will truſt*; as Chriſt did, and to whom theſe words are applied in *Heb.* ii. 13. and as his people are enabled to do even under very diſtreſſing and diſcouraging circumſtances, *Job* xiii. 15. *Iſa.* xxvi. 4. *My buckler*; or *ſhield*; who protects and defends them from their enemies, and preſerves them from the fiery darts of Satan. *And the horn of my ſalvation*; who puſhes, ſcatters and deſtroys their enemies, and ſaves them; a metaphor taken from horned beaſts; ſo Chriſt, the mighty and able Saviour, is called, *Luke* i. 69. And *my high tower*; ſuch is the name of the Lord, whither the righteous run and are ſafe, *Prov.* xviii. 10. and where they are above and out of the reach of every enemy; ſee *Iſa.* xxxiii. 16. in 2 *Sam.* xxii. 3. it is added, *and my refuge, my Saviour, thou ſaveſt me from violence.* Theſe various epithets ſhew the fulneſs of ſafety in *Jehovah*, the various ways he has to deliver his people from their enemies, and ſecure them from danger; and the pſalmiſt beholding and claiming his intereſt in him under all theſe characters, rendered him exceeding lovely and delightful to him; and each of them contain a reaſon why he loved him, and why, in the ſtrength of grace, he determined to love him. God may be regarded in all theſe characters by Chriſt as man.

℣. 3. *I will call upon the Lord*, &c.] In prayer, for freſh mercies, and farther appearances of himſelf, and diſcoveries of his grace and favour. Who is *worthy to be praiſed*; for the perfections of his nature, the works of his hands, his providential goodneſs, and more eſpecially for his covenant-grace and bleſſings in Chriſt. The *Targum* is, "in praiſe, or with an hymn, I pray before the "Lord;" agreeable to the rule the apoſtle gives, *Phil.* iv. 6. and this prayer was a prayer of faith, as follows. *So ſhall I be ſaved from mine enemies*; which was founded upon paſt experience of God's goodneſs to him in diſtreſs, when he called upon him, as the next words ſhew.

℣. 4. *The ſorrows of death compaſſed me*, &c.] Theſe words and the following in this and the next verſe, as they reſpect *David*, ſhew the ſnares that were laid for his life, the danger of death he was in, and the anxiety of mind he was poſſeſſed of on account of it; and as they refer to Chriſt, include all the ſorrows of his life to the time of his death, who was a man of ſorrows and acquainted with griefs perſonally, and bore and carried the ſorrows and griefs of all his people; and may chiefly intend his ſorrows in the garden, ariſing from a view of

[q] Echa Rabbati fol. 50. 2. & Midraſh Tillim in Tzeror Hammor, fol. 47. 3.

of the ſins of his people, which he was about to bear upon the croſs; and from an apprehenſion of the wrath of God, and curſe of the law, which he was going to ſuſtain for them, when his ſoul was περιλυπος, encompaſſed about with ſorrow, even unto death, *Matt.* xxvi. 38. when his ſorrow was ſo great, and lay ſo heavy upon him, that it almoſt preſſed him down to death, he could ſcarce live under it; and may alſo take in the very pains and agonies of death; he dying the death of the croſs, which was a very painful and excruciating one; ſee *Pſal.* xxii. 14—17. The *Hebrew* word for *ſorrows* ſignifies the pains and birth-throws of a woman in travail; and is here fitly uſed of the ſufferings and death of Chriſt; through which he brought forth much fruit, or many ſons to glory. The *Targum* is, "Diſtreſs "has encompaſſed me, as a woman that ſits upon "the ſtool, and has no ſtrength to bring forth, "and is in danger of dying." In 2 *Sam.* xxii. 5. it is, *the waves* or *breakers of death compaſſed me*; and the word there uſed is rendered in *Hoſ.* xiii. 13. *the breaking forth of children:* moreover the ſame word ſignifies *cords* [r], as well as pains and ſorrows; and the alluſion may be to malefactors, being bound with cords, when led to execution, and put to death; and may here ſignify the power of death, under which the Meſſiah was held for a while, but was looſed from it at his reſurrection; to which ſenſe of the word, and to the words here, the apoſtle *Peter* manifeſtly refers, *Acts* ii. 24. *And the floods of ungodly men made me afraid*; meaning either the multitude of them, as *Herod*, *Pontius Pilate*, the *Roman* ſoldiers, and people of the Jews, who all gathered together againſt him; ſo the *Targum* renders it, *a company of wicked men*; or the variety of ſufferings he endured by them; as ſpitting upon, buffeting, ſcourging, &c. The word rendered *ungodly men*, is *Belial*; and ſignifies, vain, worthleſs, and unprofitable men; men of no figure or account; or lawleſs ones, ſuch as have caſt off the yoke of the law, are not ſubject to it; perſons very wicked and profligate. The word in the New Teſtament ſeems to be uſed for Satan, 2 *Cor.* vi. 15. where it is ſo rendered in the *Syriac* verſion, and he may be deſigned here; and by the floods of *Belial* may be meant, not ſo much the temptations of Satan in the wilderneſs, as his violent and impetuous attacks upon Chriſt in the garden, when being in an agony or conflict with him, his ſweat was, as it were, great drops of blood, *Luke* xxii. 44. The *Septuagint* render the word, *The torrents of iniquity troubled me*; which was true of Chriſt, when all the ſins of his people came flowing in upon him, like mighty torrents, from all quarters; when God laid on him the iniquity of them all, and he was made ſin for them; and in a view of all this, *he began to be ſore amazed*, Mark xiv. 33. compare with this *Pſal.* lxix. 1, 2. *Arama* interprets *Belial*, of the evil imagination in *David*, who had a war in himſelf.

℣. 5. *The ſorrows of hell compaſſed me about*, &c.] Or *the cords of the grave* [s], under the power of which he was detained a while; the alluſion may be to the manner of burying among the Jews, who wound up their dead bodies in linen cloths; ſo that they were as perſons bound hand and foot; and thus were they laid in the grave; ſee *John* xi. 44. and ſo was Chriſt, till he was raiſed from the dead, when he ſhowed himſelf to have the keys of hell and death, and to be no more under their power, or be held by them. *The ſnares of death prevented me*; or *met* or *got before me* [t]; the ſenſe is, he was taken in them: this phraſe deſigns the inſidious ways and methods which the enemies of Chriſt took to enſnare him, and take away his life, and in which they ſucceeded; ſee *Matt.* xxvi. 4.

℣. 6. *In my diſtreſs I called upon the Lord*, &c.] The great *Jehovah*, the everlaſting I AM, who is the moſt High in all the earth, and who is able to ſave, *Heb.* v. 7. *And cried unto my God*; as Jeſus did, *Matt.* xxvii. 46. ſo the members of Chriſt, when in diſtreſs, as they often are, through ſin and Satan, through the hidings of God's face, a variety of afflictions, and the perſecutions of men, betake themſelves to the Lord, and call upon their God: a time of diſtreſs is a time for prayer; and ſometimes the end God has in ſuffering them to be in diſtreſs, is to bring them to the throne of his grace; and a great privilege it is they have, that they have ſuch a throne to come to for grace and mercy to help them in time of need, and ſuch a God to ſympathize with them, and help them; and their encouragement to call upon him, and cry unto him, is, that he is *Jehovah*, omniſcient, omnipotent, and omnipreſent; who knows their wants, is able to help them, and is a God at hand to do it. *He heard my voice out of his temple*; that is, out of heaven his dwelling-place; for the temple at *Jeruſalem* was not built in *David*'s time; and it may be obſerved, that the prayer of the Pſalmiſt, or whom he repreſents, was a vocal one, and not merely mental; and hearing it, intends a gracious regard unto it, an acceptance of it, and an agreeable anſwer: for it follows, *And my cry came before him*, even *into his ears*; God did not cover himſelf with a cloud, that his prayer could not paſs through; but it was admitted and received; it came up before him with acceptance; it reached his ears, and even entered into them, and was delightful muſic to them; ſee *John* xi. 41, 42. *Heb.* v. 7.

℣. 7. *Then the earth ſhook and trembled*, &c.] As it did quickly after Chriſt called upon the Lord, and cried to his God upon the croſs, *Matt.* xxvii. 50, 51. and ſo ſome time after, when his people were praying together, the place where they were aſſembled was ſhaken, *Acts* iv. 31. as a token of God's preſence being with them: and the ſhaking and trembling of the earth is often uſed as a ſymbol of the preſence of God, and of the greatneſs of his majeſty; as when he brought the children of *Iſrael* through the Red ſea, went before them in the wilderneſs, and deſcended on mount *Sinai*, which mountain then moved and quaked exceedingly; ſee *Pſal.* civ. 32. and lxxvii. 16—18. and lxviii. 7, 8. *Exod.* xix. 18. and it is eaſy to obſerve, that in this, and other parts of this majeſtic account of the appearance of God on the behalf of the perſon the ſubject of this pſalm, and againſt his enemies, there are manifeſt alluſions to the giving of the law on mount *Sinai*; though it may be this ſhaking of the earth, and what follows, are to be underſtood in a figurative ſenſe. *The foundations alſo of the hills moved and were ſhaken*; and deſign the ſhaking of the earth and heavens, propheſied of in *Hag.* ii. 6, 7. and which is explained in *Heb.* xii. 26, 27. of the removing the ordinances of the ceremonial law, that goſpel-ordinances might remain unſhaken; for in 2 *Sam.* xxii. 8. the words

[r] חבלי מות funes mortis, Muſculus, Montanus, Vatablus, Gejerus, Michaelis; ſo Ainſworth, Hammond. חבלי funes ſepulchri, Muſculus, Gejerus. [s] שאול [t] קדמוני præoccupaverunt me, V. L. anteverterunt me, Vatablus; occurrerunt, Cocceius.

words are, *the foundations of heaven moved and ſhook*; and the ſhaking and moving of the earth and mountains may denote the abolition and deſtruction of kingdoms and nations; and firſt of the civil polity of the *Jews*, and of their eccleſiaſtical ſtate, which quickly enſued upon the death of Chriſt; and next of the ruin of *Rome* pagan, and then of *Rome* papal; which are both ſignified by an earthquake, and by the removal of mountains, *Rev.* vi. 12, 14. and xi. 13. and xvi. 18—20. *Becauſe he was wroth*; with the people of the Jews, for diſbelieving and rejecting the Meſſiah; for ſetting themſelves, and taking counſel together againſt him, and putting him to death; for theſe things God was angry with them, and wrath came upon them to the uttermoſt, and their nation, city, and temple were deſtroyed, *Pſal.* ii. 1—5. 1 *Theſſ.* ii. 16. and with the pagan empire and antichriſtian powers, *Rev.* vi. 16, 17. and xi. 18.

℣. 8. *There went up a ſmoke out of his noſtrils*, &c.] This, with what follows, deſcribes a ſtorm of thunder; the *ſmoke* deſigns thick black clouds, gathered together; *fire* intends lightning; and *coals of fire* hot thunderbolts; and the whole is borrowed from, and is an alluſion to what was at the giving of the law on mount *Sinai*, *Exod.* xix. 16, 18. The majeſty of God is here ſet forth in much ſuch language as is the leviathan in *Job* xli. 19—21. the *ſmoke* of his *noſtrils* ſeems to intend the indignation of God againſt the enemies of *David*, of Chriſt, and of his people, and the puniſhment he will inflict upon them, *Iſa.* lxv. 5. *Rev.* xiv. 11. The *Targum* interprets it of the pride and inſolence of *Pharaoh*. *And fire out of his mouth devoured*; God is a wall of fire round about his people, and a conſuming one to his and their enemies. This expreſſes the wrath of God upon the Jewiſh nation, and his ſending the *Roman* armies to burn their city, *Matt.* xxii. 7. *Coals were kindled by it*; the Jews being as dry trees, were fit fuel for the fire of divine wrath, and ſo preſently became as coals of fire; ſo the antichriſtian party, upon the pouring out of the fourth vial, will be ſcorched with heat, and blaſpheme the name of God, *Rev.* xvi. 8, 9.

℣. 9. *He bowed the heavens alſo, and came down*, &c.] To execute wrath and vengeance on wicked men; which is always the ſenſe of theſe phraſes when they go together; ſee *Pſal.* cxliv. 6—8. *Iſa.* lxiv. 1, 2. The *Targum* is, *He bowed the heavens, and his glory appeared*; that is, the glory of his power, and of his mighty hand of vengeance; for not his grace and mercy, but his indignation and wrath ſhewed themſelves; for it follows, *And darkneſs* was *under his feet*; the *Targum* is, *a dark cloud*, expreſſive of the awfulneſs of the diſpenſation to wicked men; who are not allowed to ſee the face of God, are debarred his preſence, and denied communion with him, and to whom every thing appears awful and terrible, *Pſal.* xcvii. 2—5.

℣. 10. *And he rode upon a cherub, and did fly*, &c.] The *Targum* renders it in the plural number, *cherubim*; and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions; and by whom may be meant, either the angels, who are as horſes and chariots, on whom *Jehovah* rides, and whom he makes uſe of as executioners of his wrath and vengeance, *Zech.* vi. 5. *Pſal.* lxviii. 17. and to whom wings are aſſigned as a token of ſwiftneſs, *Iſa.* vi. 2. or rather the miniſters of the goſpel, who are the living creatures in *Rev.* iv. 7, 8. and anſwer to the *cherubim* in *Ezekiel*'s viſions; and whom God made uſe of, eſpecially after the death of Chriſt, and when the goſpel was rejected by the Jews, to carry it into the Gentile world, which was done by them with great ſpeed and ſwiftneſs; and *Maimonides* [u] gives a caution, not to underſtand the phraſe, *he did fly*, as of God, but of the cherub. *Yea, he did fly upon the wings of the wind*; which may deſign the ſpeedy help and aſſiſtance God gave to his Son, and gives to his people; and the ſwift deſtruction of their enemies; ſee *Pſal.* civ. 3, 4. the words in 2 *Sam.* xxii. 11. with only the variation of a letter in one word, are, *and he was ſeen upon the wings of the wind*; which were both true; nor need a various reading be ſuppoſed, the pſalmiſt uſing both words at different times, ſuitable to his purpoſe, and which both expreſs his ſenſe. Wings are aſcribed to the winds by the heathen poets, and they are repreſented as winged on ancient monuments [w].

℣. 11. *He made darkneſs his ſecret place*, &c.] Which, and the dark waters in the next clauſe, are the ſame with the thick clouds in the laſt, in which *Jehovah* is repreſented as wrapping himſelf, and in which he lies hid as in a ſecret place; not ſo as that he cannot ſee others, as wicked men imagine, *Job* xxii. 13, 14. but as that he cannot be beheld by others; the *Targum* interprets it, "he cauſed "his *ſhekinah* to dwell in darkneſs." *His pavilion round about him* were *dark waters*, and *thick clouds of the ſkies*; theſe were as a tent or tabernacle, in which he dwelt unſeen by men; ſee *Job* xxxvi. 29. all this may deſign the dark diſpenſation of the Jews, after their rejection and crucifixion of Chriſt; when God departed from them, left their houſe deſolate, and them, without his preſence and protection; when the light of the goſpel was taken away from them, and blindneſs happened unto them, and they had eyes that they ſhould not ſee, and were given up to a judicial darkneſs of mind and hardneſs of heart; which were ſome of the dark, deep, and myſterious methods of divine providence, with reſpect to which God may be ſaid to be ſurrounded with darkneſs, dark waters, and thick clouds; ſee *Rom.* xi. 7, 8, 25, 32, 33.

℣. 12. *At the brightneſs* that was *before him*, &c.] The lightning that came out of the thick clouds; which may denote, either the coming of Chriſt to take vengeance on the Jewiſh nation, which was ſwift and ſudden, clear and manifeſt; or the ſpreading of the goſpel in the Gentile world, in which Chriſt, the brightneſs of his Father's glory, appeared to the illumination of many; ſee *Matt.* xxiv. 27. and both may be intended, as the effects following ſhow. *His thick clouds paſſed*; that is, paſſed away; the groſs darkneſs, which had for ſo many years covered the Gentile world, was removed, when God ſent forth his light and truth; and multitudes, who were darkneſs itſelf, were made light in the Lord. *Hail*-ſtones *and coals of fire*; the ſame goſpel that was enlightening to the Gentiles, and the ſavour of life unto life unto them, was grievous, like hail-ſtones, and tormenting, ſcorching, irritating and provoking, like coals of fire, and the ſavour of death unto death to the Jews; when God provoked them, by ſending the goſpel among the Gentiles, and calling them: or theſe may deſign the heavy, awful, and conſuming judgments of God upon them, which are

[u] Moreh Nevochim, par. 1. c. 49.

[w] Vide Cuperi Apotheoſ. Homeri, p. 178. Wings are given to the ſouth-wind, by Ovid, Metamorph. l. 1. fab. 7. and by Juvenal, Satyr. 5. v. 10. and by Virgil, Æneid. 8. v. 430. and who alſo ſpeaks of wings of lightning, Æneid. 5. v. 319.

are ſometimes ſignified by hail-ſtorms; ſee *Rev.* viii. 7. and xvi. 11. In 2 *Sam.* xxii. 13. it is only, *Through the brightneſs before him were coals of fire kindled.*

℣. 13. *The Lord alſo thundered in the heavens*, &c.] By his apoſtles and miniſters, ſome of which were *Boanergeses*, ſons of thunder, whoſe miniſtry was uſeful to ſhake the conſciences of men, and bring them to a ſenſe of themſelves, *Mark* iii. 17. *And the Higheſt gave his voice*; the ſame with thunder; for thunder is often called the voice of the Lord, *Job* xxxvii. 5. and xl. 9. *Pſal.* xxix. 3—9. compare with this *Pſal.* lxviii. 11. the *Targum* interprets it, *He lift up his word*; the ſame effects as before follow, *hail*-ſtones *and coals of fire.*

℣. 14. *Yea, he ſent out his arrows*, &c.] By which thunderbolts, cracks of thunder, and flaſhes of lightning, ſeem to be meant; ſee *Pſal.* lxxvii. 17, 18. and cxliv. 6. comparable to arrows ſhot, and ſent out of a bow; and may denote, either the doctrines of the goſpel, which were ſharp in the hearts of Chriſt's enemies, and are either the means of ſubduing them to him, or of deſtroying them, being the ſavour of death unto death; or however, like arrows, give great pain and uneaſineſs, where they ſtick, and grievouſly diſtreſs and torment; as does the fire which comes out of the mouth of the two witneſſes, *Rev.* xi. 5, 10. The *Targum* is, "He ſent his word as arrows;" or elſe the judgments of God are meant, as famine, peſtilence, and the ſword, which God ſent unto, and ſpent upon the Jewiſh nation, *Deut.* xxxii. 23. *And ſcattered them*; among the nations of the world, where they have been diſperſed ever ſince. *And he ſhot out lightnings*; or *many lightnings*, ſo the *Targum: and diſcomfited them*; troubled, terrified and diſtreſſed them.

℣. 15. *Then the channels of water were ſeen*, &c.] Or, *of the ſea*; as in 2 *Sam.* xxii. 16. There ſeems to be an alluſion to the drying up of the ſea when the *Iſraelites* paſſed through it. *Aben Ezra* interprets this of the diſcovery of the ſecrets of enemies, and of their deep ſchemes and counſels which they ſeek to hide, but are made known by him who ſees all things in the dark; and ſo the following clauſe. *And the foundations of the world were diſcovered*; but it rather ſeems to intend the utter extirpation and ruin of the Jewiſh nation, both in their civil and eccleſiaſtic ſtate, the foundation of which was rooted up and laid bare; unleſs with *Jerom*, we underſtand this of the miniſters of the word, in whom the doctrines of Grace were channelled, and who were as fountains of water; and of the foundation of the apoſtles and prophets made known in the goſpel: but the former ſenſe is beſt; ſince it follows, *At thy rebuke, O Lord*; *at the blaſt of the breath of thy noſtrils*; for the deſtruction of the Jews was the effect of divine wrath and vengeance: ſo ends the account of the wonderful appearance of God in favour of the perſon the ſubject of this pſalm, and againſt his enemies; the deliverance wrought for him is next deſcribed.

℣. 16. *He ſent from above*, &c.] Either his hand, as in *Pſal.* cxliv. 7. he exerted and diſplayed his mighty power in raiſing Chriſt from the dead; or he ſent help from his ſanctuary; as in *Pſal.* xx. 2. and helped and ſtrengthened him in a day of ſalvation; or when he wrought out the ſalvation of his people; or he ſent his word, as in *Pſal.* cvii. 20. his word of command, to take up his life again, as he had given it to lay it down, *John* x. 18. The *Targum* is, *He ſent his prophets*; but it may be much better ſupplied, he ſent his angels, or an angel; as he did at his reſurrection, who rolled away the ſtone from the ſepulchre, as a token of his juſtification and diſcharge: ſo *Jarchi* interprets it, he ſent his angels; and *Aben Ezra* ſupplies it thus, "he ſent his word or his angel:" unleſs the ſenſe ſhould be, as *Cocceius* ſuggeſts; he ſent a cloud from above, which was done at Chriſt's aſcenſion, and which received him out of the ſight of the apoſtles, *Acts* i. 9. Since it follows, *He took me*; that is, up to heaven; thither Chriſt was carried in a cloud, one of God's chariots, he ſent for him; and where he is received, and will be retained until his ſecond coming; though rather the ſenſe is, he took me by the hand: *he drew me out of many waters.* This is ſaid either in alluſion to *Moſes*, who had his name from his being drawn out of the water, *Exod.* ii. 10. and who was an eminent type of Chriſt; and this is the only place where the *Hebrew* word is made uſe of from whence he had his name; or elſe to a man plunged in water ready to be drowned; ſee *Pſal.* lxix. 1, 2. By theſe *many waters*, may be meant the many afflictions, ſorrows, and ſufferings from which Chriſt was freed, when raiſed from the dead, and highly exalted and crowned with glory and honour; and the torrent of ſins which flowed in upon him at the time he was made ſin for his people, from which he was juſtified when riſen; and ſo will appear a ſecond time without ſin unto ſalvation; and the wrath of God, the waves and billows of which went over him, and compaſſed him about as water, at the time of his ſufferings; from which he was delivered when he was ſhewn the path of life, and entered into the preſence of God, and ſat at his right hand, where are joys and pleaſures for evermore; and alſo his grand enemy Satan, with his principalities and powers, who came in like a flood upon him; but he deſtroyed him and ſpoiled them; and particularly the floods of ungodly men, ſpoken of in ℣. 4. ſeem to be here deſigned, compare with this *Pſal.* cxliv. 7. So, many waters, ſignify many people and nations, *Rev.* xvii. 15. and accordingly the *Targum* is, "he delivered me from "many people." This was true of Chriſt when riſen and aſcended; he was then ſeparate from ſinners, and made higher than the heavens; and this ſenſe is confirmed by the following words, where what is expreſſed figuratively here, is there literally explained.

℣. 17. *He delivered me from my ſtrong enemy*, &c.] Which, as it may reſpect *David*, may be underſtood of *Goliath* the *Philiſtine* champion, who was a man of war from his youth; or *Saul*, king of *Iſrael*; and as it may reſpect *David*'s antitype, may deſign either the chief prieſts, ſcribes and Phariſees, who were men of power and influence; or more eſpecially Satan, the ſtrong man armed, with all his principalities and powers; or, likewiſe death, the laſt enemy, from whoſe pains and cords he was looſed when raiſed from the dead, and when he was delivered from every other ſtrong enemy. *And from them which hated me*; from the old ſerpent the devil, between whom and him there has been a laſting enmity; and from the world, the people of the Jews, particularly the Phariſees, who bore an implacable hatred to Chriſt. *For they were too ſtrong for me*; as *Goliath* and *Saul* were too ſtrong for *David* of himſelf, ſo Chriſt's enemies were too ſtrong for him; not as God, for he is the mighty God, the almighty, and ſtronger than the ſtrong man armed, but as man; for in his human nature he had a ſinleſs weakneſs, which ſhewed itſelf in his agonies in the garden; or a natural weakneſs, through which he was crucified; and this weak nature of Chriſt Satan attacked, and got

got an advantage over, and brought it to the duſt of death, which is meant by his bruiſing his heel, though by it he got a broken head. But though Chriſt's enemies were too ſtrong for him, conſidered merely as man, they not being, at leaſt many of them, fleſh and blood, but principalities and powers; yet being helped by his father, and ſupported by his divine nature, he overcame them, and was delivered from them.

℣. 18. *They prevented me in the day of my calamity*, &c.] Referring to the times of his diſtreſs in the garden and upon the croſs; the time of his ſufferings and death, which was a dark and cloudy day, as the word [x] uſed ſuggeſts, both in a literal and in a ſpiritual ſenſe; and when the day and hour was come, fixed and determined by the will of God, then his enemies, though not before, met him, laid hold on him, were too mighty for him, condemned, crucified and inſulted him. *But the Lord was my ſtay*; or ſtaff, on whom he leaned, relied and depended, believing he would help him; and by whom he was ſupported and upheld, *Iſaiah* xlii. 1. and l. 7, 8, 9. and xlix. 7, 8. The *Targum* is, "The word of the Lord was my ſtay."

℣. 19. *He brought me forth alſo into a large place*, &c.] Into heaven, a place of the glorious liberty of Chriſt, after his captivity to death and the grave, whither he aſcended leading captivity captive, and of the children of God; and a ſpacious place, where there is room enough for Chriſt and all his people; here he now is, and will remain till his ſecond coming, and from hence we expect him; ſee *John* xiv. 2, 3. Compare with this *Pſal.* xxxi. 8. and cxviii. 5. *He delivered me, becauſe he delighted in me*; God delivered *David* from all his enemies, becauſe he was a man after his own heart, in whom he delighted; not for any merit and worthineſs in him, but of his good will and pleaſure: he delivered Chriſt becauſe he was his elect, in whom his ſoul delighted; and who was daily his delight, rejoicing in his preſence before the world was: and he delivers his church and people, becauſe they are his *Hephzibah*, in whom is his delight; the Father delighted in them, and therefore choſe them to ſalvation; the Son delighted in them, and gave himſelf for them, and ranſomed them out of the hands of him that is ſtronger than they; the holy Spirit delighted in them, and therefore regenerates, renews, and ſanctifies them, and ſeals them up unto the day of redemption.

℣. 20. *The Lord rewarded me according to my righteouſneſs*, &c.] Which, if applied to *David*, cannot be underſtood of his own perſonal righteouſneſs, or of works of righteouſneſs done by him, for theſe merit nothing at the hand of God; no reward, in ſtrict juſtice, is due to them, or given to them: a man's own righteouſneſs is imperfect, and by the law of God is not accounted a righteouſneſs; and it is unprofitable to God, is no gain to him, and ſo not rewardable by him; and were it perfect, it is but man's duty, and what God has a prior right to, and ſo is not recompenſed by him; though it is ſo far from being pure and perfect, that it is attended with much ſin, and is no other than rags and filthy ones, which can never recommend a perſon to God; it is what will not bear the ſight of God, and can never be called cleanneſs in his eye-ſight: by it no man is juſtified before him; and though God does, indeed, reward the works of his people, which are fruits of his grace, yet the reward is not of debt, but of grace. This, therefore, muſt be underſtood of the righteouſneſs of *David*'s cauſe, and of his innocence with reſpect to the things he was charged with by his enemies; of his righteouſneſs towards *Saul*; and of *the cleanneſs of* his *hands*, in not defiling them with his blood, when it was in his power to take away his life; therefore God rewarded him by delivering him out of his hands, and ſetting him upon the throne, and cauſing his kingdom to flouriſh and proſper; for this reſpects temporal bleſſings, and not eternal glory and happineſs; and is ſomething that had been and was then enjoyed, and not any thing future, or in another world: though it is beſt of all to apply it to Chriſt, and underſtand it of his righteouſneſs, which he, as mediator, has wrought out for his people; this is perfect, pure and ſpotleſs, and entirely agreeable to the law of God; what will bear the ſight of God, is ſatisfying to his juſtice, is well pleaſing to him, and is what he accepts of, and imputes to them that believe in Chriſt, and by which they are juſtified from all things. Now according to this righteouſneſs, Chriſt in ſtrict juſtice has been rewarded in his own perſon; as he had the work of man's redemption aſſigned him, and he agreed to do it, he had a reward promiſed him, and which he claimed, when he had glorified his father and finiſhed his work; and which he received when he was ſet down at the right hand of God, crowned with glory and honour, in conſequence of his obedience, ſufferings and death; ſee *Phil.* ii. 7—10. and he is rewarded in his members according to his righteouſneſs, they being juſtified by it, and made heirs of eternal life on account of it, and are or will be glorified with him for evermore. *According to the cleanneſs of my hands hath he recompenſed me*; which ſignifies the ſame thing.

℣. 21. *For I have kept the ways of the Lord*, &c.] Not thoſe which the Lord himſelf walks in, his ways of providence, or of grace; though theſe are and ſhould be taken notice of and obſerved by good men, as the word [y] uſed will bear to be rendered; but the ways which he has preſcribed and directed men to walk in, the ways of his commandments, in which they ſhould go; theſe were, in ſome meaſure, kept by *David*, who often, in *Pſal.* cxix. ſpeaks of his keeping the teſtimonies and ſtatutes, and commandments of the Lord; as they are by good men, with ſome degree of pleaſure, they take delight to walk in them; and with ſome degree of conſtancy, they keep walking in them, without turning to the right hand or the left, though ſolicited to it; but yet not perfectly, for they have many a ſlip and fall in them; wherefore this cannot be a reaſon of their being rewarded according to their righteouſneſs: in ſtrict juſtice, the words better agree with Chriſt, who kept the law of God perfectly, did his will compleatly; he came from heaven to do it; it was his meat and drink to accompliſh it; and he always did the things which pleaſed his father, wherefore he rewarded him. *And have not wickedly departed from my God*; which was, in ſome ſenſe, true of *David*; not as by diſbelieving the power and providence, the promiſes, truth and faithfulneſs of God, and his covenant-intereſt in him; which to do

[x] בְּיוֹם אֵידִי in the day of my cloudy calamity, Ainſworth; nomen אֵיד proprie ſignificat vaporem vel nubem, ut Gen. vii. 6. hinc per metaphoram transfertur ad obſcuras ac terrificas calamitatum nebulas, Prov. i. 26. Gejerus. [y] שָׁמַרְתִּי obſervaveram, Tigurine verſion, Vatablus; obſervo, Junius & Tremellius; obſervavi, Gejerus, Michaelis; ſo Ainſworth.

do would have been a wicked departure from God; ſee *Heb.* iii. 12. nor by forſaking the houſe and worſhip of God; though he was driven from thence by wicked men, yet ſore againſt his will, and which during his exile he frequently laments and complains of; nor by ſinning wilfully and preſumptuouſly, only through error, inadvertency, infirmity and temptation: but when it is obſerved, how much unbelief, which is a partial departing from the living God, and how many there are that neglect private and public worſhip, and what a proneneſs there is to ſin and wickedneſs, and how much there is of the will in ſinful actions, in the beſt of men; it is right and beſt to underſtand this of Chriſt, who never was guilty of ſin, nor committed any wickedneſs in departing from God in the leaſt: as man, God was his God, and he always believed his intereſt in him, and claimed it even when he forſook him on the croſs; nor did he quit his ſervice, deſert his cauſe, nor depart from the work and buſineſs he enjoined him, till it was finiſhed.

℣. 22. *For all his judgments* were *before me*, &c.] That is, the precepts of the law of God, which *David* had a reſpect unto, loved, took delight and pleaſure in, and ſo had them all in his ſight, and made them the rule of his actions; and the law of God is delighted in by regenerate perſons, after the inward man; and though it is aboliſhed as a covenant of works, it is a rule of walk and converſation to the ſaints; and as ſuch they keep it in view, and regard it impartially, not only ſome of its precepts, but all. This in the higheſt and fulleſt ſenſe was done by Chriſt, who was made under the law, in whoſe heart it was, and who came to fulfil it, and has compleatly fulfilled it. *And I did not put away his ſtatutes from me*; in 2 *Sam.* xxii. 23. it is read; *And as for his ſtatutes, I did not depart from them*; the ſenſe is the ſame; this may have reſpect to the ceremonial law, and the ordinances of it, which *David* abode by, very ſtrictly obſerved, renewed and put in order; and which Chriſt, his antitype, never departed from, but conformed unto throughout the whole of his life; witneſs his circumciſion, keeping of the paſſover, attendance on the ſynagogue and temple-worſhip; nor did he put them away until they had their full accompliſhment in him; when there was a diſanuling of them becauſe of their weakneſs and unprofitableneſs.

℣. 23. *I was alſo upright before him*, &c.] In heart and converſation, being ſincere and faithful; ſo *David* was in the ſight of God; but this is much more true of Chriſt, in whom there was no unrighteouſneſs nor guile, neither in his heart, nor in his lips; he was of perfect integrity, and faithful in all things to him that appointed him. *And I kept myſelf from mine iniquity*; which ſome interpret of original ſin, in which *David* was born, which dwelt in him, and prompted him to ſin; but rather, it refers to the taking away of *Saul*'s life, which he might be tempted to do, as being his enemy that ſought his life; and which he was put upon and urged to by ſome about him, and yet did it not. But it is beſt here alſo to apply theſe words to Chriſt; for though he had no iniquity of his own, yet he had the iniquities of his people on him, as their ſurety, and which he calls *mine*, Pſal. xl. 12. But though he bore them, he did not commit any of them; though he was made ſin, he knew none; and though he was tempted by Satan to the moſt enormous iniquities, as deſtroying himſelf and worſhipping the devil, he kept himſelf from the evil One that he could not touch him: the ſenſe is, that he kept himſelf from committing any ſin, which cannot be ſaid of any mere man; and ſo far as good men are kept from ſin, they are kept by the power of God, and not by themſelves. All theſe things ſhew, that the righteouſneſs of Chriſt was a perfect, ſinleſs one, entirely agreeable to the laws, ſtatutes, and judgments of God; was pure in the ſight of God, and rewardable in ſtrict juſtice. Hence it is repeated as follows:

℣. 24. *Therefore hath the Lord recompenſed me according to my righteouſneſs*, &c.] Having proved and ſupported this propoſition by the above reaſons, it is repeated, for confirmation-ſake: *According to the cleanneſs of my hands in his eye-ſight*; this phraſe, *in his eye-ſight*, is here added, to ſhew that the righteouſneſs of Chriſt was clean, pure, and ſpotleſs in the ſight of God; in the eye of divine juſtice: hence thoſe that are clothed with it, are holy and unblameable, and irreproveable in his ſight, *Col.* i. 22.

℣. 25. *With the merciful thou wilt ſhew thyſelf merciful*, &c.] The merciful man is the good, gracious, holy and godly man, as the word [z] here uſed ſignifies, and is ſometimes rendered; one that has received grace and mercy from the Lord, and has principles of grace and goodneſs wrought in him, and is kind and merciful to others, both to their ſouls and bodies; and to ſuch men God ſhews himſelf merciful: not that they are firſt merciful to others and then he is ſo to them, for it is juſt the reverſe; nor is their mercifulneſs the cauſe or condition of his, for he has mercy on whom he will have mercy; but to ſuch he ſhews freſh mercy, and beſtows more grace upon them; they find grace and mercy with him now, and will do hereafter; ſee *Matt.* v. 7. This may be applied to Chriſt, all whoſe ways are mercy and truth; he ſaw the eſtate his people would come into; he pitied their caſe, and became their ſurety in eternity; he betrothed them to himſelf in loving kindneſs and tender mercies; and undertook to feed the flock of ſlaughter, even the poor of the flock; having, through his merciful loving kindneſs, aſſumed human nature, he went about doing good to the ſouls and bodies of men; he healed the diſeaſed and fed the hungry, and had compaſſion on the ignorant, and them that were out of the way; and, as a merciful high prieſt, he bore the ſins and ſorrows of his people; and in his love and pity redeemed them, and continues to ſympathize with them in all their afflictions and temptations; and though no mercy was ſhewn him whilſt he was ſuffering for them, for God ſpared him not, but awoke the ſword of juſtice againſt him, and uſed him with the utmoſt rigour and ſeverity; yet ſatisfaction being made, he did not leave him in the grave, nor ſuffer his holy, good, and merciful One to ſee corruption; but raiſed him from the dead, prevented him with the bleſſings of his goodneſs, and ſet upon his head a crown of honour and glory. *With an upright man thou wilt ſhew thyſelf upright*; an upright man, as the word [a] uſed ſignifies, is a perfect man, not abſolutely, but comparatively; not in himſelf, but in Chriſt; perfect with a perfection of parts, but not of degrees; he is one that is upright in heart, ſincere

[z] חסיד benigno, Vatablus, Junius & Tremellius; bono, Gejerus, ſo ſome in Vatablus; qui bonitati ſtudet, Tigurine verſion; pio, Munſter, Cocceius, Michaelis; gracious ſaint, Ainſworth. [a] תמים perfecto, Pagninus, Montanus; ſo Ainſworth.

cere and without hypocriſy; an *Iſraelite* indeed, whoſe faith, hope and love are undiſguiſed; he is a man of integrity, a faithful man, faithful to God, his cauſe and intereſt, his word and ordinances, and is faithful with the ſaints; he walks uprightly according to the rule of God's word, and by faith in Chriſt; and to ſuch upright men God ſhews himſelf upright, or faithful, by keeping his covenant with them, fulfilling his promiſes to them, and not ſuffering one good thing to fail, he has given them reaſon to expect from him. This may alſo be interpreted of Chriſt, who is in the higheſt and fulleſt ſenſe perfect, upright, and ſincere, and faithful to him that appointed him; and as he has been faithful in all his covenant-engagements with his father, ſo his father has been faithful to him in making good all he promiſed him; both with reſpect to his own glory, and the happineſs of his people; ſee *Iſa.* liii. 10—12. *John* xvii. 4, 5. *Phil.* ii. 9, 10.

℣. 26. *With the pure thou wilt ſhew thyſelf pure*, &c.] None of *Adam*'s poſterity are pure by nature; they are all defiled with ſin; and tho' ſome are pure in their own eyes, they are far from being cleanſed from their filthineſs; ſuch only are pure who are ſanctified by the Spirit of God, have clean hearts created in them, and whoſe hearts are purified by faith in the blood of Chriſt; who are juſtified by Chriſt's righteouſneſs, and are waſhed from their ſins in his blood; and who, in conſequence of ſuch grace, love pureneſs of heart, ſpeak a pure language, hold the myſtery of faith in a pure conſcience, and with a pure converſation, and live ſoberly, righteouſly and godly: and whereas God is a pure and holy being, his perfections, works, and word are pure; he ſhews himſelf to be ſo to ſuch perſons, by providing for the honour of his purity and holineſs in their redemption, ſanctification and ſalvation; by making all things to be pure to them; by granting them his preſence, and bleſſing them with the viſion of himſelf here and hereafter; ſee *Matt.* v. 8. this may likewiſe be underſtood of Chriſt, who, in his human nature, is pure from all ſin, both original and actual: he indeed took upon him the ſins of his people, and bore them, and made ſatisfaction for them, and brought in everlaſting righteouſneſs; which being done, God has ſhewed himſelf pure to him, by juſtifying, acquitting, and diſcharging him from all ſuch ſins; by accepting his righteouſneſs, and imputing it to thoſe for whom he wrought it. *And with the froward thou wilt ſhew thyſelf froward*; or *thou wreſtleſt* [b], or wilt contend with them until they are deſtroyed: the ſame word is here uſed which *Naphthali* has his name from, *Gen.* xxx. 6. The froward are ſuch as are of perverſe diſpoſitions, and of ſtubborn and obſtinate tempers, and whoſe ways are crooked and diſtorted; and ſuch were the people of the Jews in the times of *Moſes*, and of Chriſt, *Deut.* xxxii. 5, 20. *Matth.* xvii. 17. and who ſeem here to be deſigned; even the Jews in Chriſt's time, who were juſt the reverſe of the above characters, were cruel and unmerciful, faithleſs and hypocritical, filthy and impure, diſbelieved the Meſſiah, rejected and crucified him, were contrary to God, and to all men; and therefore God walked contrary to them, as he threatened, *Lev.* xxvi. 27, 28. the ſame as ſhewing himſelf froward to them; for God is not froward and perverſe in himſelf, nor in his ways, which are all equal, juſt, and pure: and though there is one and the ſame word uſed in our verſion, yet there are two different words in the *Hebrew* text; the ſame word that is uſed of the froward, is not uſed of God; that which is uſed of God, as before obſerved, ſignifies wreſtling, and deſigns God's contending with the people of the Jews, in a way of wrath and fury, which came upon them to the uttermoſt, and iſſued in their entire ruin as a people and nation; the words here had their fulfilment in the deſtruction of *Jeruſalem*.

℣. 27. *For thou wilt ſave the afflicted people*, &c.] As the people of God commonly are; they are afflicted with ſin, and the corruption of their own hearts, and with Satan and his temptations, and with the world, its reproaches and perſecutions; but God in his own time ſaves them out of them, if not here, yet hereafter. This is particularly and eminently true of the chriſtians, who lived between the crucifixion of Chriſt and the deſtruction of *Jeruſalem*; who were greatly afflicted and perſecuted by the Jews, but were in a remarkable manner ſaved a little before the deſtruction of *Jeruſalem*, by being directed to go out of it to a place called *Pella* [c]; ſo that not one chriſtian ſuffered in it. *But wilt bring down high looks*; or proud men, whom God humbles; theſe he abhors, reſiſts, ſets himſelf againſt, ſcatters and deſtroys. The Jews were a very proud people, and behaved in an inſolent and inſulting manner towards Chriſt and his followers; but the high looks of the chief prieſts, ſcribes and Phariſees, were brought down to a purpoſe, when their city, temple and nation, were deſtroyed; ſee *Iſa.* ii. 11.

℣. 28. *For thou wilt light my candle*, &c.] or *lamp* [d]: in 2 *Sam.* xxii. 29. it is, *Thou art my lamp, O Lord*; which may either deſign outward proſperity, and the flouriſhing condition of *David*'s kingdom; or internal, ſpiritual light, and an increaſe of it, by giving freſh ſupplies of the oil of grace, to cauſe the lamp to burn more clearly; or rather, the proſperous eſtate of Chriſt's kingdom; and may be the ſame with the lamp ordained for the Meſſiah, *Pſal.* cxxxii. 17. *The Lord my God will enlighten my darkneſs*; or *cauſe light to ſhine in my darkneſs* [e]; that is, bring me out of darkneſs into light; either out of adverſity to proſperity, or from walking in darkneſs, to the enjoyment of the light of his countenance; and is true of Chriſt, not only of the proſperity of his kingdom and intereſt, but of him perſonally; who though, when on the croſs, was in darkneſs of ſoul, being forſaken by his God; yet when raiſed from the dead, he was received up to heaven, and ſet down at the right hand of God, and was made full of joy with his countenance, *Acts* ii. 28.

℣. 29. *For by thee I have run through a troop*, &c.] Or, *I have run to a troop*; to meet one, [f] with courage and intrepidity, as ſome interpret it [g]; or as others [h], *I have run after a troop*; that is, purſued after one, as *David* purſued after the troops of the *Amalekites* who burnt *Ziklag*, 1 Sam. xxx. 8. to which *Jarchi* refers this paſſage; or rather, *I have broke a troop*, or *through one* [i]; for the word, as ſome Jewiſh writers [k] obſerve, comes from a root, which ſignifies to *break* in pieces, and is fitly uſed for the deſtroying, or cutting in pieces a troop of the enemy;

[b] תתפתל eluctaris, Junius & Tremellius; colluctaris, Aben Ezra; reluctaris, Gejerus; certas, Schmidt. [c] Euſeb. Eccl. Hiſt. l. 3. c. 5. [d] נרי lucernam meam, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c. [e] So Guſſetius, Comment. Ebr. p. 495. [f] ארוץ גדוד occurram turmæ, ſo ſome in Vatablus. [g] Apud Kimchi in loc. [h] Apud Aben Ezra in loc. Tigurine verſion, Caſtalio; ſo Ainſworth. [i] Conteram, Pagninus; perfregi, Vatablus; perrupi, Muſculus; perrumpo, Kimchi & Ben Melech.

my; and is true of Chriſt, when he engaged with the troops of hell, and broke the ſquadrons of the infernal fiends, and ſpoiled or diſarmed principalities and powers, and triumphed over them on the croſs, and made a ſhew of them openly, when he dragged them at his chariot-wheels, and led captivity captive. *And by my God have I leaped over a wall*; which refers to the ſcaling of walls, and taking of fortified places; and ſo the *Targum*, *By the word of my God I will ſubdue fortified towns*; ſo *Apollinarius* has it, paſſed over a tower, or took it; which was literally true of *David*, in many inſtances. *Jarchi* applies this to his taking the fortreſs of *Zion* from the *Jebuſites*: a learned writer [l] thinks this refers to his leaping over the city-wall, and ſlipping through the city-watch, when *Michal* let him down thorough a window: it may be applied to Chriſt, who broke down the middle wall of partition, the ceremonial law, which ſtood between Jew and Gentile; or rather, it may deſign the many difficulties which were in the way of the ſalvation of his people, which he ſurmounted and got over with great ſtrength and ſwiftneſs; ſuch as fulfilling the law, ſatisfying juſtice, bearing ſin, and making atonement for it, undergoing a ſhameful and an accurſed death, and grappling with numerous enemies, whom he conquered; and he is ſaid to do all this by his God; becauſe, as man and mediator, he was ſtrengthened and aſſiſted by him.

ỿ. 30. As for *God, his way* is *perfect*, &c.] Or *without ſpot* [m], as the *Septuagint* render the word; without any juſt charge of inequality, or unrighteouſneſs; ſuch is God's way of providence, though ſometimes his methods of providence are cavilled at by wicked men, and murmured at by his own people: they are at a loſs, at times, to reconcile promiſes and providences together, and to account for the juſtice and equity of them; theſe ways of his are unſearchable, and not to be traced out by them; but when his judgments will be made manifeſt, the wiſdom, goodneſs, and righteouſneſs of them will be clearly diſcerned, and they will be admired; for they are all of a piece, and perfectly conſiſtent with the attributes of God: and ſuch alſo is his way of grace, and method of ſalvation; it is agreeable to all his perfections, and according to his purpoſes, counſel and covenant; this being reſolved on in his breaſt, contrived by his wiſdom, and concluded on in the covenant, has been effected and finiſhed by his Son; and his inward way of working upon the heart, though at preſent imperfect, will be compleated; he is a rock, and his work is perfect, and all his ways are judgment: whatever way or method he contrives and enters upon, whether in providence or grace, he purſues and brings to an iſſue; for he is an omnipotent, omniſcient, and unchangeable being, and neither fruſtrates, nor is he fruſtrated; nor is there any inſincerity, unrighteouſneſs, and unfaithfulneſs in him; nor can he act contrary to himſelf, and the perfections of his nature: the way alſo which he preſcribes to others is perfect and plain; whether the path of doctrine or of duty; the path of truth is plain to the enlightened underſtanding, and the way of holineſs is ſuch, in which men, though fools, ſhall not err; ſee *Prov.* viii. 8, 9. *Iſa.* xxxv. 8. *The word of the Lord is tried*; as ſilver in a furnace, and is clear of all droſs, of error and falſhood; is free from human mixtures, and without any impurity and unholineſs; nor is God's word of promiſe chargeable with unfaithfulneſs; all his promiſes being yea and amen in Chriſt, and have been tried and proved by the ſaints in all ages; and have been found true, faithful, conſtant, and invariable. *He* is *a buckler to all thoſe that truſt in him*; not in man, nor in themſelves; in their own righteouſneſs, or in any creature or creature-enjoyment or performance; but in the providence and power of God, in his grace and mercy, in his word, and eſpecially in his Son; in his perſon, blood, and righteouſneſs; to ſuch he is a buckler or ſhield: his power is all around them, his favour encompaſſes them, and his truth, or faithfulneſs in his word, is their ſhield and buckler: and ſo is his Son, who is both a ſun and ſhield to them; and ſuch are his precious blood, his ſpotleſs righteouſneſs, and atoning ſacrifice; which being held up by faith, repel the fiery darts of Satan.

ỿ. 31. *For who* is *God, ſave the Lord?* &c.] Or *Jehovah?* there is but one God, and *Jehovah* is he; there is none beſides him, nor any like him: there are many that are called gods, nominal deities, who are not by nature gods; fictitious ones, the idols of the Gentiles, made of gold, ſilver, braſs, wood and ſtone; but there is but one true God: there are gods, in an improper ſenſe, as civil magiſtrates; but there is none really and truly ſo but the Lord; which is to be underſtood, not of *Jehovah* the Father, to the excluſion of the Son and Spirit; for the Son is *Jehovah*, and the Spirit is *Jehovah*; both are ſo called, as well as the Father, and all three one God. *Or who* is *a rock, ſave our God?* to have recourſe to for ſhelter and protection; or to truſt to, and build upon, for eternal life and ſalvation. Falſe gods are rocks; but not like ours, our enemies themſelves being judges, *Deut.* xxxii. 31. ſo *Apollo* at *Delphos* is called the *Delphian* rock [n]: the words ſeem to be taken from, or at leaſt there is in them a reference to 1 *Sam.* ii. 2.

ỿ. 32. *It is God that girdeth me with ſtrength*, &c.] For battle, as in ỿ. 39. with ſtrength of body and fortitude of mind; both which are from the Lord, and were in *David*; and were acknowledged by him as beſtowed on him by the Lord; and which confirms what he had before ſaid of him: or with ſpiritual ſtrength, with ſtrength in his ſoul, againſt ſin, Satan, and the world; and to do the will and work of God: ſaints are girt by the Lord with the whole armour of God, and among the reſt with the girdle of truth; and are prepared and ready to every good work; ſee 1 *Sam.* ii. 4. *Hannah*'s ſong is again referred to: in 2 *Sam.* xxii. 33. the words are, *God* is *my ſtrength* and *power*; they are true of Chriſt, the man of God's right hand, whom he promiſed to ſtrengthen, and whom he has made ſtrong for himſelf. *Pſal.* lxxx. 17. and lxxxix. 21. *And maketh my way perfect*; or *ſafe*, or proſperous. God removed every impediment and obſtacle out of his way, and made it plain and eaſy, as *Jarchi* obſerves; and ſucceeded him, and gave him victory over his enemies; this has been verified in Chriſt, who has conquered, ſin, Satan, the world, death, and the grave: for this is not to be underſtood of the way and courſe of *David*'s life and converſation, which was not perfect and unſpotted, but had many blemiſhes and imperfections in it, which he often owns, confeſſes, and bewails.

ỿ. 33. *He maketh my feet like hinds* feet, &c.] As light and ſwift as theirs, as the *Targum*; that is,

[l] Delaney's Life of King David, vol. 1. p. 63.

[m] תמים αμωμος, Sept. impolluta, V. L. ſo Syriac. Æthiop.

[n] Δελφις πετρα, Sophoclis Oedipus, v. 472.

is, either to flee, when there was a neceſſity for it, as *Kimchi* obſerves; or rather to purſue after the enemy, to run through a troop, and leap over a wall, as before; ſee 1 *Chron.* xii. 8. 2 *Sam.* ii. 18, 19. the ſame phraſe is uſed in *Hab.* iii. 19. and may be underſtood in a ſpiritual ſenſe, of that readineſs and chearfulneſs with which the ſaints run the ways of God's commandments, when their hearts are enlarged with his love and grace; and may very well be applied to Chriſt, who is often compared to a roe, or a young hart, for ſwiftneſs; who readily and at once engaged to come and do the will of God, and whoſe coming in the fleſh, at the appointed time, was ſwift; and who made haſte to do the work of God, in which he took the utmoſt pleaſure; and who is a ſpeedy and preſent help to his people in time of trouble; ſee *Cant.* ii. 8, 9, 17. and viii. 14. *And ſetteth me upon my high places*; the towers and fortreſſes, and ſtrong and fortified places, where he was ſafe from his enemies; and, in a ſpiritual ſenſe, may deſign the everlaſting love of God, the covenant of grace, its bleſſings and promiſes; and Chriſt himſelf, with the fulneſs of grace in him, on which believers may be ſaid to be ſet, when their faith is directed to them, and they live and dwell upon them; ſee *Hab.* iii. 19. *Iſa.* xxxiii. 16. and the words were fulfilled in Chriſt, when God highly exalted him at his right hand, and ſet him above all principalities and powers, and made him higher than the heavens.

℣. 34. *He teacheth my hands to war*, &c.] From whence it appears, that war, in ſome caſes, is lawful; and that all the ſkilfulneſs and art in training men for war, in the uſe of armour, in marſhalling of armies, in forming ſieges, &c. is all from God; ſee *Pſal.* cxliv. 1. and ſo is all that ſpiritual ſkill, in making uſe of the whole armour of God againſt every enemy, ſin, Satan, and the world; and even the wiſdom and ſkill, counſel and inſtruction, which Chriſt as man and Mediator had, when it was the hour and power of darkneſs; when he was engaged with principalities and powers, and got the victory over them, were from the Lord; ſee *Pſal.* xvi. 7. *So that a bow of ſteel is broken by mine arms*; that is, the bow of an enemy falling into his hands, which might be literally true of *David*. It is in the *Hebrew* text, *a bow of braſs*; and ſo *Appollinarius* renders it; which *Kimchi* and *Ben Melech* interpret, ſtrong iron, that is, ſteel; and ſo the *Targum*; ſee *Job* xx. 24. Satan is an archer; his temptations are darts, and fiery ones; and his ſtrong bow may be ſaid to be broken by the arms of faith, when his temptations, under the influence of divine grace, are repelled and rendered ineffectual; and eſpecially his bow was broken by Chriſt, not only in the wilderneſs, when he was vanquiſhed by him; but in the garden, and on the croſs, when Satan could find nothing in him, and get no other advantage over him, but to bruiſe his heel; when he himſelf had his head broke, his works ruined, and he himſelf deſtroyed. Some render the words, *Mine arms have bent a bow of ſteel*; that is, ſuch ſkill and ſtrength were given him, that he was able to bend, draw, and ſhoot a bow of ſteel: the *Targum* is, *and hath ſtrengthned mine arm as a bow of braſs*, or *ſteel*; and ſo the *Syriac* and *Arabic* verſions; and to the ſame purpoſe the *Septuagint*, *Vulgate Latin*, and *Ethiopic* verſions; or it may be rendered, *my arms have bent*, or *made to deſcend*[o], *a bow of braſs*; for when a bow is bent, the horns, or corners of it, are made to deſcend towards a man.

℣. 35. *Thou haſt given me the ſhield of thy ſalvation*, &c.] Meaning either temporal ſalvation, which was a ſhield to him when he had no outward one, as when he fought with *Goliath*; and was what preſerved him in all his battles at other times: or ſpiritual ſalvation, which is of the Lord, of his contriving, effecting, and applying, and in which his glory is concerned; intereſt in which is a free gift of his, as are the knowledge, application, and poſſeſſion of it; and this is as a ſhield, which ſaves from ſin, from all ſin, and the damning power of it; keeps off the curſes of the law, ſecures from wrath to come, and repels Satan's temptations; the words may be applied to Chriſt, who, though he was not ſaved from dying, yet was preſerved in the day of ſalvation, and was not ſuffered to ſee corruption in the grave, and was quickly delivered from the power and dominion of it. *And thy right hand hath holden me up*; Chriſt may be ſaid to be the right hand of God, being as dear to him as his right hand; and being exalted at it; and becauſe by him he communicates all good things to his people, and with him upholds and ſuſtains them; or elſe it deſigns the mighty power of God, which is often ſignified by it, *Pſal.* xx. 6. and xliv. 3. and cxviii. 15, 16. and may be underſtood of the ſuſtentation of *David*, both in a providential way, with reſpect to his being, the preſervation of it, the ſupplies of life, and ſupport in times of trouble and diſtreſs; and in a ſpiritual ſenſe, maintaining the principle of grace in him, furniſhing him with freſh ſupplies of grace, and bearing him up under and through every temptation and exerciſe; ſo upholding him that he ſtood firm in the true grace of God, in the exerciſe of it implanted, and in the doctrine of grace, ſo as to go forward in the ways of God, and follow hard after him, and ſo as not to fall and utterly periſh; and which is true of all the ſaints; ſee *Pſalm* lxiii. 8. and xxxvii. 24. The words may be interpreted of Chriſt, who, as man and mediator, as God's righteous ſervant, was upheld by him, ſo that he failed not, nor was he diſcouraged; the hand of the Lord was eſtabliſhed with him, and his arm alſo ſtrengthened him, *Iſa.* xlii. 1, 4. *Pſal.* lxxxix. 21. this clauſe is not in 2 *Sam.* xxii. 36. *And thy gentleneſs hath made me great*; *David* was very mean and low by his birth and occupation, and whilſt perſecuted by *Saul*; but God of his grace and goodneſs, of his ſovereign good will and pleaſure, raiſed him to an high eſtate, ſet him on the throne of *Iſrael*, and gave him honour among and above the kings of the earth; ſo *Kimchi* interprets the word for *gentleneſs* by *goodneſs* or *merciful* kindneſs; R. *Jonah* by *providence*; and R. *Iſaac* explains it *thy help* and *good will*; and all ſhews that his greatneſs was not owing to his merits, but to the providential goodneſs of God; and his ſpecial grace and mercy in Chriſt Jeſus made him ſtill greater, even a child of God, an heir of God, a joint-heir with Chriſt, a king and a prieſt unto God; gave him a right unto, and a meetneſs for a crown of glory, an everlaſting kingdom, an eternal inheritance, as it does all the ſaints. The words may be rendered, *thy humility hath made me great*[p]; which may be underſtood either of God's humbling himſelf to look upon him in his low eſtate, and to raiſe him to ſuch honour and dignity as he did, both in a temporal and ſpiritual ſenſe; ſee *Pſal.*

[o] תנחתני ut curvent, Cocceius; ſo Michaelis; ut deſcendat vel deprimatur, Gejerus; vid. Guſſetii Comment. Ebr. p. 507. ſo Jarchi. [p] ענותך manſuetudo tua, Pagninus, Montanus, Muſculus, Gejerus; thy meekneſs, Ainſworth; ענוה ſumitur pro humilitate ſeu manſuetudine, Zeph. ii. 3. Gejerus.

Pſal. cxiii. 6—8. or of the humility which he had in himſelf from God, as *Aben Ezra* interprets it; of which grace God is the author; it is a fruit of the Spirit; which he takes great notice of, gives more grace to them that have it, and exalts them, as he did *David*, who was mean and low in his own eyes. The *Septuagint*, and thoſe verſions which follow that, render it *thy diſcipline* or *correction*; and ſo may deſign the gentleneſs and lenity of God in chaſtiſing his people, which is always in meaſure and in judgment, and for their good; whereby he increaſes grace in them, and trains them up for, and brings them to his kingdom and glory. The *Chaldee* paraphraſe is, *by thy word thou haſt increaſed me*; it may not be improperly interpreted of Chriſt, who was very low in his eſtate of humiliation on earth, but is now highly exalted, and crowned with glory and honour; who firſt endured great ſufferings, and then entered into his glory.

℣. 36. *Thou haſt enlarged my ſteps under me*, &c.] Which is oppoſed to thoſe ſtraitned circumſtances in which the pſalmiſt was, ℣. 4, 5. and is expreſſive of deliverance from his enemies, by whom he was ſurrounded, beſieged, and ſhut up; ſee *Pſal.* xxxi. 8. and of freedom of walking at large, without being ſtraitned for room, or interrupted by others, *Prov.* iv. 12. and of ſafety in ſtanding; all which is true in a ſpiritual ſenſe of believers in Chriſt, who being delivered by him out of the hands of their enemies, ſerve the Lord without fear in righteouſneſs and holineſs; walk at liberty by faith in Chriſt, and up and down in the name of the Lord their God; and have their feet eſtabliſhed upon the Rock of ages, that ſure and large foundation, Chriſt, from which there is no danger of ſlipping and falling; as follows. *That my feet did not ſlip*; ſo as to fall and periſh; for ſometimes the ſteps of the ſaints are well nigh ſlipt; yea in ſome ſenſe they ſtumble, ſlip, and fall, but not ſo as to be utterly caſt down and periſh eternally; the bottom on which they are is ſo broad, and the foundation ſo ſure, that it is not poſſible they ſhould. The words will bear to be applied to Chriſt, who was in very preſſed and ſtraitned circumſtances, when beſet with the bulls of *Baſhan*, encompaſſed with dogs, and incloſed with the aſſembly of the wicked; and was in ſlippery places, when he ſunk in deep mire where there is no ſtanding, *Pſal.* xxii. 12, 16. and lxix. 2. but now being delivered from all this, he is brought, as in ℣. 19. into a large place, into heaven, and made higher than the heavens, and is ſet down at the right hand of God, from whence he can never be moved.

℣. 37. *I have purſued mine enemies, and overtaken them*, &c.] Which may refer to *David*'s purſuing the *Amalekites*, who overtook them and recovered all they had carried away, 1 *Sam.* xxx. 8, 10, 18, 19. ſo *Kimchi* explains it. *Neither did I turn again till they were conſumed*; for not a man eſcaped, ſave four hundred young men that rode on camels and fled, ℣. 17.

℣. 38. *I have wounded them that they were not able to riſe*, &c.] Which was not only true of the *Amalekites*, but of all with whom *David* engaged in war. *They are fallen under my feet*; either dead, or become ſubject and tributaries to him; as the *Philiſtines*, *Moabites*, *Syrians*, and *Edomites*; ſee 2 *Sam.* viii. This, with the preceding verſe, may very well be accommodated to *David*'s antitype, and be expreſſive of the entire victory he has obtained over all his and his peoples enemies; he wounded the heads over many countries, *Pſal.* cx. 6. Satan and his principalities and powers, whoſe head is broke, whoſe works are deſtroyed; yea he himſelf, which had the power of death, ſo as not to be able to riſe more againſt Chriſt, who has led captivity captive: he has alſo finiſhed and made an end of ſin, and overcome the world; nor did he turn back from this work he engaged in, until he had made a compleat conqueſt; and moreover he has likewiſe made his people more than conquerors, through him, over theſe ſame enemies; ſo that the words are alſo applicable to them.

℣. 39. *For thou haſt girded me with ſtrength unto battle*, &c.] See ℣. 32. that natural ſtrength, courage and valour, which *David* had, were from the Lord; and ſo is the ſpirit of power, love and of a ſound mind, which believers have; and likewiſe that ſtrength which Chriſt, as man, had and uſed in his combat with the powers of darkneſs; ſee *Pſal.* lxxx. 17. *Thou haſt ſubdued under me thoſe that roſe up againſt me*; as the pſalmiſt aſcribes his ſtrength, ſo he attributes his ſucceſs to the Lord; who likewiſe ſubdues the ſins of his people, and all other enemies of theirs, and who alſo makes the enemies of his Son his footſtool, *Pſal.* cx. 1.

℣. 40. *Thou haſt alſo given me the necks of mine enemies*, &c.] Either to ſlay them, or to trample, or put a yoke upon them; or rather the ſenſe is, thou haſt made them to fly before me, to turn their necks or backs unto me, as the word is uſed in *Joſh.* vii. 8. and it is expreſſive of an utter rout and vanquiſhing of them. *That I might deſtroy them that hate me*; they not being able to face him and ſtand againſt him.

℣. 41. *They cried, but* there was *none to ſave them*, &c.] It is in 2 *Sam.* xxii. 42. *they looked*; that is, they looked round about, here and there, to ſee if there were any near at hand to help and deliver them; they *cried* in their diſtreſs, and becauſe of the anguiſh of their ſpirits, and for help and aſſiſtance, but in vain; they cried, as *Jarchi* thinks, to their idols, as *Jonah*'s mariners cried every one to their god; and, if ſo, it is no wonder there was none to ſave; for ſuch are gods that cannot ſave: but it follows, Even *unto the Lord, but he anſwered them not*; as *Saul*, for inſtance, 1 *Sam.* xxviii. 6. ſo God deals with wicked men, often by way of righteous retaliation; ſee *Prov.* i. 28. *Zech.* vii. 13.

℣. 42. *Then did I beat them ſmall, as the duſt before the wind*, &c.] They being given up by God, and he not anſwering to their cries; the phraſe denotes the utter ruin and deſtruction of them, and repreſents their caſe as deſperate and irrecoverable; being, as it were, pounded to duſt, and that driven away with the wind; juſt as the deſtruction of the four monarchies is ſignified by the iron, clay, braſs, ſilver and gold, being broken to pieces, and made like the chaff of the ſummer-threſhing floor, and carried away with the wind, ſo that no place is found for them any more, *Dan.* ii. 35. *I did caſt them out as the dirt of the ſtreets*; expreſſing indignation and contempt: in 2 *Sam.* xxii. 43. it is, *I did ſtamp them as the mire of the ſtreet*, and *did ſpread them abroad*; which alſo denotes the low and miſerable condition to which they were reduced, and the entire conqueſt made of them, and triumph over them; ſee *Iſa.* x. 6. *Mic.* vii. 10. compare with this 2 *Sam.* xii. 31.

℣. 43. *Thou haſt delivered me from the ſtrivings of the people*, &c.] In 2 *Sam.* xxii. 44. it is read *my people*, meaning the people of *Iſrael*; either *Saul* and his men who contended with *David*, and ſought his life; or rather the tribes of *Iſrael*, who, after *Saul*'s death, refuſed to acknowledge *David* as their king, but afterwards came and anointed him in *Hebron*. The words may very well be interpreted of the contentions of the ſcribes and Phariſees with Chriſt, and of the contradiction of ſinners

ners which he for a while endured, but is now delivered from them all. *And thou haſt made me the head of the heathen*; which, if underſtood of *David*, refers to the *Philiſtines*, *Syrians*, *Moabites*, and *Edomites*, being ſubdued by him, and becoming tributaries to him, 2 *Sam.* viii. But it beſt agrees with Chriſt, who is the head of his choſen ones among the Gentiles; the political head, king and governor of them, the heathen being given him for his inheritance and poſſeſſion; and which appeared in the firſt ages of chriſtianity, when the goſpel was firſt preached to the Gentiles by the apoſtles; and ſtill continues, and will be more clearly ſeen in the latter day, when the Lord ſhall be king over all the earth. Chriſt was made the head of the heathen by the appointment and deſignation of his father; and in fact was ſo when multitudes from among the Gentiles were converted and brought to the obedience of him. In 2 *Sam.* xxii. 44. it is, *thou haſt kept me* to be *head of the heathen*; which does not ſeem ſo much to intend the deſignation and conſtitution of him as ſuch, but the continuation of him; and denotes the ſtability of his government in the gentile world, of which there will be no end. *A people* whom *I have not known, ſhall ſerve me*; by whom are meant the Gentiles, who were not the people of God, were without Chriſt, and without God, and without hope in the world: not that there are any people than can be unknown to Chriſt, as he is the omniſcient God; nor were theſe unknown to him, in ſuch ſenſe as reprobates, nominal profeſſors, and fooliſh virgins, are ſaid not to be known by him, *Matt.* vii. 23. and xxv. 12. For theſe people among the heathen, who are or ſhall be brought to ſerve the Lord, are ſuch who were the objects of his love and delight from everlaſting; were in his father's choice and in his own, and in the gift of his father to him, and in the covenant of his grace; and therefore muſt be known by him: moreover, they are the purchaſe of his blood; and the ſheep he knows, for whom he has laid down his life, and of whom he has ſuch an exact and particular knowledge, that he can and does call them by name. But the ſenſe is, theſe ſeemed not to be taken notice of and cared for by Chriſt; they were not owned and acknowledged by him as his people; the Jews were diſtinguiſhed from all others; they only had the law, the word of God, and his ordinances; the Gentiles were ſuffered to walk in their own ways; they were neglected, and the times of their ignorance were overlooked and diſregarded; ſo that they were treated as a people that were not known for many hundreds of years: but here it is predicted, that when the goſpel ſhould come among them, and they be called by it, they ſhould *ſerve* the Lord in righteouſneſs and true holineſs, with reverence and godly fear, from a principle of love, in his name and ſtrength, and to his glory; ſee *Iſa.* lv. 4, 5.

℣. 44. *As ſoon as they hear of me they ſhall obey me*, &c.] That is, as ſoon as they ſhould hear of Chriſt, through the preaching of the word, by which faith would come, they ſhould readily and at once receive, embrace, and profeſs the goſpel, and yield a chearful ſubmiſſion to the ordinances of it; and which has had its accompliſhment among the Gentiles, *Acts* xxviii. 28. and xiii. 42, 44, 48. *The ſtrangers ſhall ſubmit themſelves unto me*; meaning either the ſame perſons as before, the Gentiles, who were aliens from the commonwealth of *Iſrael*, and ſtrangers to the covenant of promiſe, who ſhould ſubmit to Chriſt, to his goſpel, to his righteouſneſs, and to the ſceptre of his kingdom; though ſome interpret it of the degenerate Jews, *the ſons of the ſtranger*, as the words may be rendered; who, though called the children of God, and the children of the kingdom; yet were, as our Lord ſays, of their father the devil; and theſe, ſome of them, in a flattering and diſſembling way, feigned themſelves to be the followers and diſciples of Chriſt: and indeed it looks as if hypocrites were intended, whether among Jews or Gentiles, or both, ſince the word here uſed and rendered *ſubmit*, ſignifies to *lye*; and ſo it is in the metaphraſe of *Apollinarius*; or as in the margin of ſome Bibles, to *yield a feigned obedience*; ſee *Pſal.* lxvi. 3. There ſeems to be an alluſion to the conqueſt of nations, ſome of the inhabitants of which readily and heartily ſubmit, but others only feignedly, and through fear, and the force of ſuperior power they cannot withſtand.

℣. 45. *The ſtrangers ſhall fade away*, &c.] Like the leaves of trees in autumn, when they fall and periſh; to which hypocrites and nominal profeſſors are compared, *Jude* 12. *And be afraid out of their cloſe places*; their towers and fortified places, or the rocks and mountains to which they betake themſelves for ſhelter; but, as not thinking themſelves ſafe enough, through fear and dread, come out of them; ſee *Micah* vii. 17. Some Jewiſh writers [q] interpret the words, They ſhall halt or be lame; that is, becauſe of the chains put upon their feet: and ſo they are expreſſive of the conqueſt made of them. The word in the *Arabic* language ſignifies to *come out*; and may be ſo rendered here, and *come out*: in 2 *Sam.* xxii. 46. it is, *they ſhall gird themſelves*, or *come out girt*.

℣. 46. *The Lord liveth, and bleſſed* be *my rock*, &c.] This, with what follows, is the concluding part of the pſalm, which ends with a celebration of the divine Being, and with thankfulneſs for mercies received from him. The pſalmiſt praiſes him on account of what he is in himſelf, what he was to him, and had done for him: in himſelf he is the living God, *the Lord liveth*; he has life in himſelf, eſſentially, originally, and independently; and is the fountain and author of life to all others, even to all creatures that have life, whether rational or irrational: he is the giver of natural life to all men, and the ſupporter of it; and of ſpiritual and eternal life to his choſen people; and he continues to live, and ever will; wherefore the ſaints may conclude, that their life in every ſenſe is ſafe and ſecure. Some render the phraſe, by way of wiſh, *may the Lord live*; [r] but then it muſt be underſtood only, that he would ſhew himſelf more abundantly to be the living God, and that he might be acknowledged ſo by others. The next clauſes are by way of petition; *And bleſſed* be *my Rock*; on which he was built and eſtabliſhed, to which he betook himſelf in times of diſtreſs, which was his place of defence, and from whence he had a ſupply; wherefore he deſires he might be bleſſed, not by invoking or conferring a bleſſing on him, neither of which can be; there being none greater than he to call upon, and he being *El-ſhaddai*, God all-ſufficient, and in no need of any; but by declaring his bleſſedneſs, by celebrating his greatneſs and goodneſs, and by aſcribing bleſſing and honour and glory to him. *And let the God of my ſalvation be exalted*; God was the God of his ſalvation

[q] R. Doneſh apud Jarchi & Abendana not. in Miclol Yophi in loc. ſo Apollinar. Metaphraſ.

[r] חי יהוה vivat Jehova, Muſculus, Tigurine verſion, Piſcator, Muis; ſo ſome in Vatablus, Ainſworth.

vation in a temporal ſenſe, ſaving him daily from his many enemies; and in a ſpiritual ſenſe, being the contriver, author, and applier of it to him; on which account he would have him be exalted both by himſelf, and in the high praiſes of his people; aſcribing the whole of ſalvation to him, and giving him all the glory of it. Some render the words, *The God of my ſalvation is high* [s]; he is the moſt high God, the high and lofty One that inhabits eternity, and is above all others. In 2 *Sam.* xxii. 47. the words are read, *And exalted be the God of the rock of my ſalvation.*

℣. 47. *It is God that avengeth me*, &c.] Or *gives vengeance unto me*, or *for me* [t]: vengeance only belongs to God, and he repays it for and in behalf of his people. Private revenge is not to be exerciſed by any; public vengeance on delinquents may be exerciſed by the civil magiſtrate, to whom God gives power and authority to exerciſe it, *Rom.* xiii. 4. as he did to *David*, as king of *Iſrael*; tho' the phraſe rather ſeems to deſign the victories which he obtained over his enemies, which were puniſhments to them, vengeances inflicted on them, and owing to God; ſo the acceptable year of the Meſſiah's coming, and the time of his people redeemed by him, is called the day of vengeance of our God, both on his and their enemies, *Iſa.* lxi. 2. and lxiii. 4. *And ſubdueth the people under me*; the *Edomites*, *Moabites*, and others, as in 2 *Sam.* viii. or the Gentiles under Chriſt; ſee the note on ℣. 39.

℣. 48. *He delivereth me from mine enemies*, &c.] From *Saul* and his men, from *Iſhboſheth* and *Abner*, from *Abſalom* and the conſpirators with him; ſo all believers are delivered out of the hands of their enemies by Chriſt, as that they can ſerve the Lord without fear; and ſo Chriſt himſelf is delivered from all his enemies, being raiſed from the dead, and ſet at the right hand of God, where he muſt reign till all enemies are put under his feet. *Yea, thou lifteſt me up above thoſe that riſe up againſt me*; *David* was lifted up from a low and mean eſtate, and placed on the throne of *Iſrael*, above all thoſe that roſe up againſt him, and ſought to deſtroy him; and the ſaints are ſet upon their high places in Chriſt, where they are out of the reach of their enemies to do them any hurt; and Chriſt, he is highly exalted at the right hand of God, above all principality and power, might and dominion, and every name that is named in this world. *Thou haſt delivered me from the violent man*; either from *Saul*, from whom *David* was delivered; or from Satan the enemy, the ſon of wickedneſs, who ſhall no more exact upon and afflict the Meſſiah, *Pſal.* lxxxix. 21, 22. The *Chaldee* paraphraſe ſays, from *Gog*; as the ſaints will be delivered from Antichriſt, the man of ſin, and ſon of perdition, who will be deſtroyed with the breath of Chriſt's mouth.

℣. 49. *Therefore will I give thanks unto thee, O Lord, among the heathen*, &c.] Theſe words are cited by the apoſtle, in *Rom.* xv. 9. and applied to the converſion of the Gentiles, which is manifeſtly prophecied of in ſome preceding verſes of this pſalm: there it is rendered, *I will confeſs to thee among the Gentiles*; and deſigns not confeſſion of ſin, nor profeſſion of the truth, but an acknowledgment of unworthineſs, joined with thankfulneſs for mercies received; done in the moſt public manner, not only in the congregation of the righteous, but before the heathen conquered by him; owning before them all, that the victories he had obtained over them, were not to be aſcribed to his arm and ſword, but to the power of the Lord. *And ſing praiſes unto thy name*; which is comely for the ſaints to do, and which Jeſus Chriſt himſelf did, in the great congregation of his diſciples, and among the Gentiles, by his apoſtles, and others, on the account of the converſion of them.

℣. 50. *Great deliverance giveth he to his king*, &c.] Not that is king over him; for he is King of kings and Lord of lords; but that is made king by him, as *David* was; who did not uſurp the throne, but was anointed king by the appointment of God, and was placed by him upon the throne; to whom he gave great deliverance from his enemies, or *magnified ſalvations* to him; which were great in kind, and many in number; and as Chriſt is, whom God has ſet as his king on his holy hill of *Sion*, againſt whom the heathen raged, and kings and princes ſet themſelves; but he is delivered from them all, and ſaved from the power of death and the grave, and ever lives to reign over, protect, and defend his people; in 2 *Sam.* xxii. 51. it is, he is *the tower of ſalvation for his king*, with which compare *Prov.* xviii. 10. *And ſheweth mercy to his anointed, to David and to his ſeed for evermore*; which may be underſtood either of *David* literally, who was the Lord's anointed, and to whom God ſhewed mercy in various inſtances; and then by his ſeed is meant the Meſſiah, who was of his ſeed according to the fleſh: or of the Meſſiah, whoſe name ſignifies Anointed; and who is often called *David*, Ezek. xxxiv. 23, 24. and xxxvii. 24, 25. *Hoſ.* iii. 5. and ſo ſome of the Jewiſh doctors [u] from this verſe prove that the name of the Meſſiah is *David*: and by his ſeed are meant his ſpiritual ſeed; all the elect of God, who are given him as his children, to whom he ſtands in the relation of the everlaſting Father: and as mercy is kept with him for evermore, *Pſal.* lxxxix. 28. ſo it is ſhewn to them in regeneration, in the forgiveneſs of their ſins, and in their everlaſting ſalvation.

PSALM XIX.

To the chief muſician, a pſalm of David.

THIS pſalm was penned by *David*, and inſcribed to the chief muſician, as others, to be uſed in public ſervice; and was deſigned for goſpel-times, as the ſubject of it ſhews; which is firſt, not an account of the light of nature, and then of the law of *Moſes*, but of the goſpel of Chriſt; and eſpecially as miniſtred in the times of the apoſtles, as a citation out of it in *Rom.* x. 18. makes appear.

℣. 1. *The heavens declare the glory of God*, &c.] By which we are to underſtand not the heavens literally taken, though theſe with the firmament are the handy-works of God, and do declare the glory of

[s] רום excelſus eſt, Gejerus. [t] הנותן נקמות לי qui dat ultiones mihi, Pagninus, Gejerus; ſo Junius & Tremellius, Piſcator, Muſculus, Cocceius, Michaelis. [u] Echa Rabbati fol. 50. 2.

of his perfections, eſpecially his wiſdom and power; theſe ſhew that there is a God, and that he is a glorious one: but either goſpel-churches, often ſignified by the kingdom of heaven, in the New Teſtament; the members of them being heaven-born ſouls, and the doctrines and ordinances miniſtred among them being from heaven; and there being a very great reſemblance between them and heaven, in the company and communion enjoyed in them; and who declare the glory of the divine perfections, which is very great in the handy-work of their redemption; and who aſcribe the glory of their whole ſalvation to God: or rather, the apoſtles and firſt preachers of the word, as appears from *Rom.* x. 18. who were ſet in the higheſt place in the church; had their commiſſion, doctrine, and ſucceſs from heaven; and who may be called by this name, becauſe of the purity and ſolidity of their miniſtry, and their conſtancy and ſtedfaſtneſs in it, and becauſe of their heavenly lives and converſations: theſe declared the glory of the divine perfections; ſuch as thoſe particularly of grace, goodneſs, and mercy, which are not diſcoverable by the light of nature or law of *Moſes*, as they are diſplayed in the ſalvation of men by Chriſt, in the forgiveneſs of their ſins, the juſtification of their perſons, and the gift of eternal life unto them: they taught men to aſcribe the glory of ſalvation to God alone, Father, Son and Spirit; they ſet forth in their miniſtry the glory of Chriſt, of his perſon, and of his offices and grace; and they ſhewed that redemption was his handy-work, as follows: *The firmament ſheweth his handy-work*: for the ſame perſons may be called the firmament, ſince they that are wiſe are ſaid to ſhine as the brightneſs of it, *Dan.* xii. 3. Theſe were like to ſtars in it, and were the light of the world, and declared that redemption is the work which Chriſt undertook, and came into this world to perform, and which he has finiſhed; his hands have wrought it, and his own arm has brought ſalvation to him. The *Targum* interprets the heavens and the firmament, of ſuch perſons as contemplate the heavens, and look upon the firmament or air; and ſo do ſome other Jewiſh writers [w].

℣. 2. *Day unto day uttereth ſpeech*, &c.] This, with the following clauſe, *and night unto night ſheweth knowledge*, ſome underſtand, of the conſtant and continued ſucceſſion of day and night; which declares the glory of God, and ſhews him to be poſſeſſed of infinite knowledge and wiſdom; and which brings a new acceſſion of knowledge to men; others, of the continual declaration of the glory of God, and of the knowledge of him made by the heavens and the firmament, the ordinances of which always continue; the ſun for a light by day, and the moon and ſtars for a light by night; and ſo night and day conſtantly and ſucceſſively proclaim the glory and wiſdom of God: but rather, this is to be underſtood of the conſtancy of the goſpel-miniſtry, and the continuance of the evangelic revelation. The apoſtles of Chriſt perſevered in their work, and laboured in the word and doctrine night and day: they were in it at all ſeaſons; yea, were inſtant in ſeaſon and out of ſeaſon; and though they are dead, the goſpel continues, and will do as long as day and night remain: and theſe, like overflowing fountains, ſent forth in great abundance, as the word [x] rendered *uttereth*, ſignifies, the ſtreams of divine light and knowledge; they were full of matter, and their tongues were as the pen of a ready writer; they diffuſed the ſavour of the knowledge of Chriſt, in great plenty, in every place where they came. Theſe words expreſs the continuance of the goſpel-revelation, as the next do the extent of it.

℣. 3. There is *no ſpeech nor language* where *their voice is not heard*, &c.] Not the voice of the day and night; as if the ſenſe was, that there is no people, of any ſpeech or language under the ſun, but there is ſomething ſaid every day and night of the weather, what it is, or will be, as the face of the heavens appears morning and evening: but of the heavens and firmament; the meaning of which ſome take to be this; either that though they have no proper ſpeech nor language, yet there is a voice in them which is heard, declaring the glory of God and his handy-works; and the words may very well be rendered, *they have no ſpeech nor words, without* theſe *their voice is heard*; or that there is no people, nation, or language under the heavens; ſee *Dan.* iii. 4, 29. and vi. 24. though they are ever ſo different one from another, ſo as not to be able to underſtand each other; yet the voice of the heavens, uttering and proclaiming the glory of their maker, is heard and underſtood by them all: but rather, this is to be interpreted of the extent of the goſpel-miniſtry by the apoſtles; who, according to their commiſſion, went every where preaching the word, to men of all nations, of every ſpeech and language; for which they were qualified, by having the gift of divers tongues beſtowed upon them; ſo that there were no nations, of ever ſo barbarous a ſpeech and language, but they were capable of ſpeaking to and of being underſtood by them; and though they could not underſtand one another, they all heard the apoſtles ſpeak in their own tongues the wonderful works of God, *Acts* ii. 4—11. Their voice, in the miniſtration of the goſpel was heard in every nation externally, and by many internally: faith came by hearing; and they received the word with gladneſs and readineſs. This gives the goſpel-revelation a ſuperiority to the legal one; that was only made to one nation, to the nation of the Jews; the voice of that was not heard elſewhere; but the voice of the goſpel is heard in all nations; this revelation is publiſhed throughout the world: and this ſhews that theſe words belong to the times of the apoſtles, after they had received a commiſſion from Chriſt, to go into all the world, and preach the goſpel to every creature; which was done before the deſtruction of *Jeruſalem*, Matt. xxiv. 14. *Col.* i. 6, 23. and which is further confirmed by what follows.

℣. 4. *Their line is gone out through all the earth*, &c.] Not the line or writings in the book of the creatures, the heavens, and the earth, which lie open, and are legible, and to be ſeen and read of all men; nor the line and writings in the book of the ſcriptures, called line upon line, and precept upon precept, *Iſa.* xxviii. 13. which, though firſt given to the Jews, were written for the inſtruction of others, and have been communicated to them; but the line of the apoſtles: every one had his line or meaſure; or the courſe he was to ſteer, was meaſured out and directed to him; the line of one, where he was to go and preach the goſpel, reached ſo far one way, and the line of another reached ſo far another way; and what with one and another, their line reached throughout all the earth; ſee 2 *Cor.* xvi. 13—16. the apoſtle citing theſe words in *Rom.* x. 18.

[w] Jarchi & Kimchi in loc. [x] יביע eructat, Muſculus, Munſter, Vatablus, Junius & Tremellius, Piſcator; ſo Ainſworth; ſcaturit, Muis; ſcaturiendo effundit, Cocceius; copioſe ac conſtanter inſtar fœcundæ cujuſdam ſcaturiginis protrudit, emittit, Gejerus; ſo Michaelis.

x. 18. renders them, *their ſound went*, &c. the ſound of the goſpel, as publiſhed by them; which agrees with the next clauſe; *and their words to the end of the world*; to the iſles afar off, even to theſe northern and diſtant ones of *England*, *Scotland*, and *Ireland*, which were reached and viſited with the goſpel, either by the apoſtles, or at leaſt by ſome of the firſt miniſters of the word. *In them hath he ſet a tabernacle for the ſun*; that is, in the heavens and firmament, where the natural ſun is placed; and its habitation is fitly called a tabernacle, becauſe it is always in motion and never ſtops: or this may have ſome reſpect to its ſetting, when, according to the vulgar appearance, and to common underſtandings, it ſeems to be hid as in a tent or tabernacle; to be as it were gone to bed, and at reſt; when in the morning it riſes gay and chearful, and comes forth like a bridegroom out of his chamber, as is ſaid in the next verſe: but this is all to be underſtood ſpiritually and myſtically, of Chriſt the ſun of righteouſneſs, who has his tabernacle among his people, his churches; and particularly has a place, and the chief place in the miniſtry of the goſpel, being the ſum and ſubſtance of it; and this is of God's putting there, who committed to his apoſtles the word of reconciliation, the ſum of which is Chriſt; and this is what makes the goſpel ſo glorious a light, ſo clear a revelation as it is: the nature, continuance, and extent of this revelation, are deſcribed in the foregoing verſes; the perſpicuity and clearneſs of it is ſet forth in this clauſe, and in what follows.

℣. 5. *Which* is *as a bridegroom coming out of his chamber*, &c.] His nuptial chamber [y]; who looks lovely and beautiful in his nuptial robes, chearful and pleaſant in his countenance, creating pleaſure and delight in all his friends that ſee him and hear his voice: and this ſimile is expreſſive of the brightneſs and glory of the ſun, when it riſes; and of the joy and pleaſure which it produces in the minds of men when they behold it: all which ſets forth the lovelineſs and beauty of Chriſt, as he is held forth in the miniſtration of the goſpel, and the joy unſpeakable and full of glory which his preſence yields, after a ſhort departure from his people; ſee *Iſa.* lxi. 10. *John* iii. 29. And *rejoiceth as a ſtrong man to run a race*; in which he ſhews his readineſs, velocity, and ſtrength; and this denotes the ſwiftneſs of the ſun in running its courſe, and its indefatigableneſs in its conſtant motion; though it has been employed therein for ſo many thouſands of years, yet every morning riſes with the ſame chearfulneſs, purſues it courſe, and is never weary: all which may point at the readineſs of goſpel-miniſters, their ſwiftneſs to run to and fro, and their ſtrength to fulfil the courſe of their miniſtry, in which Chriſt, the ſun of righteouſneſs, is held forth in ſo glorious a manner.

℣. 6. *His going forth is from the end of the heaven*, &c.] From the eaſt, where it riſes; *And his circuit to the ends of it*; to the weſt, where it ſets; which is expreſſive of the large compaſs the goſpel-miniſtration took in the times of the apoſtles; whereby the grace of God appeared to all men, ſhone out in a very illuſtrious manner, and Chriſt became, what the ſun is to the earth, the light of the world. *And there is nothing hid from the heat thereof*; though things may be hid from the light of it, yet not from its heat, ſo forcible and penetrating it is. Chriſt in the miniſtration of the goſpel to all to whom it comes with power, not only enlightens their minds, but quickens their ſouls, warms their hearts, cauſes them to burn within them, ariſes with healing in his wings upon them, and makes his goſpel the ſavour of life unto life unto them. The pſalmiſt goes on to ſay more and excellent things of the goſpel, its nature and uſefulneſs.

℣. 7. *The law of the Lord* is *perfect*, &c.] By which is meant, not the law of *Moſes*, or the ten commandments, but the *doctrine* of the Lord; as the word תורה, *Torah*, ſignifies, even the whole word of God, as in *Iſa.* viii. 20. All the ſcriptures of truth, which are profitable for doctrine; for ſetting doctrine in a clear light, and for the vindication and eſtabliſhment of it, and are the rule of doctrine both to preachers and hearers; and which are *perfect*, contain the whole mind and will of God, both with reſpect to faith and practice; whereby the man of God is made perfect, and thoroughly furniſhed to all good works, 2 *Tim.* iii. 16, 17. and eſpecially the goſpel-part of the word of God may be deſigned, which both in the Old and New Teſtament is called a *law* or *doctrine*, being eminently ſo; the doctrine of the Meſſiah, and of juſtification by faith in his righteouſneſs, *Iſa.* ii. 3. and xlii. 1. *Rom.* iii. 27. The goſpel is a perfect plan and ſcheme of ſpiritual and ſaving truths: it gives an account of perfect things; as of the perfect righteouſneſs of Chriſt, and compleat juſtification by it; of the full as well as free pardon of ſins by the blood of Chriſt; and of redemption and ſalvation from all ſin and evils by him: and it alſo ſhews where true perfection is; namely, in Chriſt, in whom the ſaints are compleat, he being made to them wiſdom, righteouſneſs, ſanctification, and redemption; ſee *James* ii. 25. This character, therefore, ſuits better with the goſpel than with the moral law; though that, as it is to be gathered out of the whole word of God, contains the good and perfect will of God, with reſpect to what is to be done or avoided; nor is any thing to be added to it; nor did our Lord come to add unto it, or to make it more perfect, but to fulfil it, which men could not do; nor could the law make any man or any thing perfect, either perfectly ſanctify, or juſtify, or ſave; whereas the bringing in of the better hope in the goſpel does, *Heb.* ix. 7, 19. The effect, under a divine influence and bleſſing aſcribed to it, is, *converting the ſoul*; which is a further proof that the law of *Moſes* is not intended: for though by it is the knowledge of ſin, or conviction of ſin, which often falls ſhort of converſion; yet the Spirit of God as a Spirit of regeneration, converſion, and ſanctification, is not received thro' the doctrine or preaching of the law, but through the miniſtration of the goſpel; which is deſigned to turn men from darkneſs to light, and from the power of Satan to God; and which uſe it has when it is attended with the demonſtration of the Spirit and of power; ſee *Rom.* iii. 20. *Gal.* iii. 2. *Acts* xxvi. 18. though the words may be rendered *relieving*, *i. e.* refreſhing and comforting the *ſoul* [z], as in *Lam.* i. 11—16. Through want of bodily food, which is the caſe in the paſſage referred to, the ſpirits faint and ſink, the ſoul is almoſt gone, when, by the miniſtration of proper food, it is as it were brought back again, as the word [a] here uſed

[y] Elias in his Tiſhbi, p. 119, ſays, "we call the garment (or canopy) ſpread over the head of the bridegroom and bride, ſupported by four pillars, in the time of their eſpouſals, חפה." The ſame word is uſed Iſa. iv. 5. and tranſlated a defence.

[z] משיבת נפש recreans animam, Vatablus, Schmidt; refocillat, Piſcator.

[a] Reſtituens animam, Junius & Tremellius, Cocceius; reducens, Gejerus, Montanus; ſo Ainſworth.

uſed ſignifies, and the animal ſpirits are cheared and revived: and of like uſe is the goſpel; it is the food of the ſoul, by which it is refreſhed and exhilarated, when ready to ſink and faint away; hereby it is reſtored and revived, comforted and nouriſhed. *The teſtimony of the Lord is ſure*; this is another name for the word of God, or the holy ſcriptures; ſo called becauſe they teſtify of Chriſt, of his perſon, office, and grace; of what he is, was to do, and ſuffer, and perform for his people, and of his glory that ſhould follow thereon, *John* v. 39. and particularly the doctrine of the goſpel, is the teſtimony of our Lord Jeſus Chriſt, both which he himſelf teſtified, and which is a teſtimony concerning him, 2 *Tim.* i. 8. *John* iii. 11. And this is *ſure*, or *to be believed* [b]; the whole of ſcripture is true, coming from the God of truth; having for its principal ſubject Chriſt, who is truth itſelf, and being dictated by the ſpirit of truth; and particularly the goſpel-part of it, and all the truths therein contained, eſpecially the doctrine of ſalvation by Chriſt, which is a faithful ſaying, and worthy of all acceptation: the goſpel is a teſtimony or record whichGod himſelf has bore concerning his Son, and eternal life by him, and therefore ſure and to be depended upon; for if the witneſs of men is received, the witneſs of God is greater, 1 *John* v. 9, 10, 11. The effect aſcribed to the word of God, or to the goſpel under this character is, *making wiſe the ſimple*. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions, render it *babes* or *children*; and ſo *Apollinarius*; and the word פתי here uſed in the *Arabic* language, is ſaid to [c] ſignify ſuch; and here it intends babes and children not in years, but in underſtanding, to whom God is pleaſed to reveal the truths of his goſpel, when he hides them from the wiſe and prudent: theſe ſimple ones are ſuch who are ſenſible of their ſimplicity and folly, and of their want of underſtanding; who, with *Agur*, think themſelves more fooliſh than any man, and have not the underſtanding of a man; and theſe, by the word of God, are made wiſe to know themſelves, their folly, ſinfulneſs, imperfection, and impotence; and are made wiſe unto ſalvation, to know the right way of ſalvation by Chriſt; ſee 2 *Tim.* iii. 15. where the ſame phraſe is uſed as here, and ſeems to be borrowed from hence, and is uſed of the ſcriptures; which alſo make men wiſe in the knowledge of goſpel-doctrines, the wiſdom of God in a myſtery, which to know is the greateſt wiſdom and underſtanding, and much more ſo than to be acquainted with the law only, *Deut.* iv. 6.

℣. 8. *The ſtatutes of the Lord* are *right*, &c.] The word of God may be called *ſtatutes*, or *viſitations* [d], becauſe that God will viſit, in a way of reſentment, ſuch perſons as deſpiſe its authority, do not act according to it, or add unto it, or detract from it; or the word may be rendered *commiſſions* [e], things committed to truſt, as the ſcriptures were to the Jews, *Rom.* iii. 1, 2. and as the goſpel is committed to the truſt of the miniſters of it, who faithfully diſpenſe it, 2 *Cor.* v. 19. 1 *Tim.* i. 11. Now theſe may be ſaid to be *right*, as the word of the Lord is, *Pſal.* xxxiii. 4. ſince they ſet men right in their principles, and direct them to right practices; they are the means of making them upright in heart, and in converſation: the doctrines of the word of God have nothing crooked, froward and perverſe in them; are without ſophiſm, and the hidden things of diſhoneſty; they are all in righteouſneſs, and plain and eaſy in every thing reſpecting ſalvation, to thoſe who have a ſpiritual knowledge and underſtanding of them, *Prov.* viii. 8, 9. they lead into right and ſtraight paths, of truth and holineſs, in which way-faring men, tho' fools, ſhall not err; and particularly the goſpel directs to the right way of ſalvation and eternal life by Jeſus Chriſt; the effect of which is *rejoicing the heart*. This cannot be underſtood of the law, which is a voice of terror, pronounces guilty, curſes and condemns, is the killing letter, and works wrath; but of the goſpel-part of the word, which is a joyful ſound; publiſhes good tidings of good things; and when applied by the Spirit of God, is found to have this effect, ſee *Jer.* xv. 16. *The commandment of the Lord* is *pure*; not only the ſcriptures in general may bear this name, becauſe they deliver out the commands of God to men, as thoſe of a moral and ceremonial kind, to the Jews under the former diſpenſation; ſo the ordinances of Chriſt, which are his commands under the goſpel-diſpenſation; yea, the goſpel itſelf may be ſo called, though, ſtrictly ſpeaking, it has no command in it; becauſe, according to the commandment of the everlaſting God, it is made known to all nations for the obedience of faith, *Rom.* xvi. 25, 26. beſides, the commandment is no other than the word or doctrine, ſee 1 *John* ii. 7. and as every commandment of the Lord, of what kind ſoever it is, is pure and holy, ſo is every word of God, *Prov.* xxx. 5. being without any mixture of mens inventions, or the droſs of corrupt doctrine, ſincere, unadulterated, clear of all chaff and impurity, conſiſtent, uniform, and all of a piece, and which tends to promote purity of heart, life, and converſation. *Enlightening the eyes*; that is of the underſtanding, ſo as for a man to ſee his loſt ſtate and condition by nature; to ſee the glory, fullneſs, and grace of Chriſt; to behold wondrous things in the doctrine of the goſpel, and to obſerve the way of duty in which he ſhould walk: this is the eye-ſalve in *Rev.* iii. 18. and ſo the Jewiſh doctors [f] explaining this text call the law, uſing the ſame word as there.

℣. 9. *The fear of the Lord* is *clean*, &c.] Still the word of God is intended, which teaches men to fear the Lord; gives a full account of the worſhip of God, which is often meant by the fear of God; it inſtructs in the matter and manner of worſhip; and nothing more powerfully engages to ſerve the Lord with reverence and godly fear than the goſpel does: and this is *clean*; and the doctrines of it direct to the blood of Chriſt, which cleanſes from all ſin, and to the righteouſneſs of Chriſt, the fine linen, clean and white; the promiſes of it put the ſaints on cleanſing themſelves from all filthineſs of fleſh and ſpirit; and the whole of it is the word of truth, by which God and Chriſt ſanctify the church and the members of it, *John* xv. 2. and xvii. 17. *Eph.* v. 25, 26. And this word is *enduring for ever*; the law is done away; the ceremonial law entirely, and the moral law, as a covenant of works, and as to the miniſtration of it by *Moſes*; but the goſpel continues; it is an everlaſting one; it endures for ever, notwithſtanding all the oppoſition made to it by open perſecution, or falſe teachers. *The judgments of the Lord* are *true*, and *righteous altogether*; *the judgments of the Lord* are the ſame with *the word of God*, as appears from *Pſal.* cxix. 25, 149. and theſe ſeem to deſign that part of

[b] נאמנה fidele, V. L. Muſculus, Pagninus; fide dignum, Piſcator, Michaelis. [c] Shemot Rabba, ſ. 3. fol. 93. 2.
[d] פקודי viſitationes, Ainſworth. [e] Commiſſiones, Munſter; depoſita, ſo ſome in Rivetus; depoſitum, Gejerus, Michaelis. [f] Vajikra Rabba, ſ. 12. fol. 155. 3. & Debarim Rabba, ſ. 8, fol. 243. 3.

of the word, which contains rules of God's judging and governing his people; or the laws, orders, and ordinances of Chriſt in his houſe, which his people ſhould obſerve, and yield a chearful obedience to, he being their King, Judge, and Lawgiver: and theſe are *true*, or *truth*[g] itſelf; being wiſely made, according to the truth of things, and agreeable to the holineſs and righteouſneſs of God, and ſo righteous; not at all grievous, but eaſy, pleaſant, and delightful, one and all of them.

℣. 10. *More to be deſired* are they *than gold*, &c.] This refers to all the truths in the word of God; to all the doctrines of the goſpel; which, by good men, are more deſireable, and by them more prized and valued, than all worldly riches and treaſure. *Yea, than much fine gold*; more than gold, and the beſt of gold, and a great deal of it, than thouſands of gold and ſilver; ſee *Pſal.* cxix. 72, 127. *Prov.* viii. 10, 11. *Sweeter alſo than honey, and the honeycomb*; or *the dropping of the honey-combs*[h], which is the pureſt and ſweeteſt of the honey; and what honey is to the natural taſte of men, that is the goſpel, and the truths of it, to the ſpiritual taſte of believers, *Pſal.* cxix. 103. and when the preſence of Chriſt is enjoyed, his love is ſhed abroad, and the bleſſings of his grace are partook of, the ordinances of the goſpel are very delightful, *Cant.* ii. 3. eloquence, and eloquent orators, are ſometimes deſcribed by mellifluous words; or by their expreſſions being like honey, and ſweeter than that[i].

℣. 11. *Moreover, by them is thy ſervant warned*, &c.] By whom the pſalmiſt means himſelf, who was the ſervant of the Lord, not only in common with other ſaints, but as he was a king and prophet, and as ſuch he received advantage from the word of God; all his inſtructions as a prophet, and all his rules of government as a king; and the whole of that wiſdom, prudence, and knowledge, with which he conducted in both offices, were from the Lord by his word: and it may be applied to any ſervant of the Lord; and eſpecially in an eccleſiaſtical office, as an apoſtle of Chriſt, and miniſter of the word; who ſerve God in the goſpel of his Son, and, by means of the ſcriptures, are furniſhed for every good work; and alſo to believers in Chriſt in common; who, of whatſoever rank and quality, in whatſoever ſtate and condition of life, whether high or low, rich or poor, bond or free, are Chriſt's ſervants; and whatſoever is written is for their inſtruction, and by the word of God they are *warned*; the ſcriptures are a way-mark to them, to direct them in the right way, and to caution them againſt turning to the right or left; either to immoral practices, or the errors and hereſies of wicked men: it is a lamp to their feet, and a light to their path, and teaches them to walk circumſpectly, and warns them of rocks, gins, and ſnares in the way; or, as the words may be rendered, *by them is thy ſervant made clear*, or *bright*[k]; ſo the word is uſed in *Dan.* xii. 3. that is, in his underſtanding: the pſalmiſt confirms, by his own experience, what he had ſaid before of the word, ℣. 8. that it enlightned the eyes: the light of the glorious goſpel of Chriſt ſhining into the heart, gives the light of the glory of God in the perſon of Chriſt; it illuminates and irradiates the mind, and gives clear ideas of the glory and perfections of God, of his counſels and covenant, of his works of nature and of grace; and makes a bright diſcovery of the perſon, offices, and grace of Chriſt; and of the bleſſed Spirit, and his operations; and of the bleſſings of grace, and of eternal glory and happineſs. And *in keeping of them* there is *great reward*; which is to be underſtood, not of keeping the law of *Moſes*, and the precepts of that, which, if a man did keep perfectly and conſtantly, he ſhould live in them; but of obſerving the word of God, and by diligent ſearching into it, reading and learning it, and meditating on it, to get and obtain knowledge of divine things; which carries its own reward with it, and is better than thouſands of gold and ſilver; and of laying up the word of God, and the truths of the goſpel, and keeping them in mind and memory, which is very profitable and ſerviceable, to promote ſpiritual peace and comfort, and to preſerve from ſin, doctrinal and practical; and alſo of yielding a chearful obedience to the goſpel, by cordially embracing and profeſſing the doctrines, and ſubmitting to the ordinances of it; from all which ariſe great profit, and much reward: ſuch come at the knowledge of Jeſus Chriſt, which is preferable to every thing elſe, and is more precious than rubies, and all deſireable things; ſuch enjoy the preſence of Chriſt, have much peace and comfort in their ſouls; they are made wiſe unto ſalvation, and are fitted for every good word and work.

℣. 12. *Who can underſtand* his *errors?* &c.] Sin is an error, a wandering out of the way of God, ſwerving from the rule of his word; and many miſtakes are made by the people of God themſelves; even ſo many, that they cannot number them; they are more than the hairs of their head; they cannot underſtand, find out and expreſs, neither their number, nor their evil nature, nor the many aggravating circumſtances which attend them: this the pſalmiſt ſaid, upon a view of the large extent, glory, and excellency of the word of God; and upon comparing himſelf with it, in which, as in a glaſs, he ſaw how far ſhort he came of it, and what a diſagreement and want of conformity there was in him unto it; ſee *Pſal.* cxix. 97. *Rom.* vii. 14. and he ſuggeſts, that though the word he had been deſcribing was perfect, pure, and clean, he was not; nor could he expect any reward of debt, but merely of grace, for his obſervance of it; and that it was beſt, under a ſenſe of ſin, to have recourſe, not to works of righteouſneſs done by men; but to the grace and mercy of God in Chriſt, as follows: *Cleanſe thou me from ſecret* faults; by which are meant: not ſuch ſins as are done in ſecret, and are unknown to men; ſuch as *David*'s ſin with *Bathſheba*, 2 *Sam.* xii. 12. nor the inward motions of ſin in the heart, to which none are privy but God, and a man's own ſoul; not but that each of theſe may be properly enough included in ſuch a petition; but ſins, which are unknown to a man himſelf, are meant: there are ſome actions, which, though known when committed, are not known to be ſinful ones; and there are ſome ſins which are committed unadviſedly, and through careleſsneſs, and paſs unobſerved; not only many vain and ſinful thoughts paſs to and fro uncontrolled, without being taken notice of; but many fooliſh and idle words are ſpoken, and many evil actions, through infirmity and inadvertency, are done, which, when a good man, at the cloſe of a day, comes to reflect upon the things that have paſſed in it, are quite hidden from him, are unknown to him, being unobſerved by him; wherefore ſuch a petition is highly proper to be inſerted in his addreſs at the throne of grace: and which

[g] אמת veritas, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Rivetus. [h] נופת צופים ſtillatione favorum, Vatablus, Rivetus, Cocceius; ſo Ainſworth. [i] τῃ καὶ ἀπὸ γλώσσης. Homer. Iliad. 1. v. 249.
[k] נזהר illuſtratur, Pagninus, Montanus, Rivetus.

which alſo ſuppoſes the perſon ſenſible of the defiling nature of ſin, and of his own impotency to cleanſe himſelf from it; and that God only can do it, who does it by the application of the blood of his Son, which cleanſes from all ſin; for this reſpects not regenerating and ſanctifying grace, but pardoning grace; a manifeſtation of it, a view of acquittance from ſin by Chriſt, and of freedom from obligation to puniſhment for it.

℣. 13. *Keep back thy ſervant alſo from preſumptuous* ſins, &c.] Some underſtand theſe words of perſons: the *Septuagint*, and the verſions that follow that, render it *from ſtrangers*; ſuch who are ſtrangers to God and godlineſs; that is, keep from all converſation with them in things ſinful, or from others ſins; from having a fellowſhip with them, being a partaker of them, leſt their plagues and puniſhments ſhould be ſhared in: others, as the *Targum*, *from proud men*, who are haughty, inſolent, and conceited of themſelves; leſt he ſhould be ſo corrupted and drawn aſide by them: but rather, the words are to be underſtood of ſins wilfully, contumaciouſly, and preſumptuouſly committed; and the petition ſuppoſes, that theſe may be commited by good men, if left to themſelves; and that there is a proneneſs in them to them; and that they would ruſh into them, were they not kept back and reſtrained by the powerful and efficacious grace of God: and it alſo ſuppoſes, that the ſaints cannot keep themſelves; that God only can keep them from evil; and therefore they pray to him that he would, who does keep them by his power, at leaſt from a final and total falling away. *Let them not have dominion over me*; neither preſumptuous ſins, nor any other, *Pſal.* cxix. 133. as they ſhall not, *Rom.* vi. 14. as ſin has over wicked men; and they yield a ready obedience to the laws and luſts of it; it reigns over them as a king and tyrant, even unto death: it is ſomething very powerful in good men; it prevails over them, and carries them captive; wherefore they pray it may not have a continued dominion, as it ſhall not; becauſe they are in another kingdom, and under grace as a governing principle, which reigns through righteouſneſs unto eternal life. *Then ſhall I be upright*; in heart, and walk uprightly in converſation; being cleanſed from ſecret faults, and kept from notorious crimes, and groſs enormities; and ſhall exerciſe a conſcience void of offence, both to God and man; and be *perfect*, as the word is ſometimes rendered, at leaſt comparatively; and abſolutely ſo, as waſhed in Chriſt's blood, and juſtified by his righteouſneſs. *And I ſhall be innocent from the great tranſgreſſion*; which ſome underſtand of pride, others of apoſtaſy; perhaps the ſin againſt the Holy Ghoſt may be intended; though the words may be rendered, *from much tranſgreſſion*[k]; and the ſenſe is, that he ſhould be cleared and acquitted of a multitude of tranſgreſſions he had been guilty of; or be preſerved from much ſin, which otherwiſe he ſhould have fallen into.

℣. 14. *Let the words of my mouth*, &c.] Meaning either his ſpeech in common converſation, which ſhould not be filthy and fooliſh, rotten and corrupt; but ſuch as miniſters grace to the hearer; or elſe his addreſs to God, both in prayer and thankſgiving. *And the meditation of my heart*; his inward thoughts continually revolving in his mind; or his meditation on the word of God and divine things; or mental prayer, which is not expreſſed, only conceived in the mind. *Be acceptable in thy ſight*; as words and thoughts are, when they are according to the word of God; and as the ſacrifices of prayer, whether vocal or mental, and of praiſe, are through Jeſus Chriſt our Lord. The pſalmiſt, in order to ſtrengthen his faith in God, that he ſhould be heard and anſwered in the petitions he put up, makes uſe of the following epithets: *O Lord, my ſtrength*, or *rock*[l], *and my Redeemer*; who had been the ſtrength of his life, and of his ſalvation, the rock on which he was built and eſtabliſhed, and the Redeemer who had redeemed his life from deſtruction, and out of the hands of all his enemies, and from all his iniquities.

PSALM XX.

To the chief muſician, a pſalm of David.

THIS pſalm is thought, by ſome, to be written by *David*, on account of himſelf, and as a form to be uſed by the people for him, when he was about to go to war; particularly with the *Ammonites* and *Syrians*, 2 *Sam.* x. 6, 18. mention being made of chariots in it, ℣. 7. of which there was a great number in that war: *Arama* thinks it was made by him when he got the victory over the *Philiſtines*; others think it was written by one of the ſingers on *David*'s account, and ſhould be rendered, *a pſalm for David*, as *Pſal.* lxxii. and xcii. but rather it is *a pſalm concerning David*; concerning the Meſſiah, whoſe name is *David*; or a pſalm of *David* concerning the Meſſiah, ſince he is expreſsly mentioned, ℣. 6. and *Aben Ezra* ſays, there are ſome that interpret it of the Meſſiah; and ſome paſſages in it are, by Jewiſh writers[m], applied unto him, as ℣. 6, 9. and our countryman, Mr *Ainſworth*, ſays, the whole pſalm is a prophecy of Chriſt's ſufferings, and his deliverance out of them, for which the church with him triumpheth. *Theodoret* takes it to be a prophecy of *Sennacherib*'s invaſion of *Judea*, and of *Rabſhakeh*'s blaſphemy, and of *Hezekiah*'s diſtreſs and prayer on that account.

℣. 1. *The Lord hear thee in the day of trouble*, &c.] All the days of Chriſt were days of trouble; he was a brother born for adverſity; a man of ſorrows, and acquainted with griefs; he had his own ſorrows, and he bore the griefs of others; he was perſecuted by *Herod* in his infancy; he was tempted by Satan in the wilderneſs; he was haraſſed by the ſcribes and Phariſees continually; he was grieved at the hardneſs, impenitence and unbelief, of that perverſe and faithleſs generation of men, and was ſometimes made uneaſy by his own diſciples: at ſome particular ſeaſons his ſoul or ſpirit is ſaid to be troubled, as at the grave of *Lazarus*, and when in a view of his own death, and when he was about to acquaint his diſciples that one of them ſhould betray him, *John* xi. 33. and xii. 27. and xiii. 21. but more particularly

[k] רב multa, Montanus, Rivetus, Gejerus, Cocceius; ſo Ainſworth. [l] צורי rupes mea, Muſculus, Junius & Tremellius, Piſcator, Cocceius; mea petra, Pagninus, Montanus, Rivetus; ſo Ainſworth. [m] Shirhaſhirim Rabba, fol. 18. 1, Tzeror Hammor, fol. 44. 2.

particularly it was a day of trouble with him, when he was in the garden, heavy, and ſore amazed, and his ſweat was, as it were, drops of blood falling on the ground, and his ſoul was exceeding ſorrowful, even unto death; but more eſpecially this was his caſe, when he hung upon the croſs, and is what ſeems to be principally reſpected here; when he was in great torture of body through the rack of the croſs; when he endured the cruel mockings of men, of the common people, of the chief prieſts, and even of the thieves that ſuffered with him; when he had Satan, and all his principalities and powers, let looſe upon him, and he was grappling with them; when he bore all the ſins of his people, endured the wrath of his Father, and was forſaken by him: now in this day of trouble, both when in the garden and on the croſs, he prayed unto his Father, as he had been uſed to do in other caſes, and at other times; and the church here prays, that God would hear and anſwer him, as he did: he always heard him; he heard him at the grave of *Lazarus*; he heard him in the garden, and filled his human ſoul with courage and intrepidity, of which there were immediate inſtances; he heard him on the croſs, and helped him as man and Mediator, *Iſa.* xlix. 8. *The name of the God of Jacob defend thee*; that is, God himſelf, who is named the God of *Jacob*, whom *Jacob* called upon, and truſted in as his God, and who anſwered him in the day of his diſtreſs: *Jacob* was exerciſed with many troubles, but the Lord delivered him out of them all; and which may be the reaſon why the Lord is addreſſed under this character here; beſides, *Iſrael* is one of the names of the Meſſiah, *Iſa.* xlix. 3. on whoſe account the petition is put up; to which may be added, that *Jacob* may deſign the people of God, the ſpiritual ſons of *Jacob*, the church of the living God, whoſe God the Lord is; and the phraſe may be here uſed by the church, to encourage her faith in prayer: the petition, on account of the Meſſiah, is, that God would *defend* him, or *ſet* him *on an high place*[n]; or *exalt* him: he was brought very low in his ſtate of humiliation; he was in the form of a ſervant; he was in a very low and mean condition throughout the whole of his life; through the ſuffering of death he was made lower than the angels, and he was laid in the lower parts of the earth: the church, in this petition, prays for his reſurrection from the dead; for his aſcenſion into the higheſt heavens; for his exaltation at the right hand of God; for the more viſible ſetting him on his throne in his kingdom; in all which ſhe has been anſwered.

℣. 2. *Send thee help from the ſanctuary*, &c.] Meaning either from the tabernacle, the holy place, where was the ark, the ſymbol of the divine preſence; or rather heaven, the habitation of God's holineſs; unleſs the ſame is meant by it as by *Zion*, in the next clauſe, the church of God, from whence he ſends the rod of his ſtrength. *And ſtrengthen thee out of Zion*; and the *help* and *ſtrength* prayed for are not to be underſtood of that aſſiſtance and ſupport, which Chriſt, as man, had from his Father, at the time of his ſufferings, which were promiſed him, and he believed he ſhould have, and had, *Pſal.* lxxxix. 21. *Iſa.* l. 7, 9. and xlix. 8. ſince theſe petitions follow that which relates to his exaltation; but of the help and ſtrength afforded to the apoſtles and miniſters of Chriſt, after they had received the commiſſion from him to preach the goſpel to every creature; when, as a full anſwer to theſe petitions, God worked with them, greatly aſſiſted them, ſtrengthened them with ſtrength in their ſouls; confirmed the word with ſigns and wonders following; made it the power of God to ſalvation to multitudes; and ſo ſtrengthened the cauſe, intereſt, and kingdom of the Redeemer.

℣. 3. *Remember all thy offerings*, &c.] The ſpiritual ſacrifices of prayer and praiſe which Chriſt, as the great high-prieſt, offers up for his people; or which they offer by him, and are acceptable to God through him, by virtue of the incenſe of his mediation; or the offering up of himſelf, which anſwers to, and is the body, the ſum and ſubſtance of all the offerings of the law; they were types of this, and what they could not do, this did; and therefore it is expreſſed in the ſingular number in the next clauſe. *And accept thy burnt-ſacrifice. Selah.* The word rendered *accept* ſignifies *to reduce to aſhes*[o]; and the way in which it was known that ſacrifices were acceptable to God, was by fire coming down from heaven upon them and conſuming them, *Lev.* ix. 24. 1 *Chron.* xxi. 26. 2 *Chron.* vii. 1. 1 *Kings* xviii. 38. and therefore the word is rightly rendered *accept*; and Chriſt's ſacrifice of himſelf, putting away ſin, and perfecting for ever them that are ſanctified, is of a ſweet ſmelling ſavour to God; for hereby his juſtice is ſatisfied, his law is magnified and made honourable, the ſins of his people are atoned for, their perſons are accepted, and their ſacrifices of prayer and praiſe come up alſo with acceptance to him through the virtue of this ſacrifice; and ſo theſe petitions have their accompliſhment.

℣. 4. *Grant thee according to thine own heart*, &c.] Which is to ſee his ſeed, the travail of his ſoul, and to have the pleaſure of the Lord proſper in his hand; to have all his people called, preſerved, and glorified. *And fulfil all thy counſel*; whatever was agreed upon in the council and covenant of peace between him and his Father, relating to his own glory, and the ſalvation of his people.

℣. 5. *We will rejoice in thy ſalvation*, &c.] That is, *ſo will we, &c.* or *that we may*[p], *&c.* or *let us*; theſe words, with what follow, point at the end of the church's requeſts, and what ſhe reſolved to do upon the accompliſhment of the above things; for inſtance, ſhe would rejoice in the ſalvation of the Meſſiah; meaning either the ſalvation and deliverance from death and the grave, and all other enemies, which he himſelf is poſſeſſed of, and which enters into, and is the occaſion of the joy of his people; for not his ſufferings and death only, but chiefly his reſurrection from the dead, ſeſſion at God's right hand, and interceſſion for them, cauſe the triumph of faith in him, and further the joy of it, *Rom.* viii. 33, 34. or elſe the ſalvation he is the author of, which being ſo great, ſo ſuitable, ſo compleat and perfect, and an everlaſting one, is matter of joy to all ſenſible of their need of it, and who have a comfortable hope of intereſt in it. *And in the name of our God we will ſet up* our *banners*; either as a preparation for war; ſee *Jer.* li. 27. ſo when *Cæſar*[q] ſet up his banner, it was a token to his ſoldiers to run to their arms and prepare to fight; and then the ſenſe is, putting our truſt in the Lord, relying on his ſtrength, and not on our own,

[n] ישגבך elevet te, Pagninus, Montanus; exaltet te, Vatablus, Muſculus, Michaelis; in edito collocet te, Junius & Tremellius, Piſcator; ſo Ainſworth. [o] ידשנה incineret, Pagninus, Montanus, Cocceius; in cinerem vertat, Vatablus; ſo Junius & Tremellius, Piſcator, Gejerus, Ainſworth. [p] So Ainſworth; נרננה ovemus, Vatablus, Piſcator, Michaelis; cantemus, Gejerus. [q] De Bello Gallico, l. 2. c. 20.

own, we will chearfully and courageouſly engage with all his and our enemies, ſin, Satan, and the world; as good ſoldiers of Chriſt, we will endure hardneſs, fight his battles under the banners of the Lord of hoſts, in whoſe ſervice we are enliſted; or as a token of victory, when ſtandards were ſet up, and flags hung out[r]; ſee *Jer.* l. 2. *Exod.* xvii. 15. and then the meaning is, Chriſt, the great captain of our ſalvation, having obtained a compleat victory over all enemies, and made us more than conquerors thereby, we will ſet up our banners, hang out the flag, and in his name triumph over ſin, Satan, the world, death and hell. *The Lord fulfil all thy petitions*; the ſame as in ℣. 4. this is put here to ſhew that the church will be in ſuch a frame as before deſcribed, when the Lord ſhall have fulfilled all the petitions of his Anointed; of which ſhe had a full aſſurance, as appears from the following words.

℣. 6. *Now know I that the Lord ſaveth his Anointed*, &c.] Not *David*, though he was the anointed of the God of *Jacob*, and was anointed with material oil to be king of *Iſrael* by *Samuel*, at the expreſs order of God himſelf; but *David* is not here ſpeaking of himſelf, nor the church of him, but of the Meſſiah; anointed by *Jehovah* king over his holy hill of *Zion*, with the oil of gladneſs, or the holy Spirit. The church in prayer riſes in her faith, and is ſtrongly aſſured of the ſalvation of the Meſſiah; that though his troubles would be many and great, he ſhould be delivered out of them all; ſhould be heard and helped in the day of ſalvation, and be freed from the ſorrows of death and hell, he ſhould be encompaſſed with; that he ſhould be raiſed from the dead; have all power in heaven and earth given him; aſcend on high and triumph over all his enemies; and all his people, all the members of his body ſhould be ſaved through him, which is in a ſenſe the ſalvation of himſelf. *He will hear him from his holy heaven*; where his throne and temple are, which is the habitation of his holineſs, whither the prayers of the Meſſiah when on earth aſcended, where they were received, heard, and anſwered. Before the church prays that he might be heard, now ſhe believes he would; and that, *With the ſaving ſtrength of his right hand*; that is, by the exertion of his mighty power, in ſtrengthening him as man to bear up under his ſorrows, go through his work, and finiſh it; by upholding him with his right hand whilſt engaged in it, and by raiſing him up from the dead with it, and ſetting him down at it in the higheſt heavens.

℣. 7. *Some* truſt *in chariots, and ſome in horſes*, &c.] That is, in chariots and horſes prepared for war; which, beſides their uſe for carriage, did great annoyance to the enemy in battle, and were very terrible to them, and were greatly truſted in by thoſe that poſſeſſed them, *Deut.* xx. 1. *Iſa.* xxxi. 1. ſuch chariots as were called *currus falcati*, that had ſcythes at the ſides of them, which being drove with fury among the infantry, cut them down as graſs is mown with ſcythes; ſuch the old *Canaanites* uſed, which were very terrible, *Joſh.* xvii. 16. *Judg.* iv. 3. and horſes trained up for war do much execution in a battle by pawing and trampling; ſee *Job* xxxix. 21—25. though theſe are vain things for ſafety, and not to be depended on, for ſalvation and victory are of the Lord, *Pſal.* xxxiii. 17. *Prov.* xxi. 31. and ſuch are the chariots and horſes of the ſun, and the idols in which the Gentiles truſted, 2 *Kings* xxiii. 11. *Pſalm* cxv. 8. and all external things in which men depend for ſalvation, as fleſhly privileges, outward works of righteouſneſs, morality, a profeſſion of religion, a round of duties, &c. all which are diſclaimed by thoſe who know the way of life and ſalvation by Chriſt, *Hoſea* xiv. 3. *But we will remember the name of the Lord our God*; not any of the names by which the Lord God is called, as *Elohim*, *El-ſhaddai*, *Jehovah*, and the like; though each of theſe are worthy of remembrance, and greatly ſerve to encourage faith in him; but rather the perfections of God, ſuch as the goodneſs, wiſdom, and power of God, which are to be remembered and confided in; and not the friendſhip of princes, the ſchemes of human policy, and the outward forces of ſtrength; or elſe God himſelf is intended, whoſe name is himſelf, and is a ſtrong tower to the righteous: and to remember him is to bear him in mind, and not forget him; to have the deſires of the ſoul towards him, and to the remembrance of him; and to make mention of him, of his names, attributes, word and works; which is both for his glory and for the encouragement of faith in him, both in ourſelves and others; it is to call upon his name in times of trouble, and at all times, and alſo to truſt in him and not in an arm of fleſh; for it ſtands oppoſed to truſting in chariots and horſes; and it is to call to mind paſt inſtances of his goodneſs, wiſdom and power, and be thankful for them, and make uſe of them to engage confidence in him; and which ſhould be done from the conſideration of his being God and not man, and of his being our God, our covenant-God and Father.

℣. 8. *They are brought down and fallen*, &c.] Theſe are they that rode in chariots and on horſes, and truſted in them; who are brought down from their places of honour and ſafety; and fall, not into the hands of their enemies, and into a low and mean eſtate, but to the ground by death; as alſo ſuch who, being like *Capernaum*, lifted up to heaven with their own outward attainments, and think to get thither by them, are brought down to hell, and fall into the pit of corruption. *But we are riſen, and ſtand upright*; who remember the name of the Lord, and truſt in him; the church is ſometimes in a very low and depreſſed condition; it conſiſts of a poor and an afflicted people, and who are perſecuted by men; ſo the church has been under the heathen *Roman* emperors, and under the papacy, and will be as long as ſhe is in the wilderneſs, and the witneſſes propheſy in ſackcloth; and eſpecially when they will be ſlain, and their bodies lie on the earth unburied; but theſe ſhall riſe and ſtand upright, and aſcend to heaven; there will be a glorious ſtate of the church; there will be a reviving of the intereſt of Chriſt, through the bringing in the fulneſs and forces of the Gentiles, and the converſion of the Jews; the dry bones will live again, and ſtand upon their feet, an exceeding great army; in thoſe days the righteous will flouriſh and have abundance of peace and proſperity. This may alſo include the firſt reſurrection, which the ſaints will have a part in; the dead in Chriſt will riſe firſt, and will ſtand before the Lord with confidence, and not be aſhamed; when the ungodly ſhall not ſtand in judgment, nor ſinners in the congregation of the righteous; for though theſe words are expreſſed in the preſent tenſe, becauſe of the certainty of them, they belong to future times; hence the following petitions.

℣. 9. *Save, Lord*, &c.] Not *the king*, as the *Septuagint*, *Ethiopic*, and *Arabic* verſions read the words, joining the word *king* to them, which is in the

[r] Schindler. Pentaglott. col. 1126.

the next clauſe; but this, as *Aben Ezra* obſerves, is not right, becauſe of the accent *athnach*, which divides theſe words from the following; rather the word *us* may be ſupplied; and ſo the *Syriac* verſion renders it, *the Lord will deliver us*; and the *Targum* is, *O Lord*, פרק לן, *redeem us*, or *ſave us*; that is, with a temporal, ſpiritual, and eternal ſalvation: this petition is directed to *Jehovah* the Father, as the following is to the King Meſſiah. *Let the king hear us when we call*; for not God the Father is here meant, though he is an everlaſting King, the King of kings; and who hears his people, when they call upon him, and while they are calling; yet he is rarely, if ever, called *the King*, without any other additional epithet; whereas the Meſſiah often is, as in the next pſalm, ℣. 1, 7. and xlv. 1. and prayer is made to him, and he hears and receives the prayers of his people; and, as Mediator, preſents them to his Father perfumed with his much incenſe; for he is a Prieſt as well as a King.

PSALM XXI.

To the chief muſician, a pſalm of David.

THIS pſalm was either written by *David*; and therefore called *a pſalm of David*; or it was written, as it may be rendered, *for David*, by ſome other perſon, on account of his victories and triumphs; or rather, *concerning David* [s]; that is, concerning the Meſſiah, the Son of *David*, as *Kimchi* ſays, ſome expound it; or concerning the Meſſiah, who is called *David*, *Ezek.* xxxvii. 24, 25. and *Jarchi* obſerves, that their *Rabbins* interpret it of the Meſſiah; but, ſays he, it is right to explain it, moreover, of *David* himſelf, for an anſwer to the heretics (chriſtians) who err in it; and various paſſages in this pſalm are by the Jewiſh writers underſtood of the Meſſiah; as *the King*, in ℣. 1, 7. is in the *Targum* called the King Meſſiah; ℣. 4. is in the *Talmud* applied [t] to him, ℣. 3, 5. are in *Zohar* [u], and in the *Midraſhes* [w], interpreted of him; and many chriſtian writers underſtand the whole of him; which is right: though *Theodoret* thinks it was penned on the account of the health of king *Hezekiah*, and his reſtoration from his diſeaſe; which is not likely.

℣. 1. *The king ſhall joy in thy ſtrength, O Lord*, &c.] Either in that ſtrength which is in *Jehovah* himſelf, in whom is everlaſting ſtrength; and which is ſeen in the works of creation and providence, and is the ſame in Chriſt himſelf, as he is the mighty God; or elſe in the ſtrength which *Jehovah* communicated to Chriſt as man, whereby he was ſtrengthned in his human nature, to go thro', and complete the work of man's redemption; or in the ſtrength which the Lord puts forth, and the power which he exerts towards, and upon his people, in converſion; which is the produce of the exceeding greatneſs of his power; and in ſtrengthning them, from time to time, to exerciſe grace, diſcharge duty, and withſtand temptations and ſin; and in keeping them ſafe to the end; in ſupporting them under all their trials, and in carrying on and finiſhing the work of faith upon their ſouls; all which is matter of joy to Chriſt. *And in thy ſalvation how greatly ſhall he rejoice?* meaning either his own ſalvation by the Lord, from all his ſorrows and troubles, and out of the hands of all enemies, being in the preſence of God, where is fulneſs of joy, *Pſal.* xvi. 9—11. or elſe the ſalvation of his people by him, which *Jehovah* appointed them to, ſecured for them in the covenant of grace, ſent Chriſt to work out for them, applies by his Spirit, and at laſt puts into the full poſſeſſion of; Chriſt rejoices at the effectual vocation and converſion of his people, when ſalvation is brought near unto them; and eſpecially at their glorification, when they ſhall be in the full enjoyment of it; then will they be his joy, and crown of rejoicing: this is the joy that was ſet before him, which made him go ſo chearfully through his ſufferings and death for them, *Heb.* xii. 2. the reaſons of this joy are, becauſe of the great love he bears to them; the intereſt and property he has in them; his undertakings for them, as their ſurety, to bring them ſafe to glory; his purchaſe of them by his blood; his interceſſion for them, that they might be with him to behold his glory; and laſt of all, becauſe of his Father's glory, his own glory, and the glory of the bleſſed Spirit, which are concerned in the ſalvation of theſe perſons.

℣. 2. *Thou haſt given him his heart's deſire*, &c.] Which the church had prayed for in *Pſal.* xx. 4. whatever Chriſt's heart deſired, or his lips requeſted, has been given him. *And haſt not withholden the requeſt of his lips. Selah.* whatever he aſked in the council and covenant of peace was granted; he aſked for all the elect, as his ſpouſe and bride; theſe were the deſire of his heart and eyes, and they were given him; he aſked for all the bleſſings of grace for them, and all grace was given to them in him; he aſked for glory, for eternal life, and it was promiſed him; and not only the promiſe of it was put into his hand, but the thing itſelf; ſee *Pſalm* ii. 8. 2 *Tim.* i. 1, 9. 1 *John* v. 11. and *Pſal.* xx. 4. whatever he requeſted of his Father, when here on earth, was granted; he always heard him; that memorable prayer of his in *John* xvii. is heard and anſwered, both in what reſpects himſelf, his own glorification, and the converſion, ſanctification, union, preſervation, and glorification of his people; whatever he now deſires and requeſts in heaven, as the advocate and interceſſor for his ſaints, is ever fulfilled; which is an inſtance of the great regard *Jehovah* has unto him, and may be conſidered as a reaſon of his joy in him.

℣. 3. *For thou preventeſt him with the bleſſings of goodneſs*, &c.] Not temporal, but ſpiritual bleſſings, which ſpring from the grace and goodneſs of God, and conſiſt of it; and relate to the ſpiritual and eternal welfare of thoſe for whoſe ſake he receives them, and who are bleſſed with them in him: his being *prevented* with them, denotes the freeneſs of the donation of them; that before he could well aſk for them, or before he had done requeſting them, they were given him; and alſo the earlineſs of the gift of them, they were put into his hands before

[s] לדוד pro Davide, vel de Davide, Vatablus. [t] T. Bab. Succah, fol. 52. 1. vid. Nachman. diſput. cum fratre Paulo, p 36. Ed. Wagenſeil. [u] In Num. fol. 68. 3. 4. [w] Midraſh Tillim apud Viccarſ. in loc. & in Galatin. l. 3. c. 9. Bemidbar Rabba, fol. 212. 4 & 218. 1.

before his incarnation, before he was manifeſt in the fleſh, even from the foundation of the world, and before the world began, *Eph.* i. 3, 4. 2 *Tim.* i. 9. and likewiſe the order in which they were given; firſt to Chriſt, and then to his people in him, as the paſſages referred to ſhew. *Thou ſetteſt a crown of pure gold on his head*; which is expreſſive of his victory over all enemies, ſin, Satan, and the world, death and hell; and of his being poſſeſſed of his throne and kingdom; and has reſpect to his exaltation at the right hand of God, where he is crowned with glory and honour: and this crown being of *pure gold*, denotes the purity, glory, ſolidity, and perpetuity of his kingdom; this is a crown, not which believers put upon him by believing in him, and aſcribing the glory of their ſalvation to him, or what the church, called his mother, has crowned him with, *Cant.* iii. 11. but which his Father put upon him, who has ſet him King over his holy hill of *Zion*, Pſal. ii. 6. and viii. 5. compare with this *Rev.* xiv. 14. The *Septuagint* and *Vulgate Latin* verſions read *a crown of a precious ſtone*; and ſo *Apollinarius*; and ſeem to refer to the crown ſet on *David*'s head, which had precious ſtones in it, 2 *Sam.* xii. 30. *Joſephus* [x] ſays it had a ſardonyx. *Fortunatus Scacchus* [y] fancies the topaz is meant, and that the *Hebrew* text ſhould be read *a crown of topaz*; miſtaking the ſenſe of the word *phaz*, which never ſignifies a topaz, but the beſt gold, pure, ſolid gold.

℣. 4. *He aſked life of thee*, and *thou gaveſt* it *him*, &c.] Both for himſelf, as man, when he was about to die, that he might be raiſed to life again, which was granted him; and for his people, that they might live ſpiritually and eternally, and accordingly life is given to him for them; and he has power to give it to as many as the Father has given him, *John* xvii. 2. Even *length of days for ever and ever*; the life he has for himſelf as man is what will ever continue; he will die no more, death will have no more dominion over him; he will live for evermore, and that to make interceſſion for his members, *Rom.* vi. 9, 16. *Rev.* i. 18. *Heb.* vii. 25. and the life which is granted them at his requeſt is an everlaſting one, both as to body and ſoul; for though they die as other men, they ſhall live again in the reſurrection of the juſt, and never die more, but ſhall be like the angels in heaven; and as for the ſecond death, that ſhall not hurt them, nor have any power over them; they will live and reign with Chriſt for ever.

℣. 5. *His glory* is *great in thy ſalvation*, &c.] That is, the glory of the king Meſſiah is great in the Lord's ſalvation of him; delivering him from all his troubles and ſorrows, and out of the hands of all his enemies, when he was raiſed from the dead, and was ſet at the right hand of God, and crowned with glory and honour: or the ſenſe is, that his glory is great in the ſalvation of his people by him; it was his glory as mediator to be appointed to be the Lord's ſalvation to them; and it being effected by him declares the glory and greatneſs of his perſon; and the nature of it is ſuch as cannot fail of bringing glory to him; and ſuch is the ſenſe his people have of it, that it obliges them to aſcribe the glory of it alone to him. *Honour and majeſty haſt thou laid upon him*; which is to be underſtood not of the honour and majeſty of his divine nature, which are eſſential to him, and not laid upon him by any; nor of the glory which the ſaints attribute to him on account of their ſalvation by him; but of that which his Father has put upon him, and lies in the introduction of him into his glory after his ſufferings, and death, and reſurrection from the dead; in exalting him at his right hand above all creatures and things; in giving him all power in heaven and in earth; in putting all the gifts of the Spirit into his hands, which he receiving gave to men, and in ordaining him judge of quick and dead.

℣. 6. *For thou haſt made him moſt bleſſed for ever*, &c.] Not as God, for as ſuch he is over all bleſſed for ever, and not made ſo; but as man and mediator: the words may be rendered, *thou haſt ſet him* to be *bleſſings for ever* [z]; which deſign the bleſſings which are laid up in Chriſt for his people, and which he imparts unto them, and they are bleſſed with in him; ſo that he is made a bleſſing, or rather bleſſings to them; ſuch as redemption to free them from bondage, righteouſneſs to juſtify them, ſanctification to make them holy, wiſdom to direct and guide them, and ſtrength to aſſiſt and ſupport them; through whom they have the forgiveneſs of ſins, by whom they have peace with God, and from whom they receive all their joy and comfort, and at laſt eternal life and happineſs; and all theſe are for ever, they are irreverſible bleſſings, are never repented of, nor taken away: or this bleſſedneſs may be underſtood of that which Chriſt himſelf enjoys as man; which lies in his human nature being exalted to union with the Son of God; in being heard and helped in the day of ſalvation; in being raiſed from the dead and glory given him; in being ſet at God's right hand, angels, authorities and powers being ſubject to him, and in ſeeing the travail of his ſoul with ſatisfaction: the particular inſtance of his bleſſedneſs follows. *Thou haſt made him exceeding glad with thy countenance*; the glorious preſence of God in heaven; Chriſt having done his work on earth aſcended to heaven, where he was received by his Father with a chearful countenance, was made to ſit down on the ſame throne with him, being well-pleaſed with his obedience, righteouſneſs, and ſacrifice; and being now in the preſence of God, in which is fulneſs of joy, and at his right hand, where are pleaſures for evermore, the human nature of Chriſt is filled with an exceſs of joy; the words may be rendered, *thou haſt made* or *wilt make him glad with joy* [a], *with thy countenance*; ſee *Pſal.* xvi. 11. *Acts* ii. 28.

℣. 7. *For the king truſteth in the Lord*, &c.] That is, the king Meſſiah, as the *Targum* paraphraſes it; he truſted in the Lord for his ſupport and ſuſtenance as man, for aſſiſtance and help in his time of trouble, and for deliverance out of it; he truſted in the Lord that he would hear him for himſelf and for his people; and that he would glorify him with all glory, honour, majeſty, and bleſſedneſs before ſpoken of; ſee *Pſal.* xxii. 8, 9, 10. *Iſa.* l. 7, 9. *John* xiii. 31, 32. *And through the mercy of the moſt High, he ſhall not be moved*; God the Father is the moſt High; Chriſt is called the Son of the Higheſt, and the Spirit the power of the Higheſt, *Luke* i. 32, 35. there is mercy with him, which is a ground of hope and truſt, in his people, and alſo in the Meſſiah; ſee *Pſal.* lxxxix. 28. and ſome verſions make the mercy of the moſt High to be what the king Meſſiah truſts in, reading the words [b], *for the*

[x] Antiq. l. 7. c. 7. ſ. 5. [y] Eleochriſm. Sacr. l. 3. c. 40. p. 1003. [z] תשיתהו ברכות poſuiſti vel pones eum benedictiones, Pagninus, Montanus, Vatablus; ſo Ainſworth, Cocceius, Gejerus. [a] תחדהו בשמחה lætificabis eum in lætitia, Pagninus, Montanus, Michaelis; ſo Junius & Tremellius, Gejerus. [b] So Genebrard, Muis.

the king truſteth in the Lord, and in the mercy of the moſt High; but the accent *athnach*, which diſtinguiſhes the propoſitions, will not admit of it; but the ſenſe is, that becauſe of the mercy, grace, goodneſs, and faithfulneſs of God in making and keeping his promiſes, Chriſt would not be and was not moved from his truſt and confidence in the Lord; nor ſhall he ever be removed from his throne of glory on which he ſits; nor from the glorious and happy ſtate in which he is: nor will it ever be in the power of his enemies to diſplace him; for theſe in time will be deſtroyed by him, as the following words ſhew.

℣. 8. *Thine hand ſhall find out all thine enemies*, &c.] The Jews, that would not have him to reign over them, who crucified him and perſecuted his apoſtles; the Gentiles, who were alſo concerned in his death; the *Roman* emperors, who perſecuted the chriſtians, and are ſignified by the red dragon that waited to devour the man-child when brought forth by the woman, the church, *Rev.* xii. 3, 4. and alſo the papiſts, the followers of the man of ſin, who oppoſe Chriſt in his offices and grace, and are the enemies of his witneſſes, and of his intereſt; and beſides theſe there are many profeſſors of religion who are enemies to Chriſt, either doctrinally or practically; to whom may be added, the devil and his angels, and all thoſe who are the children of him and are influenced by him: theſe the hand of Chriſt will find out ſooner or later; for the words are an addreſs to the king Meſſiah, who being omniſcient knows where all his enemies are, and where to find them; and being omnipotent he will lay hold upon them, and hold them, and none ſhall eſcape from him; his hand of vengeance ſhall fall upon them, and he ſhall inflict righteous and deſerved puniſhment on them; and this ſhall be the caſe of *all* of them, none will be able to hide themſelves in ſecret places from him. This has been in part verified in the Jewiſh nation at the deſtruction of *Jeruſalem*, when wrath came upon that people to the uttermoſt for their treatment of the Meſſiah; and in the pagan empire, when it was demoliſhed, and kings and great men in vain called to the rocks and mountains to hide them from the wrath of the Lamb, *Rev.* vi. 15, 16, 17. and will have a farther accompliſhment in the antichriſtian ſtates and kingdoms, when the vials of God's wrath ſhall be poured out upon them; and eſpecially at the battle of *Armageddon*, when Chriſt will avenge himſelf, and get rid of all his enemies at once; and will have its final accompliſhment in all wicked men and devils at the day of judgment, when all Chriſt's enemies will be found out by him, whether open or ſecret, and receive their juſt puniſhment. *Thy right hand ſhall find out thoſe that hate thee*; this is the ſame with the former clauſe, and is repeated for the farther certainty and greater confirmation of the thing; and *the right hand* is mentioned as expreſſive of the mighty power of the Lord. The *Chaldee* paraphraſe renders it, *the vengeance of thy right hand*.

℣. 9. *Thou ſhalt make them as a fiery oven*, &c.] Some think the alluſion is to *David*'s cauſing the *Ammonites* to paſs through the brick-kiln, 2 *Sam.* xii. 31. others to the burning of *Sodom* and *Gomorrah*: it repreſents what a ſevere puniſhment ſhall be inflicted on the enemies of Chriſt; they ſhall be caſt into a fiery oven, or furnace of fire, as *Shadrach*, *Meſhach*, and *Abednego*, were by the order of *Nebuchadnezzar*; ſo ſome render the words, *thou ſhalt put them into a fiery oven*, ב as being put for ב *into* [c]: wicked men are as dry trees, as ſtubble, as thorns or briers, and are fit fuel for a fiery oven or furnace; by which is meant the wrath and fury of God, which is poured forth as fire; and this has had its fulfilment in part in the Jews at *Jeruſalem*'s deſtruction; when that day of the Lord burned like an oven, and the proud and haughty Jews, and who dealt wickedly by Chriſt, were burned up in it, *Mal.* iv. 1. and will have an additional accompliſhment, when the whore of *Babylon* ſhall be burnt with fire; and when the beaſt and falſe prophet ſhall be caſt alive into a lake of fire burning with brimſtone; and ſtill more fully at the general conflagration, when will be the perdition of ungodly men, and the earth and all that is therein ſhall be burnt up; and eſpecially when all wicked men and devils ſhall be caſt into the lake and furnace of fire, where will be weeping, wailing, and gnaſhing of teeth; ſee *Rev.* xvii. 16. and xix. 20. and xx. 10—15. *Matt.* xiii. 41, 42. and xxv. 41. 2 *Pet.* iii. 7, 10, 12. This will be *in the time of thine anger*, or *of thy countenance* [d]; not his gracious, but his angry countenance; when he ſhall put on a fierce look, and appear as the lion of the tribe of *Judah*, and ſtir up all his wrath. *The Lord ſhall ſwallow them up in his wrath*: not that they ſhall be annihilated; their ſouls remain after death, and their bodies after the reſurrection, and will be tormented with the fire of God's wrath for ever and ever; the phraſe is expreſſive of utter ruin, of the deſtruction of ſoul and body in hell; ſee *Pſal.* xxxv. 25. *Jarchi* takes it to be a prayer, *may the Lord ſwallow them up*, &c. *and the fire ſhall devour them*; that is, as the *Targum* paraphraſes it, the fire of hell; or, however, it deſigns the wrath of God, who is a conſuming fire; or that fiery indignation of his, which ſhall devour the adverſaries; which comes down upon them either in temporal judgments here, or in their everlaſting deſtruction hereafter.

℣. 10. *Their fruit ſhalt thou deſtroy from the earth*, &c.] Meaning the offſpring of wicked men; the fruit of the womb, *Pſal.* cxxvii. 3. the ſame with their ſeed in the next clauſe; *and their ſeed from among the children of men*; ſee *Pſal.* xxxvii. 28. which muſt be underſtood of ſuch of their ſeed and offſpring as are as they were when born; are never renewed and ſanctified, but are like their parents; as the Jews were, their parents were vipers, and they were ſerpents, the generation of them; and were the children of the devil, and did his works: now theſe paſſages had their accompliſhment in the Jews, when the day of God's wrath burnt them up, and left them neither root nor branch, *Mal.* iv. 1. and in the Pagan empire, when every mountain and iſland were moved out of their places, and the heathen periſhed out of the land, *Rev.* vi. 14. *Pſal.* x. 16. and will be further accompliſhed, when the Lord ſhall puniſh the wicked woman *Jezebel*, the antichriſtian harlot, and kill her children with death, *Rev.* ii. 23. See *Pſal.* civ. 35.

℣. 11. *For they intended evil againſt thee*, &c.] All evil, whether in thought or deed, if not immediately and directly, yet is ultimately againſt the Lord, whoſe law is tranſgreſſed, and who is deſpiſed and reflected upon as a lawgiver; all ſin is an hoſtility committed againſt God, or againſt Chriſt, againſt the Lord and his anointed, or againſt his people, who are all one as himſelf: the intention

[c] Vide Aben Ezram in loc. Junius & Tremellius; ſo Michaelis.

[d] פנ׳ך vultus tui, V. L. ſo Sept. Æthiop, Gejerus, Muis, Ainſworth; faciei iratæ tuæ,

intention of evil is evil, and is cognizable by the Lord, and puniſhable by him; *They imagined a miſchievous device*, which *they are not able to perform*: not the death of Chriſt; that was indeed in itſelf a miſchievous device of theirs, but that they performed, though they had not their end in it; they expected his name would then periſh, and they ſhould hear no more of him: but rather, it reſpects his reſurrection from the dead, they could not prevent, though they took all imaginable care that there might be no ſhew of it; and when they found he was really raiſed from the dead, they contrived a wicked ſcheme to ſtop the credit of it, but in vain, *Matt.* xxvii. 63—66. xxviii. 12, 13, 14. and Jews and Gentiles and Papiſts, have formed ſchemes and done all they can to root the goſpel, cauſe, and intereſt of Chriſt out of the world, but have not been able to perform it

℣. 12. *Therefore ſhalt thou make them turn their back*, &c.] Or flee and run away to private places, to hide themſelves from the wrath of God and of the Lamb, though to no purpoſe; or *make them turn* behind thy *back*: God will turn his back upon them, and be negligent and careleſs of them, and not regard them when they cry in their miſery and deſtruction. Some Jewiſh interpreters [e] underſtand it of their being put together on one ſide, in one corner, and be ſeparate from the people of God; to which ſenſe the *Targum* inclines, rendering the word for *back* the *ſhoulder*, which ſometimes ſignifies unanimity and conjunction, *Zeph.* iii. 9. and thus being all together by themſelves, the wrath of God ſhall be poured forth upon them, and they ſhall be deſtroyed at once: ſo the chriſtians were, by the providence of God, brought out of *Jeruſalem* before its deſtruction; and the ſaints will be called out of *Babylon* before its fall; and the goats, the wicked, will be ſeparated from the righteous, and ſet together at Chriſt's left hand; for they ſhall not ſtand in the congregation of the righteous: but the beſt ſenſe of the words is, *thou ſhalt ſet them* for a *butt* or [f] *heap*; or, as it is in the Hebrew text, *a ſhoulder*; a butt to ſhoot at being ſo called, becauſe it is earth heaped up like a ſhoulder; ſee *Job* xvi. 12, 13. and to this agrees what follows: when *thou ſhalt make ready* thine arrows *upon thy ſtrings againſt the face of them*; that is, direct the arrows of his wrath and vengeance right againſt them; ſee *Pſal.* vii. 11—13.

℣. 13. *Be thou exalted, Lord, in thine own ſtrength*, &c.] Exert thy ſtrength, diſplay thy power in ſuch manner, that thou mayſt be exalted and magnified on account of it. This was fulfilled at the deſtruction of *Jeruſalem*, when the kingdom of God came with power, *Mark* ix. 1. and will be again when *Babylon* ſhall be utterly deſtroyed, becauſe the Lord is ſtrong who judgeth her, *Rev.* xviii. 8. and finally at the day of judgment, when the wicked will be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power, 2 *Theſſ.* i. 9. So *will we ſing and praiſe thy power*; forms of ſuch ſongs of praiſe may be ſeen, as *Cocceius* obſerves, in *Rev.* xi. 15—18. and xv. 3, 4. and xix. 1, 2—7. at the ſounding of the ſeventh trumpet, at the victory over the beaſt, and his image, and at the deſtruction of *Babylon*.

PSALM XXII.

To the chief muſician upon Aijeleth Shahar, a pſalm of David.

THE only thing obſervable in the title of this pſalm, is the ſenſe of the words *Aijeleth Shahar*, left untranſlated; which, according to ſome of the Jewiſh [g] interpreters, is the name of a muſical inſtrument; to which our verſion inclines; and a learned Jew [h] ſays, it is the inſtrument which the mourning women uſed on account of diſtreſs, which was ſudden, not known till it came, as a man does not think of the morning till he ſees it. *Aijeleth* with him has the ſignification of mourning, as *Eli* in *Joel* i. 8. and *Shahar*, as in *Iſai.* xlvii. 11. and *Hoſ.* x. 15. ſo אלית and אלייה are uſed in the *Miſnah* [i] for a mourning woman; and with others, it is the beginning of a ſong to the tune of which the pſalm was ſet [k]: but I rather think the words expreſs the ſubject-matter of the pſalm, and that they may be beſt rendered, *concerning Aijeleth Shahar*; which ſignify either according to the *Chaldee* paraphraſe, *the daily morning-ſacrifice*; or, as ſome Jewiſh writers [l] obſerve, *the morning-ſtar*; or, according to the *Septuagint*, *the morning-help* [m]; or rather, *the morning-hind*, or *bind of the morning*: but who ſhould be deſigned hereby is the queſtion. The Jews would have any rather than the Meſſiah; ſome ſay *Eſther* [n], who ſo ſeaſonably and readily appeared for the Jews in diſtreſs, and was the means of their deliverance; but there is not one word in the pſalm that agrees with her; and there are ſome things which were manifeſtly ſpoken of a man, and not a woman, ℣. 8, 24. others ſay *David*, [o] when he fled from *Saul*, or, as others, from *Abſalom*: but the diſjointing the bones of this perſon, the piercing his hands and feet, parting his garments, and caſting lots on his veſture, mentioned in ℣. 14, 16, 18. were never fulfilled in him. Others [p] would have the congregation of *Iſrael* in captivity intended; but it is plain that a ſingle perſon is ſpoken of throughout; and he is manifeſtly diſtinguiſhed from others, from his brethren, from the congregation, from the ſeed of *Jacob* and *Iſrael*, ℣. 22, 23. and, indeed, no other than the Meſſiah can be meant: and of this there ought to be no doubt with chriſtians, when ℣. 1. is compared with *Matt.* xxvii. 46. ℣. 8. with *Matt.* xxvii. 43. ℣. 18. with *Matt.* xxvii. 35. ℣. 22. with *Heb.* ii. 12. and the Jews themſelves ſometimes ſay, that by *Aijeleth Shahar*, is meant the *Shekinah* [q], or the divine Majeſty; and in what way ſoever theſe words are rendered, they agree with Chriſt: he is the antitype of *the daily morning-ſacrifice*, the Lamb of God, who continually takes away the ſin of the world; and very fitly is he ſo called in the title of a pſalm, which ſpeaks ſo much of his ſufferings and death, which

[e] Kimchi & Ben Melech in loc. [f] חשיתמו שכם ponis eos metam, Cocceius; humerum, Pagninus, Montanus, Gejerus; velut tumulum, Junius & Tremellius, Piſcator. [g] Jarchi, Kimchi & Abendana in loc. [h] Leo Mutinenſ. Shilte Hagibborim, fol. 5 1. [i] Miſn. Celim, c. 15.6. & 16.7. & Maimon. & Bartenora in ib. [k] Aben Ezra in loc. [l] Vide Kimchium & Abendanam in loc. [m] So Menachem in Jarchi, and others in Kimchi & Abendana in loc. [n] R. R. in Jarchi in loc. [o] In Kimchi in loc. [p] Kimchi & Ben Melech in loc. [q] Zohar in Lev. fol. 5.4. & Imre Binah in ib.

which are a propitiatory ſacrifice for the ſins of his people; he is the bright and *morning ſtar*, Rev. xxii. 16. the day-ſpring from on high, the ſun of righteouſneſs, and light of the world; he had *morning-help* in his very infancy, when his life was ſought for by *Herod*; and had early and ſeaſonable help and aſſiſtance in the acceptable time, and in the day of ſalvation, and early in the morning was he raiſed from the dead, and had glory given him: but as the words are better rendered *the morning-hind*, this ſuits with Chriſt, who is frequently compared to a roe or a young hart, *Cant.* ii. 9, 17. and viii. 14. and he may be compared to a *hind* for its lovingneſs to its mate and young, *Prov.* v. 19. the love of Chriſt to his church and people being very ſtrong and affectionate, and paſſing knowledge; and alſo for its lovelineſs and goodlineſs, *Gen.* xlix. 21. Chriſt being exceeding amiable and lovely, and fairer than the children of men; likewiſe for its gentleneſs and harmleſsneſs, Chriſt being meek and lowly, holy and harmleſs; and for its antipathy to ſerpents, there being an enmity between Chriſt, the ſeed of the woman, and the ſerpent and his ſeed; for its being hunted by dogs, as Chriſt was by *Herod*, by the ſcribes and Phariſees, by *Judas*, and the band of ſoldiers; ſee ℣. 16. of this pſalm; for its being fit for food, *Deut.* xiv. 5. and as it is ſaid to be the fitter for being hunted, Chriſt's fleſh being meat indeed, and the more ſuitable to faith, as being ſacrificed for us; and for its long life it is ſaid to have, Chriſt, though once dead, being alive again, and living for evermore; to which may be added its great ſwiftneſs, expreſſive of the readineſs of Chriſt to comply with his Father's propoſals and do his will; to come into this world in the fullneſs of time, and ſet about the work he came to do; to deliver up himſelf into the hands of his enemies, and lay down his life for his people; and of his haſte to help them in diſtreſs, and viſit them with his gracious preſence, and to appear a ſecond time to them unto ſalvation. He may be called the hind of *the morning*, looking lovely and beautiful as the morning, and ſwift and chearful as the hind when it riſes from its reſt, and runs its courſe; or, becauſe of his being hunted in the morning of his infancy by *Herod*; or becauſe it was early in the morning, the chief prieſts conſulted to take away his life; and as early alſo he roſe from the dead, when God made his feet like hinds feet, and ſet him on his high places, *Pſal.* xviii. 33. The ancient chriſtian writers generally underſtood it of Chriſt wholly. *Juſtin Martyr* [r] ſays, the whole pſalm is ſpoken of Chriſt; and *Tertullian* obſerves [s], that it contains the whole paſſion, or all the ſufferings of Chriſt. The late Monſieur *Fourmont* [t] the elder, profeſſor of the oriental languages in the univerſity of *Paris*, has a very ſingular notion, that this pſalm was written by *Jeremiah*, when he was drawn up from the dungeon, and is a hiſtory of his life and ſufferings, in which he was a type of Chriſt.

℣. 1. *My God, my God*, &c.] God is the God of Chriſt as he is man; he prepared a body for him, an human nature; anointed it with the oil of gladneſs; ſupported it under all its ſorrows and ſufferings, and at laſt exalted it at his own right hand: and Chriſt behaved towards him as his covenant-God; prayed to him, believed in him, loved him, and was obedient to him as ſuch; and here expreſſes his faith of intereſt in him, when he hid his face from him, on account of which he expoſtulates with him thus, *why haſt thou forſaken me?* which is to be underſtood, not as if the hypoſtatical or perſonal union of the divine and human natures were diſſolved, or that the one was now ſeparated from the other; for the fullneſs of the Godhead ſtill dwelt bodily in him; nor that he ceaſed to be the object of the Father's love; for ſo he was in the midſt of all his ſufferings, yea, his Father loved him becauſe he laid down his life for the ſheep; nor, that the principle of joy and comfort was loſt in him, only the act and ſenſe of it; he was now deprived of the gracious preſence of God, of the manifeſtations of his love to his human ſoul, and had a ſenſe of divine wrath, not for his own ſins, but for the ſins of his people, and was for a while deſtitute of help and comfort; all which were neceſſary in order to make ſatisfaction for ſin: for as he had the ſins of his people imputed to him, he muſt bear the whole puniſhment of them, which is twofold, the puniſhment of loſs and the puniſhment of ſenſe; the former lies in a deprivation of the divine preſence, and the latter in a ſenſe of divine wrath, and both Chriſt ſuſtained as the ſurety of his people. This expoſtulation is made not as ignorant of the reaſon of it; he knew that as he was wounded and bruiſed for the ſins of his people, he was deſerted on the ſame account; nor as impatient, for he was a mirror of patience in all his ſufferings; and much leſs as in deſpair; for in theſe very words, he ſtrongly expreſſes and repeats his faith of intereſt in God; ſee ℣. 8. and alſo *Iſai.* l. 6, 7, 9. But this is done to ſet forth the greatneſs and bitterneſs of his ſufferings; that not only men hid their faces from him, and the ſun in the firmament withdrew its light and heat from him, but, what was moſt grievous of all, his God departed from him. From hence it appears that he was truly man, had an human ſoul, and endured ſorrows and ſufferings in it; and this may be of uſe to his members, to expect the hidings of God's face, though on another account; and to teach them to wait patiently for him, and to truſt in the Lord, and ſtay themſelves upon their God, even while they walk in darkneſs and ſee no light. Why art thou ſo *far from helping me?* or *from my ſalvation*; from ſaving and delivering him out of his ſorrows and ſufferings? not that he deſpaired of help; he firmly believed he ſhould have it, and accordingly had it: but he expoſtulates about the deferring of it. He adds, and from *the words of my roaring?* which expreſſes the vehemency of his ſpirit in crying to God, the exceeding greatneſs of his ſorrows, and his excruciating pains and ſufferings: this is what the apoſtle means by his *ſtrong crying and tears*, Heb. v. 7. or *the words of my roaring* are *far from my ſalvation*; there is a great ſpace or interval between the one and the other, as *Guſſetius* [u] obſerves.

℣. 2. *O my God, I cry in the day-time*, &c.] In the time of his ſuffering on the croſs, which was in the day-time: *But thou hearеſt me not*; and yet he was always heard, *John* xi. 41, 42. though he was not ſaved from dying, yet he was quickly delivered from the power of death, and ſo was heard in that he feared, *Heb.* v. 7. *And in the night-ſeaſon*; in the night in which he was in the garden, ſorrowing and praying, the night in which he was betrayed

[r] Dialog. cum Tryphone, p. 325.
[s] Adv. Judæos, c. 10.
[t] In hunc Pſalm. M. S. penes me, fol. 8, 9.
[u] Comment. Ebr. p. 788.

trayed and was apprehended; and though the natural deſires of his human ſoul were not heard and anſwered, that the cup might paſs from him, yet his prayer in ſubmiſſion to the will of God was: moreover, the day-time and night ſeaſon, may deſign the inceſſant and continual prayer of Chriſt; he prayed always, night and day: *and am not ſilent*; but continue to pray, though as yet ſeemingly not heard and anſwered; or there is *no ſilence to me* [w]; that is, no reſt from ſorrow and pain; or *no likeneſs to me* [x], there are none like me, no ſorrow like my ſorrow, as in *Lam.* i. 12.

℣. 3. *But thou art holy*, &c.] Which may be conſidered either as an argument with his God, why he ſhould hear and anſwer him, ſince he is holy, juſt and faithful; he has promiſed, when any call upon him in a day of trouble, he will hear and anſwer them, and will be glorified by them; this Chriſt did, and therefore pleads his faithfulneſs to his promiſe: or rather, a reaſon quieting him under divine deſertion, and a ſenſe of divine wrath; that God was righteous in all his ways, and holy in all his works; and that whereas he was the ſurety of his people, and had all their ſins on him, it was perfectly agreeable to the holineſs and juſtice of God to treat him in the manner he did; yea it was done to declare his righteouſneſs, that he might appear to be juſt, whilſt he is the juſtifier of him that believes in him. O thou *that inhabiteſt the praiſes of Iſrael*; either the place where *Iſrael* offered the ſacrifices of praiſe to God, the tabernacle or temple, the houſe of prayer and praiſe in which *Jehovah* dwelt: or the true *Iſrael* of God praiſing him, who are formed for himſelf, and called by his grace to ſhew forth his praiſes; among whom he takes up his reſidence: or elſe the praiſes themſelves; and ſo the phraſe denotes God's gracious acceptance of them, and well-pleaſedneſs in them, ſignified by his inhabiting of them, and the frequent and conſtant aſcription of them to him: and perhaps reſpect may be had chiefly to the praiſes of his people for providing ſuch a Saviour for them, ſending him in the fullneſs of time, and not ſparing him, but delivering him up into the hands of juſtice and death for them; and for giving all things freely with him.

℣. 4. *Our fathers truſted in thee*, &c.] By whom are meant *Abraham*, *Iſaac* and *Jacob*, from whom our Lord deſcended; and the people of *Iſrael* when in *Egypt*, in the times of the Judges, and in all ages before the coming of Chriſt, of whom, as concerning the fleſh, or as to his human nature, Chriſt came, *Rom.* ix. 5. theſe, as they were ſojourners, and went from place to place, eſpecially the patriarchs, and were often in trouble and diſtreſs, when they called upon the Lord, looked to him, and put their truſt and confidence in him; not in themſelves, their own wiſdom, riches and ſtrength, nor in others, in any mere creature, nor in any outward thing, or arm of fleſh, but in the Lord *Jehovah*, in whom is everlaſting ſtrength; they believed in the power of God, that he was able to help and deliver them, and they had faith in him that he would; they depended upon his word and promiſe, and were perſuaded he would never ſuffer his faithfulneſs to fail; they committed themſelves to the Lord, and ſtayed themſelves upon him. *They truſted*; this is repeated not only for the ſake of emphaſis, pointing out ſomething remarkable and commendable, and for the greater certainty of it, more ſtrongly confirming it; or to obſerve the many that put their truſt in the Lord, the numerous inſtances of confidence in him; but alſo to denote the conſtancy and continuance of their faith, they truſted in the Lord at all times. *And thou didſt deliver them*; out of the hands of all their enemies, and out of all their ſorrows and afflictions; inſtances of which we have in the patriarchs, and in the people of *Iſrael* when brought out of *Egypt*, and through the Red ſea and wilderneſs, and in the times of the Judges, when they were diſtreſſed by their neighbours, and God ſent them a deliverer time after time.

℣. 5. *They cried unto thee, and were delivered*, &c.] As the *Iſraelites* did in *Egyptian* bondage, and as they in after times did when in diſtreſs; ſee *Exod.* ii. 23. *Pſal.* cvii. 6, 13, *&c.* The crying is to be underſtood of prayer to God, and ſometimes deſigns mental prayer, ſighing and groaning, which cannot be uttered, when no voice is heard, as in *Moſes*, Exod. xiv. 15. but oftener vocal prayer, put up in times of diſtreſs, and denotes the vehemency of trouble, and eagerneſs of deſire to be heard and relieved; and this cry was from faith, it followed upon and was accompanied with truſting in the Lord; it was the prayer of faith, which is effectual and availeth much, and iſſued in deliverance. *They truſted in thee, and were not confounded*; or *aſhamed*; neither of the object of their truſt, the living God, as thoſe who truſt in graven images; ſo *Moab* was aſhamed of *Chemoſh*, Jer. xlviii. 13. nor of their hope and truſt in him, it being ſuch as makes not aſhamed, *Pſal.* cxix. 116. *Rom.* v. 5. nor of the conſequences of it; when men truſt in any thing and it fails them, and they have not what they expect by it, they are filled with ſhame and confuſion, *Iſa.* xxx. 2. but they that truſt in the Lord are never confounded, or made aſhamed; their expectations do not periſh: now Chriſt mentions this caſe of his anceſtors as a reaſon of the praiſes of *Iſrael*, which they offered up to God for deliverances, and which he inhabited, ℣. 3. as alſo by way of encouragement to himſelf in his preſent circumſtances, that though the Lord was at a diſtance from him, and ſeemed not to regard him and his cries, yet that he would deliver him; and likewiſe as an argument with God that he would do ſo, ſince it had been his wonted way and method with his fathers before; moreover he may take notice of it in order to repreſent his own forlorn, uncomfortable and deplorable condition, which was abundantly worſe than theirs, and the reverſe of it, as it ſeemed at preſent.

℣. 6. *But I* am *a worm, and no man*, &c.] Chriſt calls himſelf *a worm*, not becauſe of his original, for he was not of the earth earthy, but was the Lord from heaven; nor becauſe of his human nature, man being a worm, and the ſon of man ſuch, *Job* xxv. 6. and becauſe of his meanneſs and low eſtate in that nature, in his humiliation; nor to expreſs his humility, and the mean thoughts he had of himſelf, as *David*, his type, calls himſelf a dead dog, and a flea, 1 *Sam.* xxiv. 14. but on account of the opinion that men of the world had of him; ſo *Jacob* is called *a worm*, Iſa. xli. 14. not only becauſe mean in his own eyes, but contemptible in the eyes of others. The Jews eſteemed Chriſt as a worm, and treated him as ſuch; he was loathſome to them and hated by them; every one trampled upon him and trod him under foot as men do worms; ſuch a phraſe is uſed of him in *Heb.* x. 29. there

[w] לא דמיה לי non eſt ſilentium mihi, Pagninus, Montanus, Junius & Tremellius; intermiſſio, Cocceius; quies, Gejerus; ceſſatio, quies, aut ſilentium, Michaelis.

[x] Non eſt mihi ſimilitudo, Guſſetius, p. 193.

there is an agreement in ſome things between the worm and Chriſt in his ſtate of humiliation; as in its uncomelineſs and diſagreeable appearance; ſo in Chriſt the Jews could diſcern no form nor comelineſs wherefore he ſhould be deſired; and in its weakneſs, the worm being an impotent, unarmed, and defenceleſs creature; hence the *Chaldee* paraphraſe renders it here a *weak worm*; and though Chriſt is the mighty God, and is alſo the ſon of man whom God made ſtrong for himſelf, yet there was a weakneſs in his human nature, and he was crucified through it, 2 *Cor.* xiii. 4. and it has been obſerved by ſome, that the word תולעת here uſed ſignifies the ſcarlet-worm, or the worm that is in the grain or berry with which ſcarlet is dyed; and like this ſcarlet-worm did our Lord look, when by way of mockery he was clothed with a ſcarlet robe; and eſpecially when he appeared in his dyed garments, and was red in his apparel, as one that treadeth in the wine-fat; when his body was covered with blood when he hung upon the croſs, which was ſhed to make crimſon and ſcarlet ſins as white as wool. When Chriſt ſays he was *no man*, his meaning is, not that he was not truly and really man, for he aſſumed a true body and a reaſonable ſoul; he partook of the ſame fleſh and blood with his children, and was in all things made like unto his brethren, excepting ſin; but that he was a man of no figure, he bore no office, and had no title of honour; he was not a *Rabbi*, nor a member of the *Jewiſh Sanhedrim*; he had no ſhare of government, either in the civil or eccleſiaſtic ſtate; he was a carpenter's ſon, and a carpenter; nor was he treated as a man, but in the moſt inhuman manner; he was deſpiſed and rejected of men, he was called a madman, and ſaid to have a devil. *A reproach of men*; he was reproached by men, as if he had been the worſt of men; the reproaches of God and of his people all fell on him, inſomuch that his heart was broken with them; ſee *Pſal.* lxix. 7—12, 19, 20. and it was reckoned a reproach to men to be ſeen in his company, or to be thought to belong to him, and be a diſciple of his; hence ſome who believed he was the Meſſiah, yet would not confeſs him, becauſe they loved the praiſe of men more than the praiſe of God, *John* xii. 42, 43. *And deſpiſed of the people*; rejected with contempt as the Meſſiah, refuſed with ſcorn as the ſtone of *Iſrael*, diſallowed of men, and ſet at nought by them; by *the people* are meant the people of the Jews, his own people and nation; which contempt of him they ſignified both by geſtures and words, as in the following verſes.

℣. 7. *All they that ſee me, laugh me to ſcorn*, &c.] To the afflicted pity ſhould be ſhewn; but inſtead of pitying him in his diſtreſſes they laughed at him; this muſt be underſtood of the ſoldiers when they had him in *Pilate*'s hall, and of the Jews in general when he hung upon the croſs; ſome particular perſons muſt be excepted, as *John* the beloved diſciple, the mother of our Lord, *Mary Magdalene* and ſome other women, who ſtood afar off beholding him. *They ſhoot out the lip*, or *open with the lip*[y], they made mouths at him, they put out their lips, or gaped upon him with their mouths, and in a way of ſport and paſtime made wide mouths and drew out their tongues, as in *Job* xvi. 10. *Iſa.* lvii. 4. *They ſhake the head*, ſaying; in a way of ſcorn and deriſion, as in *Lam.* ii. 15. This was fulfilled in the Jews, *Matt.* xxvii. 39.

℣. 8. *He truſted on the Lord*, that *he would deliver him*, &c.] Not that they ſpoke in a deriding way of the object of his truſt, for as impious as they were, this they did not do; but of his truſt in the Lord, which they looked upon to be a falſe one, as would appear by his not being delivered as he truſted; but his confidence was a well-grounded one, though jeered at by theſe men, and he was delivered in the Lord's own time and way from all his enemies, and out of all his troubles. *Let him deliver him, ſeeing he delighted in him*; this is another ironical, ſarcaſtic flout, not at God, but at Chriſt, and at his profeſſion of truſt in God, his claim of intereſt in his favour, and of relation to him as being the Son of his love in whom he was well-pleaſed; he always was the delight of his Father; he expreſſed his well-pleaſedneſs in him at his baptiſm, and transfiguration on the mount; he took pleaſure in him whilſt he was ſuffering and dying in the room and ſtead of his people; and he delivered him, raiſed him from the dead, and brought him into a large place, becauſe he delighted in him, *Pſal.* xviii. 19. Theſe very words were ſaid by the Jews concerning Chriſt, as he hung upon the croſs, *Matt.* xxvii. 43.

℣. 9. *But thou* art *he that took me out of the womb*, &c.] The Papiſts affirm, that there was ſomething miraculous in the manner of Chriſt's coming into the world, as well as in his conception; that his conception of a virgin was miraculous is certain, being entirely owing to the wonderful and myſterious overſhadowing of the Holy Ghoſt, and which was neceſſary to preſerve his human nature from the contagion of ſin, common to all that deſcend from *Adam* by ordinary generation; that ſo that individual of human nature might be proper to be united to the Son of God, and that it might be a fit ſacrifice for the ſins of men; but otherwiſe in all other things, ſin only excepted, he was made like unto us; and it is a clear caſe, that his mother bore him the uſual time, and went with him her full time of nine months, as women commonly do; ſee *Luke* i. 56. *Matt.* i. 18, 20, 24. *Luke* ii. 5, 6. and it is as evident that he was born and brought forth in the ſame manner other infants are, ſeeing he was preſented to the Lord in the Temple, and the offering was brought for him according to the law reſpecting the male that opens the womb, *Luke* ii. 22, 23. and the phraſe that is here uſed, is expreſſive of the common providence of God which attends ſuch an event, every man being as it were midwifed into the world by God himſelf; ſee *Job* x. 18. *Pſal.* lxxi. 6. though there was, no doubt, a peculiar providence which attended the birth of our Lord, and makes this expreſſion more peculiarly applicable to him; ſince his mother *Mary* when her full time was come, was at a diſtance from the place of her reſidence, was in an inn, and in a ſtable there, there being no room for her in the inn, and ſo very probably had no women about her to aſſiſt her, nor any midwife with her; and there was the more viſible appearance of the hand of God in this affair, who might truly be ſaid to take him out of the womb: *Thou didſt make me hope* when I was *upon my mother's breaſts*; which may be underſtood of the expectation and hope, common to infants, which have not the uſe of reaſon, with all creatures, whoſe eyes wait upon the Lord, and he gives them their meat in due ſeaſon; and here may regard the ſudden and ſuitable proviſion

[y] פטירו בשפה hiatum fecerunt labiis ſuis, Grotius; they make a mow with their lip, Ainſworth.

viſion of milk in the mother's breaſt, to which there is in the infant a natural deſire, and an hope and expectation of. The words may be rendered, as they are by ſome, *thou didſt keep me in ſafety*, or make me ſafe and ſecure [z], when I was *upon my mother's breaſt*: this was verified in Chriſt at the time *Herod* ſought to take away his life; he was then in his mother's arms, and ſucked at her breaſt; when the Lord in a dream acquainted *Joſeph* with *Herod*'s deſign, and directed him to flee with the young child and his mother into *Egypt*, where they were kept in ſafety till the death of *Herod*. This ſenſe of the words frees them from a difficulty, how the grace of hope, or of faith and confidence, can, in a proper ſenſe, be exerciſed in the infant-ſtate; for though the principle of grace may be implanted ſo early, yet how it ſhould be exerciſed when there is not the due uſe of reaſon, is not eaſy to conceive; if, therefore, the words are taken in this ſenſe, the meaning muſt be, that he was cauſed to hope as ſoon as he was capable of it, which is ſometimes the deſign of ſuch a phraſe; ſee *Job* xxxi. 18. unleſs we ſuppoſe ſomething extraordinary in Chriſt's human nature, which ſome interpreters are not willing to allow, becauſe he was in all things like unto us excepting ſin; but I ſee not, that ſeeing the human nature was an extraordinary one, was perfectly holy from the firſt of it, the grace of God was upon it as ſoon as born, and it was anointed with the Holy Ghoſt above its fellows, why it may not be thought to exerciſe grace in an extraordinary manner, ſo early as is here expreſſed, literally underſtood.

℣. 10. *I was caſt upon thee from the womb*, &c.] Either by himſelf, truſting in God, hoping in him, and caſting all the care of himſelf upon him; or by his parents, who knew the danger he was expoſed to, and what ſchemes were laid to take away his life; and therefore did, in the uſe of all means they were directed to, commit him to the care and protection of God: the ſenſe is, that the care of him was committed to God ſo early; and he took the care of him and gave full proof it; *Thou* art *my God from my mother's belly*: God was his covenant-God from everlaſting, as he loved his human nature, choſe it to the grace of union, and gave it a covenant-ſubſiſtence; but he ſhewed himſelf to be his God in time, and that very early, calling him from the womb, and making mention of his name from his mother's belly, and preſerving him from danger in his infancy; and it was his covenant-intereſt in God, which, though mentioned laſt, was the foundation of all his providential care of him and goodneſs to him. Now all theſe early appearances of the power and providence of God, on the behalf of Chriſt as man, are ſpoken of in oppoſition to the ſcoffs and flouts of his enemies about his truſt in God, and deliverance by him, and to encourage his faith and confidence in him; as well as are ſo many reaſons and arguments with God yet to be with him, help and aſſiſt him, as follows.

℣. 11. *Be not far from me*, &c.] Who had been ſo near unto him, as to take him out of the womb, and to take the care of him ever ſince; this is to be underſtood not with reſpect to the omnipreſence of God, who is every where, and is not far from any of us; but of his gracious preſence, which was now withdrawn from Chriſt, and he was filled with a ſenſe of divine wrath, and with ſorrow and diſtreſs; and alſo of his powerful and aſſiſting preſence which he had promiſed, and Chriſt expected, and believed he ſhould have, as he had: the reaſons for it follow; *For trouble* is *near*; Satan was marching towards him with his principalities and powers, to attack him in the garden and on the croſs; *Judas*, one of his own diſciples, was at hand to betray him; a multitude with ſwords and ſtaves were about to ſeize him; the ſins and chaſtiſement of his people were juſt going to be laid upon him; the ſword of juſtice was awaked againſt him, ready to give the blow; the hour of death was near, he was brought to the duſt of it, as in ℣. 15. A ſecond reaſon is given, *For* there is *none to help*; none among his diſciples: one of them was to betray him, another to deny him, and all to forſake him and flee from him, as they did; nor any among the angels in heaven; for though they miniſtred to him in the wilderneſs, and ſtrengthened him in the garden, there were none near him on the croſs, that it might be manifeſt that ſalvation was wrought out alone by him, *Iſai.* lxiii. 5. and, indeed, if any of theſe had been willing to have helped him, it was not in their power to do it, none but God could; and therefore he applies to him, who had promiſed and was as good as his word, *Iſai.* xlix. 8.

℣. 12. *Many bulls have compaſſed me*, &c.] By whom are meant the chief prieſts, elders, ſcribes, and Phariſees among the Jews, and *Herod* and *Pontius Pilate* among the Gentiles, comparable to bulls for their fierceneſs, rage, and fury againſt Chriſt, *Pſal.* ii. 1, 2. and for their puſhing at him with their horns of power and authority, and for their trampling him under their feet, his perſon and offices; theſe compaſſed him about at his apprehenſion, arraignment, trial, and condemnation; and there were many of them to one child, Jeſus: *Strong* bulls *of Baſhan have beſet me round*; *Baſhan* was a very fruitful country, in which cattle of various ſorts, and bulls among the reſt, were fed and fattened; ſee *Deut.* xxxii. 14. *Ezek.* xxxix. 18. bulls are noted for their ſtrength in other writers [a]. Hence great men, who abounded in riches and power, and uſed them to the oppreſſion of the poor, are compared to the kine of *Baſhan*, Amos iv. 1. and a very fit name this was for the kings and princes of the earth; for *Caiaphas*, *Annas*, and the chief prieſts, that lived upon the fat of the land, who beſet Chriſt around, and employed all their power and policy to take him and bring him to death; nor is it unuſual with heathen writers [b] to compare great perſonages to bulls.

℣. 13. *They gaped upon me with their mouths*, &c.] Either by way of deriſion and contempt, *Job* xvi. 10. or belching out blaſphemy againſt him, or rather, with the greateſt vehemency, crying out crucify him, crucify him; and this they did as a *ravening and roaring lion*, when it has got its prey and rejoices, *Amos* iii. 4. and being in ſuch hands, and encompaſſed about with ſuch enemies, as Chriſt was in the garden, in the high prieſt's hall, and in *Pilate*'s judgment hall, is a third reaſon or argument uſed by him with God his Father, to be near to him and not far from him.

℣. 14. *I am poured out like water*, &c.] This may refer to Chriſt's ſweat in the garden, when through his agony or conflict with Satan, and his vehemency in prayer, and the preſſure on his mind, in a view of his people's ſins, and the wrath of God for them, and the accurſed death he was about to undergo on that account; ſweat in great abundance came from all parts of his body, and not only ſtood in

[z] מבטיחי tu me tutum feciſti, Cocceius; ſo Michaelis.

[a] Fortes tauri, Virgil. Georgic. l. 1. v. 65. Ovid. Metamorph. l. 9. fab. 1.

[b] Homer. Iliad. 2. v. 48. Horat. Satyr. l. 1. ſatyr. 3. v. 110.

in large drops, but fell to the ground like great drops of blood; ſo that his body was all covered with water, or rather ſeemed to be diſſolving into water, or elſe to the quantity of tears he ſhed both there and elſewhere; his ſorrow was great even unto death, which vented itſelf in floods of tears; his prayers were offered up with ſtrong crying and tears; his head was, as *Jeremy* wiſhed his might be, as waters, and his eyes a fountain of tears, yea, his whole body ſeemed to be bathed with them: or elſe to the ſhedding of his blood, and the pouring out his ſoul unto death for his people, which was voluntarily done by himſelf, or by his enemies; which they ſhed like water, and made no account of it, *Pſal.* lxxix. 3. Some have thought this reſpects the opinion ſome had of him, even ſome of his own diſciples, when he was dead; all their hopes of his being their redeemer and Saviour being gone, he was as water ſpilt on the ground, which cannot be gathered up; ſee 2 *Sam.* xiv. 14. but rather, the phraſe intends his being quite diſpirited, his heart failing, his ſoul ſorrowful unto death, his hands feeble, his knees weak like water, and he juſt ready to faint and die; ſee *Joſhua* vii. 5. and *Ezek.* vii. 17. *And all my bones are out of joint*; not through the ſtretching of his body on the croſs, which ſeems to be deſigned in ℣. 17. but as it is with perſons in a panic, their joints ſeem to be looſed, and their bones parting aſunder, their legs tremble, no member can perform its office, but as if every one was diſlocated and out of its place; ſee *Pſalm.* vi. 2. *My heart is like wax, it is melted in the midſt of my bowels*; as wax melts before the fire, ſo did the heart of Chriſt at the wrath and fury of God, which was poured forth like fire upon him; and which he had a ſenſe of, when in the garden and on the croſs, bearing the ſins of his people, and ſuſtaining the puniſhment due unto them; for it was not becauſe of his enemies, nor merely at the preſence of God, and his righteous judgments, which is ſometimes the caſe; ſee 2 *Sam.* xvii. 10. *Pſal.* lxviii. 2. and xcvii. 5. but at the apprehenſion of divine wrath and feeling the ſame as the ſurety of his people; and what an idea does this give of the wrath of God? for if the heart of Chriſt, the lion of the tribe of *Judah*, melted at it, what heart can endure, or hands be ſtrong, when God deals with them in his wrath? *Ezek.* xxii. 14.

℣. 15. *My ſtrength is dried up like a potſheard*, &c.] The radical moiſture of his body was dried up through his loſs of blood and ſpirits, and through the violent fever upon him, brought on him by his being hurried from bar to bar; and which generally attends perſons under a panic, in conſternation and fear of danger and death, and at crucifixion; or this was occaſioned by the inward ſorrow and diſtreſs of his mind, which affected his body and dried his bones, as a broken ſpirit is ſaid to do, *Prov.* xvii. 22. and chiefly it was brought upon him through the ſenſe he had of the wrath of God, which like fire dried up his ſtrength, juſt as a potſheard burnt in a furnace; which expreſſes his doloroous ſufferings, which were typified by the paſſover-lamb being roaſted with fire, and the manna being baked in pans. *And my tongue cleaveth to my jaws*; ſo that he could not, or rather, would not ſpeak; this phraſe ſometimes ſignifying ſilence, *Job* xxix. 10. *Ezek.* iii. 26. Thus Chriſt anſwered not a word to the charges of the falſe witneſſes before the high prieſt, nor to the accuſations of the chief prieſts and elders before *Pilate*; nor did he open his mouth when he was led to be crucified, neither againſt the law and juſtice of God; nor againſt his people for whom he ſuffered; nor againſt his enemies who uſed him cruelly; when he was reviled he reviled not again; but rather, this was occaſioned by thirſt, through the violent fever that was upon him; ſee *Lam.* iv. 4. Hence when he hung upon the croſs, he ſaid, *I thirſt*, John xix. 28. *And thou haſt brought me into the duſt of death*; meaning either death itſelf, which brings to the duſt, and which is ſignified in this pſalm by going down to it, ℣. 29. or the grave, where the body crumbles into duſt, and where it is covered with duſt, and therefore is ſaid to ſleep in the duſt of the earth, *Dan.* xii. 2. and accordingly the *Targum* renders it here, *thou haſt ſhut me up in the houſe of the grave*: now Chriſt both died and was laid in the grave, though he did not lie there ſo long as to corrupt and pulverize, yet he might be truly ſaid to be laid in the duſt: and this is attributed to God, to his counſel, diſpoſal, and providence; and even whatever was done to Chriſt antecedent to his death, and which led on to it, were what God's hand and counſel had determined to be done; and though it was with wicked hands the Jews took Chriſt and uſed him in the manner after related, and crucified and ſlew him, he was delivered to them by the determinate counſel and foreknowledge of God; and by theſe he was delivered into the hands of juſtice, and brought to death itſelf, *Acts* ii. 23. and iv. 27, 28.

℣. 16. *For dogs have compaſſed me*, &c.] By whom are meant wicked men, as the following clauſe ſhews; and ſo the *Chaldee* paraphraſe renders it, *the wicked who are like to many dogs*; and to theſe ſuch are often compared in ſcripture, *Matt.* vii. 6. *Rev.* xxii. 15. and it may be the Roman ſoldiers, who were Gentiles, may be chiefly intended, whom the Jews uſed to call dogs, *Matt.* xv. 26. theſe aſſembled together in *Pilate*'s hall, and ſurrounded Chriſt, and made ſport with him; to theſe were committed the execution of him, they crucified him, and ſat around him watching him whilſt on the croſs, as they alſo did when in the grave: ſome have thought the dregs of the Jewiſh people are deſigned, the common people, ſuch as *Job* ſays, he would not ſet with the dogs of his flock, *Job* xxx. 1. who encompaſſed Chriſt on the croſs, wagging their heads at him; though I ſee not but that all of them, even the chief among them, the high prieſt, *Sanhedrim*, ſcribes and Phariſees, may be intended; who are ſo called becauſe of their impurity in themſelves; for their avarice and covetouſneſs, being greedy dogs that could never have enough; and for their impudence, calumnies, malice, and envy againſt Chriſt: the alluſion ſeems to be to hunting dogs, who, when they have got the creature they have been in purſuit of, ſurround it and fall upon it. Chriſt, in the title of this pſalm, is called *Ajeleth Shahar*, the *morning-hind*, who was hunted by the Jews, and at laſt ſurrounded and taken by them. The *aſſembly of the wicked have encloſed me*; the Jewiſh *Sanhedrim*, the chief prieſts and elders, who aſſembled together to conſult his death, before whom he was brought when taken; and in the midſt of whom he was ſet and examined, and by them unanimouſly condemned; and who, notwithſtanding all their pretenſions to religion, were a ſett of wicked men: and alſo the whole congregation of the Jews, the body of the people, who were united in their requeſt for his crucifixion and death; and who in great numbers got together, and in a circle ſtood around him when on the croſs, inſulting him. *They pierced my hands and my feet*; by nailing them to the croſs, which, though not related by the evangeliſts, is plainly ſuggeſted in *John* xx. 25, 27. and is referred to in other paſſages of ſcripture, *Zech.* xii. 10.

Rev.

Rev. i. 7. and clearly points at the kind of death Chriſt ſhould die; the death of the croſs, a ſhameful and painful one. In this clauſe there is a various reading; in ſome copies in the margin it is, *as a lion my hands and my feet*, but in the text, *they have dug* or *pierced my hands and my feet*; both are joined together in the *Targum*, *biting as a lion my hands and my feet*; as it is by other interpreters [c]; and *Schultens* [d] retains the latter, rendering the preceding clauſe in connexion with it thus, "the aſſembly of the wicked have broken me to "pieces, as a lion, my hands and my feet." In the *Targum*, in the King of *Spain*'s Bible, the phraſe, *as a lion*, is left out. The modern Jews are for retaining the marginal reading, though without any good ſenſe, and are therefore ſometimes charged with a wilful and malicious corruption of the text; but without ſufficient proof, ſince the different reading in ſome copies might be originally occaſioned by the ſimilarity of the letters ר and ו; and therefore finding it in their copies, or margin, ſometimes כארו and ſometimes כארי have choſe that which beſt ſuits their purpoſe, and is not to be wondered at; however their *maſoretic* notes, continued by them, ſufficiently clear them from ſuch an imputation, and direct to the true reading of the words; in the ſmall *Maſorah* on the text it is obſerved that the word is twice uſed as here pointed, but in two different ſenſes; this is one of the places, the other is *Iſa.* xxxviii. 13. where the ſenſe requires it ſhould be read *as a lion:* wherefore according to the authors of that note it muſt have a different ſenſe here, and not to be underſtood of a lion; the larger *Maſorah*, in *Numb.* xxiv. 9. obſerves the word is to be found in two places, in that place, and in *Pſal.* xxii. 16. and adds to that, it is written כארו *they pierced*; and *Ben Chayim* confirms [e] this reading, and ſays, he found it ſo written in ſome correct copies, and in the margin כארי; and ſo it is written in ſeveral manuſcripts; and which is confirmed by the *Arabic*, *Syriac*, *Ethiopic*, *Greek*, and *Vulgate Latin* verſions; in which it is rendered, *they dug my hands and my feet*; and ſo took it to be a verb and not a noun; ſo *Apollinarius* in his metaphraſe; and which is alſo confirmed by the points; though taking כארי for a participle, as the *Targum*, that reading may be admitted, as it is by ſome learned men [f], who render it *digging* or *piercing*, and ſo has the ſame ſenſe, deriving the word either from כאר or כור, which ſignify to dig, pierce, or make hollow; and there are many inſtances of plural words which end in י, the ם omitted, being cut off by an apocope; ſee 2 *Sam.* xxiii. 8. 2 *Kings* xi. 4, 19. *Lam.* iii. 14. *Ezek.* xxxii. 30. and either way the words are expreſſive of the ſame thing, and manifeſtly point to the ſufferings of Chriſt, and that kind of death he ſhould die, the death of the croſs, and the nailing of his hands and feet to it, whereby they were pierced. This paſſage is ſometimes applied by the Jews [g] themſelves to their Meſſiah.

℣. 17. *I may tell all my bones*, &c.] For what with the ſtretching out of his body on the croſs, when it was faſtened to it as it lay on the ground, and with the jog of the croſs when, being reared up, it was fixed in the ground, and with the weight of the body hanging upon it, all his bones were diſjointed and ſtarted out; ſo that could he have ſeen them, he might have told them, as they might be told by the ſpectators who were around him; and ſo the *Septuagint*, *Vulgate Latin*, *Arabic*, and *Ethiopic* verſions render it, *they have numbered all my bones*; that is, they might have done it: the *Targum* is, *I will number all the ſcars of my members*, made by the blows, ſcourges, and wounds he received. *They look* and *ſtare upon me*; meaning not his bones, but his enemies; which may be underſtood either by way of contempt, as many Jewiſh interpreters explain it: ſo the ſcribes and elders of the people, and the people themſelves, looked and ſtared at him on the croſs, and mocked at him, and inſulted him; or by way of rejoicing, ſaying, *Aha, aha, our eye hath ſeen*, namely, what they deſired and wiſhed for, *Pſal.* xxxv. 21. Such a ſight as was enough to have moved an heart of ſtone, made no impreſſion on them; they had no ſympathy with him, no compaſſion on him, but rejoiced at his miſery: this ſtaring agrees with their character as dogs.

℣. 18. *They part my garments among them*, &c.] Such as died the death of the croſs were crucified naked [h], and their clothes were the perquiſites of the executioners; there were four ſoldiers concerned in the crucifixion of Chriſt, and theſe parted his garments into four parts, and every one took his part. *And caſt lots on my veſture*; which was a ſeamleſs coat, wove from the top to the bottom; and therefore, not willing to rent it, they caſt lots upon it, who ſhould have it; all this was exactly fulfilled in Chriſt, *John* xix. 23, 24.

℣. 19. *But be not thou far from me, O Lord*, &c.] See the note on ℣. 11. *O my ſtrength*; Chriſt as God is the mighty God, the almighty; as mediator, he is the ſtrength of his people; but as man, God is his ſtrength; he is the man of his right hand, whom he has made ſtrong for himſelf, and whom he has promiſed his arm ſhall ſtrengthen, *Pſal.* lxxx. 17. and lxxxix. 21. and therefore he addreſſes him in this manner here, ſaying, *Haſte thee to help me*; his help was alone in God his ſtrength; there were none that could help him but he, and he ſeemed to ſtand afar off from helping him, ℣. 1, 11. and his caſe being ſo diſtreſſed, as is repreſented in the preceeding verſes, it required haſte.

℣. 20. *Deliver my ſoul from the ſword*, &c.] Wicked men, whoſe tongues were as a ſharp ſword, reproaching and blaſpheming him, and bearing falſe witneſs againſt him; and crying out, Crucify him, crucify him; ſee *Pſal.* xvii. 12. and lvii. 4. *Prov.* xxv. 18. or any inſtrument of violence, as the iron bar with which the legs of the malefactors crucified with him were broken, which he eſcaped; and the ſpear which pierced his ſide, after he had commended his ſoul or ſpirit into the hands of his Father; or a violent death; for though his death had the appearance of one, he was taken in a violent manner, and adjudged to be put to death, and was crucified, yet his life was not taken away by men; he laid it down, and gave up his breath himſelf. *My darling from the power of the dog*, or *my only one* [i]; meaning his life or ſoul, as before; ſo called, not becauſe there is but one ſoul in the body, but becauſe it was dear and valuable to him; and hence we render it *darling*, an only one being uſually

[c] Amamæ Antibarb. Bibl. p. 743. [d] Origin. Heb. l. 1. c. 12. ſ. 8. vid. Jacob. Alting. Diſſert. Philolog. 5. ſ. 27—34. [e] In Maarcath ארכ fol. 10 2. ad Calc. Buxtorf. Bibl. [f] Pocock. Miſcell. c. 4. p. 59, 60. Pfeiffer. Exercitat. 8. ſ. 37. Carpzov. Critic. Sacr. p. 838, 839. Alting. ut ſupra, ſ. 48, 49. [g] Peſikta in Yalkut, par. 2. fol. 56. 4. [h] Vid. Lipſium de cruce, l. 2. c. 7. p. 81. [i] יחידתי unicam meam, V. L. Pagninus, Montanus, Vatablus, Tigurine verſion, Cocceius, Junius & Tremellius,

uſually the darling of its parents; ſo a man's life is dear to him, all that he has will he give for it, *Job* ii. 4. Chriſt's life was a more precious life than any man's, and peculiarly his own, in ſuch ſenſe as another man's is not his own; and his ſoul alſo was an only one, it was not polluted with original ſin, as the ſouls of other men are; it was pure and holy: the word here uſed is ſometimes rendered *deſolate* and *ſolitary*; ſee *Pſal.* xxv. 16. and lxviii. 6. and it may have this ſenſe here, and be tranſlated *my lonely* or *ſolitary one*[k], he being forſaken by God, and deſerted by his diſciples; his ſoul was in darkneſs, ſorrow, and diſtreſs, wherefore he prays it might be delivered *from the power of the dog*; either Satan is ſo called for his malice and envy, who had put it into the heart of *Judas* to betray him, and had filled the Phariſees with envy at him, and who through it delivered him to *Pilate*; or the impure, cruel, and wicked *Roman* ſoldiers, and in ſhort all his crucifiers; called in the plural number *dogs*, in ℣. 16. ſee the note there.

℣. 21. *Save me from the lion's mouth*, &c.] Either the devil, who is as a roaring lion, whom Chriſt overcame both in the garden and on the croſs, and deſtroyed him and his works; or all his wicked enemies, eſpecially the moſt powerful of them, who were in greateſt authority, as the chief prieſts and elders; ſo rulers and civil magiſtrates, who are cruel and unmerciful, are compared to lions, *Prov.* xxviii. 15. 2 *Tim.* iv. 17. *For thou haſt heard me from the horns of the unicorns*; ſome read this as a prayer like the former, *hear thou me*[l], &c. that is, deliver me; but according to our verſion it expreſſes what God had done, that he had heard him and ſaved him; and is uſed as a reaſon or argument with him, that he would regard alſo his other petitions: or it may have reſpect to what follows, that ſince God had heard him, and delivered him out of the hands of his moſt powerful enemies, therefore he would declare his name and praiſe him; for the unicorn being a very ſtrong creature, and its ſtrength lying much in its horn, with which it puſhes and does miſchief; ſee *Numb.* xxiii. 22. *Job* xxxix. 9—12. *Deut.* xxxiii. 17. Chriſt's ſtrong and potent enemies are intended here; ſuch as Satan and his principalities and powers, the *Sanhedrim* of the Jews, *Herod*, *Pontius Pilate*, and others, from whoſe power he was freed when raiſed from the dead. According to *Pliny*[m], the *Monoceros* or unicorn, is the fierceſt of wild beaſts; in its body like a horſe, it has the head of an hart and feet of an elephant, the tail of a bear, makes a great bellowing; has one black horn riſing up in the middle of the forehead, of two cubits long; it is denied that it was ever taken alive, which agrees with *Job* xxxix. 9, 10. ſee the note there.

℣. 22. *I will declare thy name unto my brethren*, &c.] Not thoſe who were more nearly related to him according to the fleſh; for though there were ſome who believed in him, and to whom he declared the name of God, as *James* and *Joſes*, and *Judas* and *Simon*, Matt. xiii. 55. yet there were others that did not believe on him, *John* vii. 3, 5. nor thoſe more remotely related to him, as all the Jews, who were his brethren and kinſmen alſo according to the fleſh; to theſe indeed he came and preached, but they received him not; but rather his apoſtles, whom he called his brethren, even after his reſurrection, and to whom he appeared and declared the name of God, *Matt.* xxviii. 10. *John* xx. 17. and the five hundred brethren by whom he was ſeen at once, may be alſo included; and even all true believers in him, who through his incarnation, being their *Goel* and near kinſman, ſtands in ſuch a relation to them, and through their adoption into his Father's family, his Father being their Father, and his God their God; which is manifeſted in regeneration, and evidenced by their doing the will of God, which is believing in Chriſt, *Matt.* xii. 49, 50. By the *name* of God, is meant, not any one of the names by which he is known, as God Almighty, Jehovah, &c. if any of theſe could be thought to be deſigned, the New Teſtament-name and title of God as the Father of Chriſt would bid fair for it; but rather, the perfections of God, which appear in Chriſt, and were glorified in the work of redemption; or God himſelf; or elſe his goſpel, *Acts* ix. 15. and which Chriſt declared and manifeſted to his diſciples, both before and after his reſurrection, *John* xvii. 6, 8. *Acts* i. 3. which latter ſeems here to be referred unto. *In the midſt of the congregation will I praiſe thee*; meaning not the congregation of the Jews, their ſynagogue, or temple, where he often attended on public worſhip, and preached and praiſed the Lord; but rather the company of his diſciples, among whom he ſung an hymn the night he was betrayed, and with whom he converſed by times for forty days after his reſurrection: unleſs the general aſſembly and church of the firſt-born in heaven is intended, in the midſt of which he praiſed the Lord, when he aſcended on high, led captivity captive, and received gifts for men; though it ſeems beſt to underſtand this of the church of God, particularly among the Gentiles, under the goſpel-diſpenſation, where Chriſt in his members ſings the praiſe of electing, redeeming, and calling grace; ſee *Pſal.* xviii. 49. compared with *Rom.* xv. 9. This is a proof of ſinging of pſalms and hymns in goſpel-churches, and of its being a duty to be publickly performed by the members of them; who may expect the preſence of Chriſt in the midſt of his church, ſeeing he here promiſes to be there: theſe words are applied to Chriſt in *Heb.* ii. 12.

℣. 23. *Ye that fear the Lord, praiſe him*, &c.] By whom are meant, not the proſelytes among the Gentiles, as diſtinct from the Jews, which is the ſenſe of ſome Jewiſh interpreters[n]; but all the people of God, whether Jews or Gentiles, who have the grace of filial and godly fear put into their hearts, with which they worſhip God, and walk before him in all holy converſation; which is not a fear of wrath, or a diſtruſt of divine goodneſs; but is a reverential affection for God, and is conſiſtent with the greateſt degree of faith, the ſtrongeſt expreſſions of ſpiritual joy and holy courage: it includes the whole worſhip of God, internal and external; and ſuch who have it in their hearts, and before their eyes, are called upon by Chriſt to praiſe the Lord for him, for the unſpeakable gift of his love; that he has not ſpared his Son, but delivered him up for them, to undergo ſo much ſorrow, and ſuch ſufferings as before related, to obtain ſalvation for them; and that he has delivered him out of them, raiſed him from the dead, and has given him glory. *All ye the ſeed of Jacob glorify him*; not the natural, but ſpiritual ſeed of *Jacob*, who walk in the ſteps of the faith of that man of God; theſe are exhorted to glorify the Lord with their bodies and ſpirits, which are his, being redeemed with the precious blood of Chriſt; by believing in him, glorying

[k] Solitariam meam, Piſcator, Gejerus, Michaelis; ſo Ainſworth.
[l] עניתני exaudi me, Muis, Gejerus, Michaelis.
[m] Nat. Hiſt. l. 8. c. 21.
[n] Midraſh Tillim, Jarchi & Aben Ezra in loc.

glorying in him, and offering praiſe unto him. *And fear him all ye the ſeed of Iſrael*; who are the ſame with the ſeed of *Jacob*, *Jacob* and *Iſrael* being two names of the ſame perſon; and deſign not *Iſrael*, according to the fleſh, but according to the Spirit; the whole *Iſrael* of God, the all ſpiritual ſeed of *Iſrael*, who are juſtified in Chriſt, and are ſaved in him; they are the ſame with them that fear the Lord, and are here ſtirred up to exerciſe the grace of fear upon him; to fear him only, and not men, though ever ſo mighty and powerful, as before deſcribed in ℣. 12, 13, 16, 20, 21. and that not only becauſe of his power and greatneſs; but becauſe of his grace and goodneſs, as ſhewn forth in Chriſt Jeſus.

℣. 24. *For he hath not deſpiſed nor abhorred the affliction of the afflicted*, &c.] That is, Chriſt, who was afflicted by men, both by their tongues, and by their hands; by devils, by the temptations of Satan; for Chriſt ſuffered being tempted, though he was not overcome; and by his attacks upon him, both in the garden and on the croſs; and by the Lord himſelf, *Jehovah* his Father, who laid on him the iniquity and chaſtiſement of his people, bruiſed him, and put him to grief; awoke the ſword of juſtice againſt him, and ſpared him not: his afflictions were many, both in body and ſoul; in body, being ſcourged, buffeted, bruiſed, pierced, racked and tortured on the croſs; in ſoul, being made exceeding ſorrowful, and an offering for ſin; ſuſtaining his Father's wrath, and ſeeing and enduring affliction by the rod of it; ſee *Iſa.* liii. 4, 7. now, though his afflictions and ſufferings were deſpiſed by men, and he was deſpiſed and abhorred on account of them; yet not by his Father, he took pleaſure in them, and in him as ſuffering for his people; not ſimply conſidered, as if he delighted in his ſufferings as ſuch, but as they were agreeable to his counſel and covenant, and brought about the ſalvation of his choſen ones: he accepted them in the room and ſtead of his people; the ſacrifice of Chriſt was of a ſweet-ſmelling ſavour to him; he was well pleaſed with his righteouſneſs, his law being magnified and made honourable by it; and his death was precious in his ſight, being the propitiation for the ſins of his people; ſo far was he from deſpiſing and abhorring the afflictions of his Son. And this is mentioned as a reaſon or argument for praiſe and thankſgiving in them that fear the Lord; ſince God has looked upon the redemption-price his Son has paid for them ſufficient; has not deſpiſed, but accepted of it as the ranſom of their ſouls: ſome render the words, *the prayer of the afflicted*; ſo the *Targum*, and the *Septuagint* verſion, and the verſions that follow that; which agrees with the next words: *Neither hath he hid his face from him*; when men did, as aſhamed of him, *Iſa.* liii. 3. for though he forſook him for a while, and in a little wrath hid his face from him for a moment, that he might bear the whole curſe of the law for us; yet he returned again, and did not hide his face from him for ever. *But when he cried unto him, he heard*; cried, not only on account of his crucifiers, that God would forgive them; but on account of himſelf, that he would not be afar off from him; that he would take his ſpirit or ſoul into his hands, into which he committed it; that he would deliver him from the power of death and the grave, and looſe their bands; in all which he was heard, *Heb.* v. 7.

℣. 25. *My praiſe* ſhall be *of thee in the great congregation*, &c.] Or, *my praiſe* is *from thee*[o]; not that he ſhould have praiſe of God, as he had, when he was received up into heaven, and ſet down at the right hand of God; but that God ſhould be the object of his praiſe, as he was the cauſe of it; his ſalvation and deliverance of him, and reſurrection from the dead, and exaltation of him, were the occaſion and matter of it: the place where Chriſt determined to praiſe the Lord, is *the great congregation*; either his apoſtles, who, though a little flock, yet, on account of their extraordinary office and gifts, and peculiar privileges, were the greateſt congregation that ever was in the world; or the five hundred brethren to whom Chriſt appeared at once after his reſurrection; or elſe the whole church under the goſpel-diſpenſation; in the midſt of which Chriſt is, and who in the members of it praiſes the the name of the Lord; and this eſpecially will have its accompliſhment at the latter day, when great multitudes will be converted, and the voice of praiſe and thankſgiving will be among them, *Rev.* vii. 9, 10. and xi. 15, and xiv. 1, 2. and xix. 1, 5, 6. *I will pay my vows before them that fear him*; either thoſe which he made in the council and covenant of grace, when he engaged to become a ſurety for his people, to aſſume their nature, to ſuffer and die for them, to redeem them from ſin and miſery, and bring them nigh to God, and ſave them with an everlaſting ſalvation; all which he has openly done; ſee *Pſal.* xxxi. 19. or thoſe which he made in ℣. 21. that he would declare the name of the Lord unto his brethren, and ſing praiſe unto him in the midſt of the church; compare with this *Pſal.* cxvi. 12—14.

℣. 26. *The meek ſhall eat and be ſatisfied*, &c.] Such who, being made throughly ſenſible of ſin, look upon themſelves the chief of ſinners and the leaſt of ſaints; and being truly convicted of the inſufficiency of their own righteouſneſs, wholly truſt to, and rely on the righteouſneſs of Chriſt; and being acquainted with their impotency and inability to do any good thing of themſelves, aſcribe all to the grace of God, and have no dependence on any thing done by them; who are willing to be inſtructed and reproved by the meaneſt ſaint; are not eaſily provoked to wrath; patiently bear indignities and affronts, and are gentle unto all men: theſe ſhall *eat* the fat, and drink the ſweet of Chriſt the bread of life; they ſhall eat of his fleſh by faith, which is meat indeed; they ſhall find the word, and eat it; feed on the wholeſome words of Chriſt, the words of faith and good doctrine, and ſhall be *ſatisfied*, or *filled*: other food is not ſatisfying; it proves gravel, aſhes, and wind; it is not bread, and ſatisfies not; but ſuch as hunger and thirſt after Chriſt and his righteouſneſs, and are poor in their own eyes, meek and humble; theſe are filled with good things to ſatisfaction, *Matt.* v. 6. *Luke* i. 53. *Jarchi* interprets theſe words of the time of the redemption, and the days of the Meſſiah. *They ſhall praiſe the Lord that ſeek him*; in Chriſt, with their whole heart; who being filled by him, and ſatisfied, bleſs the Lord for their ſpiritual food, and comfortable repaſt, as it becomes men to do for their corporal food, *Deut.* viii. 10. *Your heart ſhall live for ever*; this is an addreſs of Chriſt to them that fear the Lord, the ſeed of *Jacob* and *Iſrael*; the meek ones, and that ſeek the Lord, his face and favour, and who eat and are ſatisfied; ſignifying, that they ſhould be revived and refreſhed, ſhould be chearful and comfortable; ſhould live by faith on Chriſt now, and have eternal life in them; and ſhould live with him for ever hereafter, and never die the ſecond death.

℣. 27. *All the ends of the world ſhall remember and turn unto the Lord*, &c.] That is, all the elect of

[o] מאתך παρα σε, Sept. a te, Pagninus, Montanus, Rivetus, Cocceius, Ainſworth.

of God among the Gentiles, who live in the furthermoſt parts of the world, for whom Chriſt is appointed to be their ſalvation, and whom he calls to look to him for it; theſe ſhall remember the Lord whom they have forgotten, and againſt whom they have ſinned, how great and how good he is; they ſhall be put in mind of their ſins and iniquities committed againſt him, and call to mind their latter end; and conſider, that after death will come judgment, to which they muſt be brought; they ſhall be appriſed of the grace and goodneſs of God in Chriſt, in providing and ſending him to be the Saviour of loſt ſinners, by his ſufferings and death, at large deſcribed in this pſalm; which will encourage them to turn unto the Lord, ſince they may hope for full pardon of ſin, through his blood and ſacrifice; and to turn from their idols, and from all their evil ways, and from all dependence on themſelves or on creatures, to truſt in, and ſerve the living God in faith and fear; which turning is uſually brought about under, and by the miniſtry of the word; which is appointed to turn men from darkneſs to light, and from the power of Satan unto God; and has this effect, when it is attended with the Spirit and power of God; for converſion is not the work of man, neither of miniſters nor of men themſelves, but of God, in which men are at firſt paſſive; they are turned, and then, under the influence of grace, become active, and turn to the Lord, by believing in him, and ſo cleave unto him: and likewiſe remembrance of the above things is not owing to themſelves, but to the Spirit of God, who puts them into their minds; and which is very neceſſary and eſſential to converſion, even as a remembrance of paſt things is neceſſary to a reſtoration after backſlidings, which is a ſecond converſion. *And all the kindreds of the nations ſhall worſhip before thee*; not only externally, by praying before the Lord, and attending on his word and ordinances; but internally, in ſpirit and in truth, which worſhippers the Lord ſeeks; ſuch ſpiritual worſhip being ſuitable to his nature, and ſuch worſhippers believers in him are; this muſt be underſtood of ſome of all nations, kindred and tongues, whom Chriſt has redeemed by his blood, and calls by his grace; ſee *Zech.* xiv. 16, 17.

℣. 28. *For the kingdom* is *the Lord's*, &c.] Not the kingdom of nature and providence, though that is the Lord Chriſt's; but the kingdom of grace, the mediatorial kingdom: this was Chriſt's by the deſignation and conſtitution of his Father from eternity; the government of the church was always upon his ſhoulders during the Old Teſtament-diſpenſation; when he came into this world, he came as a King, though his kingdom being not of this world, it came not with obſervation; but upon his aſcenſion to heaven, whither he went to receive a kingdom and return, he was made or declared Lord and Chriſt, and was exalted as a Prince, as well as a Saviour; and in conſequence of his being ſet down at the right hand of God, he ſent forth the rod of his ſtrength, his goſpel, into the Gentile world, which was ſucceeded to the converſion of multitudes of them, among whom he has had a viſible kingdom and intereſt ever ſince; and which will more abundantly appear in the latter day, when he ſhall be King over all the earth; and now this is a reaſon why ſo many, in the diſtant parts of the world, and among all the kindreds of the nations, ſhall remember, turn to him, and worſhip him. *And he* is *the governor among the nations*; he rules in the hearts of ſome by his Spirit and grace, and over others with a rod of iron.

℣. 29. *All* they that be *fat upon earth*, &c.] Rich men, who abound in worldly ſubſtance, are in very flouriſhing and proſperous circumſtances, of whom for the moſt part this is literally true; yea, by theſe ſometimes are meant princes, rulers, the chief among the people in power and authority, as well as in riches; ſee *Pſal.* lxxviii. 31. *Iſai.* x. 16. the phraſe may deſign ſuch who are in proſperous circumſtances in their ſouls, in ſpiritual things, in faith, comfort, and ſpiritual joy, *Pſal.* xcii. 14. but the former ſenſe is beſt: *Jarchi* inverts the words, *they ſhall eat*, *i. e.* the meek ſhall eat, *all the fat of the earth, and worſhip*; which may be underſtood of the ſpiritual bleſſings of grace, which converted perſons ſhall feed and live upon, *Pſal.* lxiii. 5. the alluſion may be to the fat parts of the earth, and what grows thereon, made ſo by aſhes, which the word uſed has the ſignification of; for ſome lands are fattened by aſhes being ſtrowed upon them [p]; but rather, the rich and great men of the earth are intended, who yet are but duſt and aſhes. *They ſhall eat, and worſhip*; for as in the firſt times of the goſpel, not many mighty and noble were called, yet ſome were; ſo more eſpecially, in the latter day, many of this ſort will be called, even kings and queens; who will not live upon their titles of honour, their grandeur and glory, but upon Chriſt and his goſpel, and will fall down before him, and ſerve and worſhip him; ſee *Pſal.* lxxii. 10, 11. *Iſa.* xlix. 7, 23. and lx. 3, 16. *All they that go down to the duſt ſhall bow before him*; ſuch as are in mean circumſtances of life; ſo that both rich and poor ſhall ſerve him; or who are mean in their own eyes, ſit in the duſt of ſelf-abhorrence, and put their mouths in the duſt, are in a low condition, out of which the Lord raiſes them, *Pſal.* cxiii. 7, 8. the *Targum* paraphraſes it, *who go down to the houſe of the grave*; that is, the dead; and then the ſenſe is, that Chriſt is the Lord, both of the dead and living, and that thoſe that are under the earth, and are reduced to duſt, as well as they that live and are fat upon it, ſhall bow the knee to Chriſt, when raiſed again, who is the judge of quick and dead; ſee *Rom.* xiv. 9. *Phil.* ii. 10, 11. *And none can keep alive his own ſoul*; as no man can quicken himſelf when dead in treſpaſſes and ſins; ſo when he is made alive, he cannot preſerve his life, nor nouriſh himſelf, nor make himſelf lively and comfortable, nor cauſe his heart to live, as in ℣. 26. but by eating the fleſh, and drinking the blood of Chriſt, feeding and living upon him by faith: though ſome take the ſenſe to be, that ſuch as are before deſcribed as converted perſons, will not ſeek to ſave their lives, but will freely lay them down and part with them for Chriſt's ſake; but rather the meaning is, that ſo univerſal will the kingdom of Chriſt be, as that high and low, rich and poor, will be bowing to him; whoever are his enemies, and will not have him to rule over them, will be brought before him and ſlain, and none of them will be able to ſave themſelves; ſo the *Targum*, *he will not quicken*, or *keep alive the ſoul of the wicked*; or as *Jarchi* interprets it, "he will have no "mercy on them, to keep their ſouls alive from "hell."

℣. 30. *A ſeed ſhall ſerve him*, &c.] That is, Chriſt ſhall always have a ſeed to ſerve him in every age;

[p] Effoetos cinerem immundum jactare per agros, Virgil. Georgic. l. 1. v. 79.

age; a remnant according to the election of grace; ſee *Rom.* ix. 29. ſo that as the former verſes ſpeak of the amplitude of Chriſt's kingdom, through the calling of the Gentiles, theſe words and the following expreſs the duration of it: and this *ſeed* either means Chriſt's ſeed; ſo the *Septuagint* verſion, and others that follow it, render it, *my ſeed*; the ſpiritual ſeed and offspring of Chriſt, which the Father has given him, and which ſhall endure for ever, *Iſa.* liii. 10. *Pſal.* lxxxix. 29, 30. or elſe the church's ſeed, which comes to the ſame thing; not the natural ſeed of believers, but a ſucceſſion of godly men in the church, who are born in her, and nurſed up at her ſide; ſee *Iſa.* lix. 21. ſuch ſhall, and do, in every age ſerve Chriſt, willingly and chearfully, in righteouſneſs and true holineſs, without ſlaviſh fear, and yet with reverence and godly fear The *Chaldee* paraphraſe is, *the ſeed of Abraham ſhall ſerve before him*; but this ſeed deſigns not the Jews only, but the Gentiles alſo, and chiefly: *It ſhall be accounted to the Lord for a generation*; of his people, his children whom he accounts of, reckons and eſteems as ſuch; or the ſeed ſhall be reckoned to the Lord, as belonging to him, *unto generation*; that is, in every generation [q], throughout all ages, to the end of time; ſo the *Targum*, *to an after generation*; or, *a generation to come.*

℣. 31. *They ſhall come*, &c.] One generation after another; there ſhall always be a ſucceſſion of regenerate perſons, who ſhall come to Chriſt, and to his churches; and a ſucceſſion of goſpel-miniſters among them, who ſhall come forth, being ſent and qualified by Chriſt. *And ſhall declare his righteouſneſs*; either the faithfulneſs of God, in fulfilling his promiſes; eſpecially thoſe which reſpect the miſſion of Chriſt, and ſalvation by him, as *Zacharias* did, *Luke* i. 68—73. or rather, the righteouſneſs of Chriſt, which is revealed in the goſpel, and makes a moſt conſiderable part of the declaration of it, and is publiſhed by goſpel-miniſters in all ages, as the only juſtifying righteouſneſs before God; and that *Unto a people that ſhall be born*; in ſucceſſive generations; that ſhall be brought upon the ſtage of time and life; or that ſhall be born again; for to ſuch only, in a ſpiritual and ſaving way, is the righteouſneſs of Chriſt declared, revealed, and applied, by the bleſſed Spirit, through the miniſtry of the word: it is added, *That he hath done* this; wrought this righteouſneſs; ſo *Jarchi*; that is, is the author of it; is become the end of the law for it; has finiſhed it, and brought it in; or elſe all the great things ſpoken of in this pſalm, relating to the Meſſiah, his ſufferings, death, and reſurrection, and the calling of the Gentiles; all which are the Lord's doings, and are what is declared in the goſpel: the *Targum* is, *the miracles which he hath done*; the *Septuagint* verſion, and thoſe that follow it, connect this clauſe with the preceding, thus, *to a people that ſhall be born, whom the Lord hath made*; made them his people, created them in Chriſt, and formed them for himſelf.

PSALM XXIII.

A pſalm of David.

THIS pſalm was written by *David*, either when he was in diſtreſſed circumſtances, being perſecuted by *Saul*, and was in the foreſt of *Hareth*, 1 Sam. xxii. 5. as ſome think [r]; wherefore he comforts himſelf with the Lord's being his ſhepherd, ſo that he ſhould not want; nor would he fear, was he in worſe circumſtances than he at preſent was; or rather, when he was ſettled upon the throne of *Iſrael*, and in the moſt proſperous and flouriſhing ſtate of his reign, as the latter part of the pſalm ſhews; he ſpeaks not in his own perſon only, but in the name of all believers; for Chriſt, who is the ſhepherd ſpoken of, is a common ſhepherd to all the ſaints, who are all the ſheep of his paſture, as well as *David*; and the prophet here makes uſe of ſimilies very familiar with him; he having been a ſhepherd himſelf, and knew what it was to do all the parts of that office, which are herein expreſſed; and very pertinently does this pſalm follow the former; for as there Chriſt is propheſied of as laying down his life for the ſheep, as the good ſhepherd does; and of his being brought again from the dead, as the great ſhepherd of the ſheep, as Chriſt has been; ſo here of his performing his office as ſuch, in all its parts, to the great comfort, refreſhment, and ſafety of his people.

℣. 1. *The Lord* is *my ſhepherd*, &c.] This is to be underſtood not of *Jehovah* the Father, and of his feeding the people of *Iſrael* in the wilderneſs, as the *Targum* paraphraſes it, though the character of a ſhepherd is ſometimes given to him, *Pſal.* lxxvii. 20. and lxxx. 1. but of *Jehovah* the Son, to whom it is moſt frequently aſcribed, *Gen.* xlix. 24. *Iſa.* xl. 11. *Ezek.* xxxiv. 23. and xxxvii. 24. *Zech.* xiii. 7. *John* x. 11, 14. 1 *Pet.* ii 25. and v. 4. This office he was called and appointed to by his Father, and which through his condeſcending grace he undertook to execute, and for which he is abundantly qualified; being omniſcient, and ſo knows all his ſheep and their maladies, where to find them, what is their caſe, and what is to be done for them; and being omnipotent, he can do every thing proper for them; and having all power in heaven and in earth, can protect, defend, and ſave them; and all the treaſures of wiſdom and knowledge being in him, he can guide and direct them in the beſt manner; wherefore he is called the great ſhepherd, and the chief ſhepherd, and the good ſhepherd. *David* calls him *my ſhepherd*; Chriſt having a right unto him, as he has to all the ſheep of God, by virtue of his Father's gift, his own purchaſe, and the power of his grace; and as owning him as ſuch, and yielding ſubjection to him, following him as the ſheep of Chriſt do whereſoever he goes; and alſo as expreſſing his faith of intereſt in him, affection for him, and joy becauſe of him: and from thence comfortably concludes, *I ſhall not want*; not any thing, as the *Targum* and *Aben Ezra* interpret it; not any temporal good thing, as none of Chriſt's ſheep do, that he in his wiſdom ſees proper and convenient for them; nor any ſpiritual good things, ſince a fulneſs of them is in him, out of which all their wants are ſupplied; they cannot want food, for by him they go in and out and find paſture; in him their bread is given them, where they have enough and to ſpare, and their waters are ſure unto them; nor clothing, for he is the Lord their

[q] לדור In quacunque generatione, Noldius, p. 236. N° 1076.

[r] Jarchi & Kimchi.

their righteouſneſs, and they are clothed with the robe of his righteouſneſs; nor reſt, for he is their reſting-place, in whom they find reſt for their ſouls, and are by him led to waters of reſt, as in the following verſe: the words may be rendered, *I ſhall not fail*, or *come ſhort* [s]; that is, of eternal glory and happineſs; for Chriſt's ſheep are in his hands, out of which none can pluck them, and therefore ſhall not periſh, but have everlaſting life, *John* x. 27, 28, 29.

℣. 2, *He maketh me to lie down in green paſtures*, &c.] Or *paſtures of tender graſs* [t]; this is one part of the ſhepherd's work, and which is performed by Chriſt, *Ezek.* xxxiv. 14. *John* x. 9. by theſe *green paſtures* may be meant the covenant of grace, its bleſſings and promiſes, where there is delicious feeding; likewiſe the fulneſs of grace in Chriſt, from whence grace for grace is received; alſo the fleſh and blood, righteouſneſs and ſacrifice of Chriſt, which faith is led unto, and lives upon, and is refreſhed and invigorated by; to which may be added the doctrines of the goſpel, with which Chriſt's under-ſhepherds feed his lambs and ſheep, there being in them milk for babes and meat for ſtrong men; and likewiſe the ordinances of the goſpel, the goodneſs and fatneſs of the Lord's houſe, the feaſt of fat things, and breaſts of conſolation: here Chriſt's ſheep are made to *lie down*, denoting their ſatiety and fulneſs; they having in theſe green paſtures what is ſatisfying and repleniſhing; as alſo their reſt and ſafety, theſe being ſure dwellings and quiet reſting-places, even in the noon of temptation and perſecution; ſee *Cant.* i. 7. *He leadeth me beſide the ſtill waters*, or *waters of reſt and quietneſs* [u]; not to rapid torrents, which by reaſon of the noiſe they make, and the ſwiftneſs of their motion, the ſheep are frighted, and not able to drink of them; but to ſtill waters, pure and clear, and motionleſs, or that go ſoftly, like the waters of *Shiloah*, Iſa. viii. 6. and the *leading* to them is in a gentle way, eaſily, as they are able to bear it; ſo *Jacob* led his flock, *Gen.* xxxiii. 14. and Chriſt leads his, *Iſa.* xl. 11. by theſe *ſtill waters* may be deſigned the everlaſting love of God, which is like a river, the ſtreams whereof make glad the hearts of his people; theſe are the waters of the ſanctuary, which riſe to the ancles, knees, and loins, and are as a broad river to ſwim in; the pure river of water of life Chriſt leads his ſheep to, and gives them to drink freely of: alſo communion with God, which the ſaints pant after, as the hart pants after the water-brooks, and Chriſt gives acceſs unto; moreover he himſelf is the fountain of gardens, and well of living waters, and ſtreams from *Lebanon*; and the graces of his Spirit are alſo as rivers of living water, all which he makes his people partakers of; to which may added, that the ſcriptures, and the truths of the goſpel, are like ſtill, quiet, and refreſhing waters to them, and are the waters to which thoſe that are athirſt are invited to come, *Iſa.* lv. 1. and in the immortal ſtate Chriſt will ſtill be a ſhepherd, and will feed his people, and lead them to fountains of living water where they ſhall ſolace themſelves for ever, and ſhall know no more ſorrow and ſighing, *Rev.* vii. 17.

℣. 3. *He reſtoreth my ſoul*, &c.] Either when backſlidden, and brings it back again when led or driven away, and heals its backſlidings; or rather, when fainting, ſwooning, and ready to die away, he fetches it back again, relieves, refreſhes, and comforts with the diſcoveries of his love, with the promiſes of his word, and with the conſolations of his Spirit, and ſuch like reviving cordials, ſee the note on *Pſal.* xix. 7. *He leadeth me in the paths of righteouſneſs*; in the plain paths of truth and holineſs, in which men, though fools, ſhall not err; in right ones, though they ſometimes ſeem rough and rugged to Chriſt's ſheep, yet are not crooked; there is no turning to the right hand or the left; they lead ſtraight on to the city of habitation; and they are righteous ones, as paths of duty are, and all the commandments and ordinances of the Lord be; moreover, Chriſt leads his by faith, to walk on in him and in his righteouſneſs, looking through it, and on account of it, for eternal life; ſee *Prov.* viii. 20. and all this he does *for his name's ſake*; for his own glory and the praiſe of his grace, and not for any merits or deſerts in men.

℣. 4. *Yea, though I walk through the valley of the ſhadow of death*, &c.] Which deſigns not a ſtate of ſpiritual darkneſs and ignorance, as ſitting in the ſhadow of death ſometimes does, ſince the pſalmiſt cannot be ſuppoſed to be at this time or after in ſuch a condition; ſee *Iſa.* ix. 2. *Matt.* iv. 13, 16. *Luke* i. 79. nor deſertion or the hidings of God's face, which is ſometimes the caſe of the people of God, and was the caſe of the pſalmiſt at times; but now he expreſsly ſays, the Lord was with him; but rather, ſince the grave is called the land of the ſhadow of death, and the diſtreſſes perſons are uſually in under apprehenſions of immediate death, are called the terrors of the ſhadow of death; ſee *Job* x. 21, 22. and xxxviii. 17. and xxiv. 17. the caſe ſuppoſed is, that ſhould his ſoul draw nigh to the grave, and the ſorrows of death compaſs him about, and he ſhould be upon the brink and borders of eternity, he ſhould be fearleſs of evil, and ſing, O death, where is thy ſting! O grave, where is thy victory! though it ſeems beſt of all to interpret it, of the moſt ſevere and terrible affliction, or dark diſpenſation of Providence, it could be thought he ſhould ever come under, *Pſal.* xliv. 19. and cvii. 10, 14. *Jer.* xiii. 16. The *Targum* interprets it of captivity, and *Jarchi* and *Kimchi*, of the wilderneſs of *Ziph*, in which *David* was when purſued by *Saul*; and the latter alſo, together with *Ben Melech*, of the grave, and of a place of danger and of diſtreſs, which is like unto the grave, that is, a place of darkneſs; and *Aben Ezra*, of ſome grievous calamity, which God had decreed to bring into the world. *Suidas* [w] interprets this phraſe, of danger leading to death; afflictions attend the people of God in this life; there is a continued ſeries of them, ſo that they may be ſaid to walk in them; theſe are the way in which they walk to heaven, and through which they enter the kingdom; for though they continue long, and one affliction comes after another, yet there will be an end at laſt; they will walk and wade through them, and come out of great tribulations; and in the midſt of ſuch dark diſpenſations, comparable to a dark and gloomy valley, covered with the ſhadow of death, the pſalmiſt intimates what would be the inward diſpoſition of his mind, and what his conduct and behaviour: *I will fear no evil*; neither the evil one Satan, who is the wolf that comes to the flock to kill and to deſtroy, and the roaring lion that ſeeks whom he may devour, ſince

[s] לא אחסר non deficiam, Pagninus, Montanus. in folds of budding graſs, Ainſworth. [u] מי מנוחת aquas requietum, Pagninus, Montanus; quietum, Vatablus, Michaelis; vel quietis, Gejerus; ſo Ainſworth; αμπαυμαλος, Apollinar. [t] דשא teneræ herbæ, Piſcator, Amama, Gejerus, Michaelis; [w] In voce σκια.

ſince the Lord was his ſhepherd, and on his ſide; nor evil men, who kill the body and can do no more, *Pſal.* xxvii. 1, 2, 3. nor any evil thing, the worſt calamity that could befal him, ſince every thing of this kind is determined by God, and comes not without his knowledge and will, and works for good, and cannot ſeparate from the love of Chriſt; ſee *Pſal.* xlvi. 1—4. *For thou* art *with me*; ſheep are timorous creatures, and ſo are Chriſt's people; but when he the ſhepherd is with them, to ſympathize with them under all their afflictions, to revive and comfort them with the cordials of his love and promiſes of his grace, to bear them up and ſupport them with his mighty arm of power, to teach and inſtruct them by every providence, and ſanctify all unto them; their fears are driven away, and they paſs through the dark valley, the deep waters, and fiery trials, with courage and chearfulneſs; ſee *Iſa.* xli. 10. and xliii. 1, 2. *Thy rod and thy ſtaff, they comfort me*; not the rod of afflictions and chaſtiſements, which is the ſenſe of ſome Jewiſh [x] as well as chriſtian interpreters; though theſe are in love, and the ſaints have often much conſolation under them; but theſe are deſigned by the valley of the ſhadow of death, and cannot have a place here; but rather the rod of the word, called the rod of Chriſt's ſtrength, and the ſtaff of the promiſes and the proviſions of God's houſe, the whole ſtaff and ſtay of bread and water, which are ſure unto the ſaints, and refreſh and comfort them. The *Targum* interprets the rod and ſtaff, of the word and law of God; and thoſe interpreters who explain the rod of afflictions, yet by the ſtaff underſtand the law; and *Jarchi* expounds it, of the mercy of God in the remiſſion of ſin, in which the pſalmiſt truſted: the alluſion is to the ſhepherd's crook or ſtaff, as in other places; ſee *Micah* vii 14 *Zech.* xi. 7. which was made uſe of for the telling and numbering of the ſheep, *Lev.* xxvii. 32. *Jer.* xiii. 33. *Ezek.* xx. 37. and it is no ſmall comfort to the ſheep of Chriſt, that they have paſſed under his rod, who has told them, and that they are all numbered by him; not only their perſons, but the very hairs of their head; and that they are under his care and protection: the ſhepherd with his rod, ſtaff, or crook, directs the ſheep where to go, puſhes forward thoſe that are behind, and fetches back thoſe that go aſtray; as well as drives away dogs, wolves, bears, &c. that would make a prey of the flock; and of ſuch uſe is the word of God, attended with the power of Chriſt and his Spirit; it points out the path of faith, truth, and holineſs, the ſaints ſhould walk in; it urges and ſtirs up thoſe that are negligent to the diſcharge of their duty, and is the means of reclaiming backſliders, and of preſerving the flock from the ravenous wolves of falſe teachers: in a word, the preſence, power, and protection of Chriſt, in and by his goſpel and ordinances, are what are here intended, and which are the comfort and ſafety of his people, in the worſt of times and caſes.

℣. 5. *Thou prepareſt a table before me*, &c.] In a providential way, granting a ſufficiency, and even an affluence of temporal good things; the providence of God, lays and ſpreads a table for his people in the wilderneſs, and ſets them down at it, and bids them welcome to it; ſee *Pſal.* lxxviii. 19. and in a way of grace, the Lord making large proviſions in his houſe for them, called the goodneſs and fatneſs of his houſe, and a feaſt of fat things; and under the goſpel-diſpenſation, the table of the Lord, on which are ſet his fleſh and blood for faith to feed upon; ſee *Prov.* ix. 2. and alſo in heaven, the joys of which are compared to a feaſt, and the enjoyment of them to ſitting at a table, and which are prepared by the Lord for his people, from the foundation of the world; and of which they have ſome foreſight and foretaſte in this world; ſee *Luke* xxii. 30. and all this *In the preſence of my enemies*; they ſeeing and envying the outward proſperity of the ſaints, whenever they enjoy it, and their liberty of worſhipping God, hearing his word, and attending on his ordinances, none making them afraid; as they will ſee, and envy, and be diſtreſſed at a more glorious ſtate of the church yet to come, *Rev.* xi. 12. and even as it ſhould ſeem from the parable of the rich man and *Lazarus*, the glory and happineſs of the ſaints in the other world will be ſeen, or by ſome way or other known by wicked men; which will be an affliction to them, and an aggravation of their miſery; tho' here it ſeems chiefly to regard the preſent life. Some have thought there is an alluſion to princes, who, having conquered others, eat and feaſt at a well-ſpread table in the preſence of the conquered, and they being under it; ſee *Judges* i. 7. *Thou anointeſt my head with oil*; giving him an abundance of good things, not only for neceſſity, but for pleaſure and delight; eſpecially pouring out largely upon him the oil of gladneſs, the Spirit of God and his graces, the anointing which teaches all things, and filling him with ſpiritual joy and comfort; for this refers not to the anointing of *David* with material oil for the kingdom, by *Samuel*, whilſt *Saul* was living, or by the men of *Judah*, and afterwards by all the tribes of *Iſrael*, when *Saul* was dead. The alluſion is to the cuſtom of the eaſtern countries at feaſts, to anoint the heads of the gueſts with oil; ſee *Eccl.* ix. 7, 8. *Matt.* vi. 17. It was uſual to anoint the head, as well as other parts of the body, on certain occaſions; hence that of *Propertius* [y]: and in the times before *Homer* [z], it was uſual both to waſh and anoint before meals, and not the head only, but the feet alſo; which, though *Pliny* [a] repreſents as luxurious, was in uſe in Chriſt's time, *Luke* vii. 38, 46. and it is ſpoken of as an ancient cuſtom by *Ariſtophanes* [b] and his *Scholiaſt*, for daughters to anoint the feet of their parents after they had waſhed them; which may ſerve to illuſtrate the paſſage in the goſpel; ſee *Eccl.* ix. 8. *My cup runneth over*; denoting an affluence of temporal good things, and eſpecially of ſpiritual ones, which was *David*'s caſe. Such who are bleſſed with all ſpiritual bleſſings in Chriſt, to whom the grace of the Lord has been exceeding abundant, and the Lord himſelf is the portion of their cup, their cup may be ſaid to run over indeed.

℣. 6. *Surely goodneſs and mercy ſhall follow me*, &c.] Either the free grace, love, favour, and mercy of God in Chriſt, which endures continually, and is always the ſame from everlaſting to everlaſting; or the effects of it; and theſe either temporal good things, which flow from the goodneſs and mercy of God, and not the merits of men; and which are in great mercy and loving-kindneſs beſtowed on his people, and which follow them: they do not anxiouſly ſeek after them; but ſeeking the kingdom

[x] Shirhaſhirim Rabba, fol. 9 2. Jarchi & Kimchi in loc.
[y] Terque lavet noſtras ſpica ciliſſa comas, l. 4. eleg. 6. v. 74.
[z] Iliad. 10. v. 577, 578. Odyſſ. l. 3. v. 466. & l. 8. v. 454. & l. 10. v. 450.
[a] Nat. Hiſt. l. 13. c. 3.
[b] Veſpes, p. 473, 516, 517.

kingdom of God and his righteouſneſs, theſe are added to them, they truſting in the Lord, and he caring for them: or ſpiritual good things, which ariſe from the mere grace and mercy of God; ſuch as the bleſſings of the covenant, the ſure mercies of *David*, the diſcoveries and inſtances of the love of God, and the proviſions of his houſe, which follow them, being undeſerving of them; and even when they have backſlidden from the Lord, and in times of diſtreſs, when his grace is ſufficient for them; and of all this the pſalmiſt had a comfortable aſſurance, depending upon the promiſe of God, arguing from the bleſſings he had already beſtowed, and from the conſtant care he takes of his people, having in view his unchangeableneſs and faithfulneſs, the firmneſs of his covenant, and the irreverſibleneſs of the bleſſings of it: the words may be rendered *only goodneſs and mercy*, &c. [c] nothing but mere mercy and kindneſs; for though afflictions do attend the children of God, yet theſe are in mercy and love; there is no fury in the Lord againſt them; there is nothing comes in wrath to them, throughout the whole courſe of their lives; wherefore it is added, *All the days of my life*; the mercies of God are new every morning, they continue all the day long; temporal goodneſs abides as long as life laſts, and ends with it; and ſpiritual bleſſings are for ever, they are the gifts of God which are without repentance. *And I will dwell in the houſe of the Lord for ever*; which may denote his conſtant attendance on the public worſhip of God, of which he had been deprived in time paſt, being driven out from it, but now he enjoyed it, and believed he ever ſhould; or it may deſign his being a member of the church of God, and a pillar in the houſe and temple of the Lord, that ſhould never go out; ſee *Rev.* iii. 12. or it may regard the aſſurance he had of dwelling in the houſe not made with hands, eternal, in the heavens, Chriſt's Father's houſe, in which are many manſions, ſure dwellings, and quiet reſting-places for his people, and that to all eternity. The *Targum* interprets it, of the houſe of the ſanctuary; and *Kimchi* expounds the whole verſe in a petitionary way, *may goodneſs and mercy*, &c.

PSALM XXIV.

A pſalm of David.

THIS pſalm is thought by ſome of the Jewiſh writers [d], to have been wrote when the ark was brought from the houſe of *Obed Edom*, to the city of *David*, and put into the place prepared for it by him, 2 *Sam.* vi. 17. to which reference is ſuppoſed to be had in ℣. 7—10. or after that *David* had built an altar in the threſhing-floor of *Araunah* the *Jebuſite*, and had knowledge of the hill *Moriah*, as the place where the ſanctuary was to be built; called the Hill of the Lord, and his holy place, ℣. 3. however, it was certainly written by *David*, under the inſpiration of the Spirit of God; and is a prophecy of Chriſt, and of the goſpel-church, and deſcribes the members of it.

℣. 1. *The earth* is *the Lord's and the fulneſs thereof*, &c.] The whole univerſe, all the terraqueous globe, both land and water, and the circumambient air, and all that is therein; the fiſhes of the ſea, the fowls of the air, the beaſts of the field, all plants and vegetables that ſpring out of the earth, and metals and minerals in the bowels of it; all which are the riches of the Lord the earth is full of, *Pſal.* civ. 24. ſee *Pſal.* l. 10, 11, 12. *The world, and they that dwell therein*; the habitable world, and the dwellers on it, rational and irrational. Theſe words may be interpreted of Chriſt, who is Lord of all; he made the world, and has a right and claim to all things in it; for the ſame perſon is here ſpoken of as in the preceding pſalm, under the character of a ſhepherd; and this ſhews him to be very fit and proper for ſuch an office, ſeeing he cannot fail of feeding and protecting his ſheep; nor can they want any good thing, ſince the fulneſs both of nature and of grace is with him; and hence it is, that all things are theirs, whether the world, or things preſent, or things to come; and though they ſeem to have nothing, yet poſſeſs all things, they poſſeſſing him whoſe all things are. The apoſtle makes uſe of this paſſage of ſcripture, to prove, explain, and direct in the uſe of chriſtian liberty, with reſpect to the free uſe of creatures, they all being the Lord's; and therefore good, and to be received with thankſgiving: and yet, inaſmuch as there is a variety of them, ſuch ſhould be abſtained from, when to uſe them ſerves to embolden evil men in their wicked ways, or offend and grieve weak Chriſtians, 1 *Cor.* x. 25, 26, 28.

℣. 2. *For he hath founded it upon the ſeas*, &c.] Or *with* them, as ſome interpret [e] the particle עַל; he hath founded the earth and ſeas together, and both upon nothing; and yet are ſtable and firm; or *by the ſeas* [f], near unto them, at the ſide of them; which, though higher than the earth, are wonderfully bounded by the power of God, ſo as not to return and cover the earth; ſee *Job* xxxviii. 8—11. *Pſal.* civ. 5—9. ſo the particle is uſed in *Pſal.* i. 3. and xxiii. 2. Some have thought that the firſt earth, which *Peter* ſays was ſtanding in the water, and out of the water, 2 *Pet.* iii. 5. was made in the form of an egg, and that the waters were under the earth, and the earth was as a cruſt or ſhell over them, until the deluge came; and this cruſt then broke in, and formed the ſea; and ſo it was literally true, that the earth was founded upon, or over the waters. *And eſtabliſhed it upon the floods*; the floods of the ſeas, or rivers of water running to and fro in it: this ſhews the ground and foundation of Chriſt's right and claim to the earth, and all that is in it; which is not by reaſon of his Father's gift to him as Mediator, but by virtue of his concern in creation, the world, and all things in it, being made and eſtabliſhed by him; in him do all things conſiſt, *Col.* i. 16, 17.

℣. 3. *Who ſhall aſcend into the hill of the Lord?* &c.] Though the Lord has a claim in general to the whole world, and all its fulneſs; yet there is a particular part of it, or ſpot in it, which is his ſpecial and peculiar property, and that is his church and people; for though ſome reference may be had, in this paſſage, to mount *Moriah*, and the hill of *Zion*,

[c] אך nil niſi, Junius & Tremellius; certe vel tantum, Cocceius. [d] Aben Ezra & Kimchi. [e] R. Moſes in Aben Ezra in loc. [f] על ימים juxta maria, Vatablus, Gejerus, Amama; ſo Kimchi & Ben Melech.

Zion, on which the temple was afterwards built, and is called the hill of the Lord, where he deſired to dwell, *Pſal.* lxviii. 15, 16. yet the church is myſtically intended, and is ſo called on account of its viſibility, through a profeſſion of faith in Chriſt, and for its immoveableneſs, being built on him. *And who ſhall ſtand in his holy place?* the ſame with the hill of the Lord; the temple being to be built upon it, where the Lord took up his reſidence, and was worſhipped, and holineſs becomes the houſe of God for evermore: the import of theſe queſtions is, who is a proper perſon to be an inhabitant of *Zion*, or a member of a goſpel-church? and the anſwer to them is in the following verſe, in which is a deſcription much like that which is given of of one hundred forty and four thouſand ſeen with the Lamb on mount *Zion*, *Rev.* xiv. 1, 4, 5. compare with this *Pſal.* xv.

℣. 4. *He that hath clean hands, and a pure heart*, &c.] Though *clean hands* are mentioned firſt, as being more obvious to view, and better known, and more ſubject to the cognizance and obſervation of others; yet a *pure heart* is firſt in being and in order; from whence cleanneſs of hands, when right and real, ſprings: no man has a pure heart naturally and of himſelf: the heart is deſperately wicked; the imagination of the thoughts of it is evil continually; the mind and conſcience are defiled with ſin; nor can any man make his heart clean, or ſay he is pure from ſin; but it is God that creates a clean heart, and renews a right ſpirit within men, and purifies the heart by faith, which is led to the blood of ſprinkling, which purges the conſcience, and cleanſeth it from all ſin; and from this purity of heart flows purity of life and converſation, ſignified by *clean hands*; the hand being the inſtrument of action; holy actions, or good works, performed from a principle of grace, are meant: the phraſe is expreſſive of a holy, harmleſs, and innocent converſation, waſhing the hands being uſed to denote innocence, *Matth.* xxvii. 24. *Pſal.* xxvi. 6. and lxxiii. 13. not a converſation entirely free from ſin, nor by which a man is juſtified before God; for though he waſh his hands ever ſo clean, they will not be pure in his ſight, and will need waſhing in the blood of the Lamb; but it denotes a converſation upright in general, and declares a man righteous in the ſight of men, and diſtinguiſhes him from one of a diſſolute life, whoſe hands are full of blood, and defiled with ſin. *Who hath not liſt up his ſoul unto vanity*; or *ſet his heart upon* [g], and deſired vain things, as the phraſe is ſometimes uſed, *Deut.* xxiv. 15. *Jer.* xxii. 27. that is, the vain things of this world; as the riches, honours, pleaſures and profits of it; or has not ſerved other gods, the idols of the Gentiles, which are lying vanities, but has lift up his ſoul to God, and ſerved him only: or *who hath not received his ſoul in vain* [h]; from the hands of God, but loves him with all his ſoul, believes with the heart in Chriſt for righteouſneſs, being ſanctified by the Spirit of God; and ſo the deſire of his ſoul is to his name, and the remembrance of him. The *keri*, or marginal reading according to the points, is, *who hath not liſt up my ſoul to vanity* [i]; that is, has not taken the name of God in vain, or ſwore falſly by his name; his ſoul being put for his name or himſelf, and by which he is ſaid ſometimes to ſwear, *Jer.* li. 14. *Amos* vi, 8. and this ſenſe the Jewiſh interpreters [k] generally give into. The *Targum* ſeems to take in both the writing of the text and the marginal reading, as it often does, and renders the words, *who hath not ſworn in vain, to the condemnation of his ſoul*; though ſometimes to his own diſadvantage, yet not to the hurt of others; ſee *Pſal.* xv. 4. it follows, *Nor ſworn deceitfully*; by bearing falſe witneſs againſt any man; or by cheating him out of his ſubſtance through a falſe oath.

℣. 5. *He ſhall receive the bleſſing from the Lord*, &c.] Or *who receives* [l]; the future for the preſent; and ſo is a continuation of the deſcription of a perſon proper to enter and abide in the church of God, as the following verſe ſeems to require; even one who has received every ſpiritual bleſſing in Chriſt in general, ſpecial grace out of his fulneſs; particularly the bleſſing of pardon, as alſo adoption, and a right to eternal life; though it may be, that the following clauſe is explanative of this. *And righteouſneſs from the God of his ſalvation*; from Chriſt, who is God his Saviour, the author of ſalvation; and who has brought in an everlaſting righteouſneſs, which is in him, and is a gift of his grace, and is received from him by faith, and is a great bleſſing indeed; it ſecures from condemnation and death, and entitles to eternal life.

℣. 6. *This* is *the generation of them that ſeek him*, &c.] The perſons above deſcribed are ſuch, who in every age are the generation of the children of God, and are accounted by him for a generation; they are ſuch that ſeek him, in the firſt place, with their whole hearts, and in Chriſt, where they find him. *That ſeek thy face, O Jacob. Selah.* by the *face* of God is meant the favour of God, the diſcoveries of his love, the light of his countenance, than which nothing is more deſirable to gracious ſouls, or more ſought after by them; and by *Jacob*, is meant the God of *Jacob*; and ſo *Apollinarius* has it in his metaphraſe; ſee *Pſal.* x. 1. unleſs Chriſt ſhould be intended, one of whoſe names is *Iſrael*, *Iſa.* xlix. 3. or the words may be ſupplied, as they are by ſome Jewiſh writers [m], *this is Jacob*; or the perſons before deſcribed are the ſeed of *Jacob*, and who are called by his name: and it may be obſerved, that the church of God often bears the ſame name, *Iſa.* xliii. 1. and xliv. 1, 5. and then the ſenſe is, the perſons whoſe characters are given above are fit to aſcend, and ſtand in the holy hill of God, are *Iſraelites* indeed, in whom there is no guile.

℣. 7. *Liſt up your heads, O ye gates*, &c.] By which the gates of hell are not meant; nor are the words to be underſtood of the deſcent of Chriſt thither, to fetch the ſouls of Old Teſtament-ſaints from thence; who the papiſts dream were detained in an apartment there, as in a priſon, called by them *limbus patrum*; ſeeing theſe immediately, upon their ſeparation from the body, were in a ſtate of happineſs and glory, as the parable of the rich man and *Lazarus* ſhews; and ſince Chriſt, at his death, went, in his human ſoul, immediately into heaven, or paradiſe, where the penitent thief was that day with him: nor do the words deſign the gates of heaven, and Chriſt's aſcenſion thither, ſhut by the ſins of men, and opened by the blood of Chriſt, by which he entered himſelf, and has made way for all his people; though this ſenſe is much preferable to the former. The Jewiſh interpreters underſtand the phraſe of the gates of the temple, which *David* prophetically ſpeaks of as to be opened, when it ſhould be built and dedicated by

[g] לא נשא נפשו non inhiat, aut intentus eſt, Vatablus, Amama; ſo Gejerus, Michaelis. [h] So Pagninus. [i] Animam meam, Montanus, Vatablus, Hillerus. [k] Jarchi, Aben Ezra, Kimchi & Ben Melech in loc, [l] ישא qui accipit, Cocceius. [m] Aben Ezra, Kimchi & Ben Melech in loc.

by *Solomon*, and when the ark, the ſymbol of *Jehovah*'s preſence, was brought into it, and the glory of the Lord filled the houſe; ſo the *Targum* interprets this firſt clauſe of *the gates of the houſe of the ſanctuary*; though the next, of *the gates of the garden of Eden*; but the words are better interpreted in a myſtical and ſpiritual ſenſe, of the church of God, the temple of the living God, which is ſaid to have gates, *Iſa.* lx. 11. and is itſelf called a door, *Cant.* viii. 9. where the open door of the goſpel is ſet, or an opportunity of preaching the goſpel given, and a door of utterance to the miniſters of the word, and the doors of mens hearts are opened to attend to it; and indeed, the hearts of particular believers, individual members of the church, may be intended, or at leaſt included in the ſenſe of the paſſage; ſee *Rev.* iii. 20. and it may be obſerved, that the new *Jeruſalem* is ſaid to have gates of pearl, through which Chriſt, when he makes his glorious appearance, will enter in his own glory, and in his Father's, and in the glory of the holy angels. *And be ye lift up, ye everlaſting doors*; or *the doors of the world*[n]; which ſome underſtand of the kingdoms and nations of the world, and of the kings and princes thereof, as called upon to open and make way for, and receive the goſpel of Chriſt into them, and to ſupport and retain it; but it is beſt to interpret it of the church and its members, whoſe continuance, perpetuity, and duration, are here intimated, by being called *everlaſting doors*; which may be ſaid to be *lift up*, as it may reſpect churches, when thoſe things are removed, which hinder communion with Chriſt; as their ſins, which ſeparate between them and their God, and the wall of unbelief, behind which Chriſt ſtands; and ſleepineſs, drowſineſs, coldneſs, lukewarmneſs, and indifference; ſee *Iſa.* lix. 2. *Cant.* ii. 9. and v. 2. and when public worſhip is cloſely and ſtrictly attended on, as the miniſtration of the word and ordinances, prayer to God, which is the lifting up the heart with the hands to God, and ſinging his praiſe: and as it may reſpect particular believers; theſe doors and gates may be ſaid to be lifted up, when their hearts are enlarged with the love of God; the deſires and affections of their ſouls are drawn out towards the Lord, and the graces of the Spirit are in a lively exerciſe on him; and when they lift up their heads with joy in a view of Chriſt coming to them. This muſt not be underſtood as if they could do all this of themſelves, any more than gates and doors can be thought to open and lift up themſelves. *And the King of glory ſhall come in*; the Lord Jeſus Chriſt, called the Lord of glory, 1 *Cor.* ii. 8. *James* ii. 1. who is glorious in himſelf, in the perfections of his divine nature, as the Son of God; being the brightneſs of his Father's glory, and the expreſs image of his perſon; and in his office as Mediator, being full of grace and truth, and having a glory given him before the world was; and which became manifeſt upon his reſurrection, aſcenſion to heaven, and ſeſſion at God's right hand; and particularly he is glorious as a King, being made higher than the kings of the earth, and crowned with glory and honour; and ſo the *Targum* renders it, מלך יקירא; *the glorious King*; and he is moreover the author and giver, the ſum and ſubſtance of the glory and happineſs of the ſaints: and now, as the inhabitants of *Zion*, and members of the church, are deſcribed in the preceding verſes, an account is given of the King of *Zion* in this and the following; who may be ſaid to *come into* his churches, when he grants his gracious preſence, ſhews himſelf through the lattices, and in the galleries of ordinances, in his beauty and glory; takes his walks there, and his goings are ſeen, even in the ſanctuary; and where he dwells as King in his palace, and as a Son in his own houſe; and he may be ſaid to come into the hearts of particular believers, when he manifeſts himſelf, his love and grace unto them, and grants them ſuch communion, as is expreſſed by ſupping with them, and by dwelling in their hearts by faith.

℣. 8. *Who is this King of glory?* &c.] Which queſtion is put by the church, or particular believers; not through ignorance, as the daughters of *Jeruſalem*, Cant. v. 9. or the Phariſees, when Chriſt made his public entrance into *Jeruſalem*, Matt. xxi. 10. much leſs in pride and haughtineſs, in ſcorn and deriſion, as *Pharaoh*, Exod. v. 1. and the *Capernaites*, John vi. 42. but as wondring at the glories and excellencies of his perſon, and as deſirous of knowing more of him. The anſwer to the queſtion is, *The Lord ſtrong and mighty*; he whoſe name alone is *Jehovah*; the moſt high in all the earth; the everlaſting I AM; *Jehovah* our righteouſneſs; the mighty God, even the Almighty; the Son of man, whom God has made ſtrong for himſelf: his ſtrength and might have been ſeen in the creation of all things out of nothing, in upholding all things by his power, in the redemption of his people, in the reſurrection of himſelf, in diſpoſſeſſing the ſtrong man armed, out of the hearts of his choſen ones, in the government of his church, and the care of all his ſaints, and in keeping them from a final and total falling away. From the firſt of theſe words, which is only here uſed, *Mars*, becauſe of his ſtrength, has the name of *Azizus*; which name of his *Julian*[o] makes mention of, and very probably *Heſus*, alſo a deity of the ancient *Gauls*, ſpoken of by the poet[p], and by *Lactantius*[q]; but to none does it belong as to our *Jehovah*. *The Lord mighty in battle*; as he was when he was upon the croſs; when he made an end of ſin, ſpoiled principalities and powers; aboliſhed death, and deſtroyed him that had the power of it; and as he will be at the laſt day, when the kings of the earth ſhall make war with him, and he ſhall overcome them; when the beaſt and falſe prophet ſhall be taken, and caſt alive into the lake of fire; and the remnant ſhall be ſlain with the ſword of his mouth; ſee *Rev.* xvii. 14. and xix. 11—21. and who is now the Captain of ſalvation to his people, their leader and commander; who furniſhes them with weapons of warfare, which are mighty through God; who teaches their hands to war, and their fingers to fight the good fight of faith; and makes them more than conquerors through himſelf that has loved them.

℣. 9. *Lift up your heads, O ye gates*, &c.] This is repeated on account of the backwardneſs and negligence of churches, and particular believers, to open and let Chriſt in; as may be ſeen in the caſe of the church in *Cant.* v. 2, 3. as well as the more to ſet forth the greatneſs and glory of Chriſt, about to make his entrance, and to command a proper awe and reverence of him: ſome think reſpect is had to the twofold coming of Chriſt; firſt into the ſecond temple, and next at the laſt judgment; though rather, the certainty of his coming, in a ſpiritual manner, to his church and people, is here deſigned.

℣. 10.

[n] פתחי עולם oſtia mundi, Gejerus, Schmidt.

[o] Orat. 4. in ſolem, p 281.

[p] Teutates horrenſque feris altaribus Heſus. Lucan.

[q] De Falſ. Relig. l. 1. c. 31.

℣. 10. *Who is this King of glory?* &c.] This is repeated, becauſe of the preceding words, and in order to have a further account of this glorious perſon, as follows, *The Lord of hoſts, he* is *the King of glory. Selah.* he who is the Lord of *Sabaoth*, the Lord of the armies, both of the heavens and the earth; at whoſe diſpoſe and controll all things are in both worlds, above and below: this is the great and glorious perſon that condeſcends to dwell in his churches, and in the hearts of his people; and this honour have all his ſaints.

PSALM XXV.

A pſalm of David.

THIS is the firſt of the pſalms which is written in an alphabetical order, or in which the firſt word of every verſe begins with the letters of the *Hebrew* alphabet in order, though it is not ſtrictly and regularly obſerved; the reaſon of this manner of writing is not very obvious; the [r] Jews confeſs their ignorance of it; it may be to engage the attention to what is ſaid, or to aſſiſt the memory in laying it up, and retaining it there. The occaſion of the pſalm ſeems to be the troubles *David* was in on account of an unnatural rebellion raiſed againſt him by ſome of his ſubjects, at the head of which was his own ſon *Abſalom*; he ſpeaks of himſelf as in a net, and in great affliction, diſtreſs and trouble, by reaſon of his enemies, ℣. 15, 16, 17, 18. and as being brought to a ſenſe of his former ſins, for which he deſires pardon, ℣. 7, 11.

℣. 1. *Unto thee, O Lord, do I lift up my ſoul.*] Either *in prayer*, as the *Chaldee* paraphraſe adds [s]; and denotes ſincere, affectionate, hearty prayer to God, a drawing nigh to him with a true heart; for unleſs the heart is lifted up, the lifting up of the eyes or hands in prayer is of no avail; ſee *Lam.* iii. 41. or by way of offering to the Lord, as ſome Jewiſh writers [t] interpret it; *David* not only preſented his body in public worſhip, but his ſoul alſo as a living ſacrifice, holy and acceptable to God, which was his reaſonable ſervice; or elſe as a depoſitum, which he committed into the hands of God, to be under his care and protection; and then the ſenſe is the ſame with *Pſal.* xxxi. 5. [u] the phraſe is ſometimes uſed to expreſs earneſt and vehement deſire after any thing; ſee the note on *Pſal.* xxiv. 4. and may here intend the very great deſire of the pſalmiſt after communion with God; which is elſewhere by him expreſſed by panting after him, and by thirſting for him in a dry and thirſty land, *Pſal.* xlii. 1. and lxiii. 1. the deſires of his ſoul were not to vain things, the vanities and idols of the Gentiles, but to God only, and to the remembrance of his name.

℣. 2. *O my God, I truſt in thee*, &c.] He claims his intereſt in God, and expreſſes his faith and confidence in him, in the midſt of all his troubles; ſee the note on *Pſal.* vii. 1. *Let me not be aſhamed*; meaning of his truſt in God, by being diſappointed of the help, deliverance, and ſalvation from him, which he truſted in him for; and the believer, as he has no reaſon to be aſhamed of God, the object of his truſt; ſo neither of the act of his hope, or truſt in him; nor ſhall he; for hope makes not aſhamed; ſee *Pſal.* cxix. 116. *Rom.* v. 5. *Let not mine enemies triumph over me*; either his temporal enemies, his ſubjects that were riſen up againſt him; or his ſpiritual enemies, Satan, and the men of the world, who rejoice and triumph when the ſaints are forſaken by God; and they are ready to ſay, as *David*'s enemies did of him, there is no help, or ſalvation for him in God, *Pſal.* iii. 2. and when they fall into their hands, or fall by them.

℣. 3. *Yea, let none that wait on thee be aſhamed*, &c.] *David* not only prays for himſelf, but for other ſaints, as it becomes the people of God to do; for them they waited on the Lord in public worſhip, attended his houſe and ordinances, and waited on him for the diſcoveries of his love, the enjoyment of his gracious preſence, and were looking for his ſalvation, for the Meſſiah; for thoſe the pſalmiſt prays, that they might not be aſhamed of their expectation and hope, by the delay of thoſe things, or the denial of them. *Let them be aſhamed which tranſgreſs without cauſe*; or *act treacherouſly without cauſe* [w]; as *David*'s ſubjects did, who were riſen up in rebellion againſt him, and acted the perfidious part, contrary to their allegiance, and without any juſt reaſon, they not being ruled with rigour, and oppreſſed; but were guided and governed by him according to the laws of God, in the integrity of his heart, and by the ſkilfulneſs of his hands; he being a king that reigned in righteouſneſs, and a prince that decreed judgment: and ſuch are thoſe who are now riſen up againſt our rightful ſovereign king *George* [x], a parcel of perfidious, treacherous wretches; ſome of them who were in the laſt rebellion, and obtained his father's pardon; others that have partook yearly of his royal bounty, for the inſtruction of their children; and all have enjoyed the bleſſings of his mild and gentle government; and therefore are without cauſe his enemies: and for ſuch we ſhould pray, as *David* did for his enemies, that they might be aſhamed; that they may fail in their attempts and deſigns, and be brought to deſerved puniſhment; ſee *Pſal.* vii. 4. or *Let tranſgreſſors be aſhamed*, and *be empty* [y]; in a ſtate of emptineſs and want; loſe their wealth, honour, and credit.

℣. 4. *Shew me thy ways, O Lord*, &c.] Either thoſe which the Lord himſelf took and walked in; as thoſe of creation and providence, in which he has diſplayed his power, wiſdom, and goodneſs; and which are deſirable to be known by his people, and require divine inſtruction and direction; and particularly his ways of grace, mercy and truth, and the methods he has taken for the ſalvation of his people, both in eternity and in time; or thoſe ways which he orders and directs his people to walk in; namely, the paths of duty, the ways of his worſhip and ordinances; a greater knowledge of which good men deſire to have, as well as more grace to enable them to walk more cloſely and conſtantly in them. *Teach me thy paths*; a petition the ſame with the other, in different words.

℣. 5.

[r] Kimchi in loc. [s] So Kimchi & Ben Melech. [t] R. Moſeh in Aben Ezra in loc. [u] Midraſh Tillim. [w] הבוגדים qui perfide agunt, Junius & Tremellius, Piſcator, Cocceius, Michaelis; ſo Amama & Ainſworth. [x] This was written December 2, 1745. [y] ריקם in ſtatu vacuitatis ac egeſtatis, Guſſetius, p. 790.

℣. 5. *Lead me in thy truth and teach me*, &c.] Meaning the word of God, the ſcriptures of truth, and the goſpel, which is the word of truth, and truth itſelf, *John* xvii. 17. and the ſenſe is, either that God would lead him by his Spirit more and more into all truth, as contained in his word; or that he would lead him by it and according to it, that he might form his principles and his conduct more agreeable to it, which is the ſtandard and rule of faith and practice: which leading is by teaching; and reaſons urged for granting all the above petitions follow, *For thou* art *the God of my ſalvation*; who, in infinite wiſdom, contrived the ſcheme and method of it in his Son, and by him effected it, and by his Spirit had made application of it to him: and ſince the Lord had done ſuch great things for him, he hoped the requeſts he had made would be granted: he adds, *On thee do I wait all the day*; or continually, in publick and in private, attending to all the duties of religion, yet not truſting in them, but in the Lord; and therefore he intreated, he might not be aſhamed of his hope and expectation, for deliverance and ſalvation.

℣. 6. *Remember, O Lord, thy tender mercies and thy loving-kindneſſes*, &c.] Not the providential mercy and kindneſs of God, in the care of him in his mother's womb, at the time of his birth, in his nurture, and education, and in the preſervation of him to the preſent time; but the ſpecial mercy, grace, and love of God in Chriſt: the ſenſe of the petition is the ſame with that of *Pſal.* cvi. 4. which are expreſſed in the plural number, becauſe of the largeneſs and abundance of it, and becauſe of the various acts and inſtances of it; the Lord is rich and plenteous in mercy, abundant in goodneſs; his love is exceeding great, and numerous are the ways and methods in which it is declared, both in eternity and in time; and though he can never forget his love, nor the people whom he loves, for they are engraven on his hand, and ſet as a ſeal on his heart; yet he ſometimes ſeems, by the conduct of his providence, as if he did not remember it, and had no tender affection for them; and their unbelief is ready to ſay, the Lord has forgotten to be gracious; and the deſign of ſuch a petition as this, is to intreat a freſh diſcovery and application of the grace, mercy, and loving kindneſs of God, and which he allows his people to put him in remembrance of. *For they* have been *ever of old*; meaning not only from the time of his birth, and in after-appearances of God for him, nor the favours ſhewn to the people of *Iſrael* in former times, at the Red ſea, and in the wilderneſs and elſewhere, and to the patriarchs from the beginning of the world; but the love of God from everlaſting, which appears in the choice of his people in Chriſt, before the foundation of the world, in the everlaſting covenant of grace made with him, and in the ſetting of him up as the mediator of it, and in putting his people into his hands, with all grace and ſpiritual bleſſings for them before the world began; and which love as it is from everlaſting it is to everlaſting, and remains invariably the ſame.

℣. 7. *Remember not the ſins of my youth*, &c.] Original ſin, in which he was born, and the breakings forth of corrupt nature in infancy, he brought into the world with him, together with all the youthful luſts and vanities, to which that age is addicted; and ſometimes the ſins of youth, are in ſome perſons remembered by God, and puniſhed in old age; and if not, they are brought to remembrance through the diſpenſations of Providence; and the people of God are chaſtiſed for them then, and are ready to fear it is in a way of wrath; ſee *Job* xiii. 26. which the pſalmiſt here deprecates; for this is not ſaid in order to extenuate his ſins, they being but youthful follies, imprudencies, and inadvertencies, ſins committed through ignorance, when he had not the knowledge of things he now had; nor as if he had lived ſo holy a life, that there were no ſins of his to be taken notice of, but what he had committed in his younger days; but rather, this is to be conſidered as a confeſſion of his having ſinned from his youth upwards unto that time, as in *Jer.* iii. 25. and therefore intreats that God would not remember his ſins, ſo as to correct him for them in wrath and hot diſpleaſure; neither the ſins he had formerly been guilty of, nor thoſe of a later date; which he next mentions. *Nor my tranſgreſſions*; his more notorious and glaring ones; ſuch as murder and adultery, in the caſe of *Uriah* and *Bathſheba*, and which now ſtared him in the face; and on account of theſe, and as a chaſtening for them, this unnatural rebellion of his ſon's, which was now raiſed againſt him, was ſuffered to befal him, as had been foretold to him, 2 *Sam.* xii. 11. *According to thy mercy remember thou me, for thy goodneſs-ſake, O Lord*; he pleads no merit, nor goodneſs of his own, but calls himſelf upon the mercy, grace, and goodneſs of God; in which he was certainly right; and on that account, prayed and hoped for deliverance from his preſent troubles, and for diſcoveries of the pardon of his ſins unto him, which is what he means by remembring him.

℣. 8. *Good and upright* is *the Lord*, &c.] He is eſſentially, originally, and independently *good* of himſelf in his own nature, and he is providentially good to all his creatures; and he is in a way of ſpecial grace and mercy good to his own people: and he is *upright*, juſt in himſelf, righteous in all his ways and works, and faithful in all his promiſes; and the conſideration of theſe excellent perfections of his, encouraged the pſalmiſt to entertain an holy confidence, that his petitions, reſpecting inſtruction and guidance in the ways of the Lord, ℣. 4, 5, would be heard and anſwered, notwithſtanding his ſins and tranſgreſſions. *Therefore will he teach ſinners in the way*; ſuch who are in ſinful ways, he will teach them by his word and Spirit the evil of their ways, and bring them out of them, and to repentance for them; and he will teach them his own ways, both the ways and methods of his grace, in ſaving ſinners by Chriſt, and the paths of faith and duty, in which he would have them walk; ſee *Pſal.* li. 13.

℣. 9. *The meek will he guide in judgment*, &c.] Or *the miſerable*[z] and afflicted; ſuch as ſee themſelves to be wretched and miſerable, loſt and undone; and cry out, What ſhall we to do to be ſaved? and who are meek and lowly, are humbled under a ſenſe of their ſins, are poor in ſpirit, and of broken and contrite hearts; theſe the Lord will guide by his Spirit into the truth, as it is in Jeſus; even the great truth of ſalvation by him; and in the way of his judgments, ſtatutes, and ordinances; and will give them a true judgment, and a right diſcerning of things that differ; and he will lead them on in judgment, or gently; ſee *Jer.* x. 24. into every truth of the goſpel by degrees, and as they are able to bear them. *And the meek will he teach his way*; of juſtifying ſinners by the righteouſneſs

[z] עניים miſeros, Gejerus, Michaelis.

ouſneſs of his Son; for ſuch who are humble and confeſs their ſins and unworthineſs, and throw themſelves on the mercy of God in Chriſt, are declaratively juſtified by the Lord, when the proud boaſting Phariſee is an abomination to him.

℣. 10. *All the paths of the Lord* are *mercy and truth*, &c.] By which are meant, not the paths in which the Lord would have his people walk; though theſe are good and gracious, right and true; his commandments are not grievous, his yoke is eaſy, and burden light; his ways are ways of pleaſantneſs, and his paths paths of peace: but rather, the paths in which the Lord himſelf walks; not his paths of providence, though theſe are mercy and truth to his own people; every ſtep he takes is in a way of goodneſs and kindneſs to them, and in truth and faithfulneſs to his promiſes; but the ways and methods he has taken towards the ſpiritual and eternal ſalvation of his people; as in his counſels and purpoſes, in which there is a large diſplay of his grace and mercy; in the choice of them in Chriſt, as veſſels of mercy, and which is of grace, and not of works; in determining to ſend his Son to die for them, which ſprings from the tender mercy of our God; in reſolving to call them by his grace, and to adopt them into his family, and at laſt to glorify them; all which proceed from his merciful loving-kindneſs; and all theſe his counſels of old, are faithfulneſs and truth, ſince they can never be fruſtrated, but are always accompliſhed: as alſo in his covenant, which ſprings from grace, is built upon mercy, and contains the ſure mercies of *David*, and is ever fulfilled; the faithfulneſs of God is engaged to keep it, and its promiſes are yea and amen in Chriſt: and likewiſe the ſteps he has taken in Chriſt, the mediator of the covenant, who is full of grace and truth; *mercy* appears in the miſſion of him, and redemption by him; and *truth* in fulfilling the promiſe of him; and both mercy and truth meet together in him: and ſo they do in the various bleſſings of grace, which come by him; as particularly juſtification and pardon of ſin, in both which there is a diſplay of grace and mercy; and alſo of the truth of holineſs and juſtice: and the mercy and truth of God appear in theſe paths of his, *unto ſuch as keep his covenant and his teſtimonies*; by which are deſigned, not the covenant of works, and the precepts of the law, which are ſometimes called the teſtimonies of God, becauſe they teſtify what is his will that ſhould be done: but theſe are broke, and not kept perfectly by any; nor is it any favour or high privilege, to be ſhewn this covenant and the duties of it, as is ſuggeſted of the covenant here meant, as appears from ℣. 14. wherefore the covenant of grace muſt be intended, which is made with Chriſt, and his people in him; and the *teſtimonies* are the promiſes of it, which teſtify of the grace, mercy, truth, and faithfulneſs of God; and the keeping of theſe is done by faith: faith lays hold on the covenant, its bleſſings and promiſes, and claims an intereſt in them, as *David* did, 2 *Sam.* xxiii. 5. ſee *Iſa.* lvi. 4, 6. and it keeps or retains its hold; it will not let go its hold of the covenant and its teſtimonies, but aſſerts its intereſt, even when things are at the worſt with it; and it holds faſt the rejoicing of the hope firm unto the end; and to ſuch all the ſteps the Lord takes, appear to be in mercy and truth.

℣. 11. *For thy name-ſake, O Lord, pardon mine iniquity*, &c.] Which to do, is one of the promiſes and bleſſings of the covenant. The pſalmiſt may have reference to his ſin with *Bathſheba*, as *Kimchi* obſerves; ſince it was foretold to him, that on account of that ſin, evil ſhould ariſe to him out of his own houſe, 2 *Sam.* xii. 11. meaning, that his ſon ſhould riſe up in rebellion againſt him; which was now the caſe, and which no doubt brought afreſh this ſin to his mind; and the guilt of it lay heavy upon his conſcience; and therefore he prays for an application of pardoning grace and mercy: or he may have reſpect to original ſin, the ſin of his nature, which ſo eaſily beſet him; the loathſome diſeaſe his loins were filled with; the law in his members, warring againſt the law of his mind; and which, a view of every actual ſin, led him to the conſideration and acknowledgement of, as did that now mentioned, *Pſal.* li. 4, 5. or, *iniquity* may be put for *iniquities*, and the ſenſe be, that he deſired a manifeſtation of the pardon of all his ſins; for when God forgives ſin, he forgives all iniquities: and *David* here prays for pardon in a way of mercy, and upon the foot of ſatisfaction; for he prays, that God would *mercifully pardon* [a], as the word ſignifies; or, according to his tender mercies, blot out his tranſgreſſions, and cleanſe him from his ſins; or that he would be *propitious* [b] to him; or forgive him in a propitiatory way, or through the propitiation of Chriſt, whom God had ſet forth in his purpoſes and promiſes to be the propitiation for the remiſſion of ſins; and therefore he intreats this favour *for* his *name-ſake*; not for his own merits and good works, but for the Lord's ſake, for his mercy-ſake, or for his Son's ſake; ſee *Iſa.* xliii. 25. compared with *Eph.* v. 32. The argument or reaſon he urges is, *For it* is *great*; being committed againſt the great God, againſt great light and knowledge, and attended with very aggravating circumſtances; or *much* [c], he being guilty of many ſins; his ſins were great, both as to quality and quantity: this ſeems to be rather a reaſon againſt, than a reaſon for the pardon of ſin; it denotes the ſenſe the pſalmiſt had of his iniquity, and his importunity for the pardon of it; juſt as a perſon, ſenſible of the violence and malignity of his diſeaſe, intreats the phyſician with the greater eagerneſs and importunity to do his utmoſt for him; ſee *Pſal.* xli. 4. or the words may be rendered, *though it* is *great* [d]: ſo *Aben Ezra* underſtands them; "though it is ſo very heinous and provoking, yet ſince forgiveneſs is with thee, and thou haſt promiſed it in covenant, and haſt proclaimed thy name, a God gracious and merciful, pardon it;" unleſs the words are to be connected, as they are by ſome Jewiſh [e] interpreters, with the phraſe *thy name-ſake, for it is great*; that is, thy name is great, and that it may appear to be ſo, as it is proclaimed, forgive mine iniquity.

℣. 12. *What man is he that feareth the Lord?* &c.] That is, how happy a man is he! and one that fears the Lord, is one that has the fear of God put into his heart, as a bleſſing of the covenant of grace before ſpoken of; who fears the Lord, not on account of the puniſhment of ſin, but under the influence of the pardon of it, and for his goodneſs-ſake; who loves the Lord, truſts in him, is careful not to offend him, hates ſin, and avoids it, and has a ſtrict regard to the worſhip of God in all its parts and branches, and performs it in fear; or who

[a] סלחת mercifully pardon; ſo Ainſworth. [b] ἱλασῃ, Sept. propitiaberis, V. L. propitius eſto, Muſculus. [c] רב multum, V. L. multa, Pagninus, Montanus, Tigurine verſion. [d] בי quamvis, Gejerus, Schmidt. [e] Vide Abendanæ Not. in Miclol Yophi in loc.

who ſerves the Lord with reverence and godly fear. The deſcription of this man's happineſs follows in this and the next verſe; *Him ſhall he teach in the way* that *he ſhall chooſe*; either which the man that fears God ſhall chooſe, which is the way of truth and duty, *Pſal.* cxix. 30, 173. or the way which God preſcribes to him, and is well-pleaſing in his ſight, who teaches to profit, and leads in the way his people ſhould go; and a great happineſs it is, for a man to have his ſteps ordered by the Lord, and his goings directed by him.

℣ 13. *His ſoul ſhall dwell at eaſe*, &c.] Or in *goodneſs* [c], enjoying an affluence of good things, of ſpiritual bleſſings in Chriſt, in whom he dwells by faith; and where he has peace and ſafety, amidſt all the troubles, afflictions, and exerciſes he meets with; and where with godlineſs he has contentment, which is great gain indeed; for though he may ſeem to have nothing, he poſſeſſes all things; and has all things given him richly to enjoy, even all things pertaining to life and godlineſs; and at death, when his ſoul is ſeparated from his body, it ſhall enter into reſt, and be in perfect peace; it ſhall lie in *Abraham*'s boſom, and in the arms of Jeſus, during the night of the grave, until the reſurrection morn, when the body will be raiſed and united to it, and both will dwell in perfect happineſs to all eternity. *And his ſeed ſhall inherit the earth*; that is, thoſe who tread in the ſame ſteps, and fear the Lord as he does; theſe ſhall poſſeſs the good things of this world, which is theirs, in a comfortable way, as their Father's gift, as covenant-mercies, and in love; though it may be but a ſmall portion that they have of them; or rather, they ſhall inherit the new heavens and earth, wherein will dwell only righteous perſons, meek ones, and ſuch as fear the Lord, *Matt.* v. 5. 2 *Pet.* iii. 13. and this they ſhall inherit for a thouſand years, and afterwards the land afar off, the better country, the ultimate glory to all eternity.

℣. 14. *The ſecret of the Lord* is *with them that fear him*, &c.] The ſecret of his purpoſes with them; as his purpoſe according to election; his reſolution to redeem his choſen ones by his Son; his deſign to call them by his grace; his predeſtination of them to the adoption of children, and eternal life; which are the deep things of God, the Spirit of God reveals; and all which are made manifeſt to them in effectual vocation: and the ſecret of his providences is with them; ſome are made known to them that fear the Lord, before they come to paſs; as the deſtruction of *Sodom* and *Gomorrah* to *Abraham*, with many other inſtances in the Old Teſtament; ſee *Amos* iii. 7. and what is the book of the *Revelation*, but a revelation of the ſecrets of Providence, from the time of Chriſt and his apoſtles, to the end of the world? ſome they obſerve and take notice of whilſt they are performing, and ſee the gracious deſigns of God in them, for their good and his glory; and though ſome of his ways of providence are paſt finding out, and his footſteps are not known as yet; hereafter his judgments will be made manifeſt, and the whole ſcene will be opened to the ſaints, and be clear to their view: the ſecret of his love, free grace, and favour is with them, which was in his heart from everlaſting, and lay hid in his thoughts, which are as much higher than ours, as the heavens are higher than the earth; and which is made manifeſt in regeneration, and then ſhed abroad in the hearts of his people: ſecret communion with God is enjoyed by thoſe that fear him, which is what the world knows nothing of, and the joy that reſults from it, is what a ſtranger intermeddles not with; the Lord has his chambers and ſecret places, into which he brings them, and where they dwell. The ſecret of his goſpel is with them; and the myſteries of it, which were kept ſecret ſince the world began; as the myſtery of a Trinity of perſons in the Godhead; the union of the two natures in Chriſt; the regeneration of the Spirit; the union of the ſaints to Chriſt, and their communion with him; the calling of the Gentiles; the reſurrection of the dead, and the change of living ſaints. *And he will ſhew them his covenant*; the covenant of grace, which was made with Chriſt for them from eternity, is made known to them in time; when they are called by the grace of God, and made partakers of the grace of the covenant, then the Lord reveals himſelf as their covenant-God and Father; ſhews them that his Son is their ſurety, mediator, redeemer, and Saviour; puts his Spirit into them to implant covenant-grace in them, to ſeal up the bleſſings of it to them, and bear witneſs to their intereſt in them, as pardon, juſtification, and adoption; and to apply the exceeding great and precious promiſes of it to them.

℣. 15. *Mine eyes* are *ever towards the Lord*, &c.] Not only as the God of nature and providence, for his daily ſupport and ſupply, in which ſenſe the eyes of all creatures wait upon him; but as his covenant-God and Father, having the eyes of his underſtanding opened to ſee and know him as ſuch, and the eye of his faith directed to him, to believe in him, and make him his hope and truſt; and his eye was ſingle to him; it was to him, and him only, that he looked; and it was conſtant, it was ever to him, he ſet the Lord always before him; and ſuch a look was well-pleaſing to God: it may alſo reſpect the lifting up of his eyes to God in prayer for all mercies temporal and ſpiritual, and his prayer was the prayer of faith; as follows: *For he ſhall pluck my feet out of the net*; of the corruption of nature, and the luſts of it, as *Aben Ezra* interprets it; by which the ſaints are ſometimes enſnared and taken captive, and out of which they cannot make their eſcape of themſelves; but there is a deliverance from it by Jeſus Chriſt their Lord: or out of the temptations of Satan, called his devices, and wiles, and the ſnares of the devil; and as the Lord knows how to deliver his out of temptations, he does deliver them in his own time: or rather, out of the nets and ſnares laid for him by wicked men; as by his ſon *Abſalom*, *Achitophel*, and others, in which his feet were as a bird in the ſnare of the fowler; but he believed the net, or ſnare, would be broken, and he ſhould eſcape, as he did.

℣. 16. *Turn thee unto me, and have mercy upon me*, &c.] Or *look unto me*, or *upon me* [f]; which ſuggeſts, that the Lord had turned himſelf, and hid his face from him; and expreſſes a deſire, that he would look upon him with a look of love and mercy, and ariſe to help and deliver him out of the hands of his enemies; he pleads no merits nor works of righteouſneſs of his, but caſts himſelf upon the mercy of God. *For I* am *deſolate and afflicted*; or *alone and poor* [g]; not that he was quite alone, and had none with him; for though he was obliged

[c] בטוב in bono, Pagninus, Montanus, Muſculus, Junius & Tremellius, &c. ſo Ainſworth.

[f] פנה אלי reſpice ad me, Montanus, Muſculus, Junius & Tremellius, &c.

[g] יחיד ועני ſolitarius & pauper, Junius & Tremellius; & miſer, Gejerus, Michaelis; ſo Ainſworth.

obliged to quit his palace, and the city of *Jeruſalem*, yet he was accompanied by his ſervants, and a large number of his people; and could not be poor, in a literal ſenſe, being king of *Iſrael*; yet he put no truſt in men, nor in riches, but wholly depended on the Lord, as if he had none with him, nor any thing to ſubſiſt with: and his caſe was indeed very deplorable, and called for pity and aſſiſtance; his own ſon was riſen up againſt him, and the hearts of the men of *Iſrael* went after him; and he was obliged to flee from the city, and leave his houſe and family.

℣. 17. *The troubles of my heart are enlarged*, &c.] His enemies being increaſed, which troubled him; the floods of ungodly men made him afraid; the waters of affliction were come into his ſoul, and ſpread themſelves, and threatened to overwhelm him: or it may be rendered, as by ſome, *troubles have enlarged my heart* [h]; made him wiſer, increaſed his knowledge and experience; ſee *Pſal.* cxix. 67, 71. but the former ſeems better to agree with what follows. O *bring thou me out of my diſtreſſes*; or *ſtraits* [i]; for the enlargement of his troubles was the ſtraitning of his heart; and therefore he applies to the Lord to bring him out of his afflicted circumſtances, in which he was penned up, as in a ſtrait place, on every ſide, and which were ſuch that he could not free himſelf from; but he knew that God could deliver him.

℣. 18. *Look upon mine affliction and my pain*, &c.] The *affliction*, was the rebellion of his ſubjects againſt him, at the head of which was his own ſon; and the *pain*, was the uneaſineſs of mind it gave him; or the *labour* [k], as the word may be rendered; the toil and fatigue of body he was exerciſed with, he flying from place to place; and he deſires that God would *look* upon all this with an eye of pity and compaſſion to him, and ariſe to his help and deliverance; as he looked upon the affliction of the children of *Iſrael* in *Egypt*, and delivered them, *Exod.* iii. 7, 8. *Deut.* xxvi. 7. *And forgive all my ſins*; or *lift up*, *bear*, or *take away* [l], as the word ſignifies: ſins are burdens, and they lay heavy at this time on *David*'s conſcience, being brought to mind, by the affliction he laboured under, not only his ſin with *Bathſhebah*, but all others; and theſe were on him as a heavy burden, too heavy to bear; wherefore he intreats that the Lord would lift them off, and take them away from him, by the freſh diſcoveries of pardoning grace to him. The ſins of God's people are removed from them to Chriſt, by his Father, on whom they have been laid by his act of imputation; and he has bore them, and all the puniſhment due unto them, and has taken them away, and made an end of them; and through the application of his blood, righteouſneſs, and ſacrifice, they are cauſed to paſs from the conſciences of the ſaints, and are removed as far from them as the eaſt is from the weſt; and this is what the pſalmiſt here deſires, and this he requeſts with reſpect to all his ſins; well knowing, that if one was left upon him, it would be an inſupportable burden to him.

℣. 19. *Conſider mine enemies*, &c.] Or *look* [m] upon them; but with another kind of look; ſo as he looked through the pillar of fire upon the *Egyptians*, and troubled them, *Exod.* xiv. 24. with a look of wrath and vengeance. The arguments he uſes are taken both from the quantity and quality of his enemies, their number and their nature. *For they are many*; the hearts of the people of *Iſrael*, in general, being after *Abſalom*, 2 *Sam.* xv. 12, 13, and ſo the ſpiritual enemies of the Lord's people are many; their ſins and corruptions, Satan, and his principalities and powers, and the men of this world. *And they hate me with cruel hatred*; like that of *Simeon* and *Levi*, Gen. xlix. 7. their hatred broke out in a cruel manner, in acts of force and cruelty; and it was the more cruel, inaſmuch as it was without cauſe: and ſuch is the hatred of Satan and his emiſſaries againſt the faithful followers of Chriſt; who breathe out cruelty, thirſt after their blood, and make themſelves drunk with it; even their tender mercies are cruel, and much more their hatred.

℣. 20. *O keep my ſoul*, &c.] Or *life* [n], which was in danger, his enemies ſeeking for it; wherefore he applies to God that gave it, and who had hitherto held him in it, to preſerve it. God is the keeper of his people in a ſpiritual ſenſe; they cannot keep themſelves from ſin, Satan, and the world; but he is able to keep them from falling, and therefore they pray to him that he would keep them; and they have reaſon to believe they ſhall be kept by his power, through faith unto ſalvation. *And deliver me*; as out of the hands of his preſent enemies; ſo from all evil, from the evils of the world, from the evil one, Satan, from the evil of ſin, and out of all affliction and troubles. *Let me not be aſhamed*; *for I put my truſt in thee*; ſee the note on ℣. 2.

℣. 21. *Let integrity and uprightneſs preſerve me*, &c.] Meaning either his own, as in *Pſal.* vii. 8. and xxvi. 1, and then the ſenſe is, either that God would preſerve him, ſeeing he had acted the faithful and upright part in the government of the people of *Iſrael*, and they had rebelled againſt him without a cauſe; ſee *Pſal.* lxxviii. 72. or that thoſe might be continued with him, that he might not be led aſide by the corruptions of his heart, and the temptations of Satan, and by the provocations of his rebellious ſubjects, to act a part diſagreeable to his character, as a man of integrity and uprightneſs; but that theſe remaining with him, might be a means of keeping him in the ways of God, *Prov.* xiii. 6. or elſe the integrity and uprightneſs of God are deſigned, which are no other than his goodneſs and grace to his people, and his faithfulneſs in his covenant and promiſes, or his loving-kindneſs and his truth; ſee *Pſal.* xl. 11. *For I wait on thee*; in the uſe of means for deliverance and ſafety; the *Targum* is, *for I truſt in thy word.*

℣. 22. *Redeem Iſrael, O God, out of all his troubles.*] *David* was not only concerned for himſelf, but for the whole nation of *Iſrael*, which was involved in trouble through this unnatural rebellion of his ſon, and many of his ſubjects; and no doubt he may have a further view to the redemption of the church of God, the ſpiritual *Iſrael*, by the Meſſiah; and his ſenſe may be, that God would ſend the promiſed Redeemer and Saviour, to redeem his people from all their iniquities; from the law, its curſes and condemnation; to ranſom them out of the hands of Satan, that is ſtronger than they; and to deliver them from all their enemies, and from death itſelf, the laſt enemy, which will put an end to all their troubles, *Iſa.* xxxv. 10.

[h] הרחיבו dilataverunt cor meum, Vatablus; reddiderunt cor meum latius, Guſſetius, p. 786. [i] ממצוקותי ab anguſtiis meis, Pagninus, Junius & Tremellius; ſo Muſculus, Piſcator, Michaelis. [k] עמלי laborem meum, Pagninus, Montanus, Junius & Tremellius, &c. [l] ושא Heb. tolle, Piſcator; aufer, Michaelis. [m] ראה vide, Pagninus, Montanus, Muſculus, Cocceius, Michaelis; aſpice, Junius & Tremellius, Piſcator; intuere, Gejerus. [n] נפשי animam meam h. e. vitam meam, Gejerus.

PSALM

PSALM XXVI.

A pſalm of David.

THE occaſion of this pſalm ſeems to be, the quarrel between *Saul* and *David*, the former liſtening to calumnies and reproaches caſt upon the latter, and perſecuting him in a violent manner. The argument of it is the ſame, in a great meaſure, with the ſeventh pſalm, and is an appeal made to God, the Judge of the whole earth, by the pſalmiſt, for his innocence and integrity; *Theodoret* thinks it was written by *David* when he fled from *Saul*.

℣. 1. *Judge me, O Lord*, &c.] Meaning, not that God would enter into judgment with him, in reſpect to the juſtification of his perſon in his ſight, which he knew was not by his own righteouſneſs and integrity, but by the righteouſneſs of God; but his view is, to the juſtification of his cauſe before men; and particularly to the difference between *Saul* and him; and intreats that God would interpoſe, take his cauſe in hand, judge between them, and vindicate him. *For I have walked in mine integrity*; or *perfection* [o]; not that he thought himſelf free from ſin; this would be contrary to the complaints, confeſſions and petitions frequently made by him; but that in the affair with which he was accuſed, of ſeeking *Saul*'s hurt, 1 *Sam.* xxiv. 9. he was quite innocent: by his *integrity* he means, the purity of his intentions and deſigns; the uprightneſs of his conduct, the ſimplicity and ſincerity of his converſation towards all men, and eſpecially his fidelity to his prince; but though he knew nothing by himſelf, and could not charge himſelf with any wrong action in this reſpect, and therefore ought to be acquitted before men; yet he did not expect hereby to be juſtified in the ſight of God. *I have truſted alſo in the Lord*; not in himſelf, in the ſincerity of his heart, and the uprightneſs of his life; nor did he truſt to the goodneſs of his cauſe; but he committed it to the Lord, who judgeth righteouſly; and truſted in him, that he ſhould not be aſhamed and confounded: this ſhews from whence his integrity ſprung, even from faith unfeigned; for where that is true and genuine, there are works of righteouſneſs, and integrity of life. Therefore *I ſhall not ſlide*; theſe words may be connected with the former, thus; *I have truſted alſo in the Lord, that I ſhall not ſlide* [p]; that is, ſhall not fail in judgment, or loſe the cauſe; but ſhall ſtand and carry it, and not be confounded or condemned. Our verſion ſupplies the word *therefore*, making theſe words to be an inference from the former, that becauſe he truſted in the Lord, therefore he ſhould not ſlide, ſlip and fall; not but that true believers may not only have their feet well nigh ſlipt, but altogether; yea fall, and that ſometimes into great ſins, to the breaking of their bones; but then they ſhall not totally and finally fall; for they ſtand by faith, and are kept through it by the power of God. The words may be conſidered as a prayer, *Let me not ſlide* [q]; being ſenſible of his own weakneſs, and of the neceſſity of being upheld in his uprightneſs, and in the ways of the Lord by him, that his footſteps might not ſlip; for though he walked in his uprightneſs, he was not ſelf-ſufficient, and ſelf-confident, but dependent on the Lord.

℣. 2. *Examine me, O Lord*, &c.] His cauſe, his integrity, and truſt in the Lord, as ſilver and gold are examined by the touchſtone, the word of God, which is the ſtandard of faith and practice. *And prove me*; or *tempt me* [r]; as *Abraham* was tempted by the Lord; and his faith in him, and fear of him, and love to him, were proved to be true and genuine. *Try my reins and my heart*; the thoughts, deſires, and affections of it, as gold and ſilver are tried in the furnace; and ſo God ſometimes tries the faith and patience of his people by afflictive providences; and this examination, probation, and trial, are made by him, not for his own ſake, who knows the hearts and ways of all men; but for the ſake of others, to make known, either to themſelves or others, the truth of grace that is in them, and the uprightneſs of their hearts and ways; and it was on this account the pſalmiſt deſired to paſs under ſuch an examination.

℣. 3. *For thy loving-kindneſs* is *before mine eyes*, &c.] The ſpecial loving-kindneſs of God, ſhewn in the choice of him in Chriſt, in the proviſion of a Saviour for him, and in the effectual vocation of him; which loving-kindneſs is unmerited, free, and ſovereign, is from everlaſting and to everlaſting; it is better than life, excellent beyond expreſſion, and marvelous: and this may be ſaid to be *before* his *eyes*; becauſe it was now in ſight; he had a comfortable view of intereſt in it, and was perſuaded nothing ſhould ſeparate him from it; it was upon his heart, ſhed abroad in it, and he was affected with it; it was in his mind, and in his thoughts, and they were employed about it; he had it in remembrance, and was comfortably refreſhed with it: and this he mentions as the reaſon of his laying his cauſe before the Lord, as the ground of his truſt in him, and why he deſired to be examined, proved, and tried by him. *And I have walked in thy truth*; by faith in Chriſt, who is the truth of all promiſes, prophecies, types, and figures; in the word of truth, by abiding by it, and walking according to it; and in the truth of worſhip, in all the commandments and ordinances of the Lord; and to walk herein, he uſed himſelf to, and was conſtant in, as the word [s] ſignifies: and nothing more engages to walk on in Chriſt, as he has been received, and to walk as becomes his goſpel, and in all holy converſation and godlineſs, than the love of God manifeſted to the ſoul; this being ſet continually before our eyes, encourages faith and hope, and influences a holy life, and chearful obedience to the will of God.

℣. 4. *I have not ſat with vain perſons*, &c.] Or *men of vanity* [t]; who are full of it; who are addicted to the vanities of the world; who purſue the riches, honours, pleaſures, and profits of it; which is no other than walking in a vain ſhew: whoſe thoughts, words, and actions are vain; who are vainly puffed up in their fleſhly mind, and walk in the vanity of it; who take the

[o] בתמי in perfectione mea, Pagninus, Montanus, Vatablus; ſo the Targum, Ainſworth. [p] לא אמעד me non vacillaturum, Junius & Tremellius, Piſcator. [q] Ne nutare me patiaris, Gejerus. [r] נסני tenta me, Pagninus, Montanus, Junius & Tremellius, &c. [s] התהלכתי ambulavi indeſinenter & ſedulo, Gejerus; ſo Junius & Tremellius, Piſcator. [t] עם מתי שוא cum hominibus vanitatis, Gejerus; Michaelis.

the name of God in vain, and whoſe common diſcourſe is fooliſh, frothy, light, and empty; and who are men of a vain converſation, and are raſh, imprudent, and deceitful: men of bad principles may very well go by this name, who are vain and unruly talkers, and whoſe doctrines are doctrines of vanity, and no other than vain babbling; and alſo men guilty of idolatrous practices, who obſerve lying vanities, and worſhip them, and lift up their ſouls unto them; with ſuch vain men, in any of theſe ſenſes, the pſalmiſt would have nothing to do; he would not keep company with them, nor have any communion, conſultation, and converſation with them; it may be, he may have ſome reſpect to the men that were about *Saul*, to whom ſuch a character agreed; or he may ſay this, and what follows, to remove a calumny caſt upon him and his friends; as if they that were with him were ſuch men as here deſcribed, and in the next verſe. *Neither will I go in with diſſemblers*; or *hidden* or *unknown* perſons [u], who lie in private lurking-places, to murder the innocent, or ſecretly take away the good names and characters of men, and it is not known who they are; or who commit ſin ſecretly; go into ſecret places to do their works in the dark, and hide themſelves to do evil; as the *Targum*, *Jarchi*, *Kimchi*, and *Ben Melech*, interpret it; who love darkneſs rather than light, becauſe their deeds are evil; or who cover themſelves with lying and flattering words, that it is not known what their real intentions be; they ſpeak one thing, and mean another; are an aſſembly of treacherous men: ſuch are all deceitful workers, who lie in wait to deceive, and walk in craftineſs; and hypocrites, who have the form of religion, but are ſtrangers to the power of it; and who are to be turned away from, and avoided; the houſes, aſſemblies, cabals, and company of ſuch, are to be ſhunned; ſee *Gen.* xlix. 6. *Jer.* ix. 2. or ſuch as are *ſigned* or *marked*; that is, infamous perſons [w].

℣. 5. *I have hated the congregation of evil-doers*, &c.] That do hurt to the perſons, characters or properties of men; and who meet together in bodies, to conſult and form ſchemes to do miſchief, and have their aſſemblies to encourage each other in it; theſe, their works and actions the pſalmiſt hated, though not their perſons; and ſhewed his diſplicency at them, and diſlike and diſapprobation of them, by abſenting from them; ſee *Jer.* xv. 17. *And will not ſit with the wicked*; ungodly and unrighteous men, ſons of *Belial*; for with ſuch, what fellowſhip and concord can there be? 2 *Cor.* vi. 14, 15. the word [x] ſignifies reſtleſs and unquiet perſons, who cannot reſt unleſs they do miſchief; are like the troubled ſea, continually caſting up mire and dirt, *Iſa.* lvii. 20, 21. now, by all this, the pſalmiſt means not, that good men ſhould have no manner of converſation with the men of the world: for then, as the apoſtle ſays, we muſt needs go out of the world, 1 *Cor.* v. 9, 10. Converſation in civil things, in matters of trade and buſineſs, is lawful; though all unneceſſary converſation in things of civil life is to be ſhunned; no more ſhould be had, than what natural relation, and the buſineſs of life require; but all converſation in things criminal is to be avoided; company is not to be kept with them, ſo as to join them in any thing ſinful; this is to harden them in their evil ways, and it brings into danger and into diſgrace: a man is known, and is judged of by the company that he keeps; and evil communications corrupt good manners.

℣. 6. *I will waſh my hands in innocency*, &c.] The *Vulgate Latin* verſion renders it, *among innocent perſons*; men of a holy, harmleſs life and converſation; with theſe he determined to converſe in common, and not with ſuch as before deſcribed; or the ſenſe is, that he would waſh his hands, in token of his innocence, integrity, and uprightneſs he had before ſpoke of, and of his having nothing to do with ſuch evil men as now mentioned; ſee *Deut.* xxi. 6, 7. *Matth.* xxvii. 24. *hands* are the inſtrument of action, and to *waſh* them may deſign the performance of good works, *Job* ix 30. and to do this *in innocency*, or *purity*, may ſignify the performance of them from a pure heart, a good conſcience, and faith unfeigned; and particularly may have ſome reſpect to the lifting up of holy hands in prayer to God, previous to public worſhip; there ſeems to be an alluſion to the prieſts waſhing their hands before they offered ſacrifice, *Exod.* xxx. 19, 20, 21. *So will I compaſs thine altar, O Lord*; frequent the houſe of God, where the altar was, and conſtantly attend the worſhip and ordinances of God; the work of the altar being put for the whole of divine ſervice; the altar of burnt-offering is here meant, which was a type of Chriſt; ſee *Heb.* xiii. 10. reference is had to the prieſts at the altar, who uſed to go round it, when they laid the ſacrifice on the altar, and bound it to the horns of it, at the four corners, and there ſprinkled, and poured out the blood; compare *Pſal.* xliii. 4. in order to which they waſhed their hands, as before; and in after-times it was uſual with the heathens [y] to waſh their hands before divine ſervice.

℣. 7. *That I may publiſh with the voice of thankſgiving*, &c.] Or *cauſe to hear with the voice of confeſſion* [z]: the meaning is, that the view of the pſalmiſt in compaſſing the altar of God in the manner he propoſed, was not to offer upon it any ſlain beaſt; but to offer the ſacrifices of praiſe upon that altar, which ſanctifies the gift, and from whence they come with acceptance to God; even for all mercies, both temporal and ſpiritual, and that with a confeſſion and acknowledgment of ſin, and unworthineſs; all this is agreeable to the will of God; it is well-pleaſing in his ſight, what glorifies him, and is but our reaſonable ſervice. *And tell of all thy wondrous works*; of creation and providence; and eſpecially of grace and redemption; this is the buſineſs of ſaints in God's houſe below, and will be their employment in heaven to all eternity. *Jarchi* on the place ſays, that this ſong of praiſe has in it what relates to future times, to *Gog*, to the days of the Meſſiah, and to the world to come.

℣. 8. *Lord, I have loved the habitation of thy houſe*, &c.] Meaning the tabernacle, for as yet the temple was not built; which was an habitation for the ſaints, where they choſe to dwell, and reckoned it their happineſs, and was the habitation of the Lord himſelf: the ſanctuary was built for that purpoſe; and between the cherubim, over the mercy-ſeat, he took up his reſidence; hence it follows,

[u] עם נעלמים cum occultis, Vatablus, Michaelis; abſconditis, Gejerus; ſo Ainſworth. [w] Vide Scultens de def. Hod. ling. Heb. ſ. 188. [x] רשע ſignificat inquietum eſſe, ceu patet ex Iſa. xlviii. 22. Gejerus. [y] —— pura cum veſte venito, & manibus puris ſumite fontis aquam, nunc lavabo ut rem divinam faciam, Tibull. l. 2. eleg. 1. Plautus in Aulular. act. 3. ſc. 6. vide Homer. Odyſſ. 12. v. 336, 337. [z] בקול תודה voce confeſſionis, Montanus, Cocceius, Gejerus, Michaelis; ſo Ainſworth.

follows, *And the place where thine honour dwelleth*; or *glory*[a]: when the tabernacle was ſet up, the glory of the Lord filled it, as it did the temple, when it was dedicated, *Exod.* xl. 34, 35. The pſalmiſt expreſſes his love to this place, in oppoſition to the congregation of evil-doers, which he hated, ℣. 5. and to remove a calumny from him, that being among the *Philiſtines*, and at a diſtance from the houſe of God, his affections were alienated from it; whereas it was his greateſt concern that he was debarred the privileges of it; ſee *Pſal.* xlii. 1, 2. and lxiii. 1. 1 *Sam.* xxvi. 19. beſides, he had ſhewed his great regard to it by his conſtant attendance before his exile, as he did after it, *Pſal.* xlii. 3. and lv. 14. and it was out of pure love to the worſhip of God, and with real pleaſure and delight, that he did attend; and not through cuſtom, and in mere form, *Pſal.* cxxii. 1. and lxxxiv. 1, 2, 10. The Lord's houſe is loved by his people, becauſe of his word and ordinances, which are miniſtred there, and becauſe of his preſence in it: or elſe what was typified by the tabernacle is here deſigned; either the tabernacle of Chriſt's human nature, called the true tabernacle, *Heb.* viii. 2. in which the fulneſs of the Godhead dwells; which the Son of God, the brightneſs of his Father's glory, inhabits; and in the redemption and ſalvation wrought out in it, the glory of all the divine attributes is diſplayed; and Chriſt incarnate is the mercy-ſeat from which God communes with his people, and is their way of acceſs unto him, and whereby they have fellowſhip with him; and who is loved by the ſaints ſincerely, above all creatures and things, and in the moſt ardent and affectionate manner: or heaven itſelf, of which the tabernacle was a figure, *Heb.* ix. 24. which is the habitation of the holineſs and glory of God, and in which are many manſions or dwelling-places for his people; and is the continuing city they ſeek, the heavenly and better country they are deſirous of, and where their hearts and affections are; becauſe there their God, their Saviour, and their treaſure be; which ſenſe ſeems to be confirmed by what follows.

℣. 9. *Gather not my ſoul with ſinners*, &c.] Profligate and abandoned ones, ſuch as are notoriouſly profane, and who live and die impenitent ones; otherwiſe all men are ſinners: the ſenſe is either, that he deſires that he might not, by any means, be brought into the company of ſuch perſons, be joined unto them, and have a converſation with them, which would be uncomfortable, diſhonourable and dangerous; or that God would not deſtroy him with them, and puniſh him as he did them; and that he might not die the death of the wicked, nor be gathered with them at death: death is often expreſſed by a man's being gathered to his people, and to his fathers; ſee 2 *Kings* xxii. 20. the body is gathered to the grave, the ſoul returns to God that gave it, and has its place aſſigned by him; the ſouls of the righteous are gathered into heaven, Chriſt's garner; the ſouls of the wicked into hell; the pſalmiſt deprecates being gathered with them. *Nor my life with bloody men*; that thirſt after blood, lie in wait for it, ſhed it, and are drunk with it, as the antichriſtian party; theſe God abhors and deteſts; nor ſhall they live out half their days, and their end is miſerable.

℣. 10. *In whoſe hands is miſchief*, &c.] Every abominable wickedneſs; as idolatry, adultery, murder, &c. the word ſignifies, and is ſometimes uſed for miſchief conceived in the mind, artificially deviſed and contrived there; here miſchief committed, the hand being the inſtrument of action, and intends whatever is prejudicial to the perſon, character, and properties of men. *And their right-hand is full of bribes*; whereby the eyes of judges are blinded, the words of the righteous perverted, mens perſons reſpected, and judgment wreſted, *Deut.* xvi. 19.

℣. 11. *But as for me, I will walk in mine integrity*, &c.] In which he had hitherto walked, ℣. 1. or it may expreſs his faith, that after he was gathered by death, he ſhould walk in uprightneſs and righteouſneſs, in purity and perfection, with Chriſt in white, and behold the face of God in righteouſneſs; ſee *Iſa.* lvii. 1, 2. *Redeem me*; from the vain converſation of the wicked, from all troubles, and out of the hands of all enemies. *And be merciful unto me*; who was now in diſtreſs, being perſecuted by *Saul*, and at a diſtance from the houſe of God: this ſhews, that mercy is the ſource and ſpring of redemption, both temporal and ſpiritual; and that the pſalmiſt did not truſt in, and depend upon his preſent upright walk and converſation, but in redemption by Chriſt, and upon the mercy of God in Chriſt.

℣. 12. *My foot ſtandeth in an even place*, &c.] Or *in a plain*[b]; in a ſure place; on Chriſt the ſure foundation, and who is the plain way and path to eternal life; ſee *Pſal.* xxvii. 11. or in the ways and worſhip of God, preſcribed by his word; and ſo denotes ſtedfaſtneſs and continuance in them. *In the congregations will I bleſs the Lord*; in the aſſemblies of the ſaints, in the churches of Chriſt below, and in the great congregation above, in the general aſſembly and church of the firſt-born; where it is the work of ſaints now, and will be hereafter, to praiſe the Lord, for all his mercies temporal and ſpiritual.

PSALM XXVII.

A pſalm of David.

THE *Septuagint* interpreters add to this title, *before he was anointed*. *David* was anointed three times, firſt when a youth in his father's houſe; but this pſalm could not be written before that time, becauſe he had not had then any experience of war, nor could be in any immediate apprehenſion of it, as here ſuggeſted; he was anointed a ſecond time, after the death of *Saul* at *Hebron*, by the men of *Judah*; before that time indeed he had been haraſſed by *Saul*, and diſtreſſed by the *Amalekites*, and was driven from the public worſhip of God, to which he has a reſpect, ℣. 4. and he was a third time anointed by the elders of *Iſrael*, king over all *Iſrael*; and between the death of *Saul* and this unction, there was a war between the houſe of *David* and the houſe of *Saul*; but what is referred to is not certain, nor is it of moment, ſince theſe words are neither in the *Hebrew* text, nor in the *Chaldee*

[a] כבודך gloria tua, Muſculus, Piſcator; tabernaculum gloriæ tuæ, Junius & Tremellius, Cocceius, Gejerus; ſo Ainſworth.
[b] במישור in plano, Muſculus, Junius & Tremellius, Piſcator, Cocceius, Michaelis; in planitie, Gejerus.

Chaldee paraphraſe. *Theodoret* is of opinion this pſalm was written by *David* when he fled from *Saul*, and came to *Abimelech* the prieſt.

℣. 1. *The Lord* is *my light and my ſalvation*; *whom ſhall I fear?* &c.] The *Targum* in the king of *Spain*'s Bible explains it, *the Word of the Lord is my light*; and ſo *Ainſworth* cites it; that is, Chriſt the eternal Word, in whom *was life, and that life was the light of men*, John i. 4. and the pſalmiſt is not to be underſtood of the light of nature and reaſon, with which the *Logos*, or Word, enlightens every man that comes into the world; nor merely in a temporal ſenſe, of giving him the light of proſperity, and delivering him from the darkneſs of adverſity; but of the light of grace communicated to him by him who is the ſun of righteouſneſs, and the light of the world; and by whom ſuch who are darkneſs itſelf, whilſt in an unregenerate ſtate, are made light, and ſee light: all the light which is given to men at firſt converſion is from Chriſt; and all the after-communications and increaſe of it are from him; as well as all that ſpiritual joy, peace and comfort they partake of, which *light* ſometimes ſignifies, *Pſalm* xcvii. 11. and which the pſalmiſt now had an experience of; enjoying the light of God's countenance, and having diſcoveries of his love, which made him fearleſs of danger and enemies: and ſuch who are made light in the Lord, have no reaſon to be afraid of the prince of darkneſs; nor of the rulers of the darkneſs of this world; nor of all the darkneſs, diſtreſs and perſecutions they are the authors of; nor of the blackneſs of darkneſs reſerved for ungodly men; for their light is an everlaſting one, and they are made meet to be partakers of the inheritance with the ſaints in light: and the more light they have, the leſs fear; and what made the pſalmiſt ſtill more fearleſs, was that Chriſt was his *ſalvation*; by the light which the Lord was to him, he ſaw his need of ſalvation, he knew that his own righteouſneſs would not ſave him; he was made acquainted with the deſign and appointment of the Lord, that Chriſt ſhould be ſalvation to the ends of the earth; he had knowledge of the covenant of grace, and faith in it, which was all his ſalvation, 2 *Sam.* xxiii. 5. Salvation was revealed to the Old Teſtament-ſaints, in the promiſes, ſacrifices, types and figures of that diſpenſation; and they looked through them to him for it, and were ſaved by him, as New Teſtament-believers are; and they had faith of intereſt in Chriſt, and knew him to be their Saviour and Redeemer, as did *Job*, and here the pſalmiſt *David*: and ſuch who know Chriſt to be their ſalvation need not be afraid of any perſon or thing; not of ſin, for tho' they fear, and ſhould fear to commit it, they need not fear the damning power of it, for they are ſaved from it; nor of Satan, out of whoſe hands they are ranſomed; nor of the world, which is overcome by Chriſt; nor of the laſt enemy, death, which is aboliſhed by him; nor of hell, and wrath to come, for he has delivered them from it. *The Lord* is *the ſtrength of my life*; *of whom ſhall I be afraid?* meaning not of his natural life, though he was the God of his life, who had given it to him, and had preſerved it, and upheld his ſoul in it; but of his ſpiritual life: Chriſt is the author of ſpiritual life, he implants the principle of it in the hearts of his people, yea he himſelf is that life; he lives in them, and is the ſupport of their life; he is the tree of life, and the bread of life, by which it is maintained; and he is the ſecurity of it, it is bound up in the bundle of life with him, it is hid with Chriſt in God; and becauſe he lives, they live alſo; and he gives unto them eternal life, ſo that they have no reaſon to be afraid that they ſhall come ſhort of heaven and happineſs; nor need they fear them that kill the body and can do no more; nor any enemy whatever, who cannot reach their ſpiritual life, nor hurt that, nor hinder them of the enjoyment of eternal life.

℣. 2. *When the wicked*, even *mine enemies and my foes, came upon me*, &c.] They are wicked men, men of malignant ſpirits, and evil-doers, who are the enemies and foes of the people of God, and who hate them with an implacable hatred, and do every thing they can to diſtreſs and afflict them; and ſuch enemies *David* had, who were many and mighty; and theſe *came upon* him, or *approached againſt* him [c], they drew near to him to make war with him, as the word ſignifies [d]; they attacked him in an hoſtile manner; and their view was, as he ſays, *to eat up my fleſh*, as they eat bread, *Pſalm* xiv. 4. to devour him at once, to make but one morſel of him, to deſtroy his life, to ſtrip him of his ſubſtance, to take away his wives and children, as the *Amalekites* at *Ziklag*, 1 Sam. xxx. 1—6. *They ſtumbled and fell*; the Lord put ſtumbling blocks in their way, and retarded their march, and hindered them from executing their deſigns; and they fell into the hands of *David*, and were ſubdued under him, or fell by death; and theſe paſt inſtances of divine goodneſs the pſalmiſt calls to mind, to keep up his heart and courage, and animate and ſtrengthen him againſt the fears of men, of death and hell.

℣. 3. *Though an hoſt ſhould encamp againſt me*, &c.] An hoſt of the ungodly, as the *Targum*; though ever ſo many of them, even ten thouſands of them, as in *Pſal.* iii. 6. ſhould beſet him on every ſide. *My heart ſhall not fear*; for not only the angels of the Lord encamped about him, as they do about all that fear the Lord; but ſalvation was appointed for walls and bulwarks about him; yea the Lord himſelf was a wall of fire around him, and he was kept as in a garriſon by the power of God. *Though war ſhould riſe againſt me*; in all its terrible ſhapes: *in this* will *I* be *confident*; either in this war, in the midſt of it; or in this that he had expreſſed, ℣. 1. that the Lord was his light, his ſalvation, and the ſtrength of his life; ſo the Jewiſh writers [e]: or as others [f], in this one thing, deſired in the next verſe; but either of the former ſenſes is beſt, eſpecially the latter of them. Saints need not be afraid, though there is a war within them between the fleſh and ſpirit; and though without are fightings with Satan and his principalities and powers; ſince they may be confident of victory, and that they are more than conquerors, through Chriſt that has loved them.

℣. 4. *One* thing *have I deſired of the Lord*, &c.] Not to be returned to *Saul*'s court; nor to his own houſe and family; nor to have an affluence of worldly riches and honours; but to have conſtant abode in the houſe of the Lord; an opportunity of attending continually on the publick worſhip of God; which is excuſed and neglected by many, and is a wearineſs to others, but was by the pſalmiſt preferred to every thing elſe; he being now deprived of it, as it ſeems. *That will I ſeek after*; by inceſſant prayer, until obtained; importunity and perſeverance in prayer are the way to ſucceed,

[c] בקרב עלי cum appropinquaverint adverſum me, Pagninus; ſo Gejerus. Tremellius; ſo Piſcator & Ainſworth. [d] Belligerantibus contra me, Junius & [e] Jarchi, Kimchi & Aben Ezra in loc. [f] Some in Aben Ezra in loc.

ſucceed, as appears from the parable of the widow and unjuſt judge. *That I may dwell in the houſe of the Lord all the days of my life*; not in heaven, Chriſt's Father's houſe, where he dwells, and where the ſaints will dwell to all eternity; though to be clothed upon with the houſe from heaven is very deſirable; rather, in the church of the living God, which is the houſe of God, and pillar of truth, where true believers in Chriſt have a place and a name, and are pillars that will never go out; but here the place of divine worſhip ſeems to be meant, where the Lord granted his preſence, and where to dwell, the pſalmiſt counted the greateſt happineſs on earth; he envied the very ſparrows and ſwallows, that built their neſts on the altars in it; and reckoned a day in it better than a thouſand elſewhere; and to have the privilege of attending all opportunities in it, as long as he lived, is the ſingular requeſt he here makes: the ends he had in view follow. *To behold the beauty of the Lord*, or *the delight* and *pleaſantneſs of the Lord* [g]; to ſee the prieſts in their robes, and doing their office, as typical of Chriſt the great high prieſt; and the Levites and ſingers performing their work in melodious ſtrains, prefiguring the churches in goſpel-times, ſinging to the Lord with grace in their hearts, and the four and twenty elders, and one hundred and forty-four thouſand, with the Lamb on Mount *Zion*, ſinging the ſong of redeeming love; and all the tribes and people of *Iſrael*, aſſembled together to worſhip God, repreſenting the church of Chriſt as a perfection of beauty, having the beauty of the Lord upon her, and made perfectly comely through his comelineſs; as it is a moſt delightful ſight, to ſee a company of ſaints attending goſpel-worſhip, meeting together to ſing, and pray, and hear the word, and wait upon the Lord in all his appointments; to ſee them walking in the faith and fellowſhip of the goſpel, and according to the order of it; this is next to the deſireable ſight of the bride, the Lamb's wife, in the new *Jeruſalem*-ſtate, having the glory of God upon her: moreover it was a pleaſant ſight to a believer in thoſe times, to behold the ſacrifices of ſlain beaſts, which were figures of the better ſacrifice of Chriſt, the Lamb ſlain from the foundation of the world; to which may be added other things that were to be ſeen by prieſts; as the ark of the Lord, which had the two tables in it, typical of Chriſt, the fulfilling end of the law for righteouſneſs; and the table of ſhew-bread, which pointed out Chriſt the bread of life, and his perpetual interceſſion for his people; and the golden-candleſtick, a type of the church, holding forth the word of life to others; with many other things, which, with an eye of faith, the ſaints of thoſe times could look upon with delight and pleaſure: alſo the preſence of the Lord may be intended by his beauty, than which nothing is more deſirable to the people of God, even to behold his ſmiling countenance, to ſee his face, and enjoy his favour, and to have fellowſhip with him, and with one another; and particularly the beauty and glory of the Lord Jeſus Chriſt may be deſigned, repreſented by the *Shekinah*, or glory, which filled both the tabernacle and the temple; who being the brightneſs of his Father's glory, and fairer than the children of men, and altogether lovely and full of grace, is a very deſirable object to be beheld by faith. *And to enquire in his temple*; to ſeek the face of the Lord, to conſult him in matters of difficulty and moment; to ſearch after the knowledge of divine things, and to aſk for bleſſings of grace, for which he will be inquired of by his people, to beſtow them on them.

℣. 5. *For in the time of trouble he ſhall hide me in his pavilion*, &c.] This, with what follows, is given as a reaſon, why the pſalmiſt deſired to dwell in the houſe of the Lord; becauſe he conſidered it as a pavilion or booth, as the word [h] ſignifies, in which he ſhould be hid by the Lord, in times of trouble and diſtreſs, either through the heat of perſecution, or of inward anxiety of mind, cauſed by the working of a fiery law; the alluſion being, as ſome think, to the ſhepherd's tent or booth, into which he ſometimes takes a poor ſheep, and protects it from the ſcorching heat of the ſun at noon: and of ſuch uſe is the tabernacle of the Lord; ſee *Iſai.* iv. 6. *In the ſecret of his tabernacle ſhall he hide me*; alluding either to the tents of generals of armies, who receive into them thoſe whom they would protect from the inſults and injuries of others; or rather, to the moſt holy place in the tabernacle, called the ſecret place, *Ezek.* vii. 22. typical of Chriſt, the hiding-place of his people, in whom their life is hid, and where it is ſafe and ſecure. *He ſhall ſet me up upon a rock*; where he would be above and out of the reach of his enemies; meaning Chriſt, comparable to a rock for its height, he being higher than the kings of the earth, than the angels in heaven, than the heavens themſelves, and much more than the ſons of men; ſee *Pſal.* lxi. 2. and for ſhelter and ſafety, he being a munition of rocks, a ſtrong tower, a place of defence, and rock of refuge; and for firmneſs, ſolidity, and ſtrength, he being able to bear the whole weight of the building of the church, and every believer laid upon him; and for duration, he being more immoveable than rocks and mountains; ſo that ſuch who are ſet up upon him, are in the moſt ſafe and ſecure ſtate imaginable.

℣. 6. *And now ſhall mine head be lifted up*, &c.] That is, when brought into the houſe of the Lord, hid in the ſecret of his tabernacle, and ſet upon the rock Chriſt; by this phraſe he means, either that he ſhould be then reſtored to his former happy and comfortable condition, as it is uſed in *Gen.* xl. 13. or, that he ſhould overcome all his enemies, and triumph over them, being exalted, as he adds, *Above mine enemies round about me*; ſo that not only they ſhould not be able to come at him, but ſhould be ſubdued under him. *Therefore will I offer in his tabernacle ſacrifices of joy*; attended with ſhouting and ſounding of trumpets: in alluſion to the blowing of trumpets at the time of ſacrifice, *Numb.* x. 10. Sacrifices of praiſe and thankſgiving, with a joyful heart, for mercies received, offered up publickly in the houſe of the Lord, are here intended. *I will ſing, yea I will ſing praiſes unto the Lord*; for whom praiſe waits in *Zion*, to whom it is due; he being the Father of mercies, the God of all comfort, and the author and giver of all bleſſings, temporal and ſpiritual.

℣. 7. *Hear, O Lord*, when *I cry with my voice*, &c.] Which is to be underſtood of prayer, and that in the time of diſtreſs; and of vocal prayer, as diſtinguiſhed from mental prayer; and the phraſe denotes the vehemency and intenſeneſs of it: and the requeſt is, that the Lord would hear it; not only as he is omniſcient and omnipreſent, and ſo hears the prayers of all good and bad; but as a God

[g] נעם יהוה amænitatem Jehovæ, Junius & Tremellius, Piſcator, Gejerus; ſo Ainſworth; ſuavitatem Jehovæ, Cocceius, Michaelis. [h] בסכה in tugurio ſuo, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

God gracious and merciful, who ſometimes very quickly hears, and anſwers in a gracious way, and ſometimes ſeems to turn a deaf ear, to ſhut out the prayers of his people, and cover himſelf with a cloud, that they ſhould not paſs through, or, however, defers an anſwer to it for a little while; yet, ſooner or later, he always ſhews himſelf a God hearing prayer. *Have mercy alſo upon me*; by delivering him out of his temporal diſtreſſes, and by forgiving his iniquities. *And anſwer me*; by ſpeaking a word in ſeaſon; commanding off the affliction he lay under, and by ſaying to him, that his ſins were forgiven him.

℣. 8. When thou ſaidſt, *Seek ye my face*, &c.] To ſeek the face of the Lord, is to attend his houſe and ordinances, where he grants his preſence; and with this view to enjoy his gracious preſence, and the light of his countenance, not being content with bare attendance without it; it is to ſeek the Lord himſelf, and communion with him through Chriſt, the brightneſs of his glory, and the angel of his preſence; for the right way of ſeeking the Lord is in Chriſt, who is the way of acceſs to him, and of acceptance and fellowſhip with him; and that by prayer and ſupplication for his ſake, and with all the heart and ſoul; and this the Lord calls upon his people to do, in his word, in his providences, and by his Spirit, moving upon their hearts, and inclining them to it, as follows. *My heart ſaid unto thee, Thy face, Lord, will I ſeek*; it is an encouragement to believers to ſeek the Lord when he calls them to it; for it is a command with promiſe, that they ſhall find him, ſee his face, and enjoy his favour; and he never ſays to any, *Seek ye my face, in vain*; and they always find it good for them to draw nigh to him: and as it is the beſt way of ſeeking God, when the heart is engaged in it, ſo it is a token for good; and it looks as though the Lord had a mind to manifeſt himſelf, and grant the favour ſought for, when he inclines the hearts of his people to pray unto him for it; and this the pſalmiſt makes mention of as taking encouragement from it, to hope and believe that the Lord would hear and anſwer him, and have mercy on him; becauſe he had bid him ſeek his face, and he found his heart ready to do it.

℣. 9. *Hide not thy face* far *from me*, &c.] Yea, not at all from him; for the word *far* is not in the text: this is ſometimes the caſe of the beſt of men, and was of the pſalmiſt at times, and might be now, notwithſtanding his ſtrong expreſſions of faith and joy in the preceding verſes; for frames are very changeable things; and this caſe is conſiſtent with the everlaſting and unchangeable love of God to his people; though they are ready to impute it to wrath and anger, and is what is very cutting and grievous to them; and therefore deprecate it as the pſalmiſt does here, *Put not thy ſervant away in anger*; either caſt him not away from thy preſence, as being angry with him, though there is juſt reaſon for it; or ſuffer him not to go away angry, fretting, and murmuring: he makes mention of his relation to God as a ſervant, as he was; not only by creation as a man, and by his office as a king, but by efficacious grace as a converted man; and this only as deſcriptive of himſelf, and as acknowledging his dependence on the Lord, and his obligation to him; but not as a reaſon why he ſhould be regarded by him, for he knew he was but an unprofitable ſervant. *Thou haſt been my help, leave me not, neither forſake me*; which requeſt, as the reſt, he might put up in faith; for God will not leave his people deſtitute of his preſence finally and totally; nor to themſelves and the corruptions of their hearts, nor to the temptations of Satan; nor will he forſake the work of his hands, the work of grace upon their hearts; or ſo forſake them as that they ſhall periſh: and that the Lord would not leave nor forſake him in ſuch ſenſe, the pſalmiſt had reaſon to conclude; ſince he had been his *help* in times paſt, a preſent help in time of trouble; and his arm was not ſhortened, his power was the ſame to help as ever, and ſo were his inclination and will; ſince he could alſo call unto him, and upon him, as follows: *O God of my ſalvation*; the author both of his temporal, ſpiritual, and eternal ſalvation; and what might he not hope for from him? ſalvation includes all bleſſings, both for ſoul and body, for time and eternity.

℣. 10. *When my father and my mother forſake me*, &c.] Which is not to be underſtood ſtrictly and literally of his parents, that were in that near relation to him according to the fleſh, nor of any thing that had paſt; not of his parents leaving him to ſhift for himſelf, after having brought him up; nor of his father being unmindful of him, when *Samuel* came to anoint one of his ſons to be king; nor of any ſlight and neglect of him by them when perſecuted by *Saul*; nor of their inability to help him then; ſee 1 *Sam.* xxii. 3, 4. but this is to be underſtood of ſomething ſuppoſed yet to come; and it ſeems beſt to interpret it of his neareſt and deareſt friends, his cloſeſt adherents, beſt counſellors, and moſt firm allies; that when they ſhould fail and drop him, his God would not leave him: the deſign of it is to ſet forth the love and care of God, as ſuperior to that of the moſt affectionate friends; ſee *Iſai.* xlix. 14, 15, 16. *Then the Lord will take me up*; like a foundling in the ſtreet, and ſuch are called in the *Talmudic* language; *perſons gathered up* [i]; and ſo the words may be rendered here, *then the Lord will gather me* [k]; into his arms and boſom, and under the wings of his protection, and at laſt to himſelf in glory.

℣. 11. *Teach me thy way, O Lord*, &c.] Of providence, grace, and duty; ſee the note on *Pſal.* xxv. 4. *And lead me in a plain path*; as the path of truth is to thoſe that underſtand and find knowledge; and as the way of holineſs is, even to ſuch who in other things are fools, but ſhall not err therein, *Prov.* viii. 9. *Iſai.* xxxv. 8. or the path of righteouſneſs, in which Chriſt, the wiſdom of God, and ſhepherd of his people, leads them, *Pſal.* xxiii. 3. *Prov.* viii. 20. *Becauſe of mine enemies*, or *thoſe that obſerve me*; who eyed him as *Saul* did, 1 *Sam.* xviii. 9. and waited for his halting, as *Jeremiah*'s familiars did for him; and lay in wait to deceive him, and lead him out of the way, as falſe teachers do; and come upon him at an unawares, and take every advantage againſt him, as Satan does.

℣. 12. *Deliver me not over unto the will of mine enemies*, &c.] It is a dreadful thing for a man to be given up to his own heart's luſts, and to be delivered up into the hands of Satan; who would fain have even the people of God themſelves in his hands, that he might diſtreſs them at pleaſure, if not deſtroy them; and alſo to be ſuffered to fall into the hands of wicked men, whoſe tender mercies are cruel. *For falſe witneſſes are riſen up againſt me*; laying to his charge, that he ſought to take away from *Saul* his crown and kingdom, and even his life, 1 *Sam.* xxiv. 9. *And ſuch as breathe out cruelty*;

[i] T. Bab. Kidduſhin, fol. 69. 1. Gejerus; ſo Ainſworth.

[k] יאספני colliget me, Pagninus, Montanus; collegit me, Muſculus, Vatablus,

cruelty; as *Doeg* the *Edomite*, whoſe tongue was as a ſharp razor, and by whoſe hands fourſcore and five prieſts were ſlain, on account of *David*'s being ſupplied with bread by *Ahimelech*; the word is in the ſingular number; ſee *Pſal.* lii. 1—4. and 1 *Sam.* xxii. 18. compare with this clauſe *Acts* ix. 1. and *Horace*'s phraſe, *Spirabat amores* [l].

℣. 13. I had fainted, &c.] When falſe witneſſes roſe up againſt him, and threatened to take away his life, and the life of his friends, in the moſt barbarous and cruel manner: the people of God are ſubject to faintings, in the preſent ſtate of things, by reaſon of afflictions; becauſe of the nature, number and continuance of them; and eſpecially when they apprehend them to be in wrath and ſore diſpleaſure; and on account of their ſins, and the corruptions of their hearts; fearing leſt there ſhould be no pardon for them; or that the true work of grace is not in them; or that they ſhall fall, to the diſhonour of the name of God, and to the reproach of his cauſe and intereſt; or that they ſhall periſh eternally: likewiſe, by reaſon of Satan's temptations, which are ſometimes ſo grievous, that if Chriſt did not pray for them, their faith would fail; and alſo on account of the hidings of God's face, which they cannot bear: they are ſometimes ready to faint in the way of their duty, in the courſe of their profeſſion, becauſe of the difficulties and diſcouragements, reproaches and perſecutions they meet with; and ſometimes in the expectation of bleſſings, and of the fulfilment of promiſes, and of anſwers of prayer, which have been long deferred. This clauſe is not in the original text, but is a ſupplement of our tranſlators; and it is generally agreed, there is a defect of expreſſion, which muſt be ſupplied in ſome way or other: the Jewiſh interpreters generally refer it to the preceding words; one ſupplies thus [m], *thoſe falſe witneſſes would have roſe up againſt me, and conſumed me*; another [n] after this manner, *mine enemies had almoſt got the dominion over me*; a third [o], *I had almoſt periſhed at their ſayings*; and a fourth [p], *and they would have deſtroyed me*. Perhaps it may be as well ſupplied from *Pſal.* cxix. 92. *I ſhould then have periſhed in mine affliction*; it follows, *Unleſs I had believed to ſee the goodneſs of the Lord in the land of the living*; both the providential goodneſs of the Lord, in ſupplying him with the neceſſaries of life, and in delivering him out of the hands of his enemies; and his ſpecial goodneſs, which he has laid up in his covenant, and in his Son; even all ſpiritual bleſſings in Chriſt, in whom he cauſes all his goodneſs to paſs before his people. The pſalmiſt believed that he ſhould *ſee*; that is, enjoy all theſe, or whatever was needful for him; all the good things of life, all ſpecial favours; as ſupports under afflictions, views of pardoning grace, under a ſenſe of ſin, ſtrength againſt Satan's temptations, and deliverance out of them; the diſcoveries of the love of God, and the light of his countenance, after deſertions, and divine refreſhments in his houſe, from his word and ordinances; and at laſt all the glories of the other world; and faith in theſe things, is the beſt antidote againſt faintings. By *the land of the living* may be meant, either the land of *Canaan*, where the living God was worſhipped, and living ſaints dwelt, in oppoſition to other lands, the habitations of men dead in ſins; and at a diſtance from which *David* now might be; or elſe the world in general, in oppoſition to the place and ſtate of the dead; or, as ſome think, heaven, or the life of the world to come, as *Kimchi* expreſſes it; and ſo *Apollinarius* paraphraſes it, "I ſhall ſee "the bleſſed God with my eyes in the land of the "bleſſed." The word לולא rendered *unleſs*, is one of the fifteen words which are extraordinarily pointed in the *Hebrew* Bible.

℣. 14. *Wait on the Lord*, &c.] This, with what follows, is ſpoken by the pſalmiſt either to himſelf or to others, or it may be to both, upon the rich experience he declares in the preceding verſe: it becomes believers to wait on the Lord for the common bleſſings of life, for even the eyes of all wait upon him for their daily food; and for the light of his countenance, when it is withdrawn from them, for he will return again at the ſet time; and for anſwers of prayer, which will be given ſooner or later; and for the performance of his promiſes, which are yea and amen in Chriſt: they ſhould wait upon him in his houſe and ordinances conſtantly, with reverence and godly fear; they ſhould wait upon him as ſervants on their maſters, obſerve his orders, and diligently execute them; and, as beggars for their alms, they ſhould knock and wait at wiſdom's gates, tell their caſe and wait, take repulſes and wait, and when they ſucceed, give thanks. It is good to wait upon the Lord; many are the favours and bleſſings ſuch receive now, and eye has not ſeen what God has prepared for them that wait for him. *Be of good courage*; the ſaints have need of courage, conſidering the enemies they have to grapple with; the corruptions of their own hearts, the enemies of a man's own houſe; the worſt of all; Satan, and his principalities and powers, and men of the world, and a world of them: and they have great reaſon, notwithſtanding, to be of good courage, ſince God is for them; Chriſt is the Captain of their ſalvation; the holy Spirit, that is in them, is greater than he that is in the world; angels encamp around them; they are provided with the whole armour of God; they are engaged in a good cauſe, are ſure of victory, and ſhall wear the crown of righteouſneſs; and it follows, *And he ſhall ſtrengthen thine heart*; that is, the Lord will do it, as he has promiſed to them that wait on him, *Iſa.* xl. 31. and xli. 10. or *let thine heart be ſtrengthened*; as the *Septuagint* render it; and ſo the *Chaldee* paraphraſe, *ſtrengthen thine heart*; taking it for an exhortation; as indeed it ſeems to be by what goes before and follows; ſee *Joſh.* i. 6, 9. *Wait, I ſay, on the Lord*; this is repeated, to expreſs the importance of this duty, and to encourage to it.

PSALM XXVIII.

A pſalm of David.

THIS pſalm, *Aben Ezra* ſays, *David* either compoſed himſelf, or one of the ſingers for him; the former ſeems moſt likely; and it might be made by him when he was perſecuted by *Saul*, or

[l] Carmin. l. 4. ode 13. v. 19. [m] Jarchi. [n] Aben Ezra. [o] Kimchi. [p] Abendana, Not. in Miclol Yophi in loc.

or when delivered from him; or at leaſt when he had faith and hope that he ſhould be delivered: the pſalm conſiſts of two parts, petitions and thanksgivings.

℣. 1. *Unto thee will I cry*, &c.] This denotes the diſtreſs the pſalmiſt was in, fervency and ardour in prayer, reſolution to continue in it, and ſingularity with reſpect to the object of it; determining to cry to the Lord only; to which he was encouraged by what follows. *O Lord my rock*; he being a ſtrong tower and place of defence to him, in whom were all his ſafety, and his truſt and confidence, and in whom he had an intereſt. *Be not ſilent to me*; or *deaf* [q]; perſons that do not hear are ſilent, and make no anſwer; as the Lord ſeems to be, when he returns no anſwer to the cries of his people; when he does not ariſe and help them; when he ſeems not to take any notice of his and their enemies, but ſtands at a diſtance from them, and as if he had forſaken them; ſee *Pſal.* xxxix. 12. and xxxv. 22, 23. and l. 3, 21. *Iſa.* lxv. 6. the words may be conſidered, as they are by ſome, as an addreſs to Chriſt his rock, his advocate and interceſſor; that he would not be ſilent, but ſpeak for him, and preſent his ſupplications to God, with the much incenſe of his mediation; ſee 1 *Sam.* vii. 8. *Leſt* if *thou be ſilent to me, I become like them that go down into the pit*; either like ſuch that fall into a ditch, and cannot help themſelves out, and they cry, and there is none to take them out from thence; or like ſuch that die in battle, and are caſt into a pit, and there buried in common with others; which *David* might fear would be his caſe, through *Saul*'s violent purſuit after him; or leſt he ſhould be like the dead, who are not regarded, and are remembered no more; or leſt he ſhould really die by the hands of his enemies, and ſo be laid in the grave, the pit of corruption; or be in ſuch diſtreſs and deſpair, as even the damned in hell be, the pit out of which there is no deliverance.

℣. 2. *Hear the voice of my ſupplications*; &c.] Which proceed from the Spirit of grace and of ſupplication, and are put up in a humble manner, under a ſenſe of wants and unworthineſs, and on the foot of grace and mercy, and not merit. *When I cry unto thee*; as he now did, and determined he would, and continue ſo doing, until he was heard. *When I lift up my hands toward thy holy oracle*; the Holy of holies, in the tabernacle and in the temple, which was ſometimes ſo called, 1 *Kings* vi. 23. compared with 2 *Chron.* iii. 10. where were the ark, the mercy-ſeat and *Cherubim*, between which the Lord dwelt, and gave reſponſes to his people; or heaven itſelf, which the Holy of holies was a figure of; where is the throne of God, and from whence he hears the prayers of his people directed to him; or elſe Chriſt himſelf, who is the moſt holy, and the *debir*, or oracle, who ſpeaks to the Lord for his people; and by whom the Lord ſpeaks to them again, and communes with them. The oracle had its name, *debir*, from ſpeaking. Lifting up of the hands is a prayer-geſture, and here deſigns the performance of that duty to God in heaven, through Chriſt; ſee *Lam.* iii. 41. 1 *Tim.* ii. 8. it was frequently uſed, even by the heathens, as a prayer-geſture [r]; ſee *Pſal.* cxli. 2.

℣. 3. *Draw me not away with the wicked*, &c.] That is, with thoſe who are notoriouſly wicked; who are inwardly and outwardly wicked; whoſe inward part is very wickedneſs, and who ſell themſelves, and give up themſelves to work wickedneſs: the ſenſe is, that God would not ſuffer him to be drawn away, or drawn aſide by wicked men, but that he would deliver him from temptation; or that he would not give him up into their hands, to be at their mercy; who he knew would not ſpare him, if they had him in their power; or that he might not die the death of the wicked, and periſh with them; ſee *Pſal.* xxvi. 9, 10. *And with the workers of iniquity*; who make it the trade and buſineſs of their lives to commit ſin; and which may be applied, not only to profane ſinners, but to profeſſors of religion, *Matth.* vii. 23. ſince it follows, *Which ſpeak peace to their neighbours, but miſchief* is *in their hearts*; hypocrites, double-minded men, who have a form of godlineſs, but deny the power of it; pretend to religion, and have none; and ſpeak fair to the face, but deſign miſchief and ruin; as *Saul* and his ſervants did to *David*, 1 *Sam.* xviii. 17, 22.

℣. 4. *Give them according to their deeds*, &c.] According to the demerit of them, which is death, even death eternal. *And according to the wickedneſs of their endeavours*; for though wicked men do not always ſucceed; yet their want of ſucceſs does not excuſe their wickedneſs. *Give them after the work of their hands*; ſee 2 *Tim.* iv. 14. *Render to them their deſert*; what their iniquities, in thought, word, and deed, deſerve: ſuch petitions are not contrary to that chriſtian charity, which the goſpel recommends; nor do they ſavour of a ſpirit of revenge, which is condemned by the word of God; for it ſhould be obſerved, that theſe things are ſaid with reſpect to men given up to a reprobate mind; and that the pſalmiſt does not ſeek to avenge himſelf, nor to gratify his own mind; but he ſought the glory of God, and moreover ſpoke by a prophetic ſpirit, knowing what was the will of God in this caſe; ſee ℣. 5. and therefore theſe petitions of his are not to be drawn into an example in common and ordinary caſes.

℣. 5. *Becauſe they regard not the works of the Lord*, &c.] Neither the work of creation, as if there was no firſt cauſe of all things; nor the work of providence, taking no notice either of the judgments or of the mercies of God; as though they believed that God had forſaken the earth, and would do neither good nor evil; and ſtill leſs the work of redemption, which in covenant, promiſe, and prophecy, was appointed for the Meſſiah to work out; and as for the work of the Spirit of God upon the ſoul, they had no notion of that, of the nature and neceſſity of it; the things of the Spirit of God being fooliſhneſs to them, and undiſcernible by them; ſee *Iſa.* v. 12. Perhaps the pſalmiſt may have ſome regard to his being anointed by *Samuel*, according to the will of God, and to the victory which he obtained over *Goliath*, and over others, which juſtly gained him great eſteem among ſome, and created envy in others; and alſo the wonderful protection of him from time to time; the *Chaldee* paraphraſe is, *becauſe they do not underſtand the law of the Lord*. It follows, *Nor the operation of his hands*; in which his hand was ſo very apparent, that nothing leſs could be ſaid, than that this was the finger of God; wherefore, *He ſhall deſtroy them, and not build them up*; that is, they ſhall

[q] אל תחרש ne obſurdeſcas, Vatablus, Tigurine verſion, Gejerus; ſo Ainſworth, Junius & Tremellius, Michaelis. [r] Duplices manus ad ſidera tendit — & paulo poſt — & ambas ad cœlum tendit palmas, Virgil. Æneid. 10. vid. Æneid. 2. Ad cœlum manibus ſublatis, Horat. Satyr. l. 2. ſatyr. 5. v. 97. Cœlo ſupinas ſi tuleris manus, Ib. Carmin. l. 3. ode 23. v. 1. Et pandere palmas ante Deum delubra, Lucretius l. 5. prope finem. Δὴ χεῖρα ἀνασχών, Homer. Iliad. 5. v. 174.

ſhall be irrecoverably loſt; they ſhall be puniſhed with everlaſting deſtruction; there will be no help or remedy for them: ſome [s] underſtand this as a prayer, that God would deſtroy them in ſuch a manner, and render it, *let him deſtroy them*, &c. [t]

℣. 6. *Bleſſed* be *the Lord*, &c.] Which muſt be underſtood, not as invoking, nor as conferring a bleſſing on him, neither of which can be done by a creature; nor does he ſtand in need of any, he being *El-ſhaddai*, God all-ſufficient, God over all, bleſſed for ever; but as aſcribing all bleſſedneſs to him, congratulating his greatneſs and happineſs, and giving him praiſe and glory for mercies received; and particularly for the following. *Becauſe he hath heard the voice of my ſupplications*; what he had prayed for, ℣. 2. an anſwer was quickly returned, even whilſt he was ſpeaking, *Iſa.* lxv. 24. though this may be an expreſſion of faith, being fully perſuaded and aſſured that he was heard, and would be anſwered, and may be ſaid by a prophetic ſpirit; knowing that what he had humbly aſked for would be granted; ſo *Aben Ezra* and *Kimchi* underſtand it, in a way of prophecy.

℣. 7. *The Lord* is *my ſtrength*, &c.] That is, the author both of natural and ſpiritual ſtrength; that gave him ſtrength of body, and fortitude of mind, to bear up under all the exerciſes he was tried with; the ſtrength of his life, ſpiritual and temporal, and of his ſalvation; the ſtrength of his heart under preſent diſtreſſes, and who he knew would be ſo in the hour of death, when his heart and ſtrength would fail. *And my ſhield*; to protect and defend him; as were the love, power, and faithfulneſs of God, and the Lord Jeſus Chriſt, his power and fulneſs, his blood, righteouſneſs and ſalvation. *My heart truſted in him*; in the Lord as his ſtrength and ſhield; not in any creature, nor in his own ſtrength and righteouſneſs; but in the Lord God, in whom are righteouſneſs and ſtrength; and it is plain, he did not truſt in his own heart, ſince his heart truſted in the Lord; and which ſhews, that his truſt was an hearty one, his faith was a faith unfeigned, he believed with the heart unto righteouſneſs. *And I am helped*; this was the fruit of his truſt, even a gracious experience of divine aſſiſtance: ſaints are helpleſs in themſelves, and are alſo as to the help of man; God is the only helper of them; he helps them out of all their troubles; in whatſoever he calls them unto, and to what they want; and the help he affords is ſometimes quick, and always ſeaſonable; and ſometimes by means, and ſometimes without them. *Therefore my heart greatly rejoiceth*; that is, in the Lord, the ground of which was the help he had from him; and this joy was very great, a joy unſpeakable, and full of glory; it was not carnal, but ſpiritual, a heart-joy, joy in the Holy Ghoſt. *And with my ſong will I praiſe him*; praiſe is due to God, what glorifies him, and is acceptable to him; it becomes the ſaints, is comely for them, and it is pleaſant work to them, when grace is in exerciſe; ſee *Pſal.* lxix. 30, 31. this may be underſtood of one of his ſongs, and one of the beſt of them, and of one better than this, as a Jewiſh writer [u] obſerves.

℣. 8. *The Lord* is *their ſtrength*, &c.] The ſtrength of his people, mentioned in the next verſe; not only the ſtrength of *David* in particular, but of all his people in general; ſee *Pſal.* xxxvii. 39. *And he* is *the ſaving ſtrength of his anointed*; meaning either himſelf, as before, who was anointed by *Samuel*, king of *Iſrael*, and therefore had not invaded and thruſt himſelf into an office he had no call and right unto; or the Meſſiah, the Lord's anointed, whom he heard, helped, and ſtrengthened in the day of ſalvation, and delivered him from the power of death and the grave, and raiſed him from thence, and gave him glory; ſee *Pſal.* xx. 6.

℣. 9. *Save thy people*, &c.] The pſalmiſt begins the pſalm with petitions for himſelf, and cloſes it with prayers for the people of God; whom God has choſen for his people, taken into covenant to be his people, and given them to his Son as ſuch; theſe he has reſolved to ſave, and has appointed Chriſt, and ſent him into the world to be the Saviour of them, and to them he makes known and applies the great ſalvation by his Spirit; ſo that this prayer was a prayer of faith, as are alſo the following petitions. *And bleſs thine inheritance*; the people whom the Lord has choſen for his inheritance, and has given to Chriſt as his portion, and are his peculiar poſſeſſion; and theſe he bleſſes with all ſpiritual bleſſings, with grace here, and glory hereafter, as is requeſted. *Feed them alſo*; as the ſhepherd does his flock, by leading them into green paſtures, by giving them the bread of life, by nouriſhing them with the word and ordinances, by the means of his miniſtring ſervants, who are undershepherds appointed to feed the ſaints with knowledge and underſtanding. *And lift them up for ever*; above their enemies, and out of the reach of them; bear and carry them now, as the ſhepherd does his lambs, in his arms and boſom; and raiſe them out of their graves, and give them the dominion in the morning of the reſurrection, and cauſe them to reign as kings and prieſts with Chriſt, as they ever will.

PSALM XXIX.

A pſalm of David.

IN the *Vulgate Latin* verſion is added, *at the finiſhing of the tabernacle*; ſuggeſting that this pſalm was compoſed at that time, and on that occaſion: not at the finiſhing of the tabernacle by *Moſes*, but at the finiſhing of the tent or tabernacle which *David* made for the ark in *Zion*, 2 Sam. vi. 17. The title in the *Arabic* verſion is, "a prophecy concerning the incarnation, ark and tabernacle." In the *Septuagint* verſion, from whence the *Vulgate* ſeems to have taken the clauſe, it is at the *exodion*, *exit*, or *going out of the tabernacle*; that is, of the feaſt of tabernacles; and which was the eighth day of the feaſt, and was called עצרת which word the *Septuagint* render ἐξοδιον, the word here uſed, *Lev.* xxiii. 36. *Numb.* xxix. 35. though it was on the firſt of the common days of this feaſt that this pſalm was ſung, as *Maimonides* [w] ſays. Some think it was compoſed when the pſalmiſt was in a thunder-ſtorm, or had lately been in one, which he in a very beautiful manner deſcribes. *Kimchi* thinks

[s] Kimchi in loc. vid. Aben Ezram in loc. Moſeh in Aben Ezra in loc. [t] יהרסם deſtruat eos, Vatablus; ſo the Arabic verſion. [u] R. [w] Hilchot Tamidin, c. 10. f. 11.

thinks it refers to the times of the Meſſiah; and it may indeed be very well interpreted of the goſpel, and is very ſuitable to goſpel-times.

℣. 1. *Give unto the Lord, O ye mighty,* &c.] The *Targum* refers this to the angels, "give praiſe be-"fore the Lord, ye companies of angels, ſons of "the mighty;" theſe are mighty ones, and excel all other creatures in ſtrength; and are the ſons of the mighty, or of God; it is their duty and their buſineſs to glorify and to worſhip him and his Son Jeſus Chriſt, as they do continually; but rather, the princes and great men of the earth are here meant, who are ſo called, *Pſal.* lxxxii. 1, 6, 7. and lxxxix. 6, 7. 1 *Cor.* i. 26. and theſe, as they receive much honour and glory, both from God and man; and becauſe they are apt to ſeek their own glory, and aſcribe too much to themſelves, are called upon particularly to give glory to God; and the more, inaſmuch as they may be the means of engaging their ſubjects, by their influence and example, to do the ſame, and who may be included in them; for this is not to be underſtood of them excluſive of others, as appears from *Pſal.* xcvi. 7, 8, 9. moreover, all the ſaints and people of God may be intended, who are all princes and kings; and may be ſaid to be mighty, eſpecially thoſe who are ſtrong in faith; and theſe are they who give moſt glory to God. *Give unto the Lord glory and ſtrength*; give glory to *Jehovah* the Father, by celebrating the perfections of his nature; by commending the works of his hands, the works of creation; by acquieſcing in his providential diſpenſations; by returning thanks to him for mercies received, temporal and ſpiritual; particularly for ſalvation by Chriſt, and above all for Chriſt himſelf; by exerciſing faith in him as a promiſing God; by living becoming his goſpel, and to the honour of his name: give glory to the Son of God, by aſcribing all divine perfections to him, by attributing ſalvation to him, and by truſting in him alone for it: give glory to the Spirit of God, by aſſerting his deity, by referring the work of grace and converſion to him, and by depending upon him for the performance of the good work begun: give *ſtrength* to each perſon, by acknowledging that power belongs to them, which is ſeen in creation, redemption, and effectual vocation; or elſe ſtrength may mean the ſame thing as praiſe and glory; ſee *Pſal.* viii. 2. compared with *Matt.* xxi. 16. and both may deſign ſtrong praiſe and glory, expreſſed in the ſtrongeſt and with the greateſt vigour and vehemency of ſpirit.

℣. 2. *Give unto the Lord the glory due to his name,* &c.] Or *the glory of his name* [x]; which is ſuitable to his nature, agreeable to his perfections, and which belongs unto him on account of his works. *Worſhip the Lord in the beauty of holineſs*; the Lord is only to be worſhipped, and not any creature, angels, or men; not *Jehovah* the Father only, who is to be worſhipped in Spirit and in truth; but the Son of God, and the Holy Ghoſt alſo, being of the ſame nature, and poſſeſſed of the ſame perfections; and that with both internal and external worſhip; and in true holineſs, in which there is a real beauty: holineſs is the beauty of God himſelf, he is glorious in it; it is the beauty of angels, it makes them ſo glorious as they are; and it is the beauty of ſaints, it is what makes them like unto Chriſt, and by which they are partakers of the divine nature; and in the exerciſe of holy graces, and in the diſcharge of holy duties, ſhould they worſhip the Lord; unleſs this is to be underſtood of the place of worſhip, the ſanctuary, or holy place in the tabernacle; or rather, the church of God, which holineſs becomes; but the former ſenſe ſeems beſt.

℣. 3. *The voice of the Lord is upon the waters,* &c.] What follows concerning thunder, the voice of the Lord, gives ſo many reaſons why he ſhould have glory given him and be worſhipped; the heathens [y] paid their devotion to thunder and lightning: but this ſhould be done to the author of them; which may be literally underſtood of thunder, and is the voice of the Lord; ſee *Pſal.* xviii. 13. *Job* xl. 9. and which is commonly attended with large ſhowers of rain, *Jer.* x. 13. and is very terrible upon the waters, and has its effect there, *Pſal.* civ. 7. and this is the rather mentioned, becauſe that there is a God above who is higher than the mighty, who are called upon to give glory to him; and becauſe that thunder has been terrible to kings and great men of the earth: or this may be figuratively interpreted of the voice of Chriſt in the goſpel, which reaches to many nations and people, compared to waters, *Rev.* xvii. 15. The diſciples had a commiſſion to preach it to all nations, and the ſound of their words went into all the world, *Rom.* x. 18. *The God of glory thundereth*; this ſhews that thunder may be meant by the voice of the Lord, who is glorious in himſelf, and in all his works; and may be applied to the goſpel of Chriſt, who is the Lord of glory, and whoſe miniſters, at leaſt ſome of them, are ſons of thunder; ſee 1 *Cor.* ii. 8. *Mark* iii. 17. *The Lord is upon many waters*; that is, his voice is, as before, which is thunder; and that this belongs to God, the heathens were ſo ſenſible of, that they called their chief deity *Jupiter Tonans* [z].

℣. 4. *The voice of the Lord is powerful,* &c.] Or *with power* [a]; as thunder, in the effect of it, ſhews; and ſo is the goſpel, when it comes, not in word only, but is attended with the power of God to the converſion and ſalvation of ſouls; it is then quick and powerful, *Heb.* iv. 12. and the word of Chriſt perſonal, when here on earth, was with power, *Luke* iv. 32. *The voice of the Lord is full of majeſty*; Chriſt in his ſtate of humiliation ſpake and taught as one having authority; and now in the miniſtration of his goſpel by his ſervants he goes forth with glory and majeſty, *Pſal.* xlv. 3, 4.

℣. 5. *The voice of the Lord breaketh the cedars,* &c.] Such an effect thunder has upon the talleſt, ſtrongeſt, and largeſt trees, as to break them into ſhivers. *Yea, the Lord breaketh the cedars of Lebanon*; a mountain in the north part of the land of *Judea*, ſo called from its whiteneſs, both by reaſon of the ſnow with which ſome part of it is covered in ſummer, as *Tacitus* obſerves [b]; and partly from the colour of the earth that has no ſnow on it, which looks as white as if it was covered with white tiles, as *Maundrel* [c] ſays; and where the goodlieſt cedars grow; and to which may be compared proud, haughty, lofty, and ſtout-hearted ſinners, who are broken, brought down, and laid low by the voice of Chriſt in his goſpel, his power attending it. The *Targum* renders it, *the Word of the Lord.*

℣. 6.

[x] כבוד שמו gloriam nominis ejus, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius, Michaelis. [a] בכח in potentia, Pagninus, Montanus; cum potentia, Cocceius, Michaelis; with able power, Ainſworth.
[y] Pauſan. Arcad. ſive l. 8. p. 503. [z] Horat. Epod. l. 5. ode 2. v. 29. Martial. l. 2. ep. 95. [b] Hiſt. l. 5. c. 6.
[c] Travels, p. 176.

℣. 6. *He maketh them alſo to ſkip like a calf*, &c.] That is, the cedars, the branches being broken off, or they torn up by the roots, and toſſed about by the wind; which motion is compared to that of a calf that leaps and ſkips about. *Lebanon and Sirion, like a young unicorn*; that is, theſe mountains move and ſkip about through the force of thunder, and the violence of an earthquake attending it; ſo hiſtorians report, that mountains have moved from place to place, and they have met and daſhed againſt one another [c]. *Sirion* was a mountain in *Judea* near to *Lebanon*, and is the ſame with *Hermon*; which was called by the *Sidonians Sirion*, and by the *Amorites Shenir*, Deut. iii. 9. This may regard the inward motions of the mind, produced by the goſpel of Chriſt under a divine influence; ſee *Iſa.* xxxv. 6 and xl. 4—8.

℣. 7. *The voice of the Lord divideth the flames of fire.*] Or *cutteth with flames of fire* [d]; that is, the thunder breaks through the clouds with flames of fire, or lightning, as that is ſometimes called, *Pſal.* cv. 32. and with which it cleaves aſunder trees and maſts of ſhips, cuts and hews them down, and divides them into a thouſand ſhivers. Some refer this, in the figurative and myſtical ſenſe, to the giving of the Law on mount *Sinai* [e], on which the Lord deſcended in fire, and from his right hand went a fiery law; but rather, this may be applied to the cloven or divided tongues of fire which ſat upon the diſciples on the day of *Pentecoſt*, as an emblem of the extraordinary gifts of the Spirit beſtowed on them; though it ſeems beſt of all, as before, to underſtand this of the voice of Chriſt in the goſpel, which cuts and hews down all the goodlineſs of men, and lays them to the ground, *Hoſ.* vi. 5. and is of a dividing nature, and lays open all the ſecrets of the heart, *Heb.* iv. 12. and through the corruption of human nature, is the occaſion of dividing one friend from another, *Luke* xii. 51, 52. and like flames of fire it has both light and heat in it; it is the means of enlightning mens eyes to ſee their ſad eſtate, and their need of Chriſt, and ſalvation by him; and of warming their ſouls with its refreſhing truths and promiſes, and of inflaming their love to God and Chriſt, and of ſetting their affections on things above, and of cauſing their hearts to burn within them.

℣. 8. *The voice of the Lord ſhaketh the wilderneſs*, &c.] The ground of it, the trees in it, and the beaſts that harbour there; and cauſes them to be in pain, and to bring forth their young, as the [f] word ſignifies, and as it is rendered in the next verſe; all which effects thunder produces, and may myſtically ſignify the preaching of the goſpel among the Gentiles, and the conſequence of it. The Gentile world may be compared to a wilderneſs, and is called the wilderneſs of the people, *Ezek.* xx. 35. the inhabitants of it being ignorant, barren, and unfruitful; and the converſion of them is expreſſed by turning a wilderneſs into a fruitful land, *Iſa.* xxxv. 1, 2, 6, 7. and xli. 18, 19. and the goſpel being ſent thither, has been the means of ſhaking the minds of many with ſtrong and ſaving convictions, which made them tremble and cry out, What ſhall we do to be ſaved? *The Lord ſhaketh the wilderneſs of Kadeſh*; which was the terrible wilderneſs that the children of *Iſrael* paſſed through to *Canaan*'s land; the ſame with the wilderneſs of *Zin*, Numb. xxxiii. 36. and was called *Kadeſh*, from the city of that name, on the borders of *Edom*, Numb. xx. 1, 16. the *Targum* paraphraſes it, "The word of the Lord ſhaketh the wilder-"neſs of *Rekam*;" in the *Targum* in the king's Bible it is, "makes the ſerpents in the wilderneſs "of *Rekam* to tremble;" but that thunder frightens them, I have not met with in any writer.

℣. 9. *The voice of the Lord maketh the hinds to calve*, &c.] Which being timorous creatures, the bringing forth of their young, which is naturally very painful and difficult, is leſſened and facilitated by thunder; they being either ſo frighted with it, that they feel not their pains; or their pains being haſtened by it, become more eaſy; and naturaliſts obſerve, that the time of bringing forth their young is at that ſeaſon of the year when thunder is moſt frequent; ſee *Job* xxxix. 1—4. Thunder has a like effect on ſheep, and makes them abortive [g]: this may be applied to the goſpel, which is the means of bringing forth ſouls to Chriſt by his churches and miniſters; who may very fitly be compared to hinds for their love and lovelineſs, their ſwiftneſs and readineſs to do the will of Chriſt; and their eager deſires after communion with him, *Prov.* v. 19. *Pſal.* xviii. 33. and xlii. 1. *And diſcovereth the foreſts*; or *maketh bare* [h]; by beating off the leaves and branches of trees, and them to the ground; or by cauſing the wild beaſts that frequent them to retire to their holes and dens; which effects are produced by thunder: and this aptly agrees with the goſpel, which is a revelation of ſecrets, of the thickets, and deep things of God; of his council, covenant, mind and will; and of the myſteries of his grace to the ſons of men, and generally to babes, or men of their capacities; and of its ſtripping them of all their own righteouſneſs and dependence on it. *And in his temple doth every one ſpeak of* his *glory*; either in heaven, where angels and glorified ſaints are continually employed in ſpeaking of his glorious name, nature, and works; or in the temple, or tabernacle at *Jeruſalem*, where the *Levites* ſtood to praiſe the Lord morning and evening, and where the tribes went up to worſhip, and to give thanks unto the Lord. 1 *Chron.* xxiii. 30. *Pſal.* cxxii. 4. or the church of God, which is the temple of the living God, whither ſaints reſort, and where they dwell, and ſpeak of the glory of God, of his divine perfections, and of his works of creation and providence; and of the glory of the perſon of Chriſt, and ſalvation by him; and of the glorious work of grace begun in their ſouls by the bleſſed Spirit; for hither ſuch as have heard the voice of Chriſt, and have felt the power of it, and have found it to be a ſoul-ſhaking, an heart-breaking, and an illuminating voice, come, and declare it to the glory of the grace of God.

℣. 10. *The Lord ſitteth upon the flood*, &c.] *Noah*'s flood; which is always deſigned by the word here uſed: the Lord ſat and judged the old world for its wickedneſs, and brought a flood upon them, and deſtroyed them; and then he abated it, ſent a wind to aſſwage the waters, ſtopped up the windows of heaven, and the fountains of the great deep, and reſtrained rain from heaven; and he now ſits upon the confluence of waters in the heavens, at the time of a thunder-ſtorm, which threatens with an overflowing flood; and he remembers his covenant, and reſtrains them from deſtroying the earth any

[c] Plin. Nat. Hiſt. l. 2. c. 83. Joſeph. Antiq. l. 9. c. 11. [d] חצב להבות אש cædit cum flammis ignis, Cocceius, Gejerus. [e] Jarchi in loc. [f] יחיל parturire faciet, Pagninus, Montanus, Vatablus, Michaelis; dolore parturientis afficit, Piſcator. [g] Ariſtot. Hiſt. Animal. l. 9. c. 3. Plin. Nat. Hiſt. l. 8. c. 47. [h] ויחשף & denudat, Muſculus, Vatablus, Junius & Tremellius, Piſcator, Gejerus; ſo Cocceius, Michaelis, Ainſworth.

any more: and he ſits upon the floods of ungodly men, and ſtops their rage and fury, and ſuffers them not to proceed to overwhelm his people and intereſt; and ſo the floods of afflictions of every kind, and the floods of Satan's temptations, and of errors and hereſies, are at his control, and he permits them to go ſo far, and no further. *Yea, the Lord ſitteth King for ever*; he is King of the whole world, over angels and men, and even the kings of the earth; and he is alſo King of ſaints, in whoſe hearts he reigns by his Spirit and grace; and the goſpel-diſpenſation is more eminently his kingdom, in which his ſpiritual government is moſt viſible; and this will more appear in the latter-day-glory, when the Lord ſhall be King over all the earth; and after which the Lord Chriſt will reign with his ſaints here a thouſand years, and then with them to all eternity, and of his kingdom there ſhall be no end.

℣. 11. *The Lord will give ſtrength unto his people*, &c.] His ſpecial people, his covenant-people, whom he has choſen for himſelf; theſe are encompaſſed with infirmities, and are weak in themſelves; but there is ſtrength for them in Chriſt: the Lord promiſes it unto them, and beſtows it on them, and which is a pure gift of his grace unto them; this may more eſpecially regard that ſtrength, power, and dominion, which will be given to the people of the moſt High in the latter day; ſince it follows, upon the account of the everlaſting kingdom of Chriſt. *The Lord will bleſs his people with peace*; with internal peace, which is peculiar to them, and to which wicked men are ſtrangers; and which ariſes from a comfortable apprehenſion of juſtification by the righteouſneſs of Chriſt, of pardon by his blood, and atonement by his ſacrifice; and is enjoyed in a way of believing; and with external peace in the latter day, when there ſhall be no more war with them, nor perſecution of them; but there ſhall be abundance of peace, and that without end; and at laſt with eternal peace, which is the end of the perfect and upright man; and the whole is a great bleſſing.

PSALM XXX.

A pſalm *and* ſong, *at* the dedication of the houſe of David.

THIS is the firſt time that a pſalm is called a ſong; ſome pſalms are called by one name, ſome by another, and ſome by both, as here; and ſome are called hymns: to which diſtinction of them the apoſtle refers in *Eph.* v. 19. A pſalm was ſung upon muſical inſtruments, a ſong with the voice; it may be this pſalm was ſung both ways: the occaſion of it was the dedication of *David*'s houſe: the *Targum* interprets it of the houſe of the ſanctuary, the temple; and ſo moſt of the Jewiſh commentators [i]; which might be called his houſe, becauſe it was his intention to build it; his heart was ſet upon it, he provided materials for it, and gave his ſon *Solomon* the form of it, and a charge to build it; and, as is thought, compoſed this pſalm to be ſung, and which was ſung by the *Levites* at the dedication of it: others, as *Aben Ezra*, are of opinion, it was his own dwelling-houſe, made of cedar, which he dedicated according to the law of *Moſes*, with ſacrifices and offerings, prayer and thankſgiving, 2 *Sam.* v. 11. and vii. 2. *Deut.* xx. 5. ſo *Apollinarius* calls it, a new houſe *David* built; but ſince there is nothing in the whole pſalm that agrees with the dedication, either of the temple, or of *David*'s own private houſe, it ſeems better, with other interpreters, to underſtand it of the purgation of *David*'s houſe from the wickedneſs and inceſt of his ſon *Abſalom*, upon his return to it, when the rebellion raiſed by him was extinguiſhed; which might be reckoned a new dedication of it; ſee 2 *Sam.* xx. 3. and to a deliverance from ſuch troubles this pſalm well agrees. *Theodoret* interprets it of the reſtoration of the human nature by Chriſt, through his reſurrection from the dead.

℣. 1. *I will extol thee, O Lord*, &c.] Or *lift thee up on high* [k]. The Lord is high in his name, he is the moſt High; and in his nature, there is none beſides him, nor like unto him; and in place, he dwells in the high and holy place; he is above all, angels and men; he is above all gods; he is the King of kings, and Lord of lords; he cannot be higher than he is: to extol him, therefore, is to declare him to be what he is; to exalt him in high praiſes of him, which the pſalmiſt determined to do, for the following reaſons. *For thou haſt lifted me up*; or *drawn me up*, or *out* [l]; from the pit of nature; the low eſtate of unregeneracy; the pit wherein is no water; the horrible pit, the mire and clay of ſin and miſery, in which all men, whilſt unconverted, are; and out of which they cannot lift themſelves, being ſtrengthleſs, yea dead in ſin: this is God's work; he takes out of this pit, he draws out of it by his efficacious grace; he raiſes up the poor out of the duſt, and lifts up the beggar from the dunghil; and this is an inſtance of his grace and mercy, and requires a new ſong of praiſe: or this may regard ſome great fall by ſin, from which he was reſtored, through the grace and power of God; or deliverance from great troubles, compared to waters, out of which he was drawn, *Pſal.* xviii. 16. and was lifted up above his enemies; and agrees very well with his being brought to his palace and throne again, upon the defeat of *Abſalom*. *And haſt not made my foes to rejoice over me*; as Satan does over unregenerate ſinners, when he poſſeſſes their hearts, and keeps the houſe and goods in peace; and as the men of the world do over fallen ſaints, when forſaken by the Lord, and afflicted by him, and are under the frowns of his providence; but the conſpirators againſt *David* were not ſuffered to ſucceed and rejoice over him, which they otherwiſe would have done; and for this he praiſes the Lord.

℣. 2. *O Lord, my God, I cried unto thee*, &c.] In the time of his diſtreſs and trouble; and whither ſhould he go but unto his covenant-God and Father? *And thou haſt healed me*; either of ſome bodily diſeaſe that attended him; for the Lord is the phyſician of the body, as well as of the ſoul; and that either immediately, or by giving a bleſſing to means uſed; and the glory of ſuch a mercy ſhould be given to him: or elſe of ſoul-diſeaſes, which

[i] Jarchi, Kimchi, & Abendana, [k] ארוממך ſuperexaltabo te, Cocceius; elevabo te, Michaelis. [l] דליתני me ſurſum extraxiſti, Cocceius; ſo Michaelis; thou haſt drawn up me, Ainſworth.

which are natural and hereditary, epidemical, nauſeous, mortal, and incurable, but by the grace of God, and blood of Chriſt; and the healing of them either reſpects the pardon of them at firſt converſion; for healing diſeaſes, and forgiving iniquities, ſignify one and the ſame thing; or elſe freſh diſcoveries and applications of pardoning grace, after falls into ſin, which are an healing backſlidings, and reſtoring comforts; and this is God's work; none can heal but himſelf, and he does it effectually, univerſally, and freely, and which calls for thankfulneſs, *Pſal.* ciii. 1—3. or this may be underſtood in a civil ſenſe, of reſtoring him to his houſe, his throne and kingdom, and the peace of it.

℣. 3. *O Lord, thou haſt brought up my ſoul from the grave*, &c.] When his life being in danger, was near unto it, *Job* xxxiii. 22, 28. otherwiſe the ſoul dies not, nor does it lie and ſleep in the grave; or *thou haſt brought up my ſoul from hell* [m]; that is, delivered him from thoſe horrors of conſcience, and terrors of mind by reaſon of ſin, which were as hell itſelf unto him; ſee *Pſal.* cxvi. 3. *Jonah* ii. 2, 4. *Thou haſt kept me alive*; preſerved his corporal life when in danger, and maintained his ſpiritual life; and quickened him by his word, under all his afflictions, and kept him from utter and black deſpair. *That I ſhould not go down to the pit*; either of the grave or hell. There is in this clauſe a *keri* and a *cetib*; a marginal reading, and a textual writing: according to the latter it is, *from them that go down to the pit*; which ſome verſions [n] follow; that is, thou haſt preſerved me from going along with them, and being where, and as they are: our verſion follows the former; the ſenſe is the ſame.

℣. 4. *Sing unto the Lord, O ye ſaints of his*, &c.] Such to whom he has been gracious and merciful, and has bleſſed with pardoning grace, and juſtifying righteouſneſs, adoption, and a right to eternal life; and who are holy, godly perſons; in whoſe hearts principles of grace and holineſs are formed; and who are kind and bountiful to others; all which the word [o] here uſed ſignifies: and theſe are the Lord's; they are ſet apart for him, and they are ſanctified by him; and therefore ſhould ſing his praiſes, both vocally, and with melody in their hearts. *And give thanks at the remembrance of his holineſs*; which is eſſential to him, and in which he is glorious; and which appears in all his ways and works of providence and grace, and both in the redemption and ſanctification of his people; and beſides this, there is the holineſs of Chriſt, which is imputed to his ſaints, and the ſanctification of the Spirit, which is wrought in them; and at the remembrance of each of theſe, it highly becomes them to give thanks to the Lord, ſince hereby they are made meet to be partakers of his kingdom and glory.

℣. 5. *For his anger* endureth but *a moment*, &c.] Anger is not properly in God, he being a ſimple, uncompounded, immoveable and unchangeable being; nor is it ever towards his people in reality, unleſs anger is diſtinguiſhed from wrath, and is conſidered as conſiſtent with his everlaſting and unvariable love to them; but only in their apprehenſion, he doing thoſe things which in ſome reſpects are ſimilar to thoſe which men do when they are angry; he turns away from them and hides his face, he chides, chaſtiſes, and afflicts, and then they conclude he is angry; and when he returns again and takes off his hand, manifeſts his pardoning love, and comforts them, then they underſtand it that his anger is turned away from them; for in this improper ſenſe of it, and as his children conceive of it, it is but for a moment, or a very ſhort time; he forſakes them but for a moment, and their light afflictions endure no longer, *Iſa.* liv. 7, 8. 2 *Cor.* iv. 17. *In his favour* is *life*; by which is meant his free love and favour in Chriſt towards his people; and deſigns either the duration of it, that it lives and always is, even when he ſeems to be angry, and that it laſts as long as life does, yea to all eternity; neither death nor life can ſeparate from it; or the object of it, God delighting not in the death but the life of a ſinner; or rather the effects of it, it is what makes the preſent life to be properly life, and really comfortable; without it men may be ſaid rather to be dead than to live, notwithſtanding all enjoyments; and therefore it is better than life, abſtracted from it, *Pſal.* lxiii. 3. it quickens the ſoul in a ſpiritual ſenſe, and makes grace lively; it invigorates faith, encourages hope, and makes love to abound, and it iſſues in eternal life. *Weeping may endure for a night*; the alluſion is to the time when afflictions are uſually moſt heavy and preſſing upon perſons, when they moſt feel them, or however, are free from diverſion, and at leiſure to bemoan themſelves; and may point at the ſeaſon of weeping, and cauſe of it, the night of affliction, or of darkneſs and deſertion, and denotes the ſhort continuance of it; weeping is here repreſented as a perſon, and as a lodger, for the word may be rendered *lodge* [p]; but then it is as a wayfaring man, who continues but for a night; ſee *Iſa.* xvii. 14. *But joy* cometh *in the morning*; alluding to the time when all nature is freſh and gay, when man riſes chearful from his reſt, darkneſs removes, light breaks forth, and the ſun riſes and ſheds its beams, and every thing looks pleaſant and delightful; moreover, the mercies of God are new every morning, which cauſe joy, and call for thankfulneſs; and eſpecially it is a time of joy after weeping and darkneſs, when the ſun of righteouſneſs ariſes with healing in his wings; as it will be to perfection in the reſurrection-morn, when the dead in Chriſt will riſe firſt, and be like to him, and reign with him for evermore.

℣. 6. *And in my proſperity*, &c.] Either outward proſperity, when he was ſettled in his kingdom, and was acknowledged king by all the tribes of *Iſrael*, and had gotten the victory over all his enemies, and was at reſt from them round about; or inward and ſpiritual proſperity, having a ſpiritual appetite for the word, being in the lively exerciſe of grace, growing in it, and in the knowledge of Chriſt; favoured with communion with God, having freſh diſcoveries of pardoning grace and mercy, corruptions being ſubdued, the inward man renewed with ſpiritual ſtrength, and more fruitful in every good word and work. This being the caſe, *I ſaid, I ſhall never be moved*; ſo in outward proſperity men are apt to ſing a requiem to themſelves, and fancy it will always be thus with them, be in health of body, and enjoying the affluence of temporal things, and ſo put away the evil day in one ſenſe and another from them; and even good men themſelves are ſubject to this infirmity, *Job* xxix. 18—20. and who alſo, when in comfortable frames of ſoul, and in proſperous circumſtances in ſpiri-

tual

[m] מן שאול ab inferno, V. L. Pagninus, Montanus, Gejerus, Michaelis; ſo Ainſworth. [n] So Sept. V. L. Pagninus, Muſculus, Gejerus, Michaelis, Ainſworth. [o] חסידיו quos ipſe benignitate proſequitur, Junius & Tremellius; ſo Tigurine verſion. [p] ילין diverſetur, Junius & Tremellius, Piſcator; lodgeth, Ainſworth.

tual things, are ready to conclude, it will always be thus with them, or better. Indeed they can never be moved as to their ſtate and condition with reſpect to God; not from his heart, where they are ſet as a ſeal; nor out of the arms of Chriſt, and covenant of grace; nor out of the family of God; nor from a ſtate of juſtification and grace; but they may be moved as to the exerciſe of grace, and diſcharge of duty, in which they vary; and eſpecially when they are ſelf-confident, and depend upon their own ſtrength for the performance of theſe things, and for a continuance in ſuch frames, which ſeems to have been *David*'s caſe; and therefore he corrects himſelf, and his ſenſe of things, in the following verſe.

℣. 7. *Lord, by thy favour thou haſt made my mountain to ſtand ſtrong*, &c.] The pſalmiſt found himſelf miſtaken, and acknowledges it; that as it was not owing to his own merit that he enjoyed the proſperity that he did, ſo neither was the continuance of it owing to his goodneſs, power, and ſtrength, but to the free grace and favour of God; as the church of God is compared to a mountain, and the ſeveral individuals of believers are like to mount *Zion*; ſo the ſoul of a child of God may be called his mountain, which is made ſtrong by the Lord as to its ſtate in Chriſt, being ſet on him, the rock of ages, and ſure foundation, where it is ſafe and ſecure; and as to its grace, whenever it is in any ſtrong exerciſe, which is altogether owing to the favour of God, and continues as long as he pleaſes. *Thou didſt hide thy face*, and *I was troubled*; the Lord may hide his face from his people, and yet their ſtate be ſafe; their mountain ſtands ſtrong in that reſpect; yet this generally produces a change of frames; it gives trouble, and faith and hope become feeble and languid in their acts and exerciſes; this ſhews the changeableneſs of frames, that they are not to be depended upon; that they are entirely owing to the pleaſure of God, and that rejoicing only ſhould be in him: very likely ſome regard is had to the affair of *Abſalom*'s rebellion, which came unawares, unthought of, when *David* was in the greateſt proſperity and ſecurity.

℣. 8. *I cried to thee, O Lord*, &c.] In his trouble, when the Lord had hid his face from him, and he was ſenſible that he had departed from him; he was not ſtupid and unaffected with it; nor did he turn his back upon God, and ſought to others; but he cried after a departing God, which ſhewed love to him, and ſome degree of faith in him, by looking again towards his holy temple, and waiting upon him until he returned. *And unto the Lord I made ſupplication*; in the moſt humble manner; intreating his grace and mercy, and that he would again ſhew him his face and favour.

℣. 9. *What profit* is there *in my blood?* &c.] Should that be ſhed, and he die by the hands of his enemies, through divine permiſſion: death is not profitable to a man's ſelf by way of merit; it does not atone for ſin, ſatisfy juſtice, and merit heaven; even the death of martyrs, and of ſuch who ſhed their blood, died in the cauſe of Chriſt, and for his ſake, is not meritorious; it does not profit in ſuch ſenſe: there is profit in no blood but in the blood of Chriſt; by which peace is made, pardon procured, and redemption obtained. Indeed death is conſequentially profitable to good men; it is an outlet of all ſorrows and afflictions, and the inlet of joy and happineſs; it is the ſaints paſſage to heaven, and upon it they are immediately with Chriſt, and reſt from their labours: nor is there profit in the blood of the ſaints to them that ſhed it; for when inquiſition is made for it, vengeance will be taken on them who have ſhed it, and blood will be given them to drink, as will be particularly to antichriſt: nor is there any profit in it to the Lord himſelf; which ſeems to be what is chiefly deſigned, ſince it is uſed by the pſalmiſt as an argument with him in prayer, that he might not be left by him, and to his enemies, ſo as to periſh, ſince no glory could accrue to God by it from them; they would not give him thanks for it, but aſcribe it to themſelves, and ſay their own hand had done it; ſo far, the pſalmiſt ſuggeſts, would his death be from being profitable to God, that it would rather be a loſs to the intereſt of religion; ſince he had not as yet fully reſtored religion, and ſettled the pure worſhip of God in order, and made the preparations for the building the houſe of God, he intended. God may be glorified in the death of his people; either by their dying in the faith of intereſt in him; or by ſuffering death for his name-ſake; but, in a ſtrict ſenſe, there is nothing either in life or death in which man can be profitable unto God; ſee *Job* xxii. 2, 3. and xxxv. 7, 8. ſome underſtand this of life; becauſe the life is in the blood: as if the ſenſe was, of what advantage is life to me? it would have been better for me if I had never been born, had had no life and being at all, if I muſt for ever be baniſhed from thy preſence, and go down to the pit of hell, which they ſuppoſe is deſigned in the following phraſe. *When I go down to the pit*; though the grave ſeems rather to be meant, and the former ſenſe is beſt. *Shall the duſt praiſe thee?* that is, men, whoſe original is duſt, being reduced to duſt again, as the body at death, when laid in the grave, and corrupted there is; this lifeleſs duſt, cannot praiſe the Lord: the ſoul indeed dies not with the body; nor does it ſleep in the grave with it; nor is it un-employed in heaven; but is continually engaged in the high praiſes of God: but the ſenſe of the pſalmiſt is, that ſhould he die, and be buried, and be reduced to duſt, he ſhould no more praiſe the Lord in the land of the living, among men, to the glory of divine grace and goodneſs; ſo that this revenue of his glory would be loſt. *Shall it declare thy truth?* either the truth of the goſpel, which lies in the word of God; or rather the faithfulneſs of God in the performance of his promiſes; ſee *Pſal.* xl. 10. *Iſa.* xxxviii. 18, 19.

℣. 10. *Hear, O Lord, and have mercy upon me*, &c.] By lifting up the light of his countenance again upon him; by manifeſting and applying his pardoning grace to him, and by delivering him out of all his afflictions. *Lord, be thou my helper*; in this time of trouble; for he knew that vain was the help of man; and he was entirely in the right to betake himſelf to the Lord, who was able to help him, when none elſe could.

℣. 11. *Thou haſt turned for me my mourning into dancing*, &c.] This, with what follows, expreſſes the ſucceſs he had in ſeeking the Lord by prayer and ſupplication; there was a ſudden change of things, as it often is with the people of God; ſometimes they are mourning by reaſon of ſin, their own and others; or on account of afflictions; or becauſe of ſpiritual decays; or through the temptations of Satan; or, as it was the caſe of the pſalmiſt now, becauſe of the hidings of God's face; but this mourning is exchanged for joy and gladneſs, when the Lord diſcovers his pardoning love, revives his work in their ſouls, takes off his afflicting hand from them, rebukes the tempter, and delivers out of

of his temptations, and ſhews himſelf, his grace and favour. *Thou haſt put off my ſackcloth*; which was uſed in mourning for relations, and in times of calamity and diſtreſs, and as a token of humiliation and repentance, *Gen.* xxxvii. 34. *Eſth.* iv. 1. *Jonah* iii. 8. *And girded me with gladneſs*; by theſe phraſes the ſame thing is ſignified as before; ſee *Iſa.* lxi. 3.

℣. 12. *To the end that* my *glory may ſing praiſe to thee*, &c.] Meaning either his ſoul, the more noble and glorious part of him; or the members of his body, his tongue, which is the glory of it, and with which he glorified God; ſee *Pſal.* xvi. 9. compared with *Acts* ii. 26. this was the end that was to be anſwered, by changing the ſcene of things; and which was anſwered. *O Lord my God, I will give thanks unto thee for ever*; to the end of life, as long as he had a being, and to all eternity, *Pſal.* civ. 33. *Jerom* interprets the whole pſalm of the reſurrection of Chriſt.

PSALM XXXI.

To the chief muſician, a pſalm of David.

THIS pſalm, according to *Arama*, was compoſed by *David* when in *Keilah*; but, according to *Kimchi* and others, when the *Ziphites* propoſed to deliver him up into the hands of *Saul*; and who, upon their ſolicitations, came down and ſurrounded him with his army, from whom in haſte he made his eſcape, and to which he is thought to refer in ℣. 22. *Theodoret* ſuppoſes it was written by *David* when he fled from *Abſalom*, and that it has ſome reſpect in it to his ſin againſt *Uriah*, in that verſe.

℣. 1. *In thee, O Lord, do I put my truſt*, &c.] Not in any creature, but in the Lord *Jehovah*; the *Targum*, *in thy Word*; the eſſential *Logos*, or *Word*, which was in the beginning with God, and was God, and ſo an equal object of faith, truſt, and confidence, as *Jehovah* the Father: this act includes a truſting all with God, body and ſoul, and the welfare of them, in time, and to eternity; and a truſting him for all things, both of providence and grace, and for both grace and glory, and is a continued act; for the pſalmiſt does not ſay, *I have truſted*, or *I will truſt*, but *I do*; and this was a very conſiderable thing to do in this time of his diſtreſs: the Lord is to be truſted in at all times. *Let me never be aſhamed*; neither in this world, nor in that to come. The believer has no reaſon to be aſhamed of any thing in this life but ſin, and the imperfection of his own righteouſneſs, and his truſt in it; not of the Lord, in whom he truſts; nor of his Word, or Son, the Lord Jeſus Chriſt, in whom he believes as his Saviour and Redeemer; nor of the Spirit, and his work of grace upon him; nor of his faith, hope, truſt and confidence in them; nor of the goſpel, the means of faith, and of the ſupport of it; nor of the reproaches, afflictions, and ſufferings, he endures for the ſake of Chriſt and his goſpel; nor of his ordinances and his people; nor will he be aſhamed hereafter at the coming of Chriſt, when he will appear in his righteouſneſs, be clothed with white robes, have palms in his hands, and ſhall ſtand at his right hand, and be received into glory. *Deliver me in thy righteouſneſs*; not in his own, by which he knew there was no acceptance with God, no juſtification before him, nor any deliverance and ſalvation from ſin and death; but by the righteouſneſs of God, which the Son of God has wrought out, God the Father accepts of and imputes, and the Spirit of God reveals and applies; by this there is deliverance from ſin, its guilt, and damning power, and from the curſes and condemnation of the law, and from wrath to come, and from the ſecond death.

℣. 2. *Bow down thine ear to me*, &c.] Which is ſaid after the manner of men, who, when they give attention, and liſten to any thing, ſtoop, and incline the ear; and this for God to do, as he ſometimes does, is wonderful condeſcending grace! *Deliver me ſpeedily*; which ſhews that he was in great danger, and his caſe required haſte: the Lord does help right early, and is ſometimes a preſent help in time of need, and delivers at once, as ſoon as the mercy is aſked for. *Be thou my ſtrong rock*; for ſhelter and ſecurity from enemies, as well as to build his everlaſting ſalvation on, and to ſtand firmly upon, and out of danger. *For an houſe of defence to ſave me*; both for an houſe to dwell in, the Lord being the dwelling-place of his people in all generations, and a ſtrong habitation to which they may continually reſort; and for protection and ſafety, their place of defence in him being the munition of rocks, a ſtrong-hold, and a ſtrong tower from the enemy.

℣. 3. *For thou* art *my rock and my fortreſs*, &c.] What he prayed for he knew him to be, and to have been in times paſt, and could claim his intereſt in him; and therefore intreats, that he would appear to be to him what he was in himſelf, and what he had been to him. *Therefore for thy name-ſake lead me, and guide me*; either as a ſhepherd does his flock, gently, as they are able to bear it; into the green paſtures of the word and ordinances, and beſide the ſtill waters of divine love, and to the overflowing fountain, and fulneſs of grace in himſelf; or as a general leads and guides his army; Chriſt being a leader and commander of the people, and the great Captain of their ſalvation, and who being at the head of them, they fear no enemy; or as a guide leads and directs ſuch as are ignorant, and out of the way. The pſalmiſt deſires the Lord would lead him in the way of truth, and paths of righteouſneſs, according to his word; and guide him with his counſel, and by his Spirit, that ſo he might walk in the way in which he ſhould go; and this he intreats he would do *for* his *name-ſake*; not for any merit or worthineſs in him; but for the glory of his own name, and for the honour of his free grace and mercy, for which the Lord often does many things; he defers his anger, he purges away the ſins of his people, he forgives their tranſgreſſions, and remembers their ſins no more, for his name's-ſake.

℣. 4. *Pull me out of the net that they have laid privily for me*, &c.] The *Ziphites*, and *Saul*, and his men; the former intending treacherouſly to betray him, and the latter encompaſſing him about, in order to take him; and ſuch was his danger and difficulty, that he ſaw none but God could deliver him;

him; and he it is that breaks the nets of men, and the ſnares of the devil, which they ſecretly lay for the people of God, that they may ſtumble, and fall, and be taken, and delivers them out of them. *For thou* art *my ſtrength*; the author, giver, and maintainer, both of his natural and ſpiritual ſtrength; and who was able, and was only able, to pull him out of the net, and extricate him out of the difficulties in which he was.

℣. 5. *Into thine hand I commit my ſpirit*, &c.] Either his life, as to a faithful Creator and preſerver, who was the God of his life, gave him it, and upheld his ſoul in it; or his ſoul, and the eternal ſalvation of it, which he committed into the hand of the Lord his Redeemer, where he knew it would be ſafe, and out of whoſe hands none can pluck; or this he might ſay, as apprehenſive of immediate death, through the danger he was in; and therefore commits his ſpirit into the hands of God, to whom he knew it belonged, and to whom it returns at death, and dies not with the body, but exiſts in a ſeparate ſtate, and would be immediately with him. Our Lord Jeſus Chriſt uſed the ſame words when he was expiring on the croſs, and ſeems to have taken them from hence, or to refer to theſe, *Luke* xxiii. 46. *Thou haſt redeemed me, O Lord God of truth*; which may be underſtood, either of the temporal redemption of his life from deſtruction in times paſt, which encouraged him to commit his life into the hands of God now, who was the ſame, and changed not; or of ſpiritual and eternal redemption from ſin by the blood of Chriſt, and which the pſalmiſt ſpeaks of as if it was paſt, though it was to come, becauſe of the certainty of it; juſt as *Iſaiah* ſpeaks of the incarnation and ſufferings of Chriſt, *Iſa.* ix. 6. and liii. 4—6. and of which he was aſſured, becauſe the Lord, who had provided, appointed, and promiſed the Redeemer, was the God of truth, and was faithful to every word of promiſe; and Chriſt, who had engaged to be the Redeemer, was faithful to him that appointed him; and having an intereſt therefore in this plenteous redemption, by virtue of which he was the Lord's, he committed himſelf into his hands.

℣. 6. *I have hated them that regard lying vanities*, &c.] Soothſaying and divination, as *Aben Ezra* and others think; made uſe of by kings, and generals of armies, to know when it was proper to go out to war, and what ſucceſs they ſhould have; ſee *Ezek.* xxi. 21—23. *Hoſ.* iv. 12. but ſuch men and their practices *David* abhorred; he took no ſuch methods when in diſtreſs, but applied to the Lord, and truſted in him; or rather, idol-gods, as *Jarchi* and others, who are vanity, and the work of errors, and are nothing in the world; ſee *Jon.* ii. 8. all will-worſhip and ſuperſtition may be included in this phraſe, which being not according to the will and word of God, is worſhipping in vain, and carries off from true ſpiritual worſhip; and ſo is a lying vanity, and to be deteſted, and the abettors of it: as alſo all errors and hereſies; theſe are great ſwelling words of vanity, and are lies in hypocriſy; and likewiſe all immorality and wickedneſs, which ſpring from the vanity of the mind, and promiſe much liberty and pleaſure, but deceive, and therefore lying; yea, all worldly enjoyments, are vanity and vexation of ſpirit, and are fallacious and deceitful when truſted in; and indeed every falſe truſt and confidence may come under this name; ſuch as truſt in riches, in wiſdom and knowledge, in carnal deſcent and privileges, in a moral and legal righteouſneſs, and even in a bare profeſſion of true religion, and a ſubjection to goſpel-ordinances; for there is no true object of truſt, no Redeemer and Saviour, but the Lord: now ſuch as regard thoſe lying vanities, are they that look to them, love them, embrace them, and put their confidence in them; and ſuch are to be *hated*; not their perſons, but their principles and practices, and they themſelves are to be ſhunned and abſtained from. *But I truſt in the Lord*; the God of truth, that cannot lie, deny himſelf, nor deceive; who is unchangeable, and without any variableneſs, or ſhadow of turning.

℣. 7. *I will be glad, and rejoice in thy mercy*, &c.] Both becauſe of the nature of it, which is large and abundant, free and ſovereign, from everlaſting to everlaſting, and is communicated in and through Chriſt, and is a good ground of hope and truſt; and becauſe of the effects of it, or what it has produced; for to it are owing the covenant of grace, and all the ſure mercies of it; the miſſion of Chriſt, and redemption by him; regeneration, and the forgiveneſs of ſins, and even eternal life and glory; beſides a multitude of bleſſings, deliverances, and ſalvations in providence; on account of all which, there is great reaſon for joy and gladneſs; of which the following are particulars. *For thou haſt conſidered my trouble*; inward, ariſing from indwelling ſin, doubts and fears, deſertions and darkneſs, and Satan's temptations; and outward, from the world, and the men of it, and by reaſon of bodily afflictions: now the Lord looks upon the troubles of his people, and upon them in them, with an eye of pity and compaſſion; he ſympathizes with them; he conſiders the nature of their trouble, their weakneſs to bear it, and the beſt way, means, and time to deliver out of it; he working all things after the counſel of his own will; ſee *Exod.* iii. 7. *Thou haſt known my ſoul in adverſities*; that is, the Lord had took notice of him, approved of him, loved him, had viſited him, and made known his love to him, and owned him for his own, and had choſen him in the furnace of affliction; a time and ſeaſon, when oftentimes friends and acquaintance are ſhy, and will not look upon men, know them and own them; but the Lord does otherwiſe, and which is another reaſon of joy and gladneſs in his mercy.

℣. 8. *And haſt not ſhut me up into the hand of the enemy*, &c.] When in *Keilah*, in the wilderneſs of *Ziph* and *Maon*, and encompaſſed about by *Saul* and his army, 1 *Sam.* xxiii. 7, 13, 14, 24, 25, 26. nor does the Lord ſuffer his people to be ſhut up under the power of ſin and Satan, ſo that they cannot come forth in the exerciſe of grace, and the diſcharge of duty; but he brings their ſouls out of priſon, that they may praiſe his name. *Thou haſt ſet my feet in a large room*; at full liberty from his enemies; *Saul* and his army being called off from purſuing him, by tidings of an invaſion by the *Philiſtines*, 1 Sam. xxiii. 27—29. and this is the caſe of the ſaints when they are brought to Chriſt, to walk by faith at large on him; when grace is drawn forth into exerciſe, and ſpiritual knowledge is increaſed, and they are delivered from their enemies; or, however, can look upon them as conquered ones, and are ſure of victory over them, and at laſt of an entire deliverance from them; ſee *Pſal.* iv. 1. and xviii. 19. and cxviii. 5.

℣. 9. *Have mercy upon me, O Lord, for I am in trouble*, &c.] A ſudden change of caſe and frame this! and ſo it is with the people of God, as ſoon as out of one trouble, they are in another; theſe

are

are what are appointed for them, and lie in their path-way to heaven, and are neceſſary; and under them it is quite right to betake themſelves to the Lord, who is a merciful God; and it is beſt to caſt themſelves upon his mercy, having no merit of their own to plead with him; and they may freely tell him all their diſtreſſes, as the pſalmiſt here does, and hope for grace and mercy to help them in time of need. *Mine eye is conſumed with grief*; expreſſed by tears; through the multitude of which, by reaſon of trouble, his ſight was much hurt; according to *Jarchi*, the word ſignifies, that his ſight was ſo dim as is a man's when he puts a glaſs before his eyes, to ſee what is beyond the glaſs: this ſhews that the invention of ſpectacles was before the year 1105; for in that year *Jarchi* died; and proves it more early than by other writer has pretended to [a]; for the commonly received opinion is, that they were invented at the latter end of the 13th, or beginning of the 14th century; but the apoſtle, as *A-Lapide* thinks, reſpects them, in 1 *Cor.* xiii. 12. and they are mentioned by *Plautus* [b], who lived almoſt two hundred years before the birth of Chriſt: the ſame *Jarchi* obſerves on *Pſal.* vi. 7. Yea, *my ſoul and my belly*; perhaps he could not eat his food, or digeſt it, which brought upon him internal diſorders, and even brought his ſoul or life into danger.

℣. 10. *For my life is ſpent with grief, and my years with ſighing*, &c.] Which ſhews the continuance of his troubles, and that his whole life had been, as it were, an uninterrupted ſeries of ſorrows. *My ſtrength faileth becauſe of mine iniquity*; this opens the ſource and ſpring of all his grief and trouble; his ſin, and the ſin of his nature, in which he was conceived and born; indwelling ſin, which remained and worked in him; and it may be alſo, the ſin of unbelief, which beſet him, and prevailed in him, notwithſtanding the inſtances of divine goodneſs, the declarations of grace, the diſcoveries of love, and the exceeding great and precious promiſes he had made to him; as alſo his daily ſins and infirmities, and very likely ſome great backſlidings, which had brought grief of ſoul upon him, and which grief affected the ſeveral parts of his body. Sin was the cauſe of the failure of natural ſtrength in *Adam* and his poſterity; of diſeaſes and death, by which their ſtrength is weakened in the way, and was the cauſe of impairing moral ſtrength in men to do that which is good, and has a very great influence on the ſpiritual ſtrength of the Lord's people, in the exerciſe of grace. *And my bones are conſumed*; which are the firmeſt and ſtrongeſt parts of the human body, and the ſupport of it.

℣. 11. *I was a reproach among all mine enemies*, &c.] This is a common caſe of the people of God; and though it may be the leaſt of their afflictions, yet it is not grateful to the fleſh; and it is as it is made: under divine ſupports ſaints rejoice, and take pleaſure in reproaches, that they are counted worthy to bear them, and eſteem them as great riches; at other times they ſeize and feed upon their ſpirits, and are ready to break their hearts. *But eſpecially among my neighbours*; who knew him, and knew he did not deſerve to be ſo treated; and who ought, as neighbours, to have loved him, and done all good offices to him; ſo that this is an aggravation, both of their ſin and his diſtreſs. *And a fear to mine acquaintance*; not that they were afraid that he ſhould do them any miſchief; but they were afraid to own him, and to do him any ſervice; unleſs the ſenſe is, that they were afraid that evil would befal him, that he ſhould not eſcape with his life; which, though it may expreſs the affectionate concern of his friends, yet ſhews the danger he was expoſed to. *They that did ſee me without, fled from me*; as if he had ſomething very peſtilential and infectious about him.

℣. 12. *I am forgotten as a dead man out of mind*, &c.] Either by his friends, being out of ſight, out of mind; as even the neareſt relations and acquaintance are, in proceſs of time, when dead, *Eccl.* ix. 5. or by the Lord; which ſhews the weakneſs of his faith, the uncomfortable frame he was in, through darkneſs and deſertion; ſee *Pſal.* lxxxviii. 5. *Iſa.* xlix. 14—16. *I am like a broken veſſel*; or *a periſhing veſſel* [c]; or *a veſſel of perdition* [d]: the *Septuagint* verſion renders it *a loſt veſſel* [e]; one entirely uſeleſs, wholly loſt, and irrecoverably ſo; like a broken veſſel, which can never be put together again, *Iſa.* xxx. 14. *Jer.* xix. 11. a moſt ſad apprehenſion he had of himſelf, as if his caſe was deſperate, and he a veſſel of wrath; compare with this *Rom.* ix. 22.

℣. 13. *For I have heard the ſlander of many*, &c.] Both enemies and neighbours. *Fear* was *on every ſide*; his enemies were a *Magor Miſſabib* to him, *Jer.* xx. 3. encompaſſed him around, ſo that he was in fear from every quarter. *While they took counſel together againſt me*; how to apprehend him, and what to do with him. *They deviſed to take away my life*; nothing ſhort of that would ſatisfy; but life is in the hand of God; men may deviſe, but God diſappoints, and his counſel ſtands; hence the pſalmiſt was encouraged, after all, to truſt in him, in this time of imminent danger, as follows.

℣. 14. *But I truſted in thee, O Lord*, &c.] His faith revived again under all the diſcouraging views he had of things, and was exerciſed upon the Lord; he committed himſelf to him, believing he was able to help him in his time of trouble, and deliver him. *I ſaid, Thou* art *my God*; he claimed his covenant-intereſt in him, and uſed it as an argument with him to have regard unto him, and as a ſupport to his faith in his preſent diſtreſs; ſee the note on *Pſal.* vii. 1.

℣. 15. *My times* are *in thy hand*, &c.] And not in the hand of his enemies; as his time of life and death, which was only by the direction and appointment of God, was in his power, and fixed by him; nor could his enemies take away his life before his time, and without the will of his covenant-God: the time of his coming to the throne, and what was gone over him during his reign hitherto, 1 *Chron.* xxix. 30. and all his times of trouble in it; times of proſperity and of adverſity; of darkneſs, deſertion, and temptation; and of joy, peace, and comfort; theſe were all in the hands of the Lord, at his diſpoſe, and ordered by him for the good of his ſervant, and for the glory of his own name; and this was a quieting conſideration to the pſalmiſt under his preſent trials and exerciſes; the *Targum* is, *the times of my redemption. Deliver me from the hand of mine enemies, and from them that perſecute me*; a good man has many enemies, and even his very goodneſs creates him ſuch; for wicked men are enemies to all that is good; and thoſe are perſecuting ones, in one way or other; either by

[a] See Chambers's Dictionary on the word SPECTACLES. [b] Vid. Ainſworth's Lat. Dict. in voce Conſpicill. & Panciroll. rer. memorab. par. 2. tit. 15. & Salmuth. in ib. p. 263.
[c] ככלי אבד ſicut vas periens, Montanus, Coccejus, Gejerus. [d] So Ainſworth. [e] V. L. Pagninus, Muſculus, Piſcator.

by words or deeds; and deliverance out of their hands is by the Lord, who ſometimes gives his people reſt from adverſity, and ſuffers not the rod of the wicked to continue on them; and therefore it is beſt to apply to him for it.

℣. 16. *Make thy face to ſhine upon thy ſervant*, &c.] In which he prays for the gracious preſence of God, the manifeſtations of himſelf unto him, the diſcoveries of his love, the enjoyment of him in Chriſt, communion with him, the comforts of his ſpirit, and the joys of his ſalvation; ſee *Numb.* vi. 25, 26. *Save me for thy mercies ſake*; not for any merit and righteouſneſs of his own, but for the ſake of the grace and goodneſs of the Lord; which is putting ſalvation, whether temporal or ſpiritual, upon its right foot and foundation; which is never wrought out by, or is for works of righteouſneſs done by men, but according to the grace and mercy of God.

℣. 17. *Let me not be aſhamed, O Lord*, &c.] The ſame petition as in ℣. 1. *For I have called upon thee*; who is nigh unto all that call upon him in truth, and is rich unto them, and has promiſed to help and ſave them; which ſhould he not do, not only he would be made aſhamed, but the promiſe of God would ſeem to fail: for the pſalmiſt does not plead any duty of his, nor make a merit of his prayers; but has reſpect to the promiſe and faithfulneſs of God. *Let the wicked be aſhamed*; as they will be, ſooner or later, of their wickedneſs, and of their falſe truſt and confidence; of their being incenſed againſt Chriſt, and their rage againſt his people, and perſecution of them. And *let them be ſilent in the grave*; as all are that are there; and the ſenſe is, let them be brought to the grave, where they will be ſilent, or ceaſe[f]; that is, from their evil words and works, and particularly from troubling the ſaints, *Job* iii. 17.

℣. 18. *Let the lying lips be put to ſilence*, &c.] Being convicted of the lies told by them, and ſo ſilenced and confounded; or being cut off and deſtroyed, as all ſuch will be in the Lord's own time, *Pſal.* xii. 3. It is very likely the pſalmiſt may have reſpect either to *Doeg* the *Edomite*, who loved lying rather than righteouſneſs; or to others that were about *Saul*, who lying ſaid to him that *David* ſought his hurt, even to take away his kingdom, and his life, *Pſal.* lii. 3. 1 *Sam.* xxiv. 9. *Which ſpeak grievous things proudly and contemptuouſly againſt the righteous*; meaning himſelf; not that he thought himſelf righteous in the ſight of God by any righteouſneſs of his own, but by the righteouſneſs of Chriſt imputed to him; ſee *Pſal.* cxliii. 2. *Rom.* iv. 6. Though he may have regard here to the righteouſneſs of his cauſe before men, and aſſert himſelf righteous, as he might with reſpect to the *grievous things*, the hard and lying ſpeeches, which were ſpoken againſt him, in a proud, haughty and contemptuous manner. And it is no unuſual thing for ſuch falſe charges to be brought againſt righteous men; nay ſuch hard ſpeeches were ſpoken by ungodly men againſt Jeſus Chriſt the righteous, himſelf, *Jude* 15. The *Targum* interprets it of *reproaches*.

℣. 19. O *how great* is *thy goodneſs*, &c.] Not the natural and eſſential goodneſs of God; for tho' that is large and abundant, yea infinite, as every perfection of his is, yet it cannot with propriety be ſaid to be laid up and wrought out; but rather the effects of his goodneſs, and not thoſe which appear in providence, for they, though very large and plenteous, are common to all, and are not reſtrained to them that fear the Lord, and truſt in him; but ſuch as are diſplayed in a way of ſpecial grace and favour to his own people, and which the pſalmiſt ſaw his intereſt in and was affected with; and which ſupported his faith under his preſent troubles, and appeared to be ſo great both for quality and quantity, that he could not well ſay how great the bleſſings of his goodneſs were. *Which thou haſt laid up for them that fear thee*; both grace and glory; the bleſſings of grace were laid up in God's heart, in his thoughts and purpoſes, from everlaſting; and in Chriſt, in whom the fulneſs of all grace dwells; he was prevented with the bleſſings of goodneſs, and his people were bleſſed in him with all ſpiritual bleſſings, and had all grace given them in him before the world was; and theſe were likewiſe laid up in the covenant of grace, ordered in all things and ſure; eternal glory is the hope and crown of righteouſneſs laid up in heaven, where it is reſerved for the ſaints who are heirs of it: and the laying up of all this goodneſs ſhews it to be a treaſure, riches of grace, and riches of glory; and that it is an hidden treaſure, and riches of ſecret places, which are out of the view of carnal men, and not perfectly ſeen and enjoyed by the people of God themſelves as yet; and alſo that it is ſafe and ſecure for them, and can never be loſt; and it expreſſes the paternal care of God, his great love and affection for them, to lay up ſo early ſo much goodneſs for them: and this is ſaid to be *for them that fear* him, not naturally but by his grace; for the fear of God is not in man naturally, but is put there by the grace of God; and ſuch who have it are thoſe who are brought to a true ſight and ſenſe of ſin, ſo as to loath it and forſake it; for the fear of the Lord is to hate evil, and by it men depart from it, and becauſe of it cannot ſin as others do; ſuch have an humble ſenſe of themſelves, their own inſufficiency and weakneſs, and truſt in the grace of God and righteouſneſs of Chriſt; they have a filial reverence of God, and worſhip him in ſpirit and in truth: but now this fear of the Lord is not the cauſe of goodneſs being laid up for them, for that only is the will of God; and beſides the fear of God is a part of the goodneſs which is laid up in promiſe in the covenant of grace, *Jer.* xxxii. 39, 40. and it is the goodneſs of God diſplayed in the bleſſings of it, ſuch as pardon of ſin, *&c.* which influences, promotes, and increaſes the fear of God, *Hoſ.* iii. 5. *Pſal.* cxxx. 4. but, goodneſs being manifeſted to and beſtowed upon them that fear the Lord, it appears eventually to be laid up for them. Which *thou haſt wrought for them that truſt in thee, before the ſons of men*; by which may be meant the work of redemption, in which the goodneſs of God greatly appears; in calling and appointing Chriſt unto it, in ſending him to effect it, in ſtrengthening him as man and mediator to do it; and in the work itſelf, in which many things are wrought, the law is fulfilled, juſtice ſatisfied, a righteouſneſs brought in, peace made, pardon procured, and everlaſting ſalvation obtained. And whereas this is ſaid to be *wrought for them that truſt in* the Lord; it is not to be underſtood as if truſting in the Lord was the cauſe of this work being wrought out, which is the love of God and grace of Chriſt; but inaſmuch as thoſe that truſt in the Lord have openly an intereſt in redemption, and they that believe in Chriſt ſhall be ſaved; therefore it clearly appears in the iſſue of things to be wrought out for them. The phraſe, *before the ſons of men*, may be connected either with the goodneſs wrought,

[f] Verbum eſt דמם quod ſignificat ceſſare ab aliquo opere, vel ſermone, Pſal. iv. 5. Gejerus.

wrought, and ſo ſignifies that the work of redemption was done in a moſt public manner, openly before men, even the enemies of God's people; nor was it in the power of men and devils to hinder it; or elſe with truſting in the Lord, and ſo is expreſſive of a public profeſſion of faith and confidence in the Lord before men, which ought to be done: moreover this goodneſs wrought may include the good work of grace upon the ſoul; and the Lord's fulfilling the good pleaſure of his goodneſs in the hearts of his people, and the work of faith with power on them; and alſo the many deliverances of them out of afflictions and temptations, and the many ſalvations from their enemies, he works for them in the earth, before the ſons of men.

℣. 20. *Thou ſhalt hide them in the ſecret of thy preſence*, &c.] That is, thoſe that fear the Lord and truſt in him; and therefore they are called his *hidden ones*, Pſalm lxxxiii. 3. theſe the Lord preſerves in times of trouble and danger, and when his indignation is out againſt others; and ſo the *Targum* is, *in the time of thine anger*; ſee *Iſa.* xxvi. 20. the preſence of God is their protection, he himſelf is a wall of fire round about them, his favour compaſſes them as a ſhield, and they are kept as in a garriſon by his power; ſee *Pſal.* xci. 1. and that *from the pride of man*, which otherwiſe would at once oppreſs, bear them down, and deſtroy them, *Pſal.* cxxiv. 1—5. *Thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues*; which are as a ſharp ſword, and from whence proceed devouring words, ſuch contradiction of ſinners as Chriſt endured; not that the ſaints are kept free from the reproaches of men, from the laſh of their tongues, but from being hurt by them; and ſometimes through the ſtrivings and contentions of men with one another, they privately eſcape and are preſerved, as the apoſtle *Paul* was, *Acts* xxiii. 9, 10.

℣. 21. *Bleſſed* be *the Lord*, &c.] A form of thankſgiving, in which the pſalmiſt calls upon himſelf and others to bleſs and praiſe the Lord for the ſingular mercy granted him, expreſſed in the next clauſe; ſee the note on *Pſal.* xviii. 46. *For he hath ſhewed me his marvelous kindneſs in a ſtrong city*; either in the city *Keilah*, ſo *Jarchi*; a city which had gates and bars, where *Saul* thought he had *David* ſafe, and he could not eſcape his hands; but notwithſtanding that, and though the inhabitants of that place intended to deliver him up, yet he was marvelouſly ſaved; as he alſo was from the *Ziphites*; and when *Saul* and his army had encompaſſed him about, by a ſurprizing incident, a meſſenger coming to *Saul* juſt as he was about to ſeize him, informing him that the *Philiſtines* had invaded the land, 1 *Sam.* xxiii. 7—29. Or the city of *Jeruſalem*, which was fortified both by nature and art, whither he was brought and placed as king, and enjoyed reſt from all his enemies round about him, 2 *Sam.* v. 6—9. and vii. 1. Or this may ſpiritually deſign the church of God, which is called a ſtrong city, being built on Chriſt the Rock, and having ſalvation for walls and bulwarks, *Iſa.* xxvi. 1. where the Lord diſplays his banner of love, makes diſcoveries of his marvelous kindneſs, and commands his bleſſing for evermore. Some render it *as in a ſtrong city* [g], and take the ſenſe to be, that he was ſafe through the kindneſs of God ſhewed to him in the ſalvation of him, as if he was in a fortified city [h], and this was marvelous in his eyes, as every inſtance of providential goodneſs is to the people of God; eſpecially his loving-kindneſs ſhewed in ſpiritual things, in chooſing them in Chriſt, ſaving them by him, regenerating them by his Spirit, and taking them into his family; which love is free and ſovereign, diſtinguiſhing, unchangeable, from everlaſting to everlaſting; and ſo wonderful and aſtoniſhing; and which was hid in God until revealed; and ſometimes the manifeſtations of it are withdrawn, and then it is ſhewed again, and freſh diſcoveries of it are made, and effects of it applied, and the bleſſings of it beſtowed, which occaſion thankfulneſs.

℣. 22. *For I ſaid in my haſte*, &c.] When he made haſte to get away for fear of *Saul*, 1 Sam. xxiii. 26. and ſo the *Targum* renders it, *I ſaid when I ſought to flee away*; or elſe he ſaid this haſtily and raſhly, in the hurry of his mind, being in the utmoſt confuſion and diſtreſs, as in *Pſal.* cxvi. 11. *I am cut off from before thine eyes*; his caſe was very bad, he was reduced to the utmoſt extremity, and his faith was as low; he thought it was all over with him, and there was no way of eſcape, nor hope of it; and that he was like a branch cut off, ready to be caſt into the fire; that he was cut off from the houſe of God, and from communion with him; that he would never look upon him more, and he ſhould never enjoy his preſence: this inſtance of weakneſs and unbelief is mentioned to illuſtrate the goodneſs of God, and to make his kindneſs appear to be the more marvelous in the ſalvation of him; ſo ſometimes the Lord ſuffers his people to be in the utmoſt diſtreſs, and their faith to be at the loweſt ebb, when he appears to their help, and makes it manifeſt that their ſalvation is by his own arm, and of his own good will, and not by them, or for any goodneſs of theirs. *Nevertheleſs, thou heardeſt the voice of my ſupplications when I cried unto thee*; for though faith was very low, and unbelief ſtrongly prevailed, yet he was not ſo far gone as to leave off praying; for though he ſaw no rational way of eſcape, and feared the Lord would take no notice of him; yet he knew that nothing was impoſſible with him, and therefore he ſtill looked up to him, as *Jonah* did when he thought himſelf in a like condition, *Jonah* ii. 4. and ſuch was the grace and goodneſs of God, that he did not deſpiſe but regard his prayer, though attended with ſo much weakneſs and unbelief.

℣. 23. *O love the Lord, all ye his ſaints*, &c.] To whom his goodneſs extends; who are favoured with the bleſſings of his grace, as pardon, peace, and righteouſneſs; and who particularly are ſanctified by his Spirit, and have principles of grace and holineſs wrought in their hearts: theſe, even all of them, are called upon to love the Lord, having that grace implanted in their ſouls; that is, to expreſs it, not by words, but by deeds, under a ſenſe of the love and kindneſs of God to them; and to join with the pſalmiſt in an affectionate reverence of him, truſt in him, and thankfulneſs to him, on account of his marvelous kindneſs ſhewed him. For *the Lord preſerveth the faithful*; ſuch as truſt in him, believe in Chriſt, and are faithful to his word and ordinances, abide by them, and keep cloſe with his people; theſe he not only preſerves in a providential way, but he preſerves them in a way of ſpecial grace; he keeps them *from evil*, as the *Targum*; from the evil of ſin; from a total and final falling away by it; from the evil of the world, ſo as not to be drawn off from Chriſt and his ways, either by its frowns or flatteries; and from the evil one, Satan, from being deſtroyed by him and

[g] בעיר מצור ut in civitate munita, Junius & Tremellius, Piſcator; ſo Michaelis.

[h] Aben Ezra, Kimchi & Ben Melech in loc.

and his temptations; and theſe are preſerved ſafe to the kingdom and glory of Chriſt, by the mighty power of God: ſome render the words, *the Lord keepeth faithfulneſs*[i]; he will never ſuffer his own faithfulneſs to fail; he is a covenant-keeping God, and is always true to his word and promiſe. *And plentifully rewardeth the proud doer*; ſuch as all ſelf-righteous perſons are, and all that ſpeak grievous things proudly and contemptuouſly againſt the truly righteous, ℣. 18. who bear hard upon them, and oppreſs them; and ſuch as antichriſt and his party, who exalts himſelf above all that is called God; but in what thoſe deal proudly, God is above them, an over-match for them, and he ſets himſelf againſt them; he reſiſts them, and will reward them according to their works.

℣. 24. *Be of good courage, and he ſhall ſtrengthen your heart*, &c.] See the note on *Pſal.* xxvii. 14. by this inſtance of God's wonderful kindneſs to the pſalmiſt, he would have the ſaints take heart, and be of good chear, even in the greateſt diſtreſſes, ſince their caſe cannot be worſe than his was; and yet he had deliverance out of it. *All ye that hope in the Lord*; for the eye of the Lord is on ſuch, and he takes delight in them, *Pſal.* xxxiii. 18. and cxlvii. 11. The *Targum* is, *who hope for*, or *truſt in the word of the Lord*; the eſſential Word, the promiſed Meſſiah.

PSALM XXXII.

A pſalm of David, Maſchil.

THIS is the firſt of the pſalms that bears this title: ſome think it is the name of a muſical inſtrument, on which this pſalm was ſung; others the firſt word of a ſong, to the tune of which it was ſung, as *Aben Ezra*; ſome ſay, it is ſo called, becauſe it was explained by an interpreter, as *Jarchi*; and the *Rabbins*[k] ſay, that every pſalm that is called *Maſchil*, was dictated by an interpreter: the *Targum* renders it *a good underſtanding*; and the word properly ſignifies *inſtruction*, or *cauſing to underſtand*[l]; and it may be the apoſtle has ſome reference to this title in 1 *Cor.* xiv. 15. It is an inſtructive pſalm; a didaſcalic ode, as *Junius* renders it: it gives an account how the pſalmiſt was inſtructed under a diſpenſation of providence; and was brought to a ſenſe of ſin, and acknowledgment of it; and was favoured with a diſcovery of pardoning grace; and in it he takes upon him to inſtruct others, ℣. 8, 9. and does inſtruct in the doctrine of the pardon of ſin by the grace of God.

℣. 1. *Bleſſed* is he whoſe *tranſgreſſion* is *fargiven*, &c.] Or *lifted up*[m]; bore and carried away: ſin is a tranſgreſſion of the law; the guilt of it charged upon the conſcience of a ſinner is a heavy burden, too heavy for him to bear, and the puniſhment of it is intolerable: forgiveneſs is a removal of ſin, guilt, and puniſhment. Sin was firſt taken off, and transferred from the ſinner to Chriſt, the ſurety; and was laid upon him really and judicially, as the ſins of the people of *Iſrael* were put upon the ſcapegoat typically; and was bore by him, both guilt and puniſhment, and taken away, finiſhed, and made an end of; and by the application of his blood and ſacrifice, it is taken away from the ſinner's conſcience; it is cauſed to paſs from him, and is removed afar off, as far as the eaſt is from the weſt; it is ſo lifted off from him as to give him eaſe and peace, and ſo as never to return to the deſtruction of him; wherefore ſuch a man is a happy man; he has much peace, comfort, calmneſs, and ſerenity of mind now, can appear before God with intrepidity, and ſerve him without fear; no bill of indictment can hereafter be found againſt him; no charge will be exhibited, and ſo no condemnation to him. The ſame is expreſſed, though in different words, in the next clauſe. Whoſe *ſin* is *covered*; not by himſelf, by any works of righteouſneſs done by him; for theſe are a covering too narrow; nor by excuſes and extenuations; for proſperity and happineſs do not attend ſuch a conduct, *Prov.* xxviii. 13. but by Chriſt; he is the mercy-ſeat, the covering of the Law; who is the covert of his people from the curſes of it, and from the ſtorm of divine wrath and vengeance, due to the tranſgreſſions of it; his blood is the purple covering of the chariot, under which the ſaints ride ſafe to heaven; the lines of his blood are drawn over crimſon and ſcarlet ſins, by which they are blotted out, and are not legible; and being clothed with the robe of Chriſt's righteouſneſs, all their ſins are covered from the eye of divine juſtice; not from the eye of God's omniſcience, which ſees the ſins of all men, and beholds thoſe of his own people; and which he takes notice of, and corrects for, in a fatherly way; but from vindictive juſtice, they are ſo hid as not to be imputed and charged, nor the ſaints to be condemned for them; ſuch are unblameable and unreproveable in the ſight of God, and are all fair in the eyes of Chriſt; and their ſins are cauſed to paſs away from themſelves, and they have no more ſight and conſcience of them; and tho' ſought for at the laſt day, they will not be found and brought to light, nor be ſeen by men or angels. There is ſomething unſeemly, impure, nauſeous, abominable, and provoking in ſin; which will not bear to be ſeen by the Lord, and therefore muſt be covered, or the ſinner can never ſtand in his preſence and be happy.

℣. 2. *Bleſſed* is *the man to whom the Lord imputeth not iniquity*, &c.] Or *does not think of it*[n]; with reſpect unto men, at leaſt to the hurt of them; his thoughts are thoughts of peace, and not of evil; their ſins and iniquities he remembers no more; he does not charge them with them, he does not reckon them, or place them to their account, having imputed them to his Son; ſee 2 *Cor.* v. 19. The apoſtle *Paul* interprets this as inclufive of the imputation of righteouſneſs without works; even of the righteouſneſs of Chriſt, in which the bleſſedneſs of a man lies, *Rom.* iv. 6—8. for ſuch an one is accepted with God, is juſtified in his ſight, and is ſecure from condemnation and wrath; it is well with him at all times, in life, at death, and at judgment; he is an heir of eternal life, will enter into it, and be for ever glorified. *And in whoſe ſpirit* there is *no guile*; for being thoroughly convinced of ſin, he is ſincere in his repentance for it,

[i] אמונים fidelitatem, Gejerus; or fidelities, Ainſworth. [k] Elias Levita in Tiſhbi, p. 271. [l] משכיל erudiens, Muſculus, Munſter, Vatablus, Montanus; informans, Gejerus; an inſtructing pſalm, Ainſworth. [m] Verbum נשא elevavit quandoque idem eſt ac condonavit, Gejerus; נשוי ablata eſt, Piſcator, Cocceius. [n] יחשב cogitat, Piſcator; cogitando reputavit, Gejerus; ſo Ainſworth.

it, without deceit and hypocriſy in his confeſſion of it; as *David*, the apoſtle *Paul*, and the publican were, when they acknowledged themſelves ſinners; his faith, in looking to Chriſt for pardon and righteouſneſs, is from the heart, and is unfeigned, and ſo is his profeſſion of it before God, angels, and men; and whatever hypocriſy and guile are remaining in the old man, there is none in the new ſpirit put into him; in the new man, which is created in him, and which ſinneth not: as the other phraſes are expreſſive of pardon and juſtification, this points at internal ſanctification, and which ſerves to compleat the deſcription of the happy man; ſuch an one as *David* himſelf was; and this happineſs he illuſtrates from his own experience in the following verſes.

℣. 3. *When I kept ſilence*, &c.] Was unthoughtful of ſin, unconcerned about it, and made no acknowledgment and confeſſion of it to God, being quite ſenſeleſs and ſtupid; the *Targum* adds, *from the words of the law*; which ſeems to point at ſin as the cauſe of what follows. *My bones waxed old*; *through my roaring all the day long*; not under a ſenſe of ſin, but under ſome ſevere affliction, and through impatience in it; not conſidering that ſin lay at the bottom, and was the occaſion of it; and ſuch was the violence of the diſorder, and his uneaſineſs under it, that his ſtrength was dried up by it, and his bones ſtuck out as they do in aged perſons, whoſe fleſh is waſted away from them; ſee *Pſal.* cii. 3, 5.

℣. 4. *For day and night thy hand was heavy upon me*, &c.] Meaning the afflicting hand of God, which is not joyous, but grievous, and heavy to be borne; eſpecially without his gracious preſence, and the diſcoveries of his love: this continued night and day, without any intermiſſion; and may deſign ſome violent diſtemper; perhaps a fever; ſince it follows, *My moiſture is turned into the drought of ſummer. Selah.* that is, the radical moiſture in him was almoſt dried up, as brooks in the ſummer-ſeaſon; his body was parched, as it were, with the burning heat of the diſeaſe; or with an apprehenſion of the wrath of God under it, or both: and ſo he continued until he was brought to a true ſenſe of ſin, and an acknowledgment of it, when he had the diſcoveries of pardoning love, as is expreſſed in the next verſe. The *Septuagint*, and *Vulgate Latin* verſions read, *I am turned into diſtreſs, through a thorn being fixed*; and ſo *Apollinarius* paraphraſes the words, "I am become miſerable, becauſe "thorns are fixed in my ſkin;" reading קוץ for קיץ; and which *Suidas*[o] interprets *ſin*, that being like the thorn, unfruitful and pricking; ſee 2 *Cor.* xii. 7.

℣. 5. *I acknowledged my ſin unto thee*, &c.] The ſin of *Adam*, in which he was concerned; original ſin, the corruption of his nature, the ſin that dwelt in him, his private and ſecret ſins, which none knew but God and himſelf; even all his ſins, which were many, with all their aggravated circumſtances; wherefore he uſes various words to expreſs them by, in this and the following clauſes; as *ſin*, *iniquity*, and *tranſgreſſions*; the ſame that are uſed in the doctrine of pardon in the preceding verſes; his confeſſion being of the ſame extent with pardon: and all theſe he calls his own; as nothing is more a man's own than his ſins are; and theſe the pſalmiſt acknowledged to the Lord; or *made*, or *will make known*[p] to him: not that any ſin is unknown to God, even the moſt ſecret ones; but they may be ſaid to be made known to God, when a ſinner makes a ſincere and hearty acknowledgment of them before him, and expreſſes his own ſenſe of them; how that they are with him, and ever before him, what knowledge rather he has of them, how much he is affected with them, and concerned for the commiſſion of them; and ſuch an acknowledgment the Lord expects and requires of his people, *Jer.* iii. 12, 13. *And mine iniquity have I not hid*; by retaining it as a ſweet morſel under his tongue; for he not only acknowledged it, but forſook it; or by not confeſſing it, as *Achan*; for non-confeſſion of ſin is hiding it; or by denying it, as *Gehazi*, *Ananias* and *Sapphira*; or by palliating and extenuating it; or by caſting the blame on others, as did *Adam* and his wife; ſee *Job* xxxi. 33. or by covering it with a guiſe of ſanctity and religion. *I ſaid, I will confeſs my tranſgreſſions unto the Lord*; not unto men, though in ſome caſes confeſſion of ſin is to be made to men; a confeſſion of it in general is to be made to the churches, and adminiſtrators of ordinances, in order to admiſſion into a church-ſtate, and to the ordinances of Chriſt, *Matth.* iii. 6. *Acts* ii. 37, 41. and in caſe of private offences, faults are to be confeſſed one to another, and forgiveneſs granted; and in caſe of public offences, a confeſſion ſhould be made to a church publickly; partly for the ſatisfaction of the church, and partly for the glory of divine grace; but confeſſion is not to be made to a prieſt, or to a perſon in a miniſterial character, in order for abſolution; but to the Lord only, againſt whom ſin is committed, and who only can pardon it: and this the pſalmiſt ſaith in his heart he would do, and did do it; he not only confeſſed facts, but the fault of them, with their evil circumſtances, and that he juſtly deſerved puniſhment for them; and this he did from his heart, with abhorrence of the ſins committed by him, and in faith, with a view to the pardoning mercy of God in Chriſt. *And thou forgaveſt the iniquity of my ſin. Selah.* that is, either the guilt of his ſin, which he took away from him; or the puniſhment of it, which he delivered him from: moreover, this phraſe may denote the exceeding ſinfulneſs of ſin, and ſo may both expreſs the ſenſe which the pſalmiſt had of it, and exalt the grace of God in the forgiveneſs of it; by which muſt be meant, a freſh manifeſtation, and application of pardon to his ſoul: now, when confeſſion of ſin, and remiſſion of it, are thus put together, the ſenſe is not that confeſſion of ſin is the cauſe of pardon; it is not the moving cauſe of it, that is the grace and mercy of God; nor the procuring and meritorious cauſe of it, that is the blood of Chriſt: it is not for the ſake of a ſinner's confeſſion of ſin, but for Chriſt's ſake, that ſin is forgiven; but this is the way in which it is enjoyed; and ſuch as truly repent of ſin, and ſincerely confeſs it, are the perſons to whom the Lord manifeſts his forgiving love; ſuch may expect it, *Prov.* xxviii. 13. 1 *John* i. 9.

℣. 6. *For this ſhall every one that is godly pray unto thee*, &c.] Meaning either, that the ſucceſs he had met with in acknowledging his ſin, would encourage others alſo to take a like ſtep, and make their ſupplications to the Lord alſo; or that every godly perſon ſhould pray to God for the ſame bleſſing of pardoning grace likewiſe. Pardon of ſin is to be prayed for; not only *Moſes*, *David*, *Daniel*, and other Old Teſtament-ſaints, prayed for it; but Chriſt has directed his diſciples and followers, under

[o] In voce αναιδια. [p] אודיעך cognoſcere feci te, Pagninus, Montanus; ſo Muſculus, Vatablus; ſo Junius & Tremellius, Piſcator, & Gejerus, to the ſame purport.

der the goſpel-diſpenſation, to do the ſame, *Luke* xi. 4. and which muſt be underſtood of praying for the manifeſtation of it to their conſciences; for God has by one eternal act forgiven all treſpaſſes at once, for Chriſt's ſake; nor can any new act of pardon ariſe in the mind of God, or a freſh one paſs in the court of heaven, nor the blood of Chriſt be ſhed again for the remiſſion of it. Moreover, godly men will, in this ſenſe, pray for it, as they have daily occaſion to do: a godly man is a man that is created after the image of God, is born of him, and is poſſeſſed of internal, powerful godlineſs, and has all things pertaining to it; and particularly has a godly ſorrow for ſin, and the fear of God in his heart, and before his eyes: and ſuch a man is a praying one; having the ſpirit of grace, he has the ſpirit of ſupplication, and prays with the ſpirit and with the underſtanding; and his praying for the pardon of ſin ſhews that he is not without it, but daily commits it, and ſo needs freſh diſcoveries of forgiving love: and which he prays for *in a time when thou mayſt be found*; which is to be underſtood, not of any particular ſtated times of prayer, as morning, noon, and night; for the throne of grace is always open, and God is to be found, and grace and mercy with him at all times; and much leſs does this reſpect a day of grace for particular perſons, which, if improved, and the opportunity taken, they may have pardon; but if neglected till it is over, then there is no pardon for them; for there is no ſuch day of grace: the whole goſpel-diſpenſation is a day of grace; and that will not be over until all the elect of God are gathered in; and until then it is, and will be, now is the accepted time, now is the day of ſalvation; but it deſigns a time of need, of ſoul-diſtreſs, in which, when perſons call upon God in truth, and ſeek him with their whole heart, he is found by them, and they find grace and mercy with him to relieve them in their diſtreſs; the *Targum* is, "in an acceptable "time." *Surely in the floods of great waters they ſhall not come nigh unto him*; that is, unto the godly man; not but that afflictions, which are comparable to great floods of waters, do reach godly perſons; but not ſo as to overwhelm them and deſtroy them; they are delivered out of them. The phraſe ſeems to denote ſafety in the greateſt calamities; that though even a deluge of vengeance and awful judgments ſhould come upon the world, yet the godly man is ſafe; his place is the munition of rocks; he is in the hands of Chriſt, and is incloſed in the arms of everlaſting love, from whence he can never be taken by men or devils: the *Targum* interprets theſe *waters* of *many people*; and adds, ſo as *to do any evil*, or *hurt*.

℣. 7. *Thou* art *my hiding-place*, &c.] In time of trouble; ſee *Pſal.* xxvii. 5. ſo Chriſt is ſaid to be, *Iſa.* xxxii. 2. *Thou ſhalt preſerve me from trouble*; not from having it; for in this world the ſaints muſt have tribulation, and through it enter the kingdom, but from being ſwallowed up with it; the Lord will bring them ſafe out of it, and of them it ſhall be ſaid, *theſe are they that came out of great tribulation*, Rev. vii. 14. *Thou ſhalt compaſs me about with ſongs of deliverance. Selah.* or gird with gladneſs, as in *Pſal.* xxx. 11. the meaning is, that God would give him abundant reaſon for praiſe and thankfulneſs; and an opportunity of attending him with ſongs of praiſe for deliverance out of the hands of his enemies, and from trouble; and that both in his houſe below, where the ſaints, his loving people and faithful ſubjects, would join with him, in the midſt of whom he ſhould ſtand encompaſſed with their ſongs of praiſe; or in heaven above, where he ſhould ſing the ſong of *Moſes*, and of the Lamb, and be ſurrounded with the hallelujahs of angels and glorified ſaints; *Aben Ezra* interprets theſe ſongs of the voices of angels.

℣. 8. *I will inſtruct thee*, &c.] Or *cauſe thee to underſtand* [q]. Theſe are by many thought to be the words of the Lord, who gives to a man an underſtanding of ſpiritual things; he inſtructs by his providence, and even by afflictive diſpenſations of providence; and by his word, which is written for the learning of men, and is profitable for doctrine and inſtruction in righteouſneſs; and by the miniſters of it, who are therefore called inſtructors in Chriſt; and by his Spirit, when he inſtructs effectually and to purpoſe; by him he inſtructs men in the knowledge of themſelves, and of himſelf in Chriſt, and of peace, pardon, righteouſneſs and ſalvation by Chriſt; and leads into all truth as it is in Jeſus; and opens the underſtanding, to underſtand the ſcriptures, and the doctrines contained in them. *And teach thee in the way which thou ſhalt go*; the path of duty, from whence men are apt to wander; when the Lord hedges up the way they would go with thorny providences, and by his miniſters, word and Spirit, directs them in the right way; ſaying, this is the way, walk in it; and the way of truth, which is clearly pointed to in the ſcriptures of truth, and by the Spirit of truth; and alſo the way of life and ſalvation by Chriſt, revealed in the goſpel, and which the preachers of it ſhew to the ſons of men. *I will guide thee with mine eye*; as a maſter guides his ſcholar; or *as mine eye* [r]; with as much care and tenderneſs as if thou wert the apple of mine eye; ſee *Deut.* xxxii. 10. *Zech.* ii. 8. or the words may be rendered, *I will counſel*, or *give counſel*; as he does, who is wonderful in counſel, and that by his Son, who is the wonderful Counſellor; and by his word and teſtimonies, which are the delight of his people, and the men of their counſel; *Mine eye* is *upon thee* [s]; as the eye of the Lord is upon the righteous, to watch over them for good, to provide for them, guide and direct them. Theſe words may very well be conſidered as the words of *David*, in which he determines to act a part, agreeable to the title of the pſalm, *Maſchil*; which ſignifies inſtructing, or cauſing to underſtand; and as he thought himſelf bound in duty to do, under the influence of the grace and mercy he had received from the Lord, in the forgiveneſs of his ſins; and which he elſewhere reſolved to do in a like caſe, and which is an inſtance parallel to this, *Pſal.* li. 13. he here promiſes to *inſtruct* men in the way of attaining to the bleſſedneſs he had been ſpeaking of, by directing them to take the ſteps he did; namely, to go to the Lord, and acknowledge and confeſs their ſins before him, when they might expect to find pardoning mercy and grace, as he did; and to *teach* them the way of their duty upon this, to fear the Lord and his goodneſs, and to ſerve him in righteouſneſs and holineſs all the days of their lives; and to *guide* them *with his eye*; by declaring to them the gracious experiences he had been favoured with, by telling them what he himſelf had ſeen and known.

℣. 9.

[q] אשכילך intellectum tibi dabo, V. L. Muſculus; intelligere faciam te, Pagninus, Montanus; ſo Ainſworth. [r] עיני איעצה עליך conſulam tibi ſicut oculo meo, Druſius. [s] Conſulam, ſuper te eſt oculus meus, Cocceius, Gejerus, Ainſworth; ſo the Targum.

ỿ. 9. *Be ye not as the horſe*, or *as the mule*, which *have no underſtanding*, &c.] The deſign of this exhortation is to direct men how to behave under the inſtructions given; not as brutes, which have no rational faculties, but as men; that they ſhould not ſhew themſelves thoughtleſs, ſtupid, and unteachable, as theſe animals, or worſe than they; nor ſtubborn and obſtinate, refractory and untractable, reſolving not to be taught, ſtopping the ear, and pulling away the ſhoulder; nor ill-natured and miſchievous; not only hating inſtruction, caſting away the Law of the Lord, but kicking and ſpurning at, and perſecuting ſuch who undertake to inſtruct them; as theſe creatures ſometimes attempt to throw their riders, and when down, kick at them. *Whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee*; to do miſchief, bite or kick; or *becauſe they do not come near to thee*[t]; and that they may come near, and be brought into ſubjection, and become obedient; therefore ſuch methods are uſed; ſee *Jam.* iii. 3. there is in the words a tacit intimation, that men are commonly, and for the moſt part, like theſe creatures, ſtupid, ſtubborn, and miſchievous; and therefore ſevere methods are uſed by the Lord, ſore chaſtenings, to humble and inſtruct them; ſee *Jer.* xxxi. 18, 19. the mule, more eſpecially, is remarkable for its ſtupidity[u]; and though the horſe is docible, yet he is ſometimes ſtubborn and refractory.

ỿ. 10. *Many ſorrows* ſhall be *to the wicked*, &c.] Who will not be inſtructed and reformed, but are like the horſe and mule, without underſtanding; many outward ſorrows or afflictions attend them; loathſome and conſuming diſeaſes come upon their bodies, by intemperance and debauchery; and they and their families are brought to a piece of bread, through their vicious courſes; and inward ſorrows, horror and terror of mind ſeize them, when their conſciences are at any time awakened, and are open to conviction; when a load of guilt lies on them, what remorſe of conſcience do they feel? and what ſevere reflections do they make? and how are they pierced through with many ſorrows? And though indeed, for the moſt part, wicked men have their good things in this life, and are in proſperous circumſtances, and are not in trouble, as other men; yet what they have is with a curſe; and they have no true peace, pleaſure, and ſatisfaction in what they enjoy; they are under the wrath of God, and the curſes of a righteous Law; and everlaſting deſtruction is prepared for them in the other world, when they will have many ſorrows indeed; their worm will not die, and the fire of divine fury will not be quenched; there will be for ever indignation and wrath, tribulation and anguiſh, upon every ſoul of man that does evil. *But he that truſteth in the Lord*; not in his wealth and riches, in his wiſdom and ſtrength, in himſelf, and his own righteouſneſs; for ſuch are wicked perſons; but in the Lord: in his righteouſneſs to juſtify him, in his blood to pardon him, in his ſtrength to ſupport him, and in his grace to ſupply him with every thing neceſſary for him. *Mercy ſhall compaſs him about*; not only follow him and overtake him, but ſurround him; he ſhall be crowned with loving-kindneſs and tender mercies: the phraſe denotes the abundance of mercies that ſhall be beſtowed upon him here and hereafter, as both grace and glory.

ỿ. 11. *Be glad in the Lord*, &c.] The *Targum* renders it, *in the word of the Lord*; in Chriſt the eſſential word; in him as the Lord their righteouſneſs, and becauſe of his righteouſneſs imputed to them, by which they become righteous; and in him as their Saviour and Redeemer, and becauſe of the ſalvation which he has wrought out for them; ſee *Iſa.* lxi. 10. *And rejoice, ye righteous*; in the Lord, as before; for this is not a carnal, but ſpiritual joy, which is here exhorted to, the ſame as in *Phil.* iv. 4. and *righteous* ones who are excited to it, are ſuch who are not righteous in appearance only, or in their own conceit, or by the deeds of the Law, or in and of themſelves; for there is none righteous this way: but who are made righteous by the obedience of Chriſt, and are righteouſneſs itſelf in him; under a ſenſe of which grace they live ſoberly, righteouſly and godly; and theſe have great reaſon to rejoice and be glad. *And ſhout for joy all* ye that are *upright in heart*; who have the truth of grace, and the root of the matter in them, oil in the veſſels of their hearts, with their lamps; whoſe faith is unfeigned, whoſe hope is without hypocriſy, and whoſe love is without diſſimulation; and who worſhip the Lord in ſpirit and in truth, and draw nigh to him with true hearts, and call upon him in the ſimplicity of them; theſe ought to rejoice, and even ſhout for joy, becauſe of the grace that is wrought in them, and beſtowed upon them, and the glory they ſhall be partakers of; for both grace and glory are given to theſe, and no good thing is withheld from them; the end of theſe upright ſouls is peace; and when they have done their work, they ſhall lie down and reſt in their beds, and each one ſhall walk in his uprightneſs, *Pſal.* lxxxiv. 11. and xxxvii. 37. *Iſa.* lvii. 2.

PSALM XXXIII.

THOUGH this pſalm has no title to it, it ſeems to be a pſalm of *David*, from the ſtile and matter of it; and indeed begins with the ſame words with which the preceding pſalm is ended. *Theodoret* is of opinion it was written by *David* as a prophecy concerning *Hezekiah*, as a ſong to be ſung by the people after the deſtruction of the *Aſſyrian* army.

ỿ. 1. *Rejoice in the Lord, O ye righteous*, &c.] See the note on *Pſal.* xxxii. 11. For *praiſe is comely for the upright*; it becomes them; it is their duty; they are bound unto it by the mercies and favours they have received; ſhould they not give praiſe to God, the ſtones of the wall would cry out, and rebuke them for their ingratitude: it is beautiful, and looks lovely in them; it is an ornament to them, and is, in the ſight of God, of great eſteem: it is very acceptable to him; and when grace is in exerciſe, and their hearts in tune, being ſenſibly touched and impreſſed with the goodneſs of God, it is deſireable by them, and is pleaſant and delightful to them.

ỿ. 2. *Praiſe the Lord with harp*, &c.] An inſtrument *David* was well ſkilled in the uſe of, the inventer of which was *Jubal*, *Gen.* iv. 21. *Sing unto him with the pſaltery*; the name of this inſtrument is in the *Hebrew* language *nebel*: the account

[t] בל קרב אליך quia non accedunt ad te, Grotius.

[u] Mule, nihil ſentis — Catullus.

account which *Joſephus* [w] gives of this, and of the former, is, "the harp is extended with ten ſtrings, "and is ſtricken with a quill; the *nabla*, or pſal-"tery, has twelve ſounds, and is played upon with "the fingers;" ſome make this and the next to be the ſame, *And an inſtrument of ten ſtrings*; and read them together thus, *with the pſaltery of ten ſtrings*; and ſo the *Targum*, *Septuagint*, and other verſions [x]: but it ſeems from *Joſephus* that it was not a ſtringed inſtrument, but had holes, and thoſe twelve; and beſides is diſtinguiſhed from the inſtrument of ten ſtrings, *Pſal.* xcii. 3. it was in the form of a bottle, from whence it had its name.

℣. 3. *Sing unto him a new ſong*, &c.] One newly compoſed on account of late mercies received; and as the mercies of God are new every morning, there ought to be a daily ſong of praiſe to him; and ſo a new ſong is a continual ſong, as Chriſt is called the *new and living way*, Heb. x. 20. becauſe he is the ever-living way; or the conſtant and only one, which always was, is, and will be. Or it may denote ſome famous and excellent ſong, as a new name is an excellent name, an unknown and unſpeakable one; ſee *Rev.* ii. 17. compared with *Rev.* xiv. 2, 3. or reſpect may be had to the New Teſtament-diſpenſation, in which old things are paſſed away, and all things become new; a new covenant is exhibited, a new and living way opened, and new ordinances inſtituted, and at the end of it there will be new heavens and a new earth; and ſo here is a new ſong made mention of, as ſuited to it. *Play ſkilfully with a loud voice*; either with the quill upon the harp, and the inſtrument of ten ſtrings; or with the fingers upon the pſaltery, at the ſame time, vocally, and aloud, expreſſing the new ſong.

℣. 4. *For the word of the Lord is right*, &c.] The revealed word of God: the law of God is right; its precepts are holy, juſt and good; its ſanction or penalty is righteous; it is impartial unto all; it is juſt in condemning the wicked, and in acquitting believers on the account of Chriſt's perfect righteouſneſs, by which it is magnified and made honourable: the goſpel-part of the word is right; it publiſhes right and good things; it directs to the right way, to heaven and happineſs; it makes men right when it works effectually in them; it engages them to walk in right ways; and its doctrines are right or plain to them that have a ſpiritual underſtanding given them; and all this is matter of joy and praiſe. *And all his works* are done *in truth*; his works of creation are done in the truth of things, with the utmoſt exactneſs and accuracy, and are a wonderful diſplay of his power, wiſdom, and goodneſs; his works of providence are according to the counſel of his own will, and are done in the wiſeſt and beſt manner; and his work of redemption is a proof of his veracity and faithfulneſs to his covenant-oath and promiſe; and his work of grace upon the hearts of his people, is truth in the inward parts; and which, as he has promiſed to carry on and finiſh, he is faithful and will do it; in ſhort, his way of acting both towards the godly and ungodly, agrees with his promiſes to the one, and his threatnings to the other, and ſo is in truth; and the whole of this is a reaſon why the ſaints ſhould praiſe the Lord.

℣. 5. *He loveth righteouſneſs and judgment*, &c.] Or *righteous judgment* [y]; he delights in the adminiſtration of it himſelf, *Jer.* ix. 24. and he is well pleaſed with acts of righteouſneſs done by others, when done according to his word, from love to him, by faith in him, and with a view to his glory; eſpecially he loves the righteouſneſs of his Son, being ſatisfactory to his law and juſtice, and his people, as clothed with it; and he delights in the condemnation of ſin in the fleſh of Chriſt, and in the righteous judgment of the world, and the prince of it, by Chriſt. *The earth is full of the goodneſs of the Lord*; of the providential goodneſs of God, of which all creatures partake; and of the ſpecial goodneſs or grace of God manifeſted in Chriſt Jeſus; it was full of it particularly when Chriſt was here on earth, who is full of grace and truth; and when the goſpel of the grace of God was preached every where by his apoſtles, according to his order, and appeared to all men; and ſo it will be eſpecially in the latter day, when multitudes will be called by grace and converted, and when the earth will be full of the knowledge of the Lord; and ſtill more when it will become a new earth wherein only righteous men will dwell.

℣. 6. *By the word of the Lord were the heavens made*, &c.] The aerial and ſtarry heavens, and the heaven of heavens, the third heaven, the ſeat of the divine majeſty, and the habitation of angels and glorified ſaints; theſe were *made* even out of nothing, not out of any pre-exiſtent matter, nor were they eternal; and being made are creatures, and ſo not to be worſhipped, neither they nor their hoſts after mentioned; angels, ſun, moon, and ſtars, theſe were made by the word of God, the eſſential Word of God, the Lord Jeſus Chriſt, who often goes by this name, *John* i. 1, 14. *Heb.* iv. 12. 1 *John* v. 7. *Rev.* xix. 13. and very fitly agrees with him, who ſpoke for all his people in the council and covenant of grace, and undertook to be their ſurety; is the Word ſpoken of by all the holy prophets ſince the beginning of the world; is the interpreter of his Father's mind and will, of which he muſt be capable, ſince he lay in his boſom; and now he ſpeaks for his ſaints in heaven, whoſe advocate he is; and eſpecially he may be ſo called becauſe he ſo often ſpake on the ſix days of creation, and ſaid, let this and the other thing be, and it was ſo; and to him, as the Word of God, is the creation of all things frequently aſcribed, *John* i. 1—3. *Heb.* xi. 3. 2 *Pet.* iii. 5. and particularly the heavens, *Heb.* i. 10. This is a proof of the deity of Chriſt, and of the dignity of his perſon; and ſhews how fit he is to be the Saviour of men; how ſafe the ſaints are in his hands; and that he ought to be truſted in, adored and worſhipped. *And all the hoſt of them by the breath of his mouth*; by *the hoſt* of the heavens are meant the angels of heaven, who dwell in the third heaven, and are the militia of it; they are called the heavenly hoſt, *Luke* ii. 13. theſe are under *Jehovah*, as their Lord and King, and are the army among whom he does according to his will, 1 *Kings* xxii. 19. *Dan.* iv. 35. theſe attended him whenever he has made any remarkable appearance; and they have been employed by him againſt his enemies, and in defence of his people, about whom they incamp, 2 *Kings* xix. 35. *Matt.* xxvi. 53. *Gen.* xxxii. 1, 2. *Pſal.* xxxiv. 7. The ſun, moon, and ſtars, are the hoſt of the next heaven, theſe are ranged in their proper order by the Lord, and he keeps the muſter-roll of them, *Iſa.* xl. 26. *Pſal.* cxlvii. 4. and theſe are uſed by him as his militia; the ſtars in their courſes fought againſt *Siſera*, Judg. v. 20. and the winged tribe are the hoſt of the lower heaven; and even the lower claſs of theſe, as the locuſts and graſhoppers, go forth

[w] Antiq. l. 7. c. 12. ſ. 3.

[x] Vid. Jarchum in loc. & R. Moſem in Aben Ezra in loc.

[y] צדקה ומשפט judicium Juſtum, Gejerus.

forth in bands and troops, and incamp in the hedges, and at the command of God paſs through and devour whole countries, *Prov.* xxx. 27. *Nah.* iii. 17. *Pſal.* cv. 34, 35. and all theſe are made by *the breath* or *ſpirit* [z] *of* Jehovah's *mouth*; that is, by the Spirit of God, the third perſon in the Trinity; a name which is ſuitable to him who is breathed forth, and proceeds from the Father and the Son, and to whom creation is aſcribed, *Gen.* i. 2. *Job* xxxiii. 4. and xxvi. 13. and which is no inconſiderable proof of his deity; and ſhews that he muſt be equal to the work of ſanctification, which he begins and carries on. Now though the creation of the heavens is attributed to the Word, and the hoſt of them to the Spirit, yet we are not to ſuppoſe that one perſon took one part, and another perſon another part of the creation; but they were all, Father, Word, and Spirit, jointly concerned in the whole.

℣. 7. *He gathereth the waters of the ſea together as an heap*, &c.] Which was done on the third day of the creation, by means of which the dry land appeared, *Gen.* i. 9, 10. when the waters of the ſea were piled up as an heap, and ſtood higher than the earth, as they now do; and which is a wonderful inſtance of the power and providence of God, to bound them and preſerve the earth from being overflowed by them, *Job* xxxviii. 9—11. *He layeth up the depth in ſtore-houſes*; that is, large quantities of water, for which he has his treaſure-houſes, as for the wind, hail and ſnow, *Pſal.* cxxxv. 7. *Job* xxxviii. 16, 22. and theſe are the clouds of heaven above, and the fountains of the great deep below, which the Lord opens and ſtops at his pleaſure; ſee *Gen.* vii. 11. and viii. 2.

℣. 8. *Let all the earth fear the Lord*, &c.] That is, all the men that dwell upon the face of the earth. As it follows, *Let all the inhabitants of the world ſtand in awe of him*; which fear and awe deſign a reverence of the divine majeſty, whoſe divine perfections are ſo manifeſt in the works of creation; and a carefulneſs not to offend him, into whoſe hands it muſt be a fearful thing to fall; and the whole worſhip of him, which is often in ſcripture expreſſed by the fear of him: and this is to be underſtood either as what is the duty of all men; for to *fear God and keep his commandments, is the whole duty of man*, Eccl. xii. 13. and which is incumbent on all men, in conſideration of his being the creator of them; and the obligation to it is yet more increaſed through his providential care of them and goodneſs to them; and ſtill more ſhould be found in them, ſeeing he will be the judge of them, and has a deſpotic and uncontrolable power over them; and what is it that he cannot do who has done all this before related? though none can fear him aright but ſuch who have the grace of fear put into their hearts by the Spirit of God: or elſe this may be prophetically ſaid, as what will be in the latter day, when not only the Jews ſhall fear the Lord and his goodneſs, *Hoſ.* iii. 5. but when the fulneſs of the Gentiles, being brought into the church, it ſhall fear and be enlarged; yea all nations ſhall fear the Lord and glorify his name, and come and worſhip before him, *Iſa.* lx. 5—8. *Rev.* xv. 4.

℣. 9. *For he ſpake, and it was* done, &c.] Or *it was* [a], it came into being by a word ſpeaking, almighty power going along with it; ſee *Gen.* i. 3, 6, 7, 9, 11, 14, 15, 20, 24. *He commanded, and it ſtood faſt*; every created thing continued in its being; not only all things were produced into being by his all-commanding word and power, *nutu Jovis*, as *Maximus Tyrius* ſpeaks [b]; but by the ſame all things are upheld and conſiſt, *Heb.* i. 3. *Col.* i. 17. The poet [c] uſes the ſame word of God in the creation of things; and is the phraſe in *Gen.* i. 3. admired by *Longinus* [d]: or this may refer to the implantation of the grace of fear in the hearts of his people; for as he ſpeaks life into them in regeneration, commands light to ſhine in their dark hearts, and ſays to them when in their blood, live; ſo by the mighty power of his word he commands the fear of him in them, and it continues.

℣. 10. *The Lord bringeth the counſel of the heathen to nought*, &c.] The pſalmiſt having taken notice of the works of creation, in order to excite the ſaints to praiſe, proceeds to obſerve the providence of God, and particularly that branch of it which lies in diſappointing the deſigns of wicked men; it is wickedneſs which they conſult and deviſe, and this is againſt the Lord's people, his cauſe and intereſt, and ſo againſt himſelf; and though their ſchemes are formed and contrived with a great deal of ſubtlety, yet they are commonly blaſted; whether laid by particular perſons, as by *Ahithophel* againſt *David*; or by nations, whole bodies of men, as of the *Egyptians* and *Aſſyrians* againſt *Iſrael*; and of Jews and Gentiles againſt Chriſt and his cauſe. *He maketh the devices of the people of none effect*; the ſame thing is expreſſed here as before in different words, for the farther confirmation of it, and that it might be attended to. This is the Lord's doing, he is omniſcient, and knows all the ſecret plots and deſigns of men; and he is omnipotent, and counter-acts them, and confounds them in all their meaſures; and is faithful to his people, cauſe, and intereſt.

℣. 11. *The counſel of the Lord ſtandeth for ever*, &c.] By which are meant, not the doctrines of the goſpel, nor the ordinances of it; though theſe will ſtand firm, and remain to the end of the world; but the purpoſes and decrees of God, which are wiſely formed in himſelf, are eternal and infruſtrable, and relate to all things in providence and grace. The Lord does all things according to the counſel of his will in the government of the world, and in the ſalvation of men: the choice of perſons to everlaſting life is according to it; and ſo are their redemption, effectual vocation, and glorification. *The thoughts of his heart to all generations*; which, with reſpect to his own people, are thoughts of peace, grace and mercy; theſe are many, and within himſelf, were very early, even from all eternity, and have their ſure and certain effect, *Iſa.* xiv. 24. ſee *Prov.* xix. 21. *Iſa.* xlvi. 10.

℣. 12. *Bleſſed is the nation whoſe God is the Lord*, &c.] Who have an intereſt in ſuch a wonder-working God, both in creation and in providence, and eſpecially in grace: which, though it may have a principal regard to the nation of *Iſrael*, whoſe God he was in a very diſtinguiſhing manner, yet muſt not be limited to them; for he is the God of the Gentiles alſo: this nation is the choſen generation, the holy nation and peculiar people, both among Jews and Gentiles; and the Lord is the God of theſe; not only as the God of nature and providence, but as the God of all grace; who muſt be happy, ſince he is their portion and exceeding great reward; nor ſhall they want any good thing, nor need they fear any evil; they are on

[z] רוח פיו ſpiritu oris ejus, V. L. Gejerus, Michaelis; ſo Ainſworth. [a] ויהי & fuit, Pagninus, Montanus, Muſculus, Gejerus; ſo Ainſworth. [b] Diſſert. 25. [c] Juſſit & extendi campos, &c. Ovid. Metamorph. l. 1. fab. 1. v. 43. [d] De Sublimi.

on the heart of God, and cannot be ſeparated from his love; they are engraven on the palms of his hands, and ſhall be helped, ſtrengthened, and upheld with the right hand of his righteouſneſs; all things work together for their good; and this God of theirs will be their God and guide unto death; they may expect every needful good thing now, and all glory and happineſs hereafter. And *the people whom he hath choſen for his own inheritance*; not *Iſrael* only, but the Gentiles alſo; not all mankind, but a peculiar people, whom the Lord has choſen out of the world to be his poſſeſſion, and who are his jewels and peculiar treaſure; theſe are happy, being the Lord's portion, and the lot of his inheritance; and he chooſes an inheritance for them, adopts and begets them unto it, and makes them meet to be partakers of it.

℣. 13. *The Lord looketh from heaven*, &c.] Where his throne and temple are, upon the earth and men, and things in it, as follows: *He beholdeth all the ſons of men*; the evil and the good; which is contrary to the ſenſe of many wicked men, who imagine he takes no notice of what is done here below; but his eye is upon all, upon all the workers of iniquity, how ſecret ſoever they may be; and not only his eye of providence is upon good men, but his eye of love, grace and mercy; and he has a ſpecial and diſtinct knowledge of them: agreeable to this are ſome expreſſions of heathen writers; ſays one [e], "the eye of God ſees all things;" ſays another [f], "there is a great God in heaven, who ſees "all things, and governs."

℣. 14. *From the place of his habitation*, &c.] Which is heaven, that is, the habitation of his holineſs, and of his glory, *Iſa.* lxiii. 15. *He looketh upon all the inhabitants of the earth*; good and bad; and not the nation of *Iſrael* only, but the Gentile world, whom in former times he overlooked, but under the goſpel-diſpenſation viſits in a way of mercy; by ſending his Son to die for them, by ſpreading his goſpel among them, by calling them by his grace, by planting churches in the midſt of them, and by continuing his word and ordinances with them.

℣. 15. *He faſhioneth their hearts alike*, &c.] The Lord is the former and faſhioner of the heart, ſpirit, or ſoul of man, even of all hearts and ſpirits; whence he is called the father of ſpirits, *Heb.* xii. 9. ſee *Zech.* xii. 1. and he is the former of them alike; which ſeems to intimate as if all ſouls were alike, as they are made by the Lord; and it may be, the difference there appears to be between them afterwards may be owing to the make and conſtitution of their bodies, to their education, and different ſituation, circumſtances and advantages in life, whereby the hearts of ſome may be more opened and enlarged than others. Some render it *together* or *altogether* [g]; which muſt not be underſtood of time, as if they were all made at once, but of equality; the one was made by him as well as the other; he is the faſhioner of one and all of them, every whit of them; they are wholly faſhioned by him, and all that is in them, all the powers and faculties of the ſoul; and by him only, and not by the inſtrumentality of another; for ſouls are created, not generated; they are produced out of nothing, and not out of pre-exiſtent matter, as bodies; parents contribute ſomewhat to the bodies of their children, but not any thing to their ſouls. God only *is the God of the ſpirits of all fleſh*, Numb. xvi. 22. ſome tranſlate the word *ſingly* [h]; one by one, one after another in the ſeveral ages of time; for he continues to faſhion them, and is always doing it; ſee *Zech.* xii. 1. And he forms the hearts of his own people anew for himſelf, for his own glory; he forms Chriſt in them, and every grace of his Spirit; he forms them into one, and knits and unites them together in love, and makes them like to one another; for as face anſwers to face in water, ſo do the hearts and experiences of the ſaints one to another, *Prov.* xxvii. 19. all which he does wholly and alone; and ſince he faſhions the hearts of all men in every ſenſe, he muſt know them, which is the deſign of this expreſſion; he knows the hearts of wicked men, and all the wickedneſs that is in them; he knows the hearts of good men, the worſt that is in them, and alſo the beſt, which he himſelf has put there. *He conſidereth all their works*; the works of evil men, not only their more open ones, but their more ſecret ones, and will bring them into judgment; and the works of good men, even their good works, which he will remember and reward in a way of grace.

℣. 16. *There is no king ſaved by the multitude of an hoſt*, &c.] He may be at the head of an numerous army, and yet not get the victory over a leſſer one, nor eſcape ſafe, but be taken by it: there have been ſuch inſtances; and if he is ſaved, or gets the victory, it is not owing to the multitude with him, but to the Lord that gives ſalvation to kings, *Pſal.* cxliv. 10. Hence it appears that even ſuch men need ſalvation themſelves, and cannot ſave themſelves, though they have ever ſo many at command, and therefore are not to be truſted in; ſalvation is only of the Lord. *A mighty man is not delivered by much ſtrength*; as *Goliath*, with his great ſtrength, could not deliver himſelf out of the hands of *David*, a ſtripling; wherefore the mighty man ſhould not glory in his might.

℣. 17. *A horſe* is *a vain thing for ſafety*, &c.] Though it is prepared for the day of battle, and is a very warlike creature, and of great ſervice in war, yet ſafety only is of the Lord, *Prov.* xxi. 31. this is put for all kinds of military preparations which men are apt to truſt in, but ſhould not, for they are a *lie* [i], as the horſe is here ſaid to be; that is, deceives and diſappoints when truſted to; in like manner the olive is ſaid to *lie*, Hab. iii. 17. when hope of fruit from it is diſappointed; ſo *fundus mendax* in *Horace* [k]. *Neither ſhall he deliver* any *by his great ſtrength*; in the time of battle; either by fighting for him, or fleeing with him.

℣. 18. *Behold, the eye of the Lord* is *upon them that fear him*, &c.] Not with dread of his wrath or diſtruſt of his grace, or for ſiniſter ends and ſelfiſh views, but with a godly fear; by which men hate evil, depart from it, are careful not to offend God by it, but to ſerve and worſhip him; on ſuch is not only his eye of providence to protect from danger, to ſupply with the neceſſaries of life, but of love and grace; he looks upon them with delight and pleaſure; his eye is upon them to watch over them for good, to guard them from every enemy, and from all evil, and to communicate to them every needful meaſure of grace. *Upon them that hope in his mercy*; not his abſolute mercy, but his ſpecial mercy in Chriſt; which appears in the proviſion of him as a Saviour, in the miſſion of him into this world,

[e] παντα ιδων διος οφθαλμος, &c. Heſiod. opera & dies, l. 1. v. 263.
[f] εστι μεγας εν ουρανω, &c. Sophoclis Electra, v. 174, 175.
[g] יחד ſimul, Muſculus, Gejerus; ſo Ainſworth.
[h] χαλαμουας, Sept. ſigillatim, V. L.
[i] שקר mendacium, Pagninus, Montanus; fallax, V. L. Spem mentita ſeges, Ib. Epiſt. l. 1. ep. 7. v. 87.
[k] Epod. l. 1. ode 16. ver. 45. Carmin. l. 3. ode 1. v. 30.

world, and redemption by him; and is diſplayed in regeneration, the pardon of ſin, and eternal life: and ſuch that hope in it are they that ſee themſelves miſerable creatures, and in need of it; and who are encouraged to hope in it from the plenty and abundance of it in the heart of God; and from the many inſtances of it among men, and even ſome the chief of ſinners; and they do hope in it for the forgiveneſs of their ſins, and for ſalvation and eternal glory; and on theſe the eye of the Lord is, as before.

℣. 19. *To deliver their ſoul from death*, &c.] Not a corporal death, for the ſoul dies not, and is never in any danger of death; and ſhould life, or the whole man, be intended here, yet thoſe that fear the Lord, and hope in his mercy, are not exempted and ſecured from a corporal death, but die as other men; though ſometimes indeed they are remarkably preſerved from death, and even in a time of general calamity; but a ſpiritual death is meant, which while in a ſtate of nature they are under, but being quickned at converſion they live ſpiritually, and are preſerved from dying any more in this ſenſe; and alſo from an eternal death, which ſhall never hurt them, nor have any power over them. *And to keep them alive in famine*; not corporal, though the Lord does give meat to them that fear him, and ſometimes in a miraculous way provides for them; as by ſending ravens to feed them, and by increaſing the cruiſe of oil; ſee *Iſa.* xli. 17, 18. but ſpiritual, a famine of hearing the word of the Lord; the Lord prepares a place for his church and people in the wilderneſs, where they are privately nouriſhed with the word and ordinances, and their ſouls kept alive, *Rev.* xii. 6, 14.

℣. 20. *Our ſoul waiteth for the Lord*, &c.] This, and what follows, are the words of the church expreſſing her expectation, faith, and joy, by reaſon of what is ſuggeſted in the preceding verſes. She ſignifies her expectation of good by waiting for the Lord; either for his coming in the fleſh, and ſalvation by him; for which the patriarchs, prophets, and all the old Teſtament-ſaints waited, *Gen.* xlix. 18. *Iſa.* xxv. 9. and ſo the *Targum* paraphraſes it, *Our ſoul waiteth for the redemption of the Lord*; or for his ſpiritual coming, his appearance to them, and gracious preſence with them, he having been for ſome time abſent; and it is right and good ſo to do, and in the iſſue proves advantageous, *Iſa.* viii. 17. *Lam.* iii. 26. and this being ſoul-waiting, it denotes the heartineſs, ſincerity, and earneſtneſs of it. *He is our help, and our ſhield*; the Lord is the help of his people in time of trouble, when none elſe is or can be; and he is a preſent one, and helps right early, and at the beſt ſeaſon: and he is their ſhield, who encompaſſes them about with his love and favour, and keeps them by his power in the greateſt ſafety; all which encourages their waiting upon him, and expectation of good things from him.

℣. 21. *For our heart ſhall rejoice in him*, &c.] Not in ſin, nor in themſelves and in their boaſtings, all ſuch rejoicing is evil; but in the Lord, *in his word*; as the *Targum* is, in the eſſential Word of God, Chriſt Jeſus; in his perſon, righteouſneſs, and ſalvation; and this joy is heart-joy, inward joy, real joy, joy in the holy Ghoſt; and is unſpeakable and full of glory. This is what the pſalmiſt calls upon the ſaints to do, in the beginning of the pſalm; and ſo his end in compoſing it is anſwered. *Becauſe we have truſted in his holy name*; that is, in himſelf, who is holy, juſt, and good; and ſo faithful to every word of promiſe, to every engagement of his, and therefore to be truſted in: and hence it appears, that the joy before ſpoken of, is the joy of faith.

℣. 22. *Let thy mercy, O Lord, be upon us*, &c.] That is, an application of it in its effects: it is a prayer for a communication of grace and mercy to help in a time of need; and for a diſcovery of pardoning grace and mercy; and it is a prayer of faith; for the mercy of the Lord is upon his people in great plenty, and it continues; and they have reaſon to believe it ever will, *Pſal.* ciii. 17. *According as we hope in thee*; not according to any merits of theirs, but according to the meaſure of grace, of the grace of hope which God had beſtowed on them, and encouraged them to exerciſe on him, in expectation of finding grace and mercy with him.

PSALM XXXIV.

A pſalm of David, when he changed his behaviour before Abimelech: who drove him away, and he departed.

THE author of this pſalm is expreſſed by name; and the time and occaſion of it are plainly intimated: it was compoſed by *David, when he changed his behaviour before Abimelech*; not *Abimelech* the prieſt, ſometimes called *Abimelech*, 1 *Chron.* xviii. 16. to whom *David* went alone for bread, pretending he was upon a private buſineſs of the king's; to which ſenſe the *Syriac* verſion inclines, rendering the words, *when he went to the houſe of the Lord*, and *gave the firſt-fruits to the prieſts*. But this *Abimelech* was king of *Gath*, the ſame with *Achiſh*, 1 *Sam.* xxi. 10. who either had two names; or this of *Abimelech*, as it ſhould ſeem, was a common name to all the kings of the *Philiſtines*; ſee *Gen.* xx. 2. and xxvi. 8. as *Pharaoh* was to the *Egyptian* kings, and *Cæſar* to the *Roman* emperors: the name ſignifies *a father-king*, or *my father-king*, or a *royal father*; as kings ſhould be the fathers of their country: before him *David changed his behaviour*, his taſte, ſenſe, or reaſon: he imitated a mad-man; behaved as if he was out of his ſenſes, ſcrabbling on the doors of the gates, and letting his ſpittle fall down upon his beard; for he being known and made known by the ſervants of the king, he was in great fear of loſing his life, being in the hands of an enemy, and who he might juſtly fear would revenge the death of their champion *Goliath*; wherefore he took this method to get himſelf deſpiſed and neglected by them, and eſcape out of their hands: and which ſucceeded; for *Abimelech*, or *Achiſh*, ſeeing him behave in ſuch a manner, treated him with contempt, was diſpleaſed with his ſervants for bringing him into his preſence, and ordered them to take him away, or diſmiſs him; which is here expreſſed by this phraſe, *who drove him away*, with ſcorn and indignation; *and he departed* to the cave of *Adullam*, glad at heart he had eſcaped ſuch danger: upon which, under a ſenſe of divine goodneſs, and by the inſpiration

inſpiration of the Spirit of God, he compoſed the following pſalm; ſee 1 *Sam.* xxi. 10—15. and xxii. 1.

℣. 1. *I will bleſs the Lord at all times*, &c.] That is, aſcribe bleſſing, give honour, praiſe, and glory to him, both as the God of nature and providence, for every temporal mercy; and that every day, and at all times in the day; ſince theſe are renewed every morning, and continue all the day long: and as the God of grace, for all ſpiritual bleſſings; and that continually, becauſe theſe laſt always; they are irreverſible, unchangeable, and without repentance; yea, ſaints have reaſon to bleſs God in times of adverſity as well as proſperity, ſince it might have been worſe with them than it is; they have a mixture of mercy in all, and all things work together for their good. *His praiſe ſhall continually be in my mouth*; not the *praiſe* of which God is the author, but of which he is the object; which is due unto him, and is given him on account of the perfections of his nature, and the works of his hands, and the bleſſings of his providence and grace; this, the pſalmiſt ſays, ſhould be in his *mouth:* his meaning is, that he ſhould not only retain in his heart a grateful ſenſe of the divine favours, but ſhould expreſs it with his lips; ſhould both make melody in his heart to the Lord, and vocally ſing his praiſe; and that *continually*, as long as he lived, or had any being, *Pſal.* cxlvi. 2.

℣. 2. *My ſoul ſhall make her boaſt in the Lord*, &c.] Not in men, nor in any outward enjoyment, nor in any works of righteouſneſs, but in the Lord; *in the word of the Lord*, as the *Targum*; in the Lord Jeſus Chriſt; in his wiſdom, ſtrength, riches, righteouſneſs, redemption, and ſalvation; in intereſt in him, and communion with him: and this is not tongue, but ſoul-boaſting; and not flaſhy and ſelfiſh, but ſolid, ſpiritual, and hearty; and with all the powers and faculties of the ſoul; ſee 1 *Cor.* i. 29, 30, 31. *The humble ſhall hear* thereof; either of the deliverance the pſalmiſt had out of the hands of his enemies; or of his bleſſing and praiſing the Lord for the ſame, and making his boaſt in him as the God of his ſalvation; or of both: of theſe humble ones, ſee the note on *Pſal.* x. 12. *And be glad*; for ſuch rejoice with them that rejoice, and are glad at heart that others ſhare in the goodneſs and grace of God; and alſo becauſe by ſuch an inſtance of the divine power and kindneſs, they are encouraged to hope that he will, in his own time, deliver them out of their afflictions and diſtreſſes alſo.

℣. 3. *O magnify the Lord with me*, &c.] The pſalmiſt invites the humble ones, who he knew would rejoice at the goodneſs of God to him, to join with him in aſcribing greatneſs to the Lord, which is meant by magnifying him; for he cannot be made great by men, only declared how great he is, and that can only be done in an imperfect manner. *And let us exalt his name together*; by proclaiming him to be the moſt High; by making mention of his glorious perfections and works, that he be exalted; and by praiſing him in the higheſt ſtrains; or by having the high praiſes of him in their mouths; and there is more pleaſure, as well as more glory brought to God, by doing this in a ſocial way, or by a number of ſaints joining together in ſuch ſervice.

℣. 4. *I ſought the Lord, and he heard me*, &c.] Not that he ſought the Lord publickly in his houſe and ordinances, for he was now at *Gath*; but privately by prayer and ſupplication; and that not vocally but mentally; for he was in the midſt of the ſervants of the king of *Gath*; yet earneſtly, diligently, and with his whole heart, being in great diſtreſs; when it was right to ſeek the Lord, and which ſhewed him to be a good man; and the Lord heard and anſwered even his ſilent groans, which could not be uttered. *And delivered me from all my fear*; of being ſeized on by *Achiſh*, king of *Gath*, and of loſing his life for killing *Goliath*: and many are the fears of God's people, both from within and from without, by reaſon of ſin, Satan, and the world; but the Lord ſaves them out of the hands of all their enemies, grants them his preſence, and ſhews them their intereſt in himſelf, which ſcatters all their fears.

℣. 5. *They looked to him and were lightened*, &c.] That is, *the humble* ones, ℣. 2. and ſo this is a reaſon why they ſhould join in praiſing and magnifying the Lord; theſe *looked* up to God in prayer and by faith, when in diſtreſſed and uncomfortable circumſtances, for help and deliverance, and a ſupply of every needful good thing; and they were *enlightened*; ſo the *Targum* renders it, *their faces were enlightened*, as *Jarchi* and *Aben Ezra* interpret it, in oppoſition to what follows: they muſt have been enlightened before they could look, but by looking to the Lord more light was gained: this chiefly deſigns the light of joy, peace, and comfort, which is had in a way of believing: ſome render the word *and flowed* [1], as a river does, that is, to the Lord, as in *Jer.* xxxi. 12. So *Kimchi* and *Ben Melech* explain the word; and it denotes both the numbers of them that looked up to the Lord in their diſtreſs, and the ſwiftneſs of their motion to him, and their earneſtneſs and fervour of mind; ſo faith is not only a looking to Chriſt, but a going forth unto him. *And their faces were not aſhamed*; having what they prayed and looked for, and what they hoped and believed they ſhould have; namely, deliverance and ſalvation, and ſo peace and pleaſure.

℣. 6. *This poor man cried*, &c.] Singling out ſome one perſon from among the humble who was remarkably delivered; it is the common caſe of the people of God to be poor and afflicted, and in their afflictions they cry unto the Lord to be ſupported under them, and delivered out of them: or this may be underſtood of *David* himſelf, who was poor, not with reſpect to outward things, but in ſpirit; was much afflicted, and eſpecially greatly diſtreſſed when in the court of *Achiſh*; at which time he cried unto the Lord, as was his uſual way, and that internally, as *Moſes* did, *Exod.* xiv. 15. Some think Jeſus Chriſt is intended by this poor man, who was poor in temporals, though rich, and Lord of all; and was greatly afflicted, both in body and ſoul; and who, in the days of his fleſh, offered up prayers and ſupplications, with ſtrong crying and tears, *Heb.* v. 7. *And the Lord heard* him, *and ſaved him out of all his troubles*; ſo the Lord always heard his Son Jeſus Chriſt, and eſpecially in the day of ſalvation, and delivered him out of all his troubles, both of body and ſoul, when he raiſed him from the dead, and gave him glory; and he heard *David* his ſervant, as he often did; particularly when at *Gath*, and made way for his eſcape from thence; and from whence he came ſafe to the cave of *Adullam*; and the Lord hears all his poor and afflicted ones, when they cry unto him, and in the iſſue ſaves them from all their troubles, by reaſon of a body of ſin and death, the temptations of Satan, and the perſecutions of men.

℣. 7.

[1] ונהרו & confluunt, Junius & Tremellius, Michaelis; & inſtar fluvii irruerint, Piſcator, Amama; & confluxerunt, Gejerus.

℣. 7. *The angel of the Lord encampeth round about them that fear him*, &c.] By whom may be meant, either the uncreated angel, the Lord Jeſus Chriſt, the angel of God's preſence, and of the covenant, the Captain of ſalvation, the leader and commander of the people; and whoſe ſalvation is as walls and bulwarks about them; or as an army ſurrounding them: or a created angel may be intended, even a ſingle one, which is ſufficient to guard a multitude of ſaints, ſince one could deſtroy at once ſuch a vaſt number of enemies, as in 2 *Kings* xix. 35. or one may be put for more, ſince they are an innumerable company that are on the ſide of the Lord's people, and to whom they are joined; and theſe may be ſaid to encamp about them, becauſe they are an hoſt or army; ſee *Gen.* xxxii. 1, 2. *Luke* ii. 13. and are the guardians of the ſaints, that ſtand up for them and protect them, as well as miniſter to them. *And delivereth them*; out of the hands of all their enemies. *David* had a guard, an army of theſe about him, in the court of *Achiſh*, who preſerved him from being ſeized on, and receiving any hurt there; and who brought him from thence in ſafety: there is no doubt but he here ſpeaks his own experience.

℣. 8. *O taſte, and ſee that the Lord* is *good*, &c.] He is eſſentially, infinitely, perfectly, immutably, and ſolely good in himſelf; and he is communicatively and diffuſively good to others; he is the author of all good, but not of any evil, in a moral ſenſe; this chiefly regards his ſpecial grace and goodneſs through Chriſt: all the divine perſons in the Godhead are good; the Father is good, he has good deſigns towards his people, has provided good things for them, made good promiſes to them, and beſtows good gifts on them: the Son is good; the good Shepherd that has laid down his life for the ſheep; he is the fountain of all grace and goodneſs to his churches, and to particular believers; he has wrought a good work for them, the work of redemption, and he ſpeaks a good word on their behalf in the court of heaven: the Spirit is good; he works good things in the hearts of the ſons of men, and ſhews good things unto them; and gracious ſouls, ſuch as the pſalmiſt here calls upon, are capable of taſting and diſcerning how good the Lord is in ſome meaſure; ſee *Pſal.* cxix. 103. *Cant.* ii. 3. 1 *Pet.* ii. 2, 3. Whilſt unregenerate, their taſte is vitiated, and remains unchanged, and ſin is what they feed upon with pleaſure, and ſo diſreliſh every thing that is good; but in converſion a new taſte is given, ſo as to have a ſaving, experimental knowledge of the grace and goodneſs of God in Chriſt, an application of it to them; and in ſuch manner as to live upon it, and be nouriſhed by it; and though this is not a ſuperficial taſte of things, like that of hypocrites, nor a ſingle one only, being frequently repeated; yet it is but a taſte in compariſon of the enjoyment of it in the heavenly ſtate; and every taſte now influences and engages truſt in the Lord, as follows. *Bleſſed* is *the man* that *truſteth in him*; ſee the note on *Pſal.* ii. 12. the *Targum* renders it, *that truſt in his Word.*

℣. 9. *O fear the Lord, ye his ſaints*, &c.] Who are ſanctified by his Spirit, and ſo are openly and manifeſtatively his; theſe are exhorted to fear the Lord with reverence and godly fear; and great reaſon there is why they ſhould fear him, ſince he is King of ſaints, and fear is due to him from them; and ſeeing they have received many inſtances of grace and goodneſs from him, and therefore ſhould fear him for his goodneſs-ſake; and beſides they, and they only, know him, and have the grace of fear in them, and ſo only can exerciſe it on him. *For* there is *no want to them that fear him*; not in ſpirituals, ſince ſo much goodneſs is laid up for them; the heart of God is towards them, his ſecret is with them, his eye is upon them, and the ſun of righteouſneſs ariſes on them; and both grace and glory are given to them; nor in temporals, ſince godlineſs, or the fear of God, has the promiſe of this life, as well as of that which is to come.

℣. 10. *The young lions do lack, and ſuffer hunger*, &c.] According to *Apollinarius*, "the needy rich, "whom famine preſſes;" ſee *Job* iv. 10, 11. *But they that ſeek the Lord*; by prayer, diligently, with their whole heart, and in the ſincerity of their ſouls; the *Targum* is, *that ſeek the doctrine of the Lord*; that ſeek inſtruction from him, and to be taught by him: theſe *ſhall not want any good thing*; which God has purpoſed to beſtow upon them, which he has promiſed unto them, and provided for them; nor any thing that ſhall be for their good.

℣. 11. *Come, ye children*, &c.] Meaning either his own children, thoſe of his own family, judging it his duty to inſtruct them, and bring them up in the fear of the Lord; or his ſubjects, to whom he ſtood in the relation of a father, as every king does; or all his hearers, as thoſe who attended the prophets are called the children, or ſons of the prophets; or young people in common may be deſigned, who ſhould be taught betimes their duty to God and men: unleſs the children of God in general are here meant; or particularly the leaſt among them, called babes and little children, who are little in their own eyes, are modeſt and humble; and who, as they need inſtruction, are moſt forward to receive it; and the word *come* does not ſo much deſign local motion, a drawing near to hear, as readineſs to hear, and a cloſe attention of mind; as follows. *Hearken unto me*; as unto a father, giving good doctrine and wholeſome advice; *Prov.* ii. 1, 2. and iv. 1, 2. *I will teach you the fear of the Lord*; which he had ſo often ſpoken of, and ſo many good things are promiſed to them that have it, and even in the context: this the pſalmiſt could not give, nor can any man, only teach it, ſhew the nature of it, in what it lies, how it ſhews itſelf, and what are the effects it produces: this is the firſt leſſon to be taught and learned; for it is the beginning of wiſdom; it includes all grace, and every duty, and regards the whole worſhip of God, and the manner of it.

℣. 12. *What man* is he that *deſireth life?* &c.] Every man deſires life, even a natural life; it is more deſirable than all things in it; eſpecially an healthful life, without which the bleſſings and mercies of life cannot be comfortably enjoyed; and ſtill more a life of proſperity; life, with an affluence of good things, and even a long one: though it may be rather that a ſpiritual life is here meant, and a comfortable one; a life free from the remorſes of a guilty conſcience, from the fear of hell, damnation, and wrath; from the bondage of the Law, and the dread of death; a life of faith on Chriſt, and communion with him; and a life of ſobriety, righteouſneſs, and holineſs; and perhaps it may be beſt of all to underſtand it of eternal life, which is life eminently and emphatically; it follows, And *loveth* many *days*; that is, good ones; as they are interpreted in 1 *Pet.* iii. 10. not of this life, for the the days of it are evil, and eſpecially when they are lengthened out; the days of old age, *Eccl.* xii. 1. unleſs the days of the Son of man, the days of enjoying the preſence of God in his houſe and ordinances, ſhould be intended; though rather, the good and many days of eternity, even length of days, for ever

ever and ever, in which will be fulneſs of joy, and never-ceaſing and never-fading pleaſures. *That he may ſee good*; there is good to be ſeen and enjoyed in this life, which if the ſaints did not believe they ſhould ſee and enjoy, they would often faint; and this good lies in the participation of the bleſſings of grace, and in fellowſhip with Father, Son, and Spirit: but the great and laſting good to be ſeen and enjoyed, is in the world to come, when God ſhall be all in all, be ſeen as he is, and the ſaints ſhall inherit all things.

℣. 13. *Keep thy tongue from evil*, &c.] This, and what follows in this and the next verſe, point at the things wherein the fear of God ſhews itſelf; and ſuggeſt, that thoſe who have it, and which is known by theſe fruits, ſhall enjoy the deſirable and good days before mentioned. The tongue is an inſtrument of much evil, an unruly member, and needs reſtraint; and it is from evil, and not from good, it is to be kept; from evil-ſpeaking of God, from curſing and ſwearing; from evil-ſpeaking of men, reproaching and reviling them; from filthy ſpeaking, from all obſcene and unchaſte words, and from all lying ones; for where ſuch evil-ſpeaking is indulged, the fear of God cannot be in that man. *And thy lips from ſpeaking guile*; hypocritical and deceitful words, ſpeaking with flattering lips and a double heart; ſome ſpeak bad words in common converſation, through an evil habit and cuſtom; and ſome ſpeak good words with an ill deſign; and in neither of them is the fear of God before their eyes, nor in their hearts.

℣. 14. *Depart from evil*, &c.] This denotes that evil is near to men; it keeps cloſe to them, and ſhould be declined and ſhunned: and it regards all ſorts of evil; evil men, and their evil company; evil things, evil words and works, and all appearance of evil; and the fear of the Lord ſhews itſelf in an hatred of it, and a departure from it, *Prov.* viii. 13. and xvi. 6. *And do good*; not only acts of beneficence to all in neceſſitous circumſtances, but every good work; whatever the word of God directs, or ſuggeſts ſhould be done; and which ſhould be done from right principles of faith and love, and to right ends, the glory of God, and the good of his intereſt; and Chriſt ſhould be looked and applied unto for grace and ſtrength to perform; all which are evidences of the true fear of God. *Seek peace, and purſue it*; in the world, and with all men, as much as poſſibly can be; in neighbourhoods, cities and ſtates, and in the churches of Chriſt, and with the ſaints, as well as with God through Chriſt; and which in every ſenſe is to be purſued after with eagerneſs, and to be endeavoured for with diligence; ſee *Rom.* xii. 18. and xiv. 19. *Heb.* xii. 14.

℣. 15. *The eyes of the Lord* are *upon the righteous*, &c.] Theſe are the ſame with them that fear the Lord, and do good; not that they become righteous in the ſight of God, or are juſtified before him, by their fear of him, and by their good works; but theſe are the fruits and effects of grace, ſhewing them to be righteous perſons; for it is only by the righteouſneſs of Chriſt that men are righteous before God: and upon theſe the eyes of the Lord are; not only his eye of providence, to watch over them, protect them, and ſupply them with good things; but his eye of love; with complacency and delight he looks upon them, as clothed with the righteouſneſs of his Son; and it is with pleaſure he looks upon them, that being well-pleaſing in his ſight; ſeeing by it the Law is magnified and made honourable; nor does he ever withdraw his eyes from them, *Job* xxxvi. 7. *And his ears* are open *unto their cry*; for though they are righteous, they are ſometimes in diſtreſs; their afflictions are many; the good days they are to ſee are hereafter; and at thoſe times they cry unto the Lord; which is to be underſtood of prayer, and of the vehemency and fervency of it, when they have the ear of God, and he ſhews himſelf to be a God hearing and anſwering prayer.

℣. 16. *The face of the Lord* is *againſt them that do evil*, &c.] Not againſt every one that ſins; for the righteous are not without ſin; they have ſin in them, and they do no good without it; but againſt them that live in ſin, whoſe courſe of life is a ſeries of wickedneſs, and they are workers of iniquity; and have no ſenſe of ſin, nor ſorrow for it, go on in it without ſhame or fear; againſt theſe the face of the Lord is, he ſhews his reſentment, and ſtirs up his wrath. For the Lord to be againſt a man is dreadful; a fearful thing it is to fall into his hands as a God of vengeance; there is no ſtanding before him when once he is angry: and to have the face of God againſt a man is intolerable, when it is to deſtroy, and *To cut off the remembrance of them from the earth*; ſo that they ſhall be no more thought of, nor ſpoken of, but with contempt and reproach; an everlaſting mark of infamy being upon their names; ſee *Prov.* x. 7.

℣. 17. The righteous *cry*, &c.] The word *righteous* is not in the original text, but is rightly ſupplied in our verſion, as it is in the *Targum*, and by *Jarchi*; and ſo *Kimchi* and *Ben Melech* obſerve, that theſe words are not to be connected with the preceding verſe, but with the verſe before that; and they are indeed an amplification of the laſt clauſe of it; and the cry of the righteous is meant, to which the ears of the Lord are open; though *Aben Ezra* thinks, that theſe words are to be underſtood of them that do evil, and of their cry to the Lord, when they turn from their evil ways; but the former ſenſe is beſt. *And the Lord heareth, and delivereth them out of all their troubles*; their inward troubles, through the workings of corruption in their hearts; through the violent aſſaults of Satan, the blaſphemous thoughts he injects into them, and his ſolicitations of them to ſin; and through divine deſertions, and their outward troubles; through afflictions of body, loſſes of eſtate and friends, and the reproaches and perſecutions of men; out of all theſe the Lord ſooner or later delivers his people who cry unto him.

℣. 18. *The Lord* is *nigh unto them that are of a broken heart*, &c.] Who are preſſed and bore down with afflictions, by the ſorrow of heart under which their ſpirits are broken, *Prov.* xv. 13. or with a ſenſe of ſin and ſorrow for it, for which their hearts ſmite them, and they are wounded by it, and broken with it: to theſe the Lord is *nigh*; not in a general way only, as he is to all men, being God omnipreſent, but in a ſpecial manner; he comes and manifeſts himſelf to them in a gracious way, pours in the oil and wine of his love, and binds up their broken hearts; yea, comes and dwells with them: he does not paſs by them and neglect them, much leſs make the breach worſe; he does not break the bruiſed reeds, but he heals their breaches. *And ſaveth ſuch as be of a contrite ſpirit*; not in a legal, but in an evangelical way; who are humbled under a ſenſe of ſin, and melted down in true repentance, under a view of the love and grace of God; and are poor and mean in their own

own eyes: to theſe the Lord has reſpect; the ſacrifices of a broken and contrite ſpirit are not deſpiſed by him, but accepted through faith in Chriſt; and ſuch he ſaves with an everlaſting ſalvation in him.

℣. 19. *Many* are *the afflictions of the righteous*, &c.] This may be underſtood of ſome one particular righteous perſon, ſince the ſingular number is here made uſe of; whereas the plural is always uſed before, when the righteous are made mention of; and the Lord Jeſus Chriſt may be deſigned, who is eminently and emphatically *the righteous*; he is righteous both as God and man, and as Mediator, in the diſcharge of every branch of his office; and his afflictions were many, which he endured from men, from devils, and from God himſelf: many were the afflictions of his body, which he bore when buffeted, ſcourged, and crucified; and many were the afflictions of his ſoul, when he bore the ſins of his people, endured the wrath of God for them, and was forſaken by him; though none of theſe were for any ſins of his own, but for the ſins of others; and out of them all the Lord delivered him at laſt, and ſet him at his own right hand: or this may be underſtood of every one of the righteous; who, though they are juſtified from ſin, and are ſaved from wrath, yet have many afflictions; which are *evils* in themſelves, as the word [m] may be rendered, and are very troubleſome and diſtreſſing; and theſe are great and grievous for quality, and many and abundant for quantity; though no more than it is the will of God ſhould be, and not one too many. *But the Lord delivereth him out of them all*; as Chriſt was, and all his people will be; if not in this life, by giving reſpites and intervals, as he ſometimes does; yet hereafter, when the righteous are completely delivered out of all their trials and exerciſes, ſo as that they ſhall never return more upon them. The word tranſlated *afflictions*, as it ſignifies *evils*, may be ſafely interpreted of moral evils, as well as of evils of afflictions: it is the ſame word that is uſed for moral evil in ℣. 21. and then the ſenſe is, that many are the ſins committed by righteous perſons; for there are none without ſin, in many things they all offend; yet they ſhall not periſh by them, but they ſhall be delivered from them; as, from the dominion of them by the power of grace, and from the guilt of them by the blood of Chriſt, and from condemnation for them through his righteouſneſs; ſo hereafter from the very being of them, and all moleſtation and diſturbance by them.

℣. 20. *He keepeth all his bones; not one of them is broken.*] This is literally true of Chriſt, in whom the type of the paſſover-lamb had its accompliſhment, and this paſſage alſo; ſee *Exod.* xii. 46. *John* xix. 31—36. and ſeems better to agree with him than with any of his members, ſince the bones of many of them have been broken by one accident or another; and eſpecially many of the martyrs of Jeſus have had all their bones broken upon the rack or wheel; wherefore, to underſtand theſe words of them, might tend to create uneaſineſs and deſpondency in the minds of ſuch, who by any means have their bones broken; as if they were not righteous perſons: this promiſe not being fulfilled in them: and to interpret this of the Lord's keeping the bones of his people in the grave, and in the reſurrection putting them together again; this is no other than what will be done to the wicked; it ſeems therefore beſt to underſtand the whole of Chriſt; and it looks as if this paſſage was had in view as fulfilled in *John* xix. 36. ſince a ſcripture is referred to; but if it is interpreted of the righteous in general, it muſt be with a limitation; as that their bones are all kept by the Lord, and not one is broken without his knowledge and will; and that they are not broken finally, but reſtored again perfect and whole in the reſurrection, and ſo will continue to all eternity: the phraſe, without entering into particulars, may in general deſign the care of Providence over the righteous; with this compare *Matth.* x. 29, 30.

℣. 21. *Evil ſhall ſlay the wicked*, &c.] Meaning either the evil they deſigned againſt the righteous, ſhall return and fall upon their heads, to their own ruin; or the evil of affliction, which to them is the evil of puniſhment, both here and hereafter, from which they will have no deliverance in the end; though the righteous have from their afflictions, being not properly puniſhments, but chaſtiſements for ſin, and are but for a time; or elſe the evil of ſin, which is the cauſe of death corporal and eternal. *And they that hate the righteous ſhall be deſolate*; or *ſhall be guilty* [n]; be found ſo; or *ſhall be condemned*, or *damned*, as the *Targum* renders it. All wicked men hate the righteous, both Jeſus Chriſt the righteous, and his people; and that becauſe they are righteous, and do not run into the ſame exceſs of wickedneſs with them; theſe will be arraigned at the day of judgment, and will be convicted of all their hard ſpeeches which they have ſpoken againſt Chriſt and his members; and will be pronounced guilty, and will be puniſhed with everlaſting deſtruction.

℣. 22. *The Lord redeemeth the ſoul of his ſervants*, &c.] Who are made ſo by his grace in the day of his power, and are willing to ſerve him, and do ſerve him with their minds, readily and chearfully; and the *ſoul* of theſe, which is the more noble part of them, and is of more worth than a world, the redemption of which is precious, and requires a great price, the Lord redeems; not that their bodies are neglected, and not redeemed; but this is mentioned as the principal part, and for the whole; and this redemption is by the Lord, who only is able to effect it, and which he has obtained through his precious blood; and here it ſeems to denote the application of it in its effects; that is, the forgiveneſs of ſin, juſtification, and ſanctification, ſince it reſpects ſomething that is continually doing. *And none of them that truſt in him ſhall be deſolate*; or *be guilty* [o], or *condemned*, or *damned*; becauſe they are juſtified from all the ſins they have been guilty of, through the redemption that is in Chriſt Jeſus; and having believed in him, they ſhall not be damned, according to *Mark* xvi. 16. and they ſhall be far from being deſolate, and alone, and miſerable; they ſhall ſtand at Chriſt's right-hand, be received into his kingdom and glory, and be for ever with him.

[m] רעות mala, Pagninus, Montanus, Muſculus, Cocceius, Gejerus, Michaelis; ſo Ainſworth. Cocceius; reatum habebunt, Schmidt; damnabuntur, Gejerus; ſhall be condemned as guilty, Ainſworth. לא non rei fiunt, Cocceius; non punientur, Gejerus; ſhall not be condemned as guilty, Ainſworth.

[n] יאשמו rei fiunt, [o] יאשמו

PSALM

PSALM XXXV.

A pſalm of David.

THIS pſalm ſeems to have been written by *David*, when he was perſecuted by *Saul*; and when many falſe charges were brought againſt him by his courtiers; and when he was the ſcorn and deriſion of the people; the ſubject of it is pretty much of the ſame kind with the ſeventh pſalm, and might be written about the ſame time that was, and on the ſame occaſion; and it may be applied to the church and people of God in like caſes. There is a paſſage in it, ℣. 19. which our Lord ſeems to refer to and apply to himſelf, *John* xv. 25. and ſome interpret the whole of it concerning him. The *Arabic* verſion calls it a prophecy of the incarnation; though there does not appear any thing in it applicable to that.

℣. 1. *Plead* my cauſe, *O Lord, with them that ſtrive with me*, &c.] Meaning *Saul* and his courtiers; concerning whom he elſewhere deſires that the Lord would judge between them, plead his cauſe, and deliver him; as he accordingly did, and maintained it, and the righteouſneſs of it, 1 *Sam.* xxiv. 12—15. *Pſal.* ix. 4. So Chriſt pleaded not his own cauſe as man, but committed himſelf to him that judgeth righteouſly; and his people leave their cauſe with him, who is their advocate, and is able to plead it thoroughly; and does plead it againſt wicked and ungodly men, who unrighteouſly charge them; againſt Satan the accuſer of the brethren, who ſtands at their right hand to reſiſt them; and againſt their own hearts, and the ſins of them, which luſt and war againſt them, and condemn them. *Fight againſt them that fight againſt me*; ſo the Lord is ſometimes repreſented as a man of war, and Chriſt as a warrior fighting for the ſaints; and ſafe are they on whoſe ſide he is; but miſerable all ſuch who are found fighters againſt him and his; for none ever oppoſed him and proſpered.

℣. 2. *Take hold of ſhield and buckler*, &c.] Defenſive weapons; not that the Lord ſtands in need of any of theſe to defend himſelf with: but the ſenſe is, that he would be as theſe to *David*; as he was to him, and is to all his people; namely, their ſhield and buckler: he gives unto them the ſhield of ſalvation; he encompaſſes them about with his favour as with a ſhield, and keeps them by his power ſafe from all their enemies. And *ſtand up for mine help*; for which the Lord ariſes, and ſtands by his people, and againſt their enemies, delivering them out of their hands.

℣. 3. *Draw out alſo the ſpear*, &c.] An offenſive weapon; expreſſive of the vengeance which God ſometimes takes of the enemies of his people, when he bends his bow, ſhoots his arrows, whets his glittering ſword, and his hand takes hold of judgment. *And ſtop the way againſt them that perſecute me*: that they might not overtake him; God can hinder, and he ſometimes does hinder perſecutors from overtaking his people in their ſtraits; and as he hedges up their way with thorns, that they cannot proceed as they have begun, ſo he hedges up the way of their enemies; interpoſes himſelf and his power, and is a wall of fire about them; a wall for the defence and ſecurity of his ſaints, and a wall of fire for the conſumption of thoſe that riſe up againſt them. The words may be rendered, *draw out the ſpear and ſword, to meet thoſe that perſecute me*[p]; for סגיר is a noun, and ſignifies a ſword ſhut up in its ſcabbard; from whence *ſagaris* comes, which is one kind of a ſword. *Say unto my ſoul, I am thy ſalvation*: Chriſt is the ſalvation of his people; he is the only perſon appointed, provided, promiſed, and ſent to be the Saviour; and he is the alone author of ſalvation; it is wrought out by him, and it is in him, and in him only; and therefore he is called their ſalvation, and the ſalvation of God: and they are intereſted in the ſalvation which is in him; it was deſigned, prepared, and wrought out for them, and for them only; and it is applied unto them by the Spirit, and they ſhall perfectly enjoy it to all eternity: and yet ſometimes they are at a loſs about their intereſt in it, and deſire it might be made known unto them, which was the caſe of the pſalmiſt here; they, as he, ſee their neceſſity of it, and that there is no comfort nor ſafety without it; they are wonderfully delighted with the excellency of it, that it is ſo great in itſelf, ſo ſuitable to them, ſo compleat and perfect, and of an everlaſting duration; yet, what through the hidings of God's face, the temptations of Satan, the greatneſs of their ſins, and the prevalence of unbelief, they cannot tell how to believe their intereſt in it; yet moſt earneſtly deſire the Lord would ſhew it to them, and aſſure them of it; which favour, when granted, is by the witneſſings of the Spirit to their ſpirits, that they are the children of God, and the redeemed of the Lamb: and this is ſaid particularly to them; it is not a diſcovery of ſalvation by Chriſt in general, that they have before, but it is a ſaying to their ſouls, that it is theirs; and when this is ſpoken home to the ſoul by the Spirit of God, it is effectual; and removes unbelief at once, and fills with joy unſpeakable and full of glory.

℣. 4. *Let them be confounded, and put to ſhame, that ſeek after my ſoul*, &c.] This petition and what follows, which ſeem to be by way of imprecation, are to be conſidered as prophecies of what would be, and as expreſſions of faith that ſo it ſhould be; and are not to be drawn into examples, and to be imitated by private perſons; nor are they contrary to thoſe evangelical rules, which require men to love their enemies, and pray for them; to give place to wrath, and not meditate vengeance, nor take it: and ſo it was with *David's* enemies. *Saul*, who hunted after his ſoul or life to take it away, was filled with ſhame and confuſion, when *David*, having cut off the ſkirt of his garment, held it up to him; by which he was convinced that his life was in his hands, and he did not take it away, though he was ſeeking after his: and ſo it will fare with the enemies of Chriſt, the Jews; who ſought to take away his life, and did take it away, when they ſhall ſee him come in the clouds of heaven, whom they have pierced; and in like manner will it be with the enemies of all his people, whom nothing will content but their lives, when they ſhall ſee the lambs they have worried and butchered, on Chriſt's right hand and they on the left; and to the ſheep, ſaid, Come ye bleſſed; and to them, Go, ye curſed. *Let them be turned back and brought to confuſion, that deviſe my hurt*; as *Saul* did *David's*, even

[p] So Grotius, Amama, Ainſworth, and ſome in Mollerus.

even when he made the moſt ſpecious ſhew of affection and reſpect unto him, as well as when he more openly perſecuted him; and more than once was he turned back with ſhame, and departed home; ſee 1 *Sam.* xxiv. 22. and xxvi. 25. The Jews, that came to apprehend Chriſt, together with the *Roman* ſoldiers, and who had deviſed and intended his hurt, went backward and fell to the ground with ſhame and confuſion, when having aſked them who they ſought, and they had replied, told them, he was the perſon; and how often has it been, that when wicked men have deviſed deceitful matters againſt the members of Chriſt, that their counſel has been carried headlong, they have not been able to perform their enterprizes; a hook has been put in their noſe, and a bridle in their jaws, and they have been turned back the way they came, with ſhame and diſgrace.

℣. 5. *Let them be as chaff before the wind*, &c.] As they are; ſee *Pſal.* i. 4. *and let the angel of the Lord chaſe* them; either a good angel, who is the Lord's, his creature that miniſters unto him, and is ready to obey his orders; and who, as he encamps about the ſaints and protects them, ſo he is able to deſtroy their enemies; as one angel in a night deſtroyed all the firſt-born in *Egypt*, and another the whole army of the *Aſſyrians*, Exod. xii. 29. 2 *Kings* xix. 35. an angel of the Lord, who is ſwift to fly, and ſo to chaſe and overtake, and able to execute whatever is the will of the Lord: or elſe an evil angel, who is the Lord's, being made by him, though not made evil by him; and who is under his reſtraints, and can do nothing but by his permiſſion; and who ſometimes is employed by the Lord, as the executioner of his wrath upon wicked men; is ſuffered to diſtreſs and torture their conſciences in this life, and hereafter drag them into everlaſting burnings, prepared for the devil and his angels.

℣. 6. *Let their way be dark and ſlippery*, &c.] In which they run before the angel, chaſing and purſuing them; ſo that they know not where they are, at what they ſtumble, whither to flee, nor how to ſtand; the ways of wicked men are as darkneſs, they know not in what condition they are, and whither they are going; and utter darkneſs, even blackneſs of darkneſs, is reſerved for them: but here it means a calamitous, uncomfortable, fickle, and unſtable ſituation in this life; ſee *Jer.* xxiii. 11, 12. The alluſion is to ſome of the valleys in the land of *Paleſtine*, which were dark, and the roads in them very ſmooth and ſlippery, as travellers in thoſe parts have obſerved [q]. *And let the angel of God perſecute them*; ſee the note on the preceding verſe.

℣. 7. *For without cauſe have they hid for me their net in a pit*, &c.] This is ſaid in alluſion to the cuſtom of digging pits, and putting nets into them for the catching of wild beaſts; and covering them with ſtraw or duſt, or ſuch like things, as *Jarchi* obſerves, that they might not be diſcerned; and which intends the ſecret and crafty methods taken by *David*'s enemies to enſnare him and deſtroy him; though he had given them no cauſe to uſe him in ſuch a manner; which is an aggravation of their ſins, and a reaſon of the above imprecations, as well as of what follows: and in the ſame manner, and without any juſt cauſe, Chriſt and his members have been treated by wicked men, and therefore their damnation is juſt, and will be inevitable; *Which without cauſe they have digged for my ſoul*; which is added for further explanation-ſake, and to aggravate their ſin, and to ſhew the juſtneſs of their puniſhment.

℣. 8. *Let deſtruction come upon him at unawares*, &c.] Or a *ſtorm* [r], ſuch as is cauſed in the eaſtern countries by a ſouth-wind, very ſudden, violent, and deſtructive [s]: the ſingular number being here uſed, ſome Jewiſh commentators, as *Kimchi*, have thought *Saul* is particularly meant; and ſome chriſtian interpreters have been of opinion that *Judas* is intended: the imprecations here may be compared with thoſe which reſpect him, *Pſal.* cix. 6, 7, 8. Though this may regard every one of the enemies of *David*, or of Chriſt and his people, whoſe ruin and deſtruction will come upon them unawares; ſee 1 *Theſſ.* v. 3. *Rev.* xviii. 7, 8. *And let his net that he hath laid catch himſelf*; a figurative expreſſion, agreeable to the alluſion before made, and which is explained in the next clauſe. *Into that very deſtruction let him fall*, which he had deſigned and contrived for others; ſo *Haman* was hanged on the ſame gallows he had prepared for *Mordecai*; and ſo it often is in the courſe of Providence, that the wicked fall into the ſame calamity they have intended and endeavoured to bring others into; ſee *Pſal.* vii. 15, 16. and ix. 15, 16.

℣. 9. *And my ſoul ſhall be joyful in the Lord*, &c.] Not in the deſtruction of his enemies, but in the God of his ſalvation; the *Targum* is, *In the word of the Lord*; the eſſential Word of God, the promiſed Meſſiah, Saviour, and Redeemer. Chriſt is the object of a believer's joy; he rejoices in his perſon, as he is the mighty God, able to ſave him, and to keep what he has committed to him, and to preſerve him from falling; as he is God and man in one perſon, and ſo fit to be a mediator between God and man; and as he is a prophet to inſtruct him, a prieſt to expiate his ſin and make interceſſion for him, and as a king to rule over, protect, and defend him; and as he ſtands in the relations of a father, huſband, brother, and friend: he rejoices in what he has done and is doing; in that this Word is made fleſh, and has obtained eternal redemption, and now appears in the preſence of God, as an advocate and interceſſor: it follows, *It ſhall rejoice in his ſalvation*; that which *Jehovah* the Father has determined upon, provided for, and has formed the ſcheme of; that which *Jehovah* the Son undertook to accompliſh, and now has finiſhed; and that which *Jehovah* the Spirit, had made a diſcovery and application of unto the pſalmiſt, in anſwer to his requeſt in ℣. 3. This filled him with ſo much joy, as it does every believer that has a view of intereſt in it; ſeeing hereby the law is fulfilled, juſtice is ſatisfied, ſin is atoned for, the pardon of it is procured, an everlaſting righteouſneſs is brought in, and a ſolid foundation laid for hope of eternal glory and happineſs.

℣. 10. *All my bones ſhall ſay*, &c.] So, in a figurative ſenſe, vexation and diſquietude are aſcribed to the bones, *Pſalm.* vi. 2. and xxxviii. 3. and ſometimes joy and gladneſs, *Pſal.* li. 8. His ſoul is ſaid to rejoice in the former verſe; and here his bones are ſaid to ſhew forth the praiſes of the Lord; and both together deſign the whole man, as heart and fleſh in *Pſal.* lxxxiv. 2. and the bones being the ſtrength of the body, may denote his ſaying what follows, with all his might, and with all his ſtrength, and with the utmoſt fervency of ſpirit. *Lord*,

[q] See Maundrel's Travels, p. 7.
[s] See Thevenot, Tavernier, &c.
[r] שואה tumultuoſa calamitas, Cocceius; ſo Ainſworth; tumultus, Vatablus.

Lord, who is like unto thee; on account of the perfections of his nature, which appear in the ſalvation and deliverance of his people: there is none like unto him for his wiſdom, holineſs, power, grace, and mercy; for his foreknowledge, wiſdom, and counſel, in forming the ſcheme of ſalvation; for his holineſs and juſtice, which are glorified by it; for his might and power in effecting it; and for his grace, mercy, goodneſs, and faithfulneſs ſhewn in keeping covenant with his people; in pardoning and paſſing by their iniquity and tranſgreſſion, and in condeſcending to take notice of his poor and needy, to deliver them as follows; ſee *Pſal.* cxiii. 5—8. *Which delivereth the poor from him that is too ſtrong for him; yea, the poor and the needy, from him that ſpoileth him?* in which words the pſalmiſt doubtleſs reſpects himſelf and his own caſe, who was poor and afflicted, and ſtood in need of help when he was perſecuted by *Saul*, who was his enemy, too ſtrong for him, and who ſought to ſpoil and ruin him, but the Lord delivered him out of his hands; ſee *Pſal.* xviii. 17. They agree with the caſe of all the Lord's poor and needy, who are ſo not only in a temporal ſenſe, as they commonly be; and in ſuch ſenſe as all mankind are, though every one is not ſenſible of his ſpiritual poverty through ſin; having neither food nor raiment, nor any thing to procure them with, and yet think themſelves rich and increaſed with goods: but in the beſt ſenſe, being poor in ſpirit and rich in faith; theſe have enemies ſtronger than they. Sin is ſometimes repreſented as a perſon, their antagoniſt that fights againſt them, wars with them, prevails over them ſometimes, and carries them captive: ſin is too ſtrong for a man without the grace of God; nay, it was too ſtrong for *Adam* in innocence, and ſpoiled him of the image of God, ſtripped him of his righteouſneſs, and marred all the glory and honour in which he was; and it is too ſtrong for a man that has the grace of God, when left to himſelf: but the Lord delivers his people from it; they are redeemed from it, and ſaved from puniſhment for it by the blood of Chriſt; and they are freed from the power and dominion of it, by the Spirit and grace of Chriſt at converſion, and at death they are delivered from the being of it. Satan is the ſtrong man armed, and is an over-match for the poor and needy; but Chriſt the mighty God is ſtronger than he, and has ranſomed them out of the hands of him that was ſtronger than they; and the prey, or they that were made a ſpoil by him, are taken out of the hands of the mighty, and the lawful captive is delivered: they are, indeed, aſſaulted by his temptations, in which he would be too many for them, but that they are ſtrengthened againſt him by the Lord, and are enabled to withſtand him; who, in the iſſue, flees from them; nor can he do as he pleaſes with them, nor re-aſſume his power over them he once had, nor lead them captive at his will as he once did: God is on their ſide; Chriſt is their patron and defender, that pleads their cauſe againſt him; the Spirit that is within them is greater than he that is in the world; angels are all around them, and in a little while theſe poor and needy will be in heaven, and out of his reach, and ſo of every oppreſſor and perſecutor; now they are the weak things of this world, and their enemies are the mighty ones and too ſtrong for them, who ſpoil them of their good name and character, and ſometimes of their goods and property; but the Lord does, and will deliver them out of their hands, and enter them into reſt, where the wicked ceaſe from troubling.

℣. 11. *Falſe witneſſes did riſe up*, &c.] Againſt *David*, ſaying he ſought the hurt of *Saul*, 1 Sam. xxiv. 9. as did againſt *David*'s antitype, the Lord Jeſus Chriſt, *Matt.* xxvi. 59—61. and againſt his apoſtles, *Acts* xxiv. 5, 6. and very frequently do they riſe up and bear falſe witneſs againſt his people, which is a very heinous crime. *They laid to my charge* things *that I knew not*; ſuch as *David* was not conſcious of, never thought of doing, much leſs attempted to do; as the taking away of *Saul*'s life, the contrary of which appeared by his cutting off his ſkirt only when he was in his hands, and taking away his ſpear from his bolſter when he could have taken off his head; and ſuch were the things laid to the charge of the Meſſiah, *David's* ſon, who knew no ſin, nor did any; and the like are exhibited againſt his members, who go through good report and bad report, and whoſe good converſation is falſly accuſed by malicious men.

℣. 12. *They rewarded me evil for good*, &c.] For the good *David* did in killing *Goliath*, and ſlaying his ten thouſands of the *Philiſtines*, and thereby ſaving his king and country; *Saul* and his courtiers envied him, and ſought to ſlay him: ſo our Lord Jeſus Chriſt, for all the good he did to the Jews, by healing their bodies of diſeaſes, and preaching the goſpel to them for the benefit of their ſouls, was rewarded with reproaches and perſecutions, and at laſt with the ſhameful death of the croſs; and in like manner are his people uſed; but this is an evil that ſhall not go unpuniſhed; ſee *Prov.* xvii. 13. It is added, *To the ſpoiling of my ſoul*; or *to the bereaving of it*[1]; cauſing it to be fatherleſs; that is, to the bereaving it of its joy, peace, and comfort; ſo fatherleſs is put for comfortleſs, *John* xiv. 18. or to the taking away of his ſoul, which being ſeparated from the body, its companion is left alone, as one that is fatherleſs.

℣. 13. *But as for me, when they were ſick*, &c.] Or under any diſorder or diſtreſs of body or mind, when any misfortune or infirmity attended them; meaning *Saul* and his courtiers, before *David* was perſecuted by them. *My clothing* was *ſackcloth*; that is, he was grieved, and mourned for them, it being uſual to put on ſackcloth in time of mourning; ſee *Gen.* xxxvii. 34. *I humbled my ſoul with faſting*; on the account of them, giving up himſelf to prayer for them, as follows. *And my prayer returned into mine own boſom*; that is, he prayed privately and heartily for them, as for himſelf; he was conſtant in it, his heart was in it, and he took delight in it, and he was heard and anſwered; unleſs the ſenſe ſhould be, that his prayer was ſlighted by them, and ſo returned back to himſelf, as a preſent deſpiſed is returned; but however it was not without its effect, the good for which he prayed for them was returned by the Lord unto him.

℣. 14. *I behaved myſelf as though* he had been *my friend*, or *brother*, &c.] Meaning either *Saul* or *Doeg* the *Edomite*, or ſome ſuch evil man; ſomewhat like this he ſays of *Ahithophel*, Pſal. xli. 9. and lv. 13. and *Arama* thinks he is meant here; as Chriſt of *Judas*, whom he called friend, when he came to betray him; and who not only eat with him at table of his bread, but was ſteward of his family, and carried the bag, *Matt.* xxvi. 50. *John* xiii. 29. *I bowed down heavily, as one that mourneth* for his *mother*; or as a mother that mourneth for her ſon, as *Jarchi* interprets it, whoſe affections are very ſtrong; and thus Chriſt wept over *Jeruſalem*,

[1] שכול orbitatem, Montanus, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis; ſo Ainſworth.

Jeruſalem, and had a tender concern for and ſympathy with the Jews, his implacable enemies, and wept over them, and prayed for them, *Luke* xix. 41. *Matt.* xxiii. 37. *Luke* xxiii. 34.

℣. 15. *But in mine adverſity they rejoiced*, &c.] Or *at my halting* [u], either by means of falling into ſin; good men are ſubject to ſlips and falls, and that to the diſlocating or breaking of their bones, which cauſe them to go halting all their days; wicked men watch for their halting, as *Jeremiah*'s familiars did for his, *Jer.* xx. 10. and rejoice at it; ſee *Pſal.* xxxviii. 16, 17. or by falling into ſome misfortune or calamity; hence we render it *adverſity*, and may deſign ſome affliction or other, as in *Mic.* iv. 6. *Zeph.* iii. 19. at which wicked men rejoice; ſee *Ezek.* xxv. 23. ſo *David*'s enemies rejoiced at his afflictions; and the enemies of his ſon and antitype, the Lord Jeſus Chriſt, were glad when *Judas* offered to betray him to them; more ſo when they had got him into their hands; and moſt of all when he was condemned and crucified: and ſo do the enemies of his people, as the *Philiſtines* ſported with *Samſon* when he was in his adverſity, and as the antichriſtian party will rejoice and ſend gifts one to another, when the two witneſſes are ſlain; but the ſaints have a gracious God, who knows their ſouls in adverſity; a ſympathizing high-prieſt, who is touched with a feeling of their infirmities; and fellow-ſaints that are afflicted with them in all their afflictions, and bear a part of their burdens. *And gathered themſelves together*; not to pity him, but to inſult him; not to help him in his diſtreſs, but to add to it. Yea, *the abjects gathered themſelves together againſt me*; mean perſons, the refuſe and ſcum of the earth; ſuch as *Job* deſcribes, *Job* xxx. 1—8. the word may be rendered *ſmitten* [w], either in ſpirit, as in *Iſa.* lxvi. 2. they pretending ſorrow of heart for his troubles; or rather ſmitten in body, in their feet, as *Mephiboſheth* was; yet as lame as they were, and notwithſtanding their lameneſs, they got together to rejoice at *David*'s halting: or it may be beſt of all to underſtand it of their being ſmitten of God and afflicted; and the ſenſe may be, that though the hand of God was upon them, this did not deter them from gathering together to inſult *David* in his afflictions; ſome render the word *ſmiters* [x], that is, with their tongues, and ſo the *Targum*, *the wicked who ſmite with their words*; ſee *Jer.* xviii. 18. and ſuch ſort of perſons were they that gathered together againſt Chriſt: it is true indeed, that ſome of them were men of rank and figure, were the princes of this world, as *Herod* and *Pontius Pilate*, and the Jewiſh rulers, *Acts* iv. 27, 28. compared with *Pſal.* ii. 1, 2. but the greater part of them were the meaner ſort of people; particularly the *Roman* ſoldiers that gathered about him, and ſported with him in *Pilate*'s hall, and that ſurrounded him with ſcoffs when upon the croſs; theſe alſo were literally *ſmiters* of him, both with words, and with their hands, and are ſo called, *Iſa.* l. 6. *And I knew* it *not*; *David* knew his enemies, or he could not have ſhewn ſo much concern for them, as he did in the preceding verſes; but either he knew not of their gathering together againſt him, until he ſaw them in great numbers about him; or he was not conſcious to himſelf of any evil he had done them, that ſhould be the reaſon of it; and this was the caſe of his ſon the Meſſiah, he knew who they were that gathered about him, even thoſe that blindfolded him, and bid him propheſy who ſmote him; but he knew no ſin he had done why he ſhould be treated in the manner he was. *They did tear* me, *and ceaſed not*; not their own garments, as ſome ſupply it, pretending great grief of heart for him; nor their mouth with laughing at him, as others; ſee ℣. 21. but either his character and reputation, with hard ſayings and reproachful words, or his fleſh with blows; and this they did inceſſantly; and which was literally true of Chriſt, whoſe enemies tore his fleſh, by plucking off the hair, by buffeting and ſcourging him, and by piercing his hands and his feet with nails, when they crucified him; and they ceaſed not, even after death, to pierce his ſide with a ſpear.

℣. 16. *With hypocritical mockers in feaſts*, &c.] That is, the abjects gathered themſelves together with ſuch; theſe may deſign *Saul*'s courtiers, his paraſites and flatterers, and who were hypocrites in religion alſo, and made it their buſineſs at *Saul*'s table, and in their banquettings and revellings, to mock at *David*; and who were *hypocritical mockers of* or *for a piece of bread* [y], as it may be rendered; the ſame word is uſed for a paſty, or cake, and for flatterers; and they uſed at their feaſts to throw a paſty baked with honey to paraſites [z]; for the word מעוג ſignifies a cake, or a piece of bread, 1 *Kings* xvii. 12. and the ſenſe may be, that they mocked at *David* as wanting a piece of bread, and that he had brought himſelf to one; or elſe thoſe, and they that gathered with them eſpecially, mocked at *David* for the ſake of a meal; or for a piece of bread; ſee *Prov.* xxviii. 27. and ſuch ſort of men were the enemies of Chriſt, the ſcribes and Phariſees, hypocrites to God, flatterers of men, who loved feaſts, and the uppermoſt places there, and whoſe God was their belly; and who were mockers of Chriſt, derided his doctrine, and ſcoffed at his perſon, eſpecially when he hung upon the croſs. *They gnaſhed upon me with their teeth*; in indignation and contempt; as *Stephen*'s enemies did on him, *Acts* vii. 54.

℣. 17. *Lord, how long wilt thou look on?* &c.] And behold theſe injuries and inſults, and not ariſe to help and ſave. The pſalmiſt firmly believed the omniſcience of God, and was well aſſured he ſaw all that was done; but he was ready to conſider him only as a ſpectator; or however, ſeems impatient until he aroſe and ſhewed himſelf ſtrong on his behalf; ſee ℣. 22, 23. *Reſcue my ſoul from their deſtructions, my darling from the lions*; his *ſoul* and his *darling* mean the ſame; either his life, than which nothing is dearer to a man; or his ſoul, his more noble part, and which was now *alone*, or ſolitary, as the word [a] uſed ſignifies; being forſaken of God and men, and was deſolate and afflicted, as it is rendered *Pſal.* xxv. 16. or his whole perſon, which was among men comparable to lions, for their ſtrength and ſavageneſs, who breathed out nothing but cruelty and deſtruction; from which he deſires he might be reſcued, or returned to the quiet poſſeſſion of his own houſe, and the houſe of God: the words are much the ſame

[u] בצלעי in claudicatione mea, Pagninus, Montanus, Vatablus, Gejerus, Michaelis; ſo Ainſworth. [w] נכים percuſſi, Pagninus, Montanus, Vatablus, Cocceius. [x] So Ainſworth. [y] לעגי מעוג ſubſannatoribus ſubcineritii panis, Vatablus; ſubſannantes propter placentam, Piſcator; ſcoffers for a cake of bread, Ainſworth; hence a paraſite, a table-companion, or trencher-friend, is uſed for a flatterer, vid. Suidam in voce παρασιτος. [z] Weemſe's Chriſt. Synag. l. 1. c. 6. ſ. 8. p. 209. of the moral law, l. 2. c 9. p. 310. [a] יחידתי ſolitariam meam, Piſcator, Gejerus, Schmidt, Michaelis; ſo Ainſworth.

ſame with thoſe of the Meſſiah in *Pſal.* xxii. 20, 21. ſee the notes there.

℣. 18. *I will give thee thanks in the great congregation*, &c.] This is the reſolution the pſalmiſt came unto; the promiſe he made, that ſhould he be delivered from his enemies, he would give God thanks in the moſt public manner; that is, he would acknowledge God to be the author of the mercy, and himſelf unworthy of it; and would aſcribe glory, honour, bleſſing, and thankſgiving to him, in the midſt of the church and people of God; they joining with him in it, when he ſhould be reſtored to an attendance with them he before prays for. *I will praiſe thee among much people*; meaning the ſame as before, the people of God meeting together for ſolemn worſhip; the great congregation of all, and the much people will be the ſaints in heaven, when they ſhall be gathered together, and ſing the ſong of *Moſes* and the Lamb. The words will bear to be applied to the Meſſiah, ſee *Pſal.* xxii. 22.

℣. 19. *Let not them that are mine enemies wrongfully rejoice over me*, &c.] The word *wrongfully* is to be joined not to the word *rejoice*, but to the word *enemies*; and the ſenſe is, that they were his enemies wrongfully, for falſe reaſons, unjuſt cauſes, or without any cauſe that was juſt; as follows. Neither *let them wink with the eye that hate me without a cauſe*; ſuch were *David*'s enemies, particularly *Saul*, Pſalm vii. 4. and ſuch were the enemies of Chriſt: this laſt clauſe is thought to be referred to by him, and applied to himſelf, *John* xv. 25. and the whole of this is ſaid of him and by him, *Pſal.* lxix. 4. ſee alſo *Pſal.* cix. 3—5. Theſe were the Jews, of whom he came, among whom he was, and who had no reaſon to be his enemies, and to hate him; ſince he was harmleſs and inoffenſive in his life and converſation among them; went about doing a great deal of good to them, both for ſoul and body, and always expreſſed the moſt tender concern for them: they had reaſons for their hatred and rejection of him, but not juſtifiable ones; ſuch as the meanneſs of his perſon and ſtate in their view, the doctrines he preached relating to his Deity, divine Sonſhip, and the diſtinguiſhing grace of God; and his inveighing againſt the ſins and vices which prevailed among them; and ſuch are the enemies of his people, who hate them, though they are the quiet in the land, as is ſaid in the next verſe; and are harmleſs and inoffenſive in their behaviour towards men: theſe are hated for Chriſt's ſake; and becauſe he has choſen, and called them out of the world; and becauſe of their principles, which are diſtinguiſhing, and their practices, which are good: now the pſalmiſt intreats that ſuch might not be ſuffered to go on rejoicing over him, and at his calamities, but that he might be delivered out of all troubles, and out of their hands; and that they might not have any reaſon to wink with their eyes in a ſcornful and deriding way to him, and as expreſſing their pleaſure to one another at his diſtreſſes; ſee *Prov.* vi. 12, 13. and x. 10.

℣. 20. *For they ſpeak not peace*, &c.] Meaning to himſelf, or any good man; as *Joſeph*'s brethren could not to him, *Gen.* xxxvii. 4. ſuch were the men *David* had to do with, *Pſal.* cxx. 6, 7. and ſuch were the enemies of Chriſt, who could not give him a good word, nor ſpeak one to him, *John* x. 20. and ſuch are the enemies of his people, who breathe out nothing but threatnings and ſlaughter, and not any thing that tends to peace, to promote and maintain it. Some verſions, as the *Septuagint*, and they that follow that, render it, *they do ſpeak peace to me*; but then it was in an hypocritical way, as in *Pſal.* xxviii. 3. and as the Jews did to Chriſt, *Matth.* xxii. 16, 17. for it follows. *But they deviſe deceitful matters againſt* them that are *quiet in the land*; meaning not the wicked, as *Kimchi* thinks; the rich, who live at eaſe and in quietneſs, having as much as heart can wiſh, *with* whom, as he renders it, *David*'s enemies deviſed miſchief in a deceitful way; but the righteous of the earth, as the *Targum*; ſuch as *David* and his men were, who deſired to live peaceable and quiet lives under *Saul*'s government; and had no intention to diſturb his government, or wreſt the crown from him; and as the Meſſiah, *David*'s ſon, was, *the humble one in the earth*; as the *Arabic* verſion renders it in the ſingular number; a character that well agrees with Chriſt, who ſhewed great humility in coming into this world, and during his ſtay in it; it was a ſtate of humiliation with him, and in which he behaved in the moſt lowly and humble manner; he was the quiet one in the land; he ſtrove not, nor cried, nor was his voice heard in the ſtreet; he was not noiſy and clamorous, quarrelſome and litigious; but all the reverſe; he bore all inſults, reproaches and ſufferings, patiently and quietly: and ſuch are his people, ſo far as they are influenced by his grace and Spirit; they are quiet and peaceable in kingdoms, cities, and neighbourhoods, and in the churches of God; and yet the wicked are continually plotting againſt them, and deviſing things to their hurt.

℣. 21. *Yea, they opened their mouth wide againſt me*, &c.] In laughter, ſcorn, and deriſion; ſee *Pſal.* xxii. 7, 8. And *ſaid*, *Aha*, *aha*; a word expreſſive of joy; and the doubling it ſhews the greatneſs of it. *Our eye hath ſeen it*; what their heart wiſhed for; namely, the diſtreſs of him, whoſe enemies they were.

℣. 22. This *thou haſt ſeen, O Lord*, &c.] The inſults and deriſions of theſe men, and the injuries they did to him, whom they hated. God is omniſcient, and ſees all things, all the evil wicked men do to him; and he will requite them in his own time; ſee *Pſal.* x. 14. *Keep not ſilence*; meaning at his prayers; that he would not be as one deaf and dumb, turning his ears from his cries, and giving no anſwer to his requeſts; ſee *Pſal.* xxviii. 1. and xxii. 2. *O Lord, be not far from me*; meaning not as to his general preſence, in which ſenſe he is not far from any, *Acts* xvii. 27. but with reſpect to his gracious preſence and appearance to him for help and deliverance; ſee *Pſal.* xxii. 1.

℣. 23. *Stir up thyſelf, and awake*, &c.] Who ſeemed to be aſleep in the apprehenſions of the pſalmiſt, and to take no notice of his diſtreſſes, and the inſults of his enemies; ſee *Pſal.* xliv. 23. He adds, *To my judgment*, even *to my cauſe*; that is, to plead it and maintain it, and avenge him of his enemies, as in ℣. 1. making uſe of his covenant-intereſt in him, as a plea for it to engage him to do it, ſaying, *My God, and my Lord*; ſee *Pſal.* xxii. 1.

℣. 24. *Judge me, O Lord my God, according to thy righteouſneſs*, &c.] Either that righteouſneſs of his, by which he juſtifies his people, which Chriſt has wrought out, God has accepted of, and imputes; and which, though revealed in the goſpel, was witneſſed to by the Law and prophets, and was known to the ſaints under the Old-Teſtament, and particularly to *David*; ſee *Rom.* iv. 6. or the perfection of his juſtice, his eſſential righteouſneſs diſplayed in all his works and actions, and in the government of the world; according to this

the

the pſalmiſt deſired to be judged; not with reſpect to his perſon before God, but with reſpect to his cauſe before men, by delivering him from his enemies, and taking vengeance on them: thus Chriſt alſo was judged according to the ſtrict juſtice, or righteouſneſs of God; for as ſin was righteouſly condemned in his fleſh, being imputed to him, and found upon him; ſo he was, according to the juſtice of God, acquitted, diſcharged, and juſtified in the Spirit, when he aroſe from the dead; and afterwards righteous judgment was executed on his enemies the Jews, when wrath came upon them to the uttermoſt: and his people are alſo dealt with according to the righteouſneſs of God; who acts as a righteous God, as juſt and faithful in forgiving their ſins, on account of the blood of Chriſt being ſhed for it; and in juſtifying their perſons by his righteouſneſs, and by giving them the crown of righteouſneſs laid up for them; and at laſt by rendering tribulation to them that have troubled them. *And let them not rejoice over me*; meaning his enemies, as in ℣. 15, 19. that is, let them not go on to rejoice; let them have no occaſion for it, but deliver me out of their hands.

℣. 25. *Let them not ſay in their hearts, Ah, ſo would we have it*, &c.] Or we have what our ſouls wiſhed for and deſired: the ſenſe of the petition is the ſame with *Pſal.* xxvii. 12. *Let them not ſay, We have ſwallowed him up*; as roaring lions ſwallow down their prey, to which he had compared them, ℣. 17. and as wicked men eat up the Lord's people as they eat bread, *Pſal.* xiv. 4.

℣. 26. *Let them be aſhamed and brought to confuſion together*, &c.] In a body, as one man; as they gathered together againſt him, ℣. 15. ſo he intreats they might together be brought to ſhame and confuſion, they not being able to execute their deſigns; their ſchemes being broken, their counſels defeated, and they expoſed to contempt. *That rejoice at mine hurt*; the ſame with his adverſity, or halting, ℣. 15. *Let them be clothed with ſhame and diſhonour that magnify themſelves againſt me*; let them be covered with it, as a man is with a garment; who magnified themſelves, opened their mouths in great ſwelling words of vanity againſt him, vaunted and bragged over him, as in their power, and at their will.

℣. 27. *Let them ſhout for joy, and be glad, that favour my righteous cauſe*, &c.] The cauſe of *David* was a righteous cauſe, he having done no iniquity, or any thing criminal againſt *Saul* his enemy, who perſecuted him; and there were ſome that favoured his cauſe, as *Jonathan*, *Saul*'s ſon, and a few others of rank and figure; but the greateſt part were mean and deſpicable, 1 *Sam.* xxii. 2. and ſo the cauſe of Chriſt and of his people, which is one, is a righteous cauſe, which no one need to be aſhamed of, and is worth ſuffering for; though thoſe that favour it, are for the moſt part the poor and baſe and weak things of the world: but when this cauſe proſpers they rejoice and are glad, as they do at the happineſs of every particular ſaint; for if one member is honoured, all the reſt rejoice with it. Yea, *let them ſay continually*, the *Lord be magnified*; let them continually aſcribe greatneſs, give honour and glory to him, *which hath pleaſure in the proſperity of his ſervant*; meaning either himſelf, who was a ſervant of the Lord, not only by creation but by grace; and who had his times both of temporal and ſpiritual proſperity; which were owing to the good will and pleaſure of God, and to the delight and complacency he had in him, being a man after his own heart, raiſed up to fulfil his will; and ſince this proſperity did not ariſe from any deſert of his, he would have all the glory of it given to God: or elſe he intends the Meſſiah, his antitype, who as mediator, is the ſervant of the Lord; of his chooſing, calling, and ſending; whoſe commands he diligently and faithfully obeyed; from whom he had his work, and alſo his reward: his proſperity lies in the work of redemption ſucceeding in his hands; in his exaltation at the right hand of God; and in the ſpread of his goſpel in the world, and the efficacy of it to the conviction of ſinners; and in the eſtabliſhment and increaſe of his kingdom and intereſt; on which account, the Lord's name is to be magnified and glorified, who delights in him as his ſervant, and in his proſperity; and the rather this is to be done, ſince the ſaints have an intereſt in him as a Prince and a Saviour: or any one of the ſervants of the Lord may be underſtood; or however it is applicable to any one of them, who, through the power of divine grace upon them, are made willing to ſerve the Lord with reverence and godly fear; who are his *Hephzi-bah*, in whom is all his delight and pleaſure; who rejoices over them to do them good: and hence flows all the ſpiritual proſperity they enjoy, on account of which glory is to be given to God by them and all the ſaints that know it, *Pſal.* xxxiv. 1, 2.

℣. 28. *And my tongue ſhall ſpeak of thy righteouſneſs*, &c.] In vindicating his cauſe and bringing his enemies to ſhame and confuſion, as well as of the glory and excellency of that righteouſneſs of his, by which he was juſtified in his ſight, and from whence his inward peace and proſperity flowed; *And of thy praiſe all the day long*; for the many mercies, temporal and ſpiritual, he was every day favoured with.

PSALM XXXVI.

To the chief muſician, *a pſalm* of David, the ſervant of the LORD.

THIS title which the pſalmiſt takes to himſelf, regards him not only as a creature, every man being the ſervant of the Lord as ſuch, of right, though not in fact; but as a king, he being a miniſter of God for good to good men, and for evil to evil men; and alſo may reſpect him as a renewed man; and it is here uſed in oppoſition to and diſtinction from the wicked, who are the ſervants of ſin and Satan, of whom he ſpeaks in this pſalm. The *Syriac* and *Arabic* verſions in their titles ſuggeſt that this pſalm was written when *David* was perſecuted by *Saul*, and which is the ſenſe of ſome interpreters; but R. *Obadiah* thinks *Ahithophel* is deſigned by the wicked man in it; and ſo it was penned on account of *Abſalom*'s rebellion.

℣. 1. *The tranſgreſſion of the wicked ſaith within my heart*, &c.] Which is repreſented as a perſon ſpeaking within him; not that the tranſgreſſion of the wicked was really in him; ſin was in him, and ſin of the ſame kind and nature with the wicked man's; but he taking notice of and conſidering the wicked

wicked man's ſinful courſe of life, and his daring impieties, conceived in his own mind, and concluded from hence, that there is *no fear of God before his eyes*; no reverential affection for him, but enmity to him; no godly filial fear, but at moſt only a ſlaviſh fear, a fear of puniſhment; no holy and humble fear of him, but pride and wickedneſs; no fiducial and obediential fear, but all the reverſe; no true worſhip of him, either internally or externally: there can be no fear of God in any unregenerate man's heart, becauſe it is not of nature but of grace, and is what is implanted at firſt converſion; there is in ſome an appearance of it, where it is not really, whoſe fear is taught by the precept of men; and in others there may be ſome awe of the divine Being, and trembling at the thought of a future judgment, ariſing from the dictates of nature, the light of revelation, and the enjoyment of a religious education; but in ſome there is no fear of God at all, and they are bold and daring enough to aſſert it themſelves, as the unjuſt judge did, *Luke* xviii. 4. Such as the atheiſt, the common ſwearer, the debauchee and epicure, who give up themſelves to all manner of wickedneſs, contemn revelation, deſpiſe the word of God, and regard no day nor manner of worſhip; and this notwithſtanding the majeſty of God, at whoſe preſence they tremble not, and notwithſtanding the goodneſs of God, which ſhould induce them to fear him, and notwithſtanding the judgment of God on others, and even on themſelves; ſee *Jer.* iii. 8. *Luke* xxiii. 40. and notwithſtanding the future awful judgment which they put far away or diſbelieve. The *Targum* is, *tranſgreſſion ſaith to the wicked within my heart*; and *Jarchi*'s note upon the text is this, "this text is to "be tranſpoſed thus, It is in my heart, that tranſ-"greſſion, which is the evil imagination, ſays to "the wicked man, that there ſhould be no fear of "God before his eyes; and the phraſe *in the "midſt of my heart*, is as if a man ſhould ſay, ſo it "ſeems to me." The *Septuagint* verſion, and thoſe that follow it, render the words thus, *the tranſgreſſor ſaid, that he might ſin in himſelf, there is no fear of God before his eyes. Guſſetius* [b] interprets *before his eyes*, before the eyes of God himſelf, who is ſo good a Being, that the ſinner fears no puniſhment from him, but will pardon all his ſins.

℣. 2. *He flattereth himſelf in his own eyes*, &c.] There are many ſelf-flatterers; ſome on account of their worldly eſtate, that they are out of the reach of God and men, and regard neither; and that as they have much goods laid up, they ſhall enjoy them many years, and ſo never think of dying, nor of another world: others on account of their eternal ſtate, pleaſing themſelves with their own purity, goodneſs, and righteouſneſs: ſome flatter themſelves either that their ſins are not ſins, or they are ſmall ones; or they are no other than what multitudes commit; or they are not ſeen and known, and that God himſelf ſees them not, or takes no notice of them; and that they ſhall go on with impunity, ſentence againſt them being not ſpeedily executed; and others that there is no God, will be no judgment, nor future ſtate. *Until his iniquity be found to be hateful*, or, *to find his iniquity and to hate* [c] that which is good, as the word may be rendered; that is, he flatters himſelf, or ſpeaks ſmooth things to himſelf, and endeavours to work himſelf up into the belief of the above things; that he may find, embrace, and indulge his luſts with a quiet conſcience, and hate God, good men, and every thing that is good; the *Targum* is, "that he "may find ſins and hate doctrine" or inſtruction. *Jarchi* and *Aben Ezra* interpret the words another way "that the holy and bleſſed God may find out "his iniquity to hate him;" ſee *Gen.* xliv. 16. which God may be ſaid to do, when he charges the guilt of ſin upon the conſcience, and puniſhes for it; and expoſes both the ſinner and his ſins to the world; thereby teſtifying his hatred of him and his ſins; and which ſhould have been hateful to him, as they are to all good men.

℣. 3. *The words of his mouth* are *iniquity and deceit*, &c.] Not only ſinful, but ſin itſelf; his mouth is full of curſing and bitterneſs, of filthy and unchaſte words, of corrupt communication, lying deceit and flattery; out of the abundance of the wickedneſs of his heart his mouth ſpeaketh; and which ſhews the badneſs of it, and proves all that is ſaid before of him. *He hath left off to be wiſe*, and *to do good*; by which the pſalmiſt ſeems to intend one that had been a profeſſor of religion, who, beſides the light of nature he had acted contrary to, had had the advantage of a divine revelation, and had been enlightned into the knowledge of divine things, and had done many things externally good, particularly acts of beneficence; but now had dropped his profeſſion of religion, denied the truths he had been enlightned into, and ceaſed from doing good; otherwiſe a natural man underſtandeth not, and though he is wiſe to do evil, to do good he has no knowledge.

℣. 4. *He deviſeth miſchief upon his bed*, &c.] He caſts about in his mind on his pillow, when at leiſure from all employment; and conſults and contrives ſchemes how to compaſs his luſts, and to do injury to others, without doing which he cannot ſleep. *He ſetteth himſelf in a way that* is *not good*; in an evil way, which he chooſes and delights in, and determines to continue in, he leaving the paths of righteouſneſs to walk in the ways of darkneſs: *he abhorreth not evil*; which is to be abhorred both becauſe of its nature and effects; ſee *Rom.* xii. 9. but on the contrary he loves it, takes pleaſure in doing it, and in them that commit it: thus by his thoughts, words, and actions, he appears to be devoid of the fear of God.

℣. 5. *Thy mercy, O Lord*, is *in the heavens*, &c.] Meaning either the general mercy of God the earth is full of, and extends to all creatures; to which it is owing that wicked men before deſcribed, are not conſumed; and which reaches *up to the heavens* [d], as the words are by ſome rendered, as their ſins do; ſee *Pſal.* lvii. 10. or the ſpecial mercy of God, and regards not the objects of it, creatures in heaven; for there are none there proper objects of mercy; but the ſeat of it, the heart of God who is in heaven; or the repoſitory of it, the covenant of grace, which is full of the ſure mercies of *David*; and of mercy there was a moſt glaring inſtance, when the Son of God was ſent down from heaven, to obtain ſalvation for ſinful men; or it may denote the original of it, the heaven, being as *Aben Ezra* obſerves ſome Jewiſh interpreters ſay, the fountain of mercy, and the ſpring of truth; or the greatneſs and abundance of it, it being as high as heaven, yea, above it; ſee *Pſal.* ciii. 11. and cviii. 4. *And thy faithfulneſs* reacheth *unto the clouds*; which lies in the execution of his purpoſes, whoſe counſels of old were faithfulneſs and truth; and in keeping his covenant and promiſes; he never changes

[b] Ebr. Comment. p. 488. [c] So Pagninus. [d] בהשמים uſque ad cœlos, Pagninus, Muſculus, Muis, Piſcator, Gejerus, Michaelis; ſo Kimchi & Noldius, p. 164. N° 744. & Ainſworth.

changes his mind nor forgets his word: he is a God of truth and cannot lie; he knows the end from the beginning; no unforeſeen event can turn up to hinder the performance of what he has purpoſed and promiſed, and he is able to perform; nor does ever any of the good things he has ſpoken of fail: though his faithfulneſs ſometimes ſeems to be not only to the clouds, but in them, and out of ſight; providences ſeem to claſh with promiſes, which make unbelief to ſay, Doth his promiſe fail for evermore? yet though we believe not, he abides faithful, *Pſal.* lxxvii. 8. 2 *Tim.* ii. 13.

ẏ. 6. *Thy righteouſneſs is like the great mountains*, &c.] Or, *the mountains of God*; ſo called for their excellency, as the cedars of God, *Pſal.* lxxx. 10. or as *Guſſetius*[e] obſerves, the greateſt and higheſt mountains, which are here meant, reaching above the clouds and the region of the air, are the pillars of the palace of God, and a part of it; and therefore called his mountains with great propriety, to which his righteouſneſs is compared: that is, either the righteouſneſs of God in the government of the world, which is ſometimes like the high mountains, not to be reached and accounted for in the preſent ſtate of things, though always is, and is immoveable as they are; or the righteouſneſs of God, by which he juſtifies ſinners, which may be ſaid to be as the mountains of God, becauſe of the dignity of his perſon, who has wrought it out; and becauſe of the clear manifeſtation of it, the goſpel, and ſo viſible, as high mountains; and becauſe of the immoveableneſs and duration of it. *Thy judgments* are *a great deep*; both in a way of providence, many of them being at preſent not to be traced, though ere long they will be made manifeſt; and in a way of grace, ſuch as the choice of ſome and the leaving of others, the rejection of the Jews, and the call of the Gentiles; ſee *Rom.* xi. 33. *O Lord, thou preſerveſt man and beaſt*; in a providential way, upholding each in their being, and ſupplying them with the neceſſaries of life: ſome underſtand this figuratively, of God's ſaving Jews and Gentiles, wiſe and unwiſe, and particularly thoſe who, through humility and modeſty, as *Jarchi* ſays, compare themſelves to beaſts, becauſe of their ignorance and ſtupidity, *Prov.* xxx. 2. *Pſal.* lxxiii. 22.

ẏ. 7. *How excellent is thy loving kindneſs, O God*, &c.] Which has appeared to men and not angels, to ſome and not others; to the chief of ſinners, who are by nature children of wrath as others; in chuſing, redeeming, and calling them, taking them into his family, and making them heirs of eternal glory; and all this of his ſovereign good will and pleaſure, there being nothing in them that could move him to it; which loving kindneſs was in his heart from everlaſting, and will never change in him, nor depart from them; and hence it muſt be moſt excellent and precious: *therefore the children of men put their truſt under the ſhadow of thy wings*: not all men; for all have not faith, only ſome, to whom it is given to believe, and who know the Lord and his loving-kindneſs; by which they are induced and encouraged to truſt in him, to betake themſelves to him for mercy and protection, which they find in him: the alluſion is either to the hen that gathers her chickens under her wings, and protects them in time of danger, and ſo it expreſſes both the paternal affection of God to his people, and the protection of them; or elſe to the wings of the cherubim over the mercy-ſeat, between which the Lord ſat and communed with his people, and ſhewed mercy and favour to them, which encouraged them to truſt in him.

ẏ. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe*, &c.] By his *houſe* is meant the church of God, of his building, and where he dwells; by the *fatneſs* of it the proviſions there, the word and ordinances, and the bleſſings of grace which they hold forth; and eſpecially Chriſt, the fatted calf, the bread of life, whoſe fleſh is meat indeed, and whoſe blood is drink indeed, and which make a feaſt of fat things; and theſe they that truſt in the Lord, are welcome to eat and drink of abundantly, and to abundant ſatisfaction; ſee *Matt.* v. 6. *Pſal.* xxii. 26. *And thou ſhalt make them drink of the river of thy pleaſure*; the love of God, whoſe ſtreams make glad the city of God; or the fulneſs of grace, which is in Chriſt, out of which believers draw with joy, and drink with pleaſure; or eternal glory and happineſs, enjoyed in the preſence of God, in which is fullneſs of joy, and at whoſe right hand are pleaſures for evermore; a never ceaſing torrent of them.

ẏ. 9. *For with thee is the fountain of life*, &c.] Or *lives*[f]: God himſelf is the fountain of living waters; this is a reaſon proving the happineſs of thoſe that truſt in the Lord, and that they ſhall enjoy the above things; becauſe with God the object of their truſt is the fountain of life; not only of natural life, from whom they have it, and by whom it is ſupported, but of ſpiritual life, being quickened by him when dead in ſin, by virtue of which they live by faith on Chriſt, and alſo of eternal life; and the phraſe denotes, that life is originally in God as in its fountain, and that both the fullneſs of it is with him, and the freeneſs of it in the communication of it to others, as well as its continuance and duration. *In thy light ſhall we ſee light*; God is light itſelf, the Father of lights, and the former of it in every ſenſe; in the light of his countenance, and the diſcoveries of his love, they that truſt in him ſee light, or enjoy comfort; and in the light of his Son Jeſus Chriſt, the ſun of righteouſneſs and light of the world, they ſee the face of God, and enjoy his favour, and behold the glory and excellency of Chriſt himſelf; and in the light of the divine Spirit, who is a Spirit of wiſdom and revelation, they ſee their ſins exceeding ſinful, their righteouſneſs as nothing, and a preciouſneſs in the blood, righteouſneſs, and ſacrifice of Chriſt; and in the light of the divine word, they ſee the truths of the goſpel in their native ſimplicity and excellency, and the duties of religion to be performed by them; and in the light of faith, which is the gift of God, they have at leaſt a glimpſe of the unſeen glories of the other world; and when the beatific viſion ſhall take place, they ſhall ſee no more darkly through a glaſs, but face to face, even God himſelf, as he is in Chriſt.

ẏ. 10. *O continue thy loving-kindneſs to them that know thee*, &c.] That is ſpiritually and experimentally; and ſuch are they that truſt in him and love him: and theſe are the objects of the love of God; not that their knowledge, faith, or love, are the cauſe of his love to them; but theſe things deſcribe and point at manifeſtly the objects of it; and this requeſt regards the open diſcovery of it unto them: for the love of God itſelf always continues, though the manifeſtations of it are not always the ſame; and it is for the enlargement and continuance of

[e] Ebr. Comment. p. 66.

[f] מקור חיים vena vitarum, Montanus.

of them, the pſalmiſt here prays: for it may be rendered, *draw out thy loving-kindneſs* [g]; that is, to a greater length; make a larger and clearer diſcovery of it, that the height and depth, and length and breadth of it, may be more diſcerned. *And thy righteouſneſs unto the upright in heart*; who are ſincere and without guile; who have new hearts created and right ſpirits renewed in them, and have truth in the inward parts; and unto and upon ſuch is the righteouſneſs of Chriſt, and where it always continues, for it is an everlaſting one; but here it means a clearer and conſtant revelation of it from faith to faith; unleſs it ſhould rather intend the righteouſneſs of God in protecting his people from the inſults of their enemies, and the continual exertion of it for that purpoſe.

℣. 11. *Let not the foot of pride come againſt me*, &c.] Meaning ſome proud enemy, ſuch an one as *Ahithophel*, of whom R. *Obadiah* expounds it, who lift up his heel againſt him; and is applicable to any haughty enemy of Chriſt and his people, and particularly to antichriſt, the man of ſin, that exalts himſelf above all that is called God. *And let not the hand of the wicked remove me*; either from the houſe of God; or from his throne, that high ſtation and dignity in which he was placed.

℣. 12. *There are the workers of iniquity fallen*, &c.] Either in the pit they dug for others; or into hell, where they ſhall be turned at laſt; ſee the notes on *Pſal.* v. 5. and vi. 8. *They are caſt down, and ſhall not be able to riſe*; which will be the caſe of *Babylon* when fallen, *Rev.* xviii. 21. and this diſtinguiſhes the falls of the wicked from thoſe of the righteous; for though the righteous fall, whether into ſin, or into any calamity, they riſe again, not ſo the wicked; ſee *Pſal.* xxxvii. 24. *Mic.* vii. 8. and thus as the pſalm begins with the tranſgreſſion of the wicked, it ends with their ruin.

PSALM XXXVII.

A pſalm of David.

THIS pſalm, it is very probable, was written at the ſame time, and upon the ſame occaſion, with the former; and deſcribes the different ſtates of good and bad men; and is full of exhortations, inſtructions, and advice to the people of God; intermixed with various encouraging promiſes. A late learned writer [h] thinks it was written for *Mephiboſheth*'s conſolation under *Ziba*'s calumny.

℣. 1. *Fret not thyſelf becauſe of evil-doers*, &c.] The ſaints may be grieved at them and for them, becauſe of their evil doings, and may be angry with them for them; yet are not to ſhew any undue warmth, at leaſt in an indecent way, by calling them opprobrious names; for the words may be rendered, *do not ſhew thyſelf warm* or *angry* [i], in a ſinful way; or fret not at their outward proſperity, as it is explained ℣. 7. The *Targum* adds, *to be like them*, which agrees with ℣. 8. *Neither be thou envious againſt the workers of iniquity*; that is, at their preſent temporal happineſs; ſee *Pſal.* lxxiii. 3. The *Targum* adds, as before, *to be joined with them*; which ſenſe ſome parallel places ſeem to incline to, *Prov.* iii. 31. and xxiii. 17.

℣. 2. *For they ſhall ſoon be cut down like the graſs, and wither as the green herb.*] Which in the morning looks green, gay, and flouriſhing, and in the evening is cut down and then fades away; ſee *Pſal.* xc. 5, 6. and ſo the wicked proſper and flouriſh for a while, and then they periſh with all their honour, riches, and wealth; ſo that their happineſs is a very ſhort-lived one, and therefore need not be envied and fretted at.

℣. 3. *Truſt in the Lord*, &c.] Not in men, who are fading and periſhing like the green graſs and tender herb; nor in riches, which are very uncertain things; but in the Lord, in whom is everlaſting ſtrength; and with whom are riches and honour, yea durable riches and righteouſneſs; truſt in him both for things temporal and ſpiritual, for ſoul and body, for time and eternity; the way to have peace and quietneſs of mind under all diſpenſations, is to exerciſe faith on a promiſing God. The *Targum* is, *truſt in the Word of the Lord*, in the eſſential Word of God, the promiſed Meſſiah. *And do good*; in general, all good actions, in faith, and as the fruits and effects of it, without truſting to them, but in the Lord; doing them in his ſtrength, and with a view to his glory; or in particular, acts of beneficence to the poor, to which the encouragement follows. *So ſhalt thou dwell in the land*; either in the land of *Canaan*, a continuance in which depended upon the obedience of the people of the Jews to the commands of God; ſee *Iſa.* i. 19. *Eph.* vi. 1, 2. or rather in the good land which is afar off, the heavenly and better country, which thoſe that truſt in the Lord, and have that faith in Chriſt which works by love, ſhall dwell in to all eternity. *And verily thou ſhalt be fed*; either temporally, ſhall have food and raiment, even all the neceſſaries of life; or ſpiritually, with the word and ordinances, and with Chriſt the bread of life now; and hereafter ſhall be fed by him, the Lamb in the midſt of the throne, and by him led to fountains of living water: ſome read the words as an exhortation, and render them, *feed truth* [k], i. e. teach it, as *Abraham* taught his houſhold, and as faithful paſtors feed with knowledge and underſtanding; or *feed by faith* [l], as the juſt live by it; or as the *Targum* renders it, *be ſtrong in faith*, as *Abraham* was, *Rom.* iv. 20. or rather, *feed upon truth* [m], the word of truth, the goſpel of ſalvation, and the ſeveral truths and doctrines of it, which are food for faith, and nouriſh up to everlaſting life.

℣. 4. *Delight thyſelf alſo in the Lord*, &c.] In the perſons in God, Father, Son, and Spirit; in the perfections of God, his power, goodneſs, faithfulneſs, wiſdom, love, grace and mercy; in his works of creation, providence, and redemption; in his word, his goſpel, the truths and ordinances of it; in his houſe, and the worſhip of it; and in his people, the excellent in the earth, in whom was all the delight of the pſalmiſt; and each of theſe afford a field-

[g] משך trahe, Pagninus, Montanus; extende, Vatablus, Piſcator; protrahe, Cocceius, Gejerus, Michaelis. [h] Delaney's Life of King David, vol. 2. p. 219. [i] תתחר ne accendaris ira, Junius & Tremellius; ne exardeſcas, Gejerus, Michaelis. [k] רעה אמונה paſce veritatem, Pagninus, Montanus. [l] Paſcere fide, Junius & Tremellius, Cocceius. [m] Paſce te veritate, Gejerus; ut alimentum tuum, Guſſetius, Ebr. Comment. p. 942. feed on faith, Ainſworth.

field of delight and pleaſure, to attend unto, contemplate, and meditate upon. *And he ſhall give thee the deſires of thine heart*; ſuch as are according to the will of God, and for the good of his people; ſuch as relate to communion with him, and to the communication of more grace from him, and to the enjoyment of eternal glory.

℣. 5. *Commit thy way unto the Lord*, &c.] Or *thy works*, as in *Prov.* xvi. 3. that is, all the affairs and buſineſs of life, which are a man's ways in which he walks; not that men ſhould ſit ſtill, be inactive, and do nothing, and leave all to be done by the Lord; but ſhould ſeek direction of God in every thing engaged in, and for ſtrength and aſſiſtance to perform it, and go on in it, and depend upon him for ſucceſs, and give him all the glory, without truſting to any thing done by them: or, as ſome render the words, *reveal thy way unto the Lord* [n]; not that God is ignorant of the ways of men, and of their affairs, and of their wants and neceſſities, but it is their duty to aſk, and it is his delight to hear; they may come and uſe freedom with him, and tell him their whole caſe, and leave it with him, believing he will ſupply all their need: or, as others render it, *roll thy way on the Lord* [o]; ſee *Pſal.* lv. 22. meaning not the burden of ſin, nor the weight of affliction, but any affair of moment and importance, that lies heavy upon the mind; it is an eaſe to the mind to ſpread it before the Lord, who ſympathizes with his people, ſupports them under and brings them through their difficulties. *And he ſhall bring it to paſs*; as he does whatever he has appointed and determined ſhall be and whatever he has promiſed, and whatever will be for his own glory and his peoples good.

℣. 6. *And he ſhall bring forth thy righteonſneſs as the light*, &c.] That is, the good man having committed his cauſe to him that judgeth righteouſly, he will, in his own time, clearly make it appear, that it is a righteous one, both to himſelf and others, in whatſoever obſcurity it may have lain. *And thy judgment as the noon day*; the ſame as before, unleſs rather the righteouſneſs of Chriſt, which is the believer's by imputation, and is a juſtifying one in the judgment of God, ſhould be meant; ſee *Micah* vii. 9. and the phraſes may denote not barely the revelation of it in the goſpel, but the more clear manifeſtation of it to the believer himſelf, from faith to faith; or as it will be ſtill more clearly revealed and declared at the day of judgment, when thoſe who are clothed with it ſhall ſhine as the ſun in the kingdom of their Father, and be clear of all thoſe charges and imputations which they have lain under in this life.

℣. 7. *Reſt in the Lord*, &c.] Or *be ſilent to the Lord* [p]; be ſtill and know that he is God; quietly ſubmit to his will, and acquieſce in all the diſpenſations of his providence: it does not deſign a ſtupid indolence, or a ſtoical apathy, that we ſhould be like ſtocks and ſtones, without any concern at the hand of God upon us; nor an entire ſilence under afflictions; we ſhould own that they are of God, and that we are deſerving of them; we ſhould pray to him to ſanctify them, to ſupport under them, and deliver out of them; we ſhould bleſs his name that they are no worſe, and that they are any ways uſeful to us; and we ſhould ſpeak to others of the divine goodneſs experienced under them; but this ſtands oppoſed to an arraigning or murmuring at the providence of God, and intends a patient bearing the hand of God, and a reſignation of will to his will; for it follows, *And wait patiently for him*; for the enjoyment of him, help from him, and deliverance by him. *Fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs*; this explains the ſenſe of ℣. 1. it being often an additional uneaſineſs to the people of God under affliction, when they obſerve the proſperity of men that go on in a ſinful way, and have all or more than heart can wiſh; and whatever they contrive and deviſe, though wicked and criminal.

℣. 8. *Ceaſe from anger*, &c.] Either at theſe wicked men who are ſo proſperous, or at God, who for the preſent ſuffers it; ſee *Jonah* iv. 9. *Prov.* xix. 3. *And forſake wrath*; which is anger wrought up to a greater degree; and the rather to be ſhunned and avoided, as being very diſagreeable to the character of a good man. *Fret not thyſelf in any wiſe to do evil*; evil may be done by fretting at the proſperity of wicked men, or by imitating them, doing as they do, in hope of being proſperous as they are; from which the pſalmiſt diſſuades by reaſons following.

℣. 9. *For evil doers ſhall be cut off*, &c.] Tho' they flouriſh for a while, they ſhall be cut down like the graſs or flower of the field, or they ſhall be cut off as branches from a flouriſhing tree; they ſhall be cut off from the earth, and rooted out of it by death or ſome deſolating judgment; ſee *Prov.* ii. 22. and therefore not to be envied and fretted at. *But thoſe that wait upon the Lord ſhall inherit the earth*; ſuch who attend his word, worſhip, and ordinances; obey his commands, truſt in his grace and mercy; or, as the *Targum*, *truſt in the Word of the Lord*; who wait upon him for the manifeſtations of himſelf, for the performance of his promiſes, for anſwer of prayer, for ſupplies of grace, and live in the expectation of the heavenly glory; theſe ſhall have for their inheritance, not the land of *Canaan*, a land flowing with milk and honey, which the obedient Jews enjoyed; but either this world and the neceſſaries of it, which ſuch perſons have the promiſe of, a right unto through Chriſt, are heirs of, and do enjoy what they do with a bleſſing; or elſe the new earth after this, in which only righteous ones, thoſe that wait upon the Lord, and truſt in him, will dwell; unleſs the heavenly country, the good land afar off is meant, often called an inheritance.

℣. 10. *For yet a little while and the wicked ſhall not* be, &c.] Not that they ſhall be annihilated or reduced to nothing, becauſe non-entities have no place nor being any where; when they die they ſhall lift up their eyes in hell; their bodies will riſe again at the laſt day; they ſhall ſtand before the judgment-ſeat of Chriſt, and go into everlaſting puniſhment; but they ſhall be no more in the world, and in the ſame flouriſhing and proſperous circumſtances they were: and this their deſtruction will be in a ſhort time, very quickly. *Yea, thou ſhalt diligently conſider his place and it* ſhall *not* be; his dwelling place, called after his own name, to perpetuate the memory of him; ſee *Job* vii. 10. and xx. 9. an inſtance of this the pſalmiſt gives of his own knowledge, ℣. 35, 36.

℣. 11. *But the meek ſhall inherit the earth*, &c.] See the note on ℣. 9. of this character ſee the note on *Pſal.* xxii. 26. Our Lord ſeems to refer to this paſſage

[n] גלל αποκαλυψον, Sept. revela, V. L. Junius & Tremellius, Piſcator; ſo the Targum, Coccius, Gejerus, Michaelis.
[o] Devolve ſuper Jehovam, Tigurine verſion. [p] דום ליהוה tace Domino, Pagninus, Montanus; ſile, Muſculus, Piſcator, Tigurine verſion, Cocceius, Gejerus, Michaelis; ſo Ainſworth.

paſſage in *Matt.* v. 5. *And ſhall delight themſelves in the abundance of peace*; of ſpiritual peace enjoyed in a way of believing, ariſing from a comfortable view of intereſt in the blood, righteouſneſs, and ſacrifice of Chriſt; and of all happineſs and proſperity in the kingdom of Chriſt here on earth, at which time there will be abundance of peace, *Pſal.* lxxii. 7. or of eternal peace in the world to come, which will be a ſtate of uninterrupted and unſpeakable peace; ſee ℣. 37. all which afford inconceivable delight and pleaſure; and therefore ſuch have no need to fret and be envious, at the fading happineſs of wicked men.

℣. 12. *The wicked plotteth againſt the juſt*, &c.] Forms ſchemes to make him uneaſy, uncomfortable, and unhappy; *And gnaſheth upon him with his teeth*; which expreſſes his malice and hatred, as *David*'s enemies did upon him, *Pſal.* xxxv. 16. and *Stephen*'s, Acts vii. 54.

℣. 13. *The Lord ſhall laugh at him*, &c.] Have him and his plots in deriſion, confound his ſchemes, and diſappoint him of his deſigns, bring him into calamity and laugh at it; ſee *Pſal.* ii. 4. *Prov.* i. 26. *For he ſeeth that his day is coming*; either the day of the Lord, which he has appointed to judge the world in; and which comes ſuddenly, at unawares, as a thief in the night, and is known unto the Lord though to none elſe; or the day of the wicked man's ruin and deſtruction, to which he is appointed, and which is the ſame; and ſo the *Targum* is, *the day of his calamity*; which the Lord obſerves is haſtening on, when he will be for ever miſerable.

℣. 14. *The wicked have drawn out the ſword*, &c.] That is, out of the ſcabbard; they drew upon the righteous, in order to ſheath it in them; or they ſharpened the ſword, as *Aben Ezra* obſerves ſome interpret the word; it may be literally rendered, *opened the ſword* [q], which before lay hid in the ſcabbard; *And have bent their bow*; having put the arrow in it in order to ſhoot. The former expreſſion may deſign the more open, and this the more ſecret way of acting againſt the righteous; and their view in both is *to caſt down the poor and needy*, who are ſo, both in a temporal and ſpiritual ſenſe; to cauſe ſuch to fall either into ſin, or into ſome calamity or another; *And to ſlay ſuch as be of upright converſation*; who walk according to the rule of the word of God, and as becomes the goſpel of Chriſt: nothing leſs than the blood and life of theſe men will ſatisfy the wicked; and it is an aggravation of their wickedneſs, that they ſhould attempt to hurt men of ſuch character, who are poor and needy, holy, harmleſs, inoffenſive, and upright; and this points at the reaſon why they hate them, and ſeek their ruin, becauſe of the holineſs and uprightneſs of their lives; ſee *John* xv. 19, 20. 1 *Pet.* iv. 3, 4.

℣. 15. *Their ſword ſhall enter into their own heart*, &c.] As *Saul*'s did into his, 1 *Sam.* xxxi. 4. *And their bows ſhall be broken*; the meaning is, that their efforts ſhall be fruitleſs, and their attempts in vain; the miſchief they have contrived and deſigned for others, ſhall fall upon themſelves; ſee *Pſal.* vii. 15. and therefore the ſaints ſhould not be fretful and envious.

℣. 16. *A little that a righteous man hath*, &c.] It is the portion of the righteous, for the moſt part, to have but little of this world's goods; ſome indeed have been rich, as *Abraham*, *Lot*, *David*, *Joſeph* of *Arimathea*, and others; but generally ſpeaking, the wicked have the largeſt ſhare of worldly things, and the righteous but little, and are as having nothing comparatively; and yet their little, is *better than the riches of many wicked*; not that a little is better than much, or that poverty is better than riches, or a poor man better than a rich man; but the compariſon is between a righteous man and a wicked man; the emphaſis lies there: and the ſenſe is, that a *righteous* man's *little*, is better than a *wicked* man's *much*; the righteous have a right to what they have, through Chriſt, who is heir of all things, but not the wicked; they have what they have in love and with a bleſſing, not ſo the wicked; they are contented in their ſtate and condition, when the wicked are never ſatisfied; they poſſeſs and enjoy what they have, even all they have, when God oftentimes does not give the wicked an heart to eat and drink of what they are poſſeſſed, but a ſtranger eats it; they have the preſence of God with them, and that makes a little ſweet and to go a great way; and they live without any anxious, diſtreſſing, carking care, not ſo the wicked; and ere long the tables will be turned, and they will have their good things, and the wicked their evil things; ſee *Prov.* xvi. 8. and xv. 16, 17. wherefore they have no need to fret under preſent circumſtances, nor envy the happineſs of wicked men. *Arama* interprets it, of a little help that a righteous man has, better than the riches of many wicked; and *Guſſetius* [r] underſtands all this not of the ſmallneſs and largeneſs of the ſubſtance of different perſons, but of their numbers, the one ſmall the other large; and *Jarchi*, that the ſenſe is, that a few perſons with the righteous, which was the caſe of *Abraham* and *Gideon*, are better and ſucceed more than the multitude of many wicked perſons; and the church ſhould be content with a ſmall number of believers, and not draw in a multitude of wicked men into their communion.

℣. 17. *For the arms of the wicked ſhall be broken*, &c.] That is, their ſword-arm, with which they have drawn it; and ſo ſhall not be able to ſtrike with it; and with which they have bent their bows, but ſhall not be able to ſhoot: and this proves what is before ſuggeſted, that their efforts ſhall be fruitleſs; or their ſubſtance ſhall be taken away from them, in which they truſted, and wherein their ſtrength lay; and this confirms what had been juſt ſpoken, that the righteous man's little, is better than the wicked man's much; and which is further confirmed by what follows. *But the Lord upholdeth the righteous*; both in a providential way, by ſupporting them in their being, ſupplying their need, preſerving them from dangers, and bearing them up under all their afflictions; and in a ſpiritual way, by maintaining the principle of grace and life in them, by furniſhing them with all ſpiritual bleſſings, by ſuſtaining them in times of temptation, and by ſecuring them ſafe from their enemies; upholding them ſo as that they ſtand in the grace of God now, and ſhall ſtand before Chriſt with confidence hereafter; and ſhall not fall here finally and totally, nor in the day of judgment. The *Targum* is, *The word of the Lord upholdeth the righteous*.

℣. 18. *The Lord knoweth the days of the upright*, &c.] Not only how long they ſhall live, and ſo fill up their days, the number of them, as *Aben Ezra* interprets it; but the nature of their days, whether proſperous or adverſe; and cauſes both to work together for their good; and he knows the work of their days, as *Jarchi* explains it, the actions done

[q] חרב פתחו aperuerunt gladium, Gejerus. Ebr. Comment. p. 213, 475.

done by them in faith and love, and to his honour and glory, and which he approves and accepts of in Chriſt; ſee *Pſal.* i. 6. *And their inheritance ſhall be for ever*; in heaven, which is an eternal and never-fading one, *Heb.* ix. 15. 1 *Pet.* i. 4. and therefore they ought not to fret and be envious.

℣. 19. *They ſhall not be aſhamed in the evil time*, &c.] Of affliction and perſecution, or of old age, or in the day of judgment, when it will go ill with others; ſee 1 *John* ii. 28. *And in the days of famine they ſhall be ſatisfied*; whether it is underſtood figuratively of a famine of hearing the word, or literally of a proper famine of bread and water: theſe, God will provide for them, as he did for *Elijah*, and they ſhall be ſure unto them, and therefore let them not fret nor envy.

℣. 20. *But the wicked ſhall periſh*, &c.] In a time of famine, in an evil day, and particularly at the day of judgment: for this is to be underſtood, not merely of being in bodily diſtreſs and want; nor of periſhing by death, common to the righteous and the wicked; nor of being in a loſt, periſhing condition, as all men by nature are, but of eternal perdition in hell. *And the enemies of the Lord* ſhall *be as the fat of lambs, they ſhall conſume*; that is, either they ſhall conſume away as the fat of lambs burnt upon the altar, which evaporates, or as lambs fattened on purpoſe to be killed, and ſo prepared for the day of ſlaughter; in like manner the wicked, who have waxed fat and kicked, will be deſtroyed; they being the enemies of God, yea, enmity to him, to Father, Son, and Spirit, to the goſpel and ordinances of Chriſt, and to his people, and will be treated as ſuch. Some render the word, *like the excellency of paſtures* [s]; the graſs of the field, which is cut down and withers preſently; ſee ℣. 2. *Into ſmoke ſhall they conſume away*, or *with* [t] it; that is, as it; ſee *Pſal.* lxviii. 1, 2. or *in ſmoke* [u]; in the ſmoke of eternal torments, or hell, as the *Targum*.

℣. 21. *The wicked borroweth, and payeth not again*, &c.] Whilſt the wicked live, they are ſcandalous; they live by borrowing, which was always reckoned mean; ſee *Deut.* xxviii. 12, 44. *Prov.* xxii. 7. and what is worſe, as they borrow they do not deſign to repay; they take no care nor thought about that, but live upon what they borrow: for this either expreſſes their incapacity that they cannot pay; or the evil diſpoſition of their mind, which rather ſeems to be the ſenſe, that they will not pay. *But the righteous ſheweth mercy, and giveth*; which not only argues capacity and ability, but a kind, merciful, and tender ſpirit to perſons in diſtreſs, and is expreſſive of a generous action.

℣. 22. *For* ſuch as be *bleſſed of him*, &c.] Not of the righteous man; for he bleſſes them that curſe and perſecute him, and deſpitefully uſe him; but of the Lord, as the *Syriac* verſion expreſſes it; or by the Word of the Lord, as the *Targum*; both in a providential way, for it is the bleſſing of the Lord that makes rich, and puts into a capacity to give to others; and in a way of grace, with an intereſt in God as a covenant-God in Chriſt; and with the bleſſings of grace in him, with a juſtifying righteouſneſs, pardon of ſin, and a right to eternal glory. The *Septuagint* verſion, and thoſe that follow that, render the words actively, *ſuch as bleſs him*; either ſuch as bleſs the righteous, who are bleſſed alſo, *Gen.* xii. 3. or rather, ſuch as bleſs the Lord, as the righteous do, for all their bleſſings temporal and ſpiritual they receive from him; theſe *Shall inherit the earth*; ſee the note on ℣. 9. *And* they that be *curſed of him*; not of the righteous man, but of the Lord, according to the tenour of his righteous law, which they have broken: *Shall be cut off*; out of the land of the living; many of them in the midſt of their days, and ſhall everlaſtingly periſh.

℣. 23. *The ſteps of a* good *man are ordered by the Lord*, &c.] Or *of a man* [w]; ſuch a man as is bleſſed of the Lord; the ſteps which he takes in life are ordered by the Lord, both with reſpect to things temporal and ſpiritual: his good conduct is not of himſelf, it is a bleſſing of the Lord; who directs and keeps the feet of his ſaints, and inclines them to take ſuch ſteps, and purſue ſuch methods, which he ſucceeds and proſpers. *And he delighteth in his way*; which he knows and approves of, guides and directs him in; ſee *Pſal.* i. 6.

℣. 24. *Though he fall*, &c.] Into temptation, and by it into ſins, and theſe very great ones; from a lively and comfortable exerciſe of grace, and a degree of ſtedfaſtneſs in the doctrine of grace: *He ſhall not be utterly caſt down*; becauſe he is in the arms of everlaſting love, and in the hands of Chriſt Jeſus; is on him as the ſure foundation, and is kept by the power of God through faith unto ſalvation, and ſo ſhall not periſh, but have everlaſting life. *For the Lord upholdeth him with his hand*; with the right hand of his righteouſneſs, and keeps him from falling finally and totally; ſee *Iſa.* xli. 10. and the note on ℣. 17.

℣. 25. *I have been young, and now am old*, &c.] The pſalmiſt makes mention of his age, which takes in the whole compaſs of his life, to command attention to what he was about to ſay; which was founded upon a long experience and obſervation of things; and was as follows. *Yet have I not ſeen the righteous forſaken*; though afflicted of God, and perſecuted by men, yet not forſaken; though poor and needy, and often in neceſſitous circumſtances, yet God in his providence appeared for them, in one way or another; and ſo as *Apollinarius* paraphraſes it, "I never knew a juſt man entirely "needy;" for ſuch might be forſaken by men, and even by their deareſt friends and relations, yet not by the Lord: they might indeed at times think themſelves forſaken of him, and their enemies might conclude and ſay they were, and yet this was not their caſe, *Iſa.* xlix. 14. *Pſal.* lxxi. 10, 11. and though they may be forſaken by him for a while, yet not utterly; he will not leave them and forſake them for ever, *Iſa.* liv. 7. *Heb.* xiii. 5. *Nor his ſeed begging bread*; they being righteous alſo, which muſt be ſuppoſed; otherwiſe, as good men have wicked children, theſe, through their wickedneſs may come to poverty, to beggary, as they ſometimes do; tho' a diſtinction may be made between being poor and beggars; the ſeed of the righteous may be the one, and not the other: beſides, there is a difference between aſking bread of others, in ſome few inſtances, and conſtantly begging bread from door to door, in which laſt ſenſe the pſalmiſt muſt be underſtood here; for otherwiſe he himſelf, in ſome caſes, had aſked bread, as of *Abimelech* at *Nob*,

[s] כיקר נריס ſicut pretioſum pratorum, Muis; ſo ſome in Piſcator; vel gloria, Michaelis. Gejerus, Tigurine verſion; ſo Ainſworth. hominis, Pagninus, Montanus, &c.

[t] בעשן cum fumo, Montanus, Muſculus, Michaelis.

[w] גבר

Nob, and of *Nabal*, &c. as did alſo *Elijah* of the widow of *Sarepta:* and though there might have been inſtances of ſome of the poſterity of the righteous who got their bread by begging at the door, as in the caſe of *Lazarus*; yet *David* had never obſerved any ſuch inſtance during the time of his life, which ſhews that ſuch inſtances are very rare; whereas among wicked men, and their offspring, the caſe is frequent and common. Again, it may be obſerved, that the pſalmiſt is ſpeaking in the context of righteous men that are liberal, and give to the poor freely and largely; and it is ſeldom if ever known, that they or their children come to want and poverty. Once more, the word *forſaken* may be repeated in this clauſe, thus; *nor his ſeed begging bread forſaken* [x]; or ſeeking it in vain, and finally deſtitute of it; though they have been ſo reduced as to beg their bread, they have not been forſaken; they have had it, bread ſufficient to ſupport life, as *Apollinarius* paraphraſes it; their bread has been given and their water ſure; ſee *Iſa.* xli. 17, 18. In an ancient *Midraſh* [y], or expoſition of the Jews, the ſenſe is thus given: "Although his "ſeed and his ſons are begging bread, yet I "have not ſeen the righteous man, their father for-"ſaken, becauſe of his fear of the bleſſed God."

℣. 26. He is *ever merciful and lendeth*, &c.] He ſympathizes with the poor in diſtreſs, and ſhews mercy to miſerable objects; not only by words, but deeds: and this is his conſtant diſpoſition and conduct; of which his lending, as well as giving to perſons in neceſſity, is an inſtance; and which ſhews capacity, and is a proof of the obſervation of the pſalmiſt, that ſuch are never forſaken, nor left to beg their bread: ſo far from it, that they have to lend and give to others. *And his ſeed* is *bleſſed*; either his ſeed ſown, his alms-deeds, which are bleſſed to him and his, and to them to whom he miniſters, as *Jarchi* explains it; ſee 2 *Cor.* ix. 6, 10. or rather, his offſpring, who are bleſſed of God with things temporal for his ſake; and are bleſſed by men, who ſay of them, theſe are the poſterity of ſuch and ſuch liberal perſons.

℣. 27. *Depart from evil, and do good*, &c.] Depart from evil-doers, and their evil ways; join not with them, nor fret and be envious at them; but do acts of beneficence, and all good works; ſince righteous men, and their ſeed, are not forſaken, but bleſſed of God; ſee the note on *Pſal.* xxxiv. 14. *And dwell for evermore*; or *thou ſhalt dwell for evermore* [z]; ſee ℣. 3. that is, in everlaſting habitations, in the houſe not made with hands, eternal in the heavens, *Luke* xvi. 9. 2 *Cor.* v. 1. The *Targum* is, *that thou mayeſt dwell in everlaſting life.*

℣. 28. *For the Lord loveth judgment*, &c.] Righteouſneſs, or righteous actions, when done according to his will, from love, in faith, and to his glory; ſee *Pſal.* xi. 7. or to miniſter judgment to the people, and to render to every man according to his works. *And forſaketh not his ſaints*; his holy ones, who are called with an holy calling, are created in righteouſneſs and true holineſs, and have principles of grace and holineſs wrought in them; or whom he proſecutes with his favour and goodneſs, with his everlaſting love and mercy, with ſpiritual bleſſings, with the bleſſings of juſtification, pardon, adoption, and a right to eternal life: theſe he never forſakes, not their perſons, neither in life nor at death, nor at judgment; nor does he ever forſake the work of his own hands in them; but performs it until the day of Chriſt: nor will he ever ſo forſake them, as that they ſhall periſh through the ſtrength of ſin, the temptations of Satan, or the ſnares of the world. *They are preſerved for ever*; from the dominion and damning power of ſin, from being devoured by Satan, from a total and final falling away, and from being hurt of the ſecond death: they are preſerved in Chriſt, in whoſe hands they are, and by the power of God, ſafe to his kingdom and glory, into which they ſhall have an abundant entrance. *But the ſeed of the wicked ſhall be cut off*; out of the earth, in the midſt of their days, like withered branches; and be caſt into everlaſting burnings.

℣. 29. *The righteous ſhall inherit the land*, &c.] See ℣. 9, 11. *And dwell therein for ever*; as in ℣. 27.

℣. 30. *The mouth of the righteous ſpeaketh wiſdom*, &c.] Or *meditateth wiſdom* [a]; that is, utters the wiſdom he has been meditating upon; ſee *Pſal.* xlix. 3. he meditates and ſpeaks of the wiſdom of God, which appears in the works of creation, providence, and grace; and of Chriſt, who is wiſdom itſelf, and the wiſdom of God eſſentially; and who, as Mediator, has the Spirit of wiſdom reſting on him, the treaſures of wiſdom hid in him, and is made wiſdom to his people: and righteous men meditate upon, and ſpeak of the glories of his perſon, the fulneſs of his grace, and the works of his hands; as alſo of the goſpel, which is the wiſdom of God, myſterious, hidden, ancient wiſdom, ordained before the world for their glory; and likewiſe of that internal wiſdom, and experience of divine grace, the Lord has made them to know in the hidden part; which lies in the knowledge of themſelves, and in a ſpiritual, experimental, and ſaving knowledge of Chriſt, and the way of ſalvation by him; and his mouth delivers out wiſe ſayings, and uſeful inſtructions, fetched out of the word of God, and founded on experience and obſervation. *And his tongue talketh of judgment*; of the judgment which the righteous God ordinarily miniſters in a providential way; and of his extraordinary and awful judgments, which have been, or are in the earth; theſe he takes notice of for his own uſe, and obſerves them to others for their inſtruction; and alſo of the laſt judgment, the judgment to come, which he ſpeaks of as ſure and certain, as univerſal and inevitable, and at which he muſt appear before God: and he talks of judgment or righteouſneſs; that is, of the righteouſneſs of Chriſt; he makes mention of this only, as his juſtifying righteouſneſs before God; he rejoices and glories in it, and deſires to be found in it living and dying, and at judgment; and whatſoever things are honeſt, juſt, pure, and of good report, he thinks and ſpeaks of them, and inſtructs his family, his children and ſervants in them, that they may do them; ſee *Gen.* xviii. 19.

℣. 31. *The law of his God* is *in his heart*, &c.] Which may be underſtood of the moral Law, which was written in the heart of *Adam* at his creation, and continued there during his ſtate of innocence, but was greatly obliterated by ſin: there are ſome remains of it in fallen man, even in the very Gentiles; who, tho' without the Law, do ſome things contained in it, which ſhews the work of it to be written in them; tho' in ſome it is ſcarcely legible, having loſt all diſtinction between good and evil: but

[x] Juſtum non vidi derelictum, & ſemen juſti quærens panem non vidi derelictum; ſo Hopfnerus, Titelmannus, Lorinus, Franzius apud Gejerum; fruſtra quærens panem, & finalitur deſtitutum, Michaelis. [y] Vajikra Rabba, ſ. 35. fol. 175. 2.
[z] ושכן לעולם & habitabis in ſeculum, Pagninus, Vatablus, Piſcator; ſo Aben Ezra & Kimchi. [a] יהגה μελετησει, Sept. meditabitur, V. L. ſo Muſculus, Junius & Tremellius, Piſcator, Michaelis.

but in regeneration the law of God is re-inſcribed, according to the promiſe of the covenant of grace, *Jer.* xxxi. 33. and ſuch have a real knowledge of the ſpirituality and perfection of it; of the impoſſibility of juſtification by it; and of Chriſt being the fulfilling end of it: and they have a ſtrong affection for it; they love it; and delight in it after the inward man, and ſerve it with their minds; in which lies part of their conformity to Chriſt, and is a branch of their character as good men; ſee *Pſal.* xl. 8. *Iſa.* li. 7. moreover, the word תורתו, here uſed, ſignifies any doctrine or inſtruction, and is ſometimes uſed for the doctrine of the goſpel, *Iſa.* ii. 3. and xlii. 4. and may have this ſenſe here, and the meaning be; that that has a place in the hearts of righteous men, dwells richly there, and works effectually in them; and particularly, the doctrine of grace which relates to covenant-intereſt in God; for it is the law or doctrine of *his God* that is in his heart. *None of his ſteps ſhall ſlide*; not that he ſhall never ſlip nor fall; for that is ſuppoſed ℣. 24. but he ſhall never finally and totally go out of the paths of truth, holineſs and righteouſneſs: the Lord keeps the feet of his ſaints, and orders their ſteps, and directs them in the way they ſhould go, and preſerves them in it; and enables them to walk uprightly, according to the rule of the divine word, and in all his commandments and ordinances; and to hold on and out unto the end: or the clauſe may be rendred, *it*, the Law, *ſhall not cauſe his ſteps to ſlide* [b]; neither the Law of God, nor the goſpel of Chriſt, but ſhall guide him in the right way, and be a lamp unto his feet, and a light unto his path.

℣. 32. *The wicked watcheth the righteous*, &c.] All his motions and ſteps, his works and actions; he watches for his halting, and to take all opportunities and advantages againſt him; ſee *Jer.* xx. 10. *And ſeeketh to ſlay him*; murder his reputation, deſtroy his ſubſtance, and take away his life: ſome underſtand it of the devil, who watches the ſaints, obſerves their failings, accuſes them before the throne, and ſeeks to devour them, 1 *Pet.* v. 8.

℣. 33. *The Lord will not leave him in his hand*, &c.] Or power; but will in his own time deliver him from all the reproach, affliction, and perſecution he endures by him; as he will alſo deliver him out of all the temptations of Satan. *Nor condemn him when he is judged*; by the wicked man: he will not join in the ſentence, but reverſe it, and condemn the tongue that riſes up in judgment againſt him, and ſave him from him; ſee *Pſal.* cix. 31. and *Iſa.* liv. 17. nor will the Lord condemn him when he is judged by him at the laſt judgment; but will acquit him before men and angels, and introduce him into his kingdom and glory.

℣. 34. *Wait on the Lord*, &c.] In the way of his appointments and ordinances; where may be learned, the deſign of his providences, and of the proſperity of the wicked, and their end, *Pſal.* lxxiii. 16—18. and in a providential way, for the performance of his promiſes, in which he never fails; and patiently bear whatever he is pleaſed to lay upon them; waiting for a deliverance out of every affliction, which will be in his own time. The *Chaldee* paraphraſe is, "truſt in the word of the Lord." *And keep his way*; which he has pointed out in his word, and has directed his people to walk in; though tempted by Satan to turn aſide to the right-hand or the left; though wicked men reproach, perſecute, and ſeek to pervert it; and though a narrow and rough way, yet keep conſtantly in it, in which there is both pleaſure and profit; good comes of it, and in it peace is had, and the preſence of God enjoyed. *And he ſhall exalt thee to inherit the land*; that is, ſhall raiſe out of a low and uncomfortable ſituation of life, to a more comfortable one; or however, hereafter, to dwell in the new heavens and new earth, to reign with Chriſt upon his throne, and to enjoy the eternal inheritance. *When the wicked are cut off*; as in ℣. 9, 22, 28. *Thou ſhalt ſee* it; with joy and pleaſure; not as exulting in the deſtruction of the wicked, ſimply conſidered; but as the glory of divine juſtice is diſplayed therein; ſee *Pſal.* lii. 5, 6.

℣. 35. *I have ſeen the wicked in great power*, &c.] Meaning ſome particular perſon inveſted with great power, in great authority among men, one of the ſpiritual wickedneſſes in high places; ſuch a man as *Haman* in *Ahaſuerus*'s court; and though the pſalmiſt does not chuſe to mention his name, he doubtleſs had him in his mind; as either *Saul*, or *Doeg* the *Edomite*, or *Ahithophel*, or ſome ſuch man, who was in an exalted ſtation of life; and it may be when he himſelf was in low and diſtreſſed circumſtances: the word uſed [c] ſignifies one formidable and terrible, ſtriking terror to all around; of whom others are afraid, as *Aben Ezra* interprets it, *Iſa.* xxix. 20. and xlix. 25. *And ſpreading himſelf like a green bay-tree*; or like one that grows up out of the earth of itſelf, and is in its native ſoil, and very flouriſhing; and the metaphor denotes an increaſe of riches and honour, and a ſeemingly ſettled ſtate in the enjoyment of ſuch outward felicity; ſo *Jarchi* interprets it משריש, *taking root*; as well as ſuch a man's glorying in, and boaſting of his affluence and fullneſs; ſee *Pſal.* lxxiii. 12. *Jer.* xii. 1, 2. *Pſal.* xlix. 6. *Aben Ezra* explains it of a wicked man's openly committing iniquity, declaring his ſin as *Sodom*, and glorying in his ſhame; but rather it denotes a man in great authority and eſteem, as a man crowned with laurels, and in a very exalted and triumphant ſtate.

℣. 36. *Yet he paſſed away*, &c.] At once, on a ſudden; either his riches and honour, which, in one hour, came to nought, by one providence or another; or he himſelf by death, in the midſt of all his proſperity, and whilſt bleſſing himſelf in it, his ſoul was required of him; and ſo the *Targum* is, *he ceaſed from the world*; he went out of it unawares: the laurel, or bay-tree, very quickly grows old [d]. *And lo, he* was *not*; he was not reduced to nothing; he did not become a non-entity, though he might wiſh himſelf to be ſo; it being better for him if he had never been born; but he was not in the land of the living, in hell he lift up his eyes. *Yea, I ſought him, but he could not be found*; in the place where he formerly was, that knowing him no more; he could not be found on earth, from whence he was gone; nor in heaven, where no place is found for ſuch wicked men; he was gone to his own place, as is ſaid of *Judas*, and of whom *Jerom* interprets the whole of this paſſage.

℣. 37. *Mark the perfect* man, &c.] None are ſo in themſelves, not the moſt holy man upon earth; for though all grace is implanted at once in regeneration; the ſeed of grace of every kind is caſt into the heart at once; yet it opens and ſpreads, and gradually increaſes; nor is any grace in its exerciſe perfect; not faith, nor hope, nor love; ſin

[b] תמעד אשריו non vacillat greſſus ejus, Cocceius.

[c] עריץ terrificum, Montanus, Vatablus; terribilem aut formidabilem, Gejerus, Michaelis; daunting, terrible, Ainſworth.

[d] Seneſcit velociter, Plin. Nat. Hiſt. l. 16. c. 44.

ſin is in the beſt of men, and all ſtand in need of freſh ſupplies of grace. None of the ſaints ever affirmed, that they had arrived to perfection, but have diſclaimed it: one ſaint may indeed attain to a greater degree of grace and knowledge than another, and in a comparative ſenſe be perfect; and there is a perfection of parts, though not of degrees, in all; the new man is formed in all its parts, though theſe are not grown to their full perfection: and whereas perfection often denotes truth and ſincerity, ſuch may be ſaid to be perfect, that is, ſincere, who have received the grace of God in truth, have the truth and root of the matter in them; ſo *Noah*, *Job*, and others, are ſaid to be perfect men; but not ſimply and abſolutely in themſelves, but as in Chriſt Jeſus; who has obtained complete redemption, perfectly fulfilled the Law for them, fully expiated their ſins, procured the entire pardon of them, and brought in an everlaſting righteouſneſs; by which they are juſtified from all ſin, and are perfectly comely, and a perfection of beauty, through the comelineſs of Chriſt put upon them. *And behold the upright*; the man that is upright in heart and converſation, who has a right ſpirit renewed in him, and the uprightneſs of Chriſt ſhewed unto him; or, in other words, who has the truth of grace within him, and the righteouſneſs of Chriſt upon him: ſuch men are to be marked, obſerved, viewed and conſidered, as rare and uncommon men; and to be imitated and and followed in the exerciſe of grace, and diſcharge of duty; and eſpecially the end of ſuch perſons is to be marked and beheld, as follows. *For the end of* that *man is peace*; ſuch a man now enjoys a conſcience-peace, which paſſes the underſtanding of worldly men; and which he poſſeſſes in Chriſt, and from him, amidſt a variety of tribulations, ariſing from a view of intereſt in his blood and righteouſneſs; and, generally ſpeaking, goes off the ſtage of life, if not triumphing, yet reſigned to the will of God, and in a ſerene and tranquil frame of ſpirit; and even deſiring to be gone, and to be with Chriſt, and to have leave, with good old *Simeon*, to depart in peace; and as ſoon as they are departed, they enter into peace, into the joy of their Lord, into his preſence, where is fulneſs of joy, and pleaſures for evermore; ſee *Numb.* xxiii. 10.

℣. 38. *But the tranſgreſſors ſhall be deſtroyed together*, &c.] This is to be underſtood of obſtinate and continued tranſgreſſors, who live and die in their tranſgreſſions; ſee *Prov.* xi. 3. otherwiſe all men are tranſgreſſors in *Adam*, and ſinned and fell with him in his tranſgreſſion; and are juſtly called tranſgreſſors from the womb; and are guilty of actual tranſgreſſions, nor are any clear from them; and are arraigned, convinced, and judged by the Law as tranſgreſſors; and for many of theſe Chriſt died, and makes interceſſion; and who are converted, and turned from their tranſgreſſions; and theſe are pardoned, and ſaved, and not deſtroyed: but ſtubborn and perverſe tranſgreſſors are deſtroyed: not only with a temporal deſtruction of their ſubſtance, and of their names, and they themſelves are rooted out of the earth; but with an everlaſting deſtruction from the preſence of the Lord, and the glory of his power; for this ſeems to refer to the day of judgment, when all the wicked will be *together*; and ſhall in a body ſtand at Chriſt's left-hand, and be bid to go, ye curſed into everlaſting fire, and ſhall be turned into hell at once, and together. *The end of the wicked ſhall be cut off*; meaning either their poſterity, as the word is rendered in *Pſal.* cix. 13. or their hope and expectation of good things here and hereafter; when the righteous man receives the end of his faith, hope and expectation, even the ſalvation of his ſoul; but theſe ſhall be diſappointed and fruſtrated of their end; ſee *Prov.* xxiii. 18. or their laſt end is cutting off from the preſence and ſight of God, utter ruin and deſtruction; and ſo it ſtands oppoſed to the end of the perfect and upright man, which is eternal peace and happineſs.

℣. 39. *But the ſalvation of the righteous* is *of the Lord*, &c.] Both their temporal, ſpiritual, and eternal ſalvation; particularly the latter, which is originally of the Lord, and ſprings from the thoughts, purpoſes, and reſolutions of his heart: it is of him freely, of his rich grace, and abundant mercy; and it is of him fully and compleatly; it is an entire ſalvation of ſoul and body; includes all bleſſings of grace, and glory in it; it is to the uttermoſt, and from all ſin, and every enemy; and it is of him only; there is no ſalvation in any other; and the glory of it is to be aſcribed to him, even to Jehovah, Father, Son, and Spirit; for all the three divine perſons have a concern in it: the determination, contrivance and ſettlement of it, is of Jehovah the Father; the impetration or effecting of it, is of Jehovah the Son; and the application of it, is of Jehovah the Spirit; ſee the note on *Pſal.* iii. 8. He is *their ſtrength in the time of trouble*; by reaſon of the hidings of God's face, the temptations of Satan, the prevalence of corruptions, the weakneſs of grace, and the many afflictions that befal them from God and men; the Lord he is their ſtrong hold and munition of rocks, whither they betake themſelves, and find ſuccour, protection and ſafety; he puts underneath everlaſting arms, bears them up, and upholds them with the right-hand of his righteouſneſs; and is the ſtrength of their hearts, of their lives, and of their ſalvation.

℣. 40. *And the Lord ſhall help them*, &c.] In their diſtreſs, and out of their troubles, when none elſe can, and they themſelves cannot; and that ſeaſonably, and ſometimes with means, and ſometimes without. *And deliver them*; out of all their afflictions, which he does ſooner or later; if not in life, yet at death. *He ſhall deliver them from the wicked*; this is repeated both for confirmation and explanation-ſake, ſhewing who they are the Lord will deliver his people from, even from wicked and unreaſonable men; he will not leave them in their hands now to do with them as they ſhall think fit; and he will free them from them to all eternity in the other world, where they ſhall ceaſe from giving them any trouble. *And ſave them, becauſe they truſt in him*; not that there is any ſaving virtue in faith, or in truſting in the Lord; the ſaving virtue is in the Lord, the object of faith and truſt; but inaſmuch as the Lord has appointed ſalvation to be through faith, or has made that the means of receiving and enjoying ſalvation, and the bleſſings of it, and has declared, that he that believeth ſhall be ſaved, he does accordingly ſave all ſuch perſons; wherefore bleſſed are they that truſt in him. The *Chaldee* paraphraſe is, "he ſhall redeem them be-"cauſe they truſt in his Word."

PSALM

PSALM XXXVIII.

A pſalm of David to bring to remembrance.

THIS pſalm was compoſed by *David* under ſome ſore affliction, and when in great diſtreſs of mind by reaſon of ſin, perhaps his ſin with *Bathſheba*; and was written as a memorial of his ſenſe of ſin, of his great afflictions, and deliverance from them; and therefore is ſaid to be *to bring to remembrance*, or to refreſh his memory with the ſaid things. *Kimchi* and *Ben Melech* think the pſalm was made for the ſake of ſuch as are in diſtreſs, to put them in mind and teach them how to pray. The *Targum* calls the pſalm, "a good remem-"brance concerning *Iſrael*;" and *Jarchi* ſays it was to remember the diſtreſs of *Iſrael* before the Lord, and that it is ſaid with reſpect to all *Iſrael*; though others think the word *lehazcir* is the name of a pſalm-tune; and *Aben Ezra* was of opinion that it was the firſt word of ſome pleaſant poem. The *Septuagint* verſion adds, "concerning the ſab-"bath," as if it was wrote to put perſons in mind of that day; whereas there is nothing in the whole pſalm that has any ſuch tendency.

℣. 1. *O Lord, rebuke me not in thy wrath*, &c.] This and the following clauſe are the ſame as in *Pſal.* vi. 1. only inſtead of *wrath* there it is *anger*; ſee the note there.

℣. 2. *For thine arrows ſtick faſt in me*, &c.] Meaning either words with which as a father the Lord rebuked him; and which were ſharp and cutting, entered into him and abode with him, and gave him much pain and uneaſineſs; and by which he concluded that his rebukes were in wrath and hot diſpleaſure; ſuch as thoſe in 2 *Sam.* xii. 11. ſo the words of men are compared to arrows, *Pſalm* lvii. 4. and lxiv. 3. or outward afflictions, attended with inward trouble of ſoul; for as judgments are the arrows of God, ſuch as famine, peſtilence, &c. *Ezek.* v. 16. *Pſal.* xci. 5, 6. *Deut.* xxxii. 21, 42. ſo the chaſtening diſpenſations of providence, under which the people of God themſelves are, are ſo called, becauſe they oftentimes come ſwiftly, ſuddenly, and at unawares, and are very pungent and diſtreſſing; and ſometimes ſtick faſt and continue long, by reaſon of which they are inwardly wounded, and conceive of God as ſorely diſpleaſed with them; ſee *Job* vi. 4. *And thy hand preſſeth me ſore*; the afflicting hand of God, which lay heavy upon him; and is a mighty hand when laid on ſuch worms as mortal ſinful men are, who cannot bear up under it, unleſs they have divine ſupports; ſee *Job* xix. 21. This is by ſome ſuppoſed to be ſome bodily diſeaſe inflicted on him; ſome have thought of the leproſy, which was a ſtroke from the hand of God; but this is not likely, ſince he muſt have been depoſed and ſhut up; the Jews indeed ſay[e] that he was a leper ſix months, and that the divine preſence was taken from him; a late learned man[f] thinks it was the ſmall pox, from the unſoundneſs of his fleſh, the ſoreneſs of the diſeaſe, the ſtench of it, temporary blindneſs, and his friends ſtanding aloof from him; though perhaps no other than affliction of mind for ſin, comparable to the diſeaſe deſcribed, is meant.

℣. 3. There is *no ſoundneſs in my fleſh, becauſe of thine anger*, &c.] Such was the nature of the affliction the pſalmiſt laboured under, and which he took to be an effect of the anger of God towards him, that the whole frame of nature was affected with it, and from the crown of the head to the ſoles of the feet, there was no health or ſoundneſs, as in *Iſa.* i. 6. where the ſame word is uſed as here; ſome think the word[g] here uſed has the ſignification of man; and that the ſenſe is, that through the violence of the diſtemper he had not ſo much as the form of a man, as his antitype in *Iſa.* lii. 14. and as this led him to a view of his ſins, as the cauſe of his affliction, he was ſo far from thinking himſelf ſound and whole, or perfect in a ſpiritual ſenſe, that he ſaw he was all over diſeaſed with ſin, and that in his fleſh dwelt no good thing. *Neither* is there any *reſt in my bones, becauſe of my ſin*; or *peace*[h] there; ſin breaks the believer's reſt, and diſturbs his peace; nor can he, in a view of it, find any reſt in himſelf, nor in any creature, nor in any ſervice or duty, only in Jeſus Chriſt, his blood, righteouſneſs, and ſacrifice.

℣. 4. *For mine iniquities are gone over mine head*, &c.] Like an inundation of waters, as the waves and billows of the ſea; for the waters to come up to the neck or chin ſhews great danger; but when they go over the head, the caſe is deſperate, and a perſon is ſinking and drowning; compare with this *Pſal.* lxix. 1, 2. the ſimile may denote both the number and weight of ſins, and alſo ſignifies the overwhelming diſtreſs the pſalmiſt was in, under a view of them. *As an heavy burden they are too heavy for me*; the guilt of ſin upon the conſcience, without a view of pardon, lies heavy indeed, and makes a man a burden to himſelf, as it did *Job*, chap. vii. 20, 21. yea, ſin is not only grieving and afflicting to pardoned ones, and who know they are pardoned, but it is a burden to them under which they groan; nor is it poſſible for any ſo to bear it as to ſatisfy and make atonement for it; none but Chriſt could ever do this, and he has done it; nor is there any relief for burdened ſouls, but by looking to a ſin-bearing and ſin-atoning Saviour, and by caſting the burden upon him who invites them to him for reſt.

℣. 5. *My wounds ſtink*, and *are corrupt*, &c.] Meaning his ſins, which had wounded him, and for which there is no healing but in a wounded Saviour, and by his ſtripes we are healed, *Iſa.* liii. 5. where the ſame word is uſed as here; Chriſt's black and blue ſtripes and wounds, as the word ſignifies, are the healing of ours, both of ſins, and of the effects of them; which, to a ſenſible ſinner, are as nauſeous and loathſome as an old wound that is feſtered and corrupt. *Becauſe of my fooliſhneſs*; as all ſin ariſes from fooliſhneſs, which is bound in the hearts of men, and from whence it ariſes, *Mark* vii. 22. perhaps the pſalmiſt may have reſpect to his folly with *Bathſheba*, which had been the occaſion of all the diſtreſs that is ſpoken of both before and afterwards.

℣. 6.

[e] In R. Obadiah in loc. [f] Delaney's Life of King David, vol. 2. p. 146. [g] אין מתם non ſupereſt amplius ulla forma ſeu figura hominis, Amama; ſo Joſeph Kimchi. [h] אין שלום non (eſt) pax, Pagninus, Montanus, Vatablus, Tigurine verſion, Junius & Tremellius, Piſcator, Muſculus, Coccius, Gejerus, Michaelis; ſo Ainſworth.

℣. 6. *I am troubled*, &c.] Diſcompoſed and perplexed in mind; his thoughts were diſturbed and irregular, and in the utmoſt confuſion and diſtreſs: this trouble was not only on account of the affliction that was upon him, but chiefly becauſe of his ſin; and which was increaſed by the view he had of the diſpleaſure of God, concluding he was come forth againſt him in wrath and fury. *I am bowed down greatly*; not in his body, at leaſt not in that only, as if he was bowed together by his diſorder, that he could not lift himſelf up; for he is ſaid to walk in the next clauſe: or rather, he bowed down his head as a bullruſh voluntarily, and through ſorrow and ſhame could not lift it up before the Lord; though it may chiefly deſign the preſſure of his mind, that his ſoul was caſt down within him, and with all his ſpiritual reaſonings he could not erect himſelf; it is the Lord that raiſeth up thoſe that are bowed down in this ſenſe; ſee *Pſal.* xlii. 5, 6, 11. and cxlv. 14. *I go mourning all the day long*; or *I go black*, or *in black* [i]; meaning either that his ſkin was black, through the diſeaſe upon him, and the trouble that was in him, *Job* xxx. 30. or that he was clothed in black garments, as a token of mourning; as white garments were of joy and chearfulneſs, *Eccl.* ix. 7, 8. and he was blacker ſtill in his own apprehenſion, by reaſon of inward corruptions and outward tranſgreſſions, which appeared in a very black hue, attended with aggravating circumſtances; ſee *Cant.* i. 5. *Pſal.* li. 7.

℣. 7. *For my loins are filled with a loathſome* diſeaſe, &c.] The word here uſed has the ſignification of burning [k]; and the *Targum* renders it, *my loins are filled with burning*; a burning fever was upon him, or there was an inflammation in thoſe parts; a hot burning ulcer, which might be nauſeous; and ſo was true in both ſenſes. *Aben Ezra* interprets it, abominable and vile; ſomething not fit to be mentioned; and ſo *Kimchi* and *Ben Melech*. The word is rendered ſometimes *lightly eſteemed*; as in 1 *Sam.* xviii. 23. and *Jarchi* thinks it has this ſenſe here; and the meaning is, that he was vile in his own eyes, and mean in his own eſteem. Doubtleſs the pſalmiſt has reference to ſomething more than a bodily diſeaſe; at leaſt not to that only, but to the diſeaſe of his ſoul alſo, ſin, which has the nature of a diſeaſe; it is an hereditary one, which is derived from one to another by propagation; it is univerſal, and reaches to all men, and to all the parts of the body and powers of the ſoul; it is a complication of diſorders; it is in its own nature mortal, and ever incurable but by Chriſt; and, as here, it is a loathſome one; it is loathſome to God, and to all ſenſible ſinners: and when the pſalmiſt ſays his loins were filled with it, it may ſignify, that it was an internal diſorder that was in him; ſin that dwelt in him, a law in his members; and may denote the aboundings of ſin in him, the ſwarms of corruptions that were in him; as alſo the pain it gave him, and the quick ſenſe he had of it. *And there is no ſoundneſs in my fleſh*; which is repeated, ſee ℣. 3. partly for confirmation-ſake, and partly to ſhew the continued ſenſe of it, as perſons under a diſorder are continually making mention of it.

℣. 8. *I am feeble*, &c.] Both in body, natural ſtrength being weakened by the affliction, and dried up like a potſherd by the heat of the diſtemper; and in ſoul, being weak in the exerciſe of faith and other graces. The word is uſed of *Jacob*, fainting at and diſbelieving the news of his ſon *Joſeph*, being alive, *Gen.* xlv. 26. *And ſore broken*; in his conſtitution with the diſeaſe, and in his mind with trouble; eſpecially for his ſin, and under a ſenſe of the divine diſpleaſure; his bones were broken by his fall, and his heart broken with a ſenſe of ſin, *Pſal.* li. 8, 17. *I have roared by reaſon of the diſquietneſs of my heart*; which was like the raging of the ſea, as the word [l] rendered *diſquietneſs*, here ſignifies; and to which the uneaſineſs and reſtleſsneſs of wicked men is ſometimes compared, *Iſai.* v. 30. and lvii. 20. and ſo great was the diſquietude of this good man under affliction, and ſenſe of ſin and wrath, that he had no reſt night nor day; and could not forbear crying out, in a very hideous manner, like the roaring of a lion.

℣. 9. *Lord, all my deſire is before thee*, &c.] To be delivered from his afflictions, to have a diſcovery and application of pardoning grace, and to have communion with his God: the deſire of his ſoul was unto theſe things; and it was ſome ſatisfaction to him, that it was before the Lord, and known unto him, before whom all things are naked and open. *And my groaning is not hid from thee*; under the weight of his affliction, the burden of his ſin, and which he expreſſed in prayer to the Lord, and which is often done with groanings which cannot be uttered: but even theſe are known and underſtood by the Lord.

℣. 10. *My heart panteth*, &c.] Or *goes about* [m]; runs here and there and finds no reſt; as *Aben Ezra* interprets the word from the *Targum* he cites; though the *Targum* we have renders it, *my heart ſhakes with fear*, or dread, as perſons in a fever. *Jarchi* interprets the word, ſurrounded with grief; it denotes the panting or palpitation of the heart, through ſorrow and dread, and the failing of it even as at death. *My ſtrength faileth me*, or *forſakes me* [n]; bodily ſtrength and ſpiritual ſtrength; the ſtrength of faith, hope, and confidence. *As for the light of mine eyes, it alſo is gone from me*; which is often the caſe of perſons under bodily diſorders, their eyes grow dim, and ſight fails them; and this might be true in a ſpiritual ſenſe of the pſalmiſt, who had loſt ſight of God as his covenant-God; of his intereſt in his love, in the bleſſings of his grace, and in eternal ſalvation, and was walking in darkneſs, and ſaw no light.

℣. 11. *My lovers and my friends ſtand aloof from my ſore*, &c.] As if it was a plague-ſore, leſt they ſhould be infected with it; or becauſe they could not bear the ſtench of his wounds, and the loathſomeneſs of his diſeaſe, or to ſee him in his agonies, and hear his roaring and his groans, ℣. 2, 3, 5, 7, 8, 9. or as taking his caſe to be deſperate, as if he was juſt dying and no help could be given him, ℣. 10. If it was the leproſy, as ſome Jewiſh writers have affirmed, the word נגע tranſlated *ſore*, being uſed for the plague of the leproſy; they were obliged by the ceremonial law to keep at a diſtance from

[i] קודר atratus, Montanus, Tigurine verſion, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis. [k] R. Joſeph Kimchi & Abendana. נקלה ardore, Pagninus, Vatablus; ardens ulcus, Muſculus, ſo ſome in Vatablus; toſtione, Piſcator; aduſtione, Gejerus; ſo the Targum; aduſto, Guſſetius, Ebr. Comment. p. 742. [l] מנהמת præ fremitu, Tigurine verſion, Vatablus, Junius & Tremellius, Gejerus, ſo Piſcator, Cocceius, Michaelis. [m] מחרחר circuivit, Pagninus, Montanus, Vatablus. [n] עזבני dereliquit me, Pagninus, Montanus, Junius & Tremellius, Piſcator; ſo Muſculus, Cocceius.

from him: but this rather ſeems to be voluntary, and to proceed from neglect and contempt. Theſe *lovers* and *friends* were ſuch for whom *David* had had an affection, and had been friendly to, and therefore it was ungrateful in them to act the part they did; and ſuch who had pretended love and friendſhip to him in his health and proſperity, but now had deſerted him, which is a common caſe; ſee *Job* xix. 13, 14, 19. *Pſal.* lxix. 8. and lxxxviii. 18. Afflictions try mens friends; and as that is a time when friendly viſits are moſt wanting and moſt uſeful, ſo it is an aggravation of the affliction, and makes it the heavier when ſuch are denied. *And my kinſmen ſtand afar off*; that were near to him by the ties of nature, or friendſhip.

℣. 12. *They alſo that ſeek after my life*, &c.] His avowed and implacable enemies, whom nothing would ſatisfy but the taking away of his life: theſe came too near him; for theſe, he ſays, *lay ſnares* for me, as Satan does for the ſouls of men, as the Jews did for Chriſt, and as wicked men do for the ſaints, *Pſal.* cxxiv. 7. *And they that ſeek my hurt ſpeak miſchievous things*; to the injury of his character and reputation; *And imagine deceits all the day long*; contrive artful ſchemes to deceive; ſee *Pſal.* xxxv. 20.

℣. 13. *But I as a deaf man heard not*, &c.] He acted the part of a deaf man, and made as if he did not hear the miſchievous things his enemies ſpoke; as *Saul*, when the ſons of *Belial* ſpoke againſt him and deſpiſed him, 1 *Sam.* x. 27. and as our Lord when his enemies accuſed him, *Matt.* xxvii. 12, 13, 14. *And I was as a dumb man*, that *openeth not his mouth*; made no reply to what they ſaid, and did not render railing for railing; in which Chriſt was the antitype of him, *Iſai.* liii. 7. 1 *Pet.* ii. 23. and iii. 9.

℣. 14. *Thus I was as a man that heareth not*, &c.] Any thing that is ſaid unto him; he took no more notice of it than if he had never heard it; but bore all the railings and calumnies of men with calmneſs and patience. *And in whoſe mouth are no reproofs*; as if he had nothing to ſay for himſelf, in vindication of his character, and to the refutation of his enemies; as if he had no arguments to make uſe of, for the conviction and reproof of his adverſaries.

℣. 15. *For in thee, O Lord, do I hope*, &c.] That he would plead his cauſe againſt his accuſers and revilers, and who ſought his hurt; that he ſhould be delivered out of their hands, and out of all his afflictions; that he ſhould be healed of his diſeaſes, both of ſoul and body under which he laboured; and ſhould again enjoy the light of God's countenance, and have the diſcoveries of his pardoning grace and mercy; and this was the reaſon why he was ſo calm and quiet amidſt the unkindneſſes of his friends, and the cruel uſage of his enemies. *Thou wilt hear*, or *anſwer, O Lord my God*; in the midſt of all his diſtreſſes of body and mind, he had not given up his intereſt in God, as his God and Father; which is the great bleſſing of the covenant of grace, and which ever continues; and is the great ſupport of believers, under whatſoever they meet with in ſoul and body, from friends or foes; this his God the pſalmiſt believed would not only hear his cries in his ſore diſtreſs, but hear the reproaches of his enemies, and anſwer them in a providential way in his own time, by terrible things in righteouſneſs to their conviction and confuſion; and therefore he himſelf was ſilent.

℣. 16. For *I ſaid* hear me, &c.] This he had expreſſed in prayer to God; he had committed his cauſe to him, and intreated him that he would hear and anſwer him; giving this as a reaſon, *Leſt otherwiſe they ſhould rejoice over me*; at his misfortunes and calamities, at the continuance of his trouble and diſtreſs, both of body and mind. *When my foot ſlippeth*; as it ſometimes did through the corruptions of nature, the temptations of Satan, and the ſnares of the world; which is more or leſs the caſe of all the people of God, who are all ſubject to ſlips and falls, though they ſhall not finally and totally fall away. *They magnify themſelves againſt me*; that is, his enemies exulted and triumphed over him: this was what he found by experience; and therefore makes uſe of it as an argument with God, that he would hear and anſwer, and deliver him out of his trouble, and preſerve him from falling.

℣. 17. *For I* am *ready to halt*, &c.] Meaning either that there was a proneneſs in him to ſin; ſee *Jer.* xx. 10. or that he was ſubject to affliction and adverſity, as the ſame word is rendered in *Pſal.* xxxv. 15. and the words are either a reaſon and argument uſed with the Lord, to hear and keep his foot from ſlipping, that ſo his enemies might not rejoice over him, and magnify themſelves againſt him; as they would do ſhould he fall into ſin or into any calamity, both which he was liable to: or they are a reaſon why he was ſo calm and quiet under the ill uſage he met with from friends and enemies, becauſe he was *ready for halting*, or *prepared*[o] for it; he conſidered that he was born for trouble and adverſity; that God had appointed him to it, and it was appointed for him, and therefore he was quiet under it; ſee *Job* v. 6, 7. and xxiii. 14. he was prepared to meet it; he expected it, it being the common lot of God's people; and therefore when it came upon him, it was no ſtrange thing to him. The *Septuagint* verſion, and thoſe that follow that, render the words, *I am ready for ſcourges*; and *Jerom*, applies them to Chriſt, who was ready to undergo ſcourges, ſufferings, and death itſelf for his people. *And my ſorrow* is *continually before me*; that is, for his ſin, which was ever before him, ſtared him in the face, lay heavy on his conſcience, and appeared very terrible and loathſome to him; his ſorrow for it was without intermiſſion, and was a godly ſorrow, a ſorrow for ſin, as committed againſt a God of love, grace, and mercy: or he may mean, that his affliction, which was grievous to him, was continually upon him night and day: our Lord himſelf, *David*'s antitype, was a man of ſorrows all his days.

℣. 18. *For I will declare mine iniquity*, &c.] Either to men, to eaſe his mind, juſtify God in his proceedings with him, and for their caution and admonition; or rather to God, againſt whom he had ſinned, and who only could pardon him; with a view to which, he was determined to make a free and open confeſſion of it before him: *I will be ſorry for my ſin*, or *careful*[p] about it; that is, how he committed it for the future: true repentance for ſin produces a carefulneſs to abſtain from all appearance of it; ſee 2 *Cor.* vii. 10, 11.

℣. 19. *But mine enemies* are *lively*, &c.] Or *living*[q], or *live*; not in a ſpiritual ſenſe; for they had no lively hope, nor living faith, but were dead in treſpaſſes and ſins; nor merely in a natural ſenſe

[o] נכון paratus, V. L. Pagninus, Montanus, Cocceius, Gejerus, Michaelis. Junius & Tremellius, Piſcator, Gejerus, Michaelis, Ainſworth. Junius & Tremellius, Piſcator, Cocceius.

[p] אדאג ſolicitus erò, Montanus; ſo

[q] חיים viventes, Pagninus, Montanus, Muſculus,

ſenſe or corporally, ſo *David* was living himſelf; but in great proſperity and worldly happineſs, and ſo were briſk and chearful, and lived a merry and jocund life. And *they are ſtrong*; not only hale and robuſt in body, but abounded in riches and wealth, which are the ſtrength of wicked men. *And they that hate me wrongfully are multiplied*; that is, ſuch as hated him without a cauſe, and made lies, and falſhoods, the reaſons of it; theſe increaſed in numbers, or in their outward ſtate and circumſtances; ſee *Pſal.* lxxiii. 4, 5, 7, 12. and lxix. 4.

℣. 20. *They alſo that render evil for good are mine adverſaries*, &c.] See the note on *Pſal.* xxxv. 12. *Becauſe I follow* the thing that *good* is, or follow *good*; a good God, whom his ſoul followed hard after, *Pſal.* lxiii. 8. the good ſhepherd of the ſheep, who led him into green paſtures, whither he followed him, *Pſal.* xxiii. 1, 2, 3. the good Spirit of God his guide, whom he walked after, *Rom.* viii. 1. good and holy men of God, whom he took for examples and copied after; and every good work, which he purſued with eagerneſs and pleaſure; and all this drew upon him the hatred of his adverſaries.

℣. 21. *Forſake me not, O Lord*, &c.] Or continue not to forſake; for he ſeems to have been under divine deſertion, and might be under apprehenſions that God had utterly forſaken him; which he intreats he would not, though his friends had forſook him, and his own ſtrength had failed and left him, ℣. 10, 11. *O my God, be not far from me*; as to his gracious preſence, and with reſpect to help and deliverance, otherwiſe God is not far from any of his creatures, being omnipreſent.

℣. 22. *Make haſte and help me*, &c.] Or, *for my help*; his caſe required haſte, and God does help his people when none elſe can, and that right early. *O Lord, my ſalvation*; by which it appears, that his prayer was a prayer of faith; he ſaw that his ſalvation was in the Lord, and in no other; and though he had been and was in ſuch a low condition, both in ſoul and body, yet his faith was not loſt; that is an abiding grace, and will continue under the influence of the author and finiſher of it, until the end of it is received, the ſalvation of the ſoul. R. *Moſes* [r] thinks the phraſe *make haſte*, is to be repeated here, and read thus, *Make haſte, O Lord, to my ſalvation.*

PSALM XXXIX.

To the chief muſician, *even* to Jeduthun, a pſalm of David.

SOME take *Jeduthun* to be the name of a muſical inſtrument, as *Jarchi*, on which, and others, the firſt word of a ſong, to the tune of which this pſalm was ſung, as *Aben Ezra*; though it ſeems beſt, with *Kimchi* and others, to underſtand it, as the name of the chief muſician, to whom this pſalm was ſent to be made uſe of in public ſervice; ſince *Jeduthun* was, with his ſons, appointed by *David* to propheſy with harps and pſalteries, and to give praiſe and thanks unto the Lord, 1 *Chron.* xvi. 41, 42. and xxv. 1, 3. he is the ſame with *Ethan* [s]. The occaſion of it is thought, by ſome, to be the rebellion of his ſon *Abſalom*; ſo *Theodoret* thinks it was written when he fled from *Abſalom*, and was curſed by *Shimei*; or rather, it may be ſome ſore affliction, which lay upon *David* for the chaſtiſement of him; ſee ℣. 9, 13. and the argument of the pſalm ſeems to be much the ſame with that of the preceding one, as *Kimchi* obſerves.

℣. 1. *I ſaid*, &c.] That is, in his heart; he purpoſed and determined within himſelf to do as follows; and he might expreſs it with his mouth, and ſo his purpoſe became a promiſe. *I will take heed to my ways*; as every good man ſhould; that is, to all his actions, conduct, and converſation: it becomes him to take heed what ways he walks in; that they are the ways of God, which he directs to; that they are the ways of Chriſt, which he has left an example to follow in; and that they are according to the word of God; that he walks in Chriſt, the way of ſalvation, and by faith on him; that he chooſes, and walks in the way of truth, and not error; and in all the commandments and ordinances of the Lord, blameleſs; and in the path of holineſs, in which, though fools, they ſhall not err: and it is alſo neceſſary that he ſhould take heed that he does nothing, either by embracing error, or going into immorality, by which the ways of God, and Chriſt, and truth, are evil-ſpoken of, blaſphemed and reproached; and that he does not depart out of theſe ways, nor ſtumble, ſlip, and fall in them. *That I ſin not with my tongue*; which is a world of iniquity, and has a multitude of vices belonging to it; not only in profane men, but in profeſſors of religion; whom it becomes to take heed that they ſin not with it, by lying one to another, by angry and paſſionate expreſſions, by corrupt communication, filthineſs, fooliſh talking, and jeſting, which are not convenient; by whiſpering, tale-bearing, back-biting, and by evil-ſpeaking one of another: particularly there are vices of the tongue, which the ſaints are liable to under afflictive providences, and ſeem chiefly deſigned here; ſuch as envious expreſſions at the proſperity of others; words of impatience under their own afflictions, and murmurings at the hand of God upon them; ſuch as theſe, the pſalmiſt determined, within himſelf, to guard againſt; in order to which he propoſed to take the following method. *I will keep my mouth with a bridle*; that is, bridle his tongue, that being an unruly member, and to be kept in with bit and bridle, like an unruly horſe; ſee *James* i. 26. and iii. 2, 3, 4, 5, 8. *While the wicked is before me*; or *againſt me* [t]; meaning either whilſt *Ahithophel* and *Abſalom* were conſpiring and rebelling againſt him, and *Shimei* was curſing him, under which he behaved with great ſilence, calmneſs, and patience; ſee 2 *Sam.* xv. 25, 26. and xvi. 5—12. or whilſt he had the flouriſhing condition of wicked men in his view, and was meditating on it; or rather, when any one of them came to viſit him in his affliction, he was determined to be wholly ſilent, that they might have no opportunity of rejoicing over him, nor of reproaching him, and the good ways of God: and indeed it is proper for the people of God to be always

[r] In Aben Ezra & R. Joſeph Kimchi in R. David Kimchi in loc.

[s] Vid. Hiller. Onomaſtic. ſacr. p. 513, 805.

[t] לנגדי adverſum me, V. L. contra me, Cocceius; ſo the Targum.

ways upon their guard, when they are in the preſence of wicked men; and be careful what they utter with their lips, who watch their words to improve them againſt them, and the religion they profeſs.

℣. 2. *I was dumb with ſilence*, &c.] Quite ſilent, as if he had been a dumb man, and could not ſpeak; ſo he was before men, eſpecially wicked men, and under the afflicting hand of God; ſee ℣. 9. thus he put his reſolution into practice. *I held my peace*, even *from good*; that is, he ſaid neither good nor bad: this expreſſes the greatneſs of his ſilence; he did not chooſe to open his lips, and ſay any thing that was good, leſt evil ſhould come out along with it: though this may be conſidered as carrying the matter too far, even to a criminal ſilence; ſaying nothing of the affliction he laboured under as coming from the hand of God, and of his own deſert of it; nor praying to God for the removal of it, nor giving him thanks for his divine goodneſs in ſupporting him under it, and making it uſeful to him; though it ſeems rather to have reſpect to his ſilence concerning the goodneſs of his cauſe before men; he ſaid not one word in the vindication of himſelf; but committed his cauſe to him that judgeth righteouſly. The *Targum* and *Jarchi* interpret it of his ſilence and ceſſation *from the words of the Law:* he ſaid nothing concerning the good word of God; which ſenſe, could it be admitted, the words in *Jer.* xx. 9. might be compared with theſe and the following. *And my ſorrow was ſtirred*; this was the iſſue and effect of his ſilence; his ſorrow being pent up, and not let out and eaſed by words, ſwelled and increaſed the more; or the ſorrow of his heart was ſtirred up at the inſults and reproaches of his enemies, as *Paul*'s ſpirit was ſtirred up by the ſuperſtition and idolatry of the city of *Athens*, *Acts* xvii. 16.

℣. 3. *My heart was hot within me*, &c.] Either with zeal for God; or rather with envy at the proſperity of wicked men, and with impatience at his own afflictions. *While I was muſing, the fire burned*; not the fire of the divine word, whilſt he was meditating upon it, which cauſed his heart to burn within him; nor the fire of divine love, the coals whereof give a moſt vehement flame, when the love of God is ſhed abroad in the heart, and the thoughts of it are directed by the Spirit of God to dwell in meditation on it; but the fire of paſſion, anger, and reſentment, whilſt meditating on his own adverſity, and the proſperity of others. Then *ſpake I with my tongue*; and ſo broke the reſolution he had made, ℣. 1. he ſpoke not for God, though to him; not by way of thankfulneſs for his grace and goodneſs to him, in ſupporting him under his exerciſes; but in a way of complaint, becauſe of his afflictions; it was in prayer he ſpoke to God with his tongue, and it was unadviſedly with his lips, as follows.

℣. 4. *Lord, make me to know mine end*, &c.] Not Chriſt, the end of the Law for righteouſneſs, as *Jerom* interprets it; nor how long he ſhould live, how many days, months and years more; for though they are known of God, they are not to be known by men; but either the end of his afflictions, or his latter end, his mortal ſtate, that he might be more thoughtful of that, and ſo leſs concerned about worldly things, his own external happineſs, or that of others; or rather, his death; ſee *Job* vi. 11. and his ſenſe is, that he might know death experimentally; or that he might die: this he ſaid in a ſinful, paſſionate way, as impatient of his afflictions and exerciſes; and in the ſame way the following expreſſions are to be underſtood. *And the meaſure of my days, what it* is; being deſirous to come to the end of it; otherwiſe he knew it was but as an hand's-breadth, as he ſays in the following verſe. That *I may know how frail I* am; or *what time I have here*; or *when I ſhall ceaſe to be* [u]; or, as the *Targum* is, *when I ſhall ceaſe from the world*; ſo common it is for the ſaints themſelves, in an angry or impatient fit, to deſire death; ſee *Job* vii. 15, 16. *Jonah* iv. 8. and a very rare and difficult thing it is to wiſh for it from right principles, and with right views, as the apoſtle *Paul* did, *Phil.* i. 23.

℣. 5. *Behold, thou haſt made my days as an hand-breadth*, &c.] Theſe words, with the following clauſe, are the pſalmiſt's anſwer to his own enquiries; or rather a correction of his enquiry and impatience, ſhewing how needleſs it was to aſk ſuch queſtions, and be impatient to die, when it was ſo clear and certain a caſe, that life was ſo ſhort; not a yard or ell, but an hand-breadth, the breadth of four fingers; or at moſt a ſpan of time was allowed to man, whoſe days are few, like the ſhadow that declineth, and the graſs that withers; by which figurative expreſſions, the brevity of human life is deſcribed, *Pſal.* cii. 11. and ciii. 15. and this is the meaſure made, cut out, and appointed by the Lord himſelf, who has determined the years, months, and days of man's life, *Job* xiv. 5. *And mine age* is *as nothing before thee*; in the ſight of God, or in compariſon of his eternity; not ſo much as an hand-breadth, or to be accounted as an inch, but nothing at all; yea, leſs than nothing, and vanity; ſee *Iſa.* xl. 17. that is, the age or life of man in this world, as the word [w] uſed ſignifies; for otherwiſe the age or life of man, in the world to come, is of an everlaſting duration; but the years of this preſent life are threeſcore and ten ordinarily ſpeaking; an hundred and thirty are by *Jacob* reckoned but few; and even a thouſand years with the Lord are but as one day, *Pſal.* xc. 4, 10. *Verily every man at his beſt ſtate* is *altogether vanity. Selah.* as *vanity* may ſignify ſin, emptineſs, folly, falſhood, fickleneſs, and inconſtancy; for man is a very ſinful creature, empty of all that is good; fooliſh as to the knowledge of divine things; he is deceiving and deceived, his heart is deceitful and deſperately wicked; and he is unſtable in all his ways: he is *all vanity* [x], as the words may be rendered; all that he has, or is, or is in him, is vanity; his body, in the health, beauty, and ſtrength of it, is ſubject to change; and ſo are his mind, his memory, his judgment and affections, his purpoſes and promiſes; and ſo are his goods and eſtate, his riches and honours; yea, all the vanity that is in the creatures, that is, in the vegetable and ſenſitive creatures, yea that is in the whole world, is in him; who is a microcoſm, a little world himſelf: and this is true of every man, even in his *beſt ſettled* [y] eſtate; when he ſtood the moſt firm, as the word uſed ſignifies: it is true of men of high and low degree, of the wiſe, knowing, and learned, as well as of the illiterate and ignorant, *Pſal.* lxii. 9. *Rom.* i. 21, 22. even of thoſe that are in the moſt proſperous circumſtances, in the greateſt eaſe and affluence,

[u] מה חדל אני quanti ævi ego, Montanus; quamdiu mundanus ero, Vatablus; quam brevis temporis ſim, Muſculus. [w] חלדי vitale ævum meum, Cocceius; my worldly time, Ainſworth. Montanus, Gejerus, Michaelis, Muſculus, Cocceius; ſo Ainſworth. [x] כל הבל univerſa, vel omnis vanitas, Pagninus, Montanus, Cocceius; quamlibet firmus conſiſtere videatur, Tigurine verſion, Vatablus; though ſettled, Ainſworth; ſo Junius & Tremellius, Piſcator. [y] נצב ſtans, Pagninus,

affluence; *Luke* xii. 16—19. *David* himſelf had an experience of it, 2 *Sam.* vii. 1. and xii. 11. yea, this is true of *Adam* in his beſt eſtate, in his eſtate of innocence; for he was even then ſubject to change, as the event has ſhewn; and being in honour, he abode not long; and tho' upright, became ſinful, and came ſhort of the glory of God. indeed, the ſpiritual eſtate of believers in Chriſt is ſo well ſettled, as that it cannot be altered; nor is it ſubject to any vanity. Of the word *Selah*, ſee the note on *Pſal.* iii. 2.

℣. 6. *Surely every man walketh in a vain ſhew*, &c.] Or *in an image* [z]; not *in the image of the Lord*, as the *Targum*; in the image in which God created man, for that is loſt; nor in that which is enſtamped on men in regeneration; for every man does not walk in that; rather in the image of fallen man, in which every man is born and walks: or *in a ſhadow* [a]; or like one; to which the days of man's life are often compared, 1 *Chron.* xxix. 15. *Pſal.* cii. 11. and cxliv. 4. and who, for the moſt part, buſies himſelf in ſhadowy and imaginary things; agreeable to all which the poet ſays [b], "I "ſee that we who live are nothing elſe but ima-"ges, and a vain ſhadow." Some [c] interpret it of *the ſhadow of death*; and others [d] of *darkneſs* itſelf; and it fitly expreſſes the ſtate of unregeneracy and darkneſs, in which every man walks without the grace of God; and which will end in utter darkneſs, if that does not prevent it; and which is called *a walking in the vanity of the mind*, Eph. iv. 17. Here it ſeems rather to intend the outward ſhew, pomp, and grandeur of every great man; of emperors, kings, princes, nobles, and the great men of the world; which is all a vain ſhew, a glittering appearance for a while, a glory that paſſeth away, and will not deſcend after them when laid in the grave, and oftentimes laſts not ſo long. *Surely they are diſquieted in vain*; about vain things, as riches and honours, which are fickle and unſtable; and ſometimes in vain are all the carking cares and diſquietude of the mind, and toil and labour of the body, which are here referred to, to obtain theſe things; ſome riſe early, and ſit up late, and yet eat the bread of ſorrow; and if they gain their point, yet do not find the pleaſure and ſatisfaction in them they promiſed themſelves, and expected. *He heapeth up* riches, *and knoweth not who ſhall gather them*; according to *Jarchi*, the metaphor ſeems to be taken from a man that has been plowing and ſowing, and reaping and laying up the increaſe of the field in heaps, and yet knows not who ſhall gather it into the barn, ſeeing he may die before it is gathered in; compare with this *Luke* xii. 16—19. or the meaning is, when a man has amaſſed a prodigious deal of wealth together, he knows not who ſhall enjoy it, whether a ſon or a ſervant, a friend or a foe, a good man or a bad man, a wiſe man or a fool, *Eccl.* ii. 18, 19.

℣. 7. *And now, Lord, what wait I for?* &c.] Look for, or expect in this view of things; not long life, ſince the days of man are ſo ſhort, and his age as nothing; not help from man, ſince he is altogether vanity; not riches and honour, ſince they are ſuch poor, fading, periſhing things; but the glories of another world, and the enjoyment of the Lord himſelf, both in this and that. *My hope is in thee*; the pſalmiſt now returns to himſelf, and comes to his right mind, and to a right way of judging and acting; making the Lord the object of his hope and truſt, expecting all good things, grace and glory alone from him; and this is the hope which makes not aſhamed.

℣. 8. *Deliver me from all my tranſgreſſions*, &c.] Which were the cauſe and occaſion of all his diſtreſſes, inward and outward; and the deliverance prayed for includes a freedom from the dominion of ſin, which is by the power of efficacious grace; and from the guilt of ſin, which is by the application of the blood of Chriſt; and from obligation to puniſhment for it, or deliverance from wrath to come, which is through Chriſt's being made a curſe, and enduring wrath in the room and ſtead of his people; and from the very being of ſin, which, though it cannot be expected in this life, is deſirable: and the pſalmiſt prays that he might be delivered from *all* his tranſgreſſions; knowing that if one of them was left to have dominion over him, or the guilt of it to lie upon him, and he be obliged to undergo due puniſhment for it, he muſt be for ever miſerable. *Make me not the reproach of the fooliſh*; of a *Nabal*; meaning not any particular perſon; as *Eſau*, according to *Jarchi*; or *Abſalom*, as others; but every fooliſh man, that is, a wicked man; ſuch who deny the being and providence of God, make a mock at ſin, and ſcoff at the ſaints: and the ſenſe of the pſalmiſt is, that the Lord would keep him from ſinning, and deliver him out of all his afflictions, on account of which he was reproached by wicked men.

℣. 9. *I was dumb, I opened not my mouth*, &c.] This refers either to his former ſilence, before he broke it, ℣. 1, 2. or to what he after that came into again, when he had ſeen the folly of his impatience, the frailty of his life, the vanity of man, and all human affairs, and had been directed to place his hope and confidence in the Lord, ℣. 5—7. or to the preſent frame of his mind, and his future conduct, he had reſolved upon; and may be rendered, *I am dumb*; or *will be dumb, and will not open my mouth* [e]; that is, not in a complaining and murmuring way againſt the Lord, but be ſtill, and know, or own that he is God. *Becauſe thou didſt* it; not *becauſe thou haſt made me*, as *Auſtin* reads the words, and as the *Arabic* verſion renders them, *becauſe thou haſt created me*; though the conſideration of God being a Creator lays his creatures under obligation as to ſerve him, ſo to be ſilent under his afflicting hand upon them; but the ſenſe is, that the pſalmiſt was determined to be patient and quiet under his affliction, becauſe God was the author of it; for though he is not the author of the evil of ſin, yet of the evil of affliction; ſee *Amos* iii. 6. and it is a quieting conſideration to a child of God under it, that it comes from God, who is a ſovereign Being, and does what he pleaſes; and does all things well and wiſely, in truth and faithfulneſs, and in mercy and loving-kindneſs: this ſome refer to the rebellion of *Abſalom*, and the curſing of *Shimei*, 2 *Sam.* xii. 11. and xvi. 10, 11. or it may refer to the death of his child, 2 *Sam.* xii. 22, 23. or rather, to ſome ſore affliction upon himſelf; ſince it follows,

℣. 10. *Remove thy ſtroke away from me*, &c.] The pſalmiſt ſtill conſiders his affliction as coming from the hand of God, as his ſtroke upon him, and which lay as an heavy burden on him, and which God only could remove; and to him he applies

[z] בצלם in imagine, V. L. Pagninus, Montanus, Tigurine verſion, Piſcator, Cocceius, Michaelis. [a] In umbra, Gejerus; inſtar umbræ, Muſculus; vid. Hackman. præcidan. ſacr. tom. 1. p. 82. [b] ορω γαρ ημας, Sophoclis Ajax, v. 125, 126. [c] Doneſh in Jarchi in loc. [d] Jarchi & Kimchi in loc. & R. Jonah in Miclol Yophi in loc.
[e] לא אפתח non aperiam, Pagninus, Montanus, Piſcator, Gejerus; ſo Ainſworth.

plies for the removal of it, who is to be ſought unto by his people to do ſuch things for them; nor is ſuch an application any ways contrary to that ſilence and patience before expreſſed. *I am conſumed by the blow of thine hand*; meaning either that his fleſh was conſumed by his affliction, which came from the hand of God, or he ſhould be conſumed if he did not remove it: he could not bear up under it, but muſt ſink and die; if he continued to ſtrive and contend with him, his ſpirit would fail before him, and the ſoul that he had made; and therefore he intreats he would remember he was but duſt, and remove his hand from him; for this is a reaſon enforcing the preceding petition.

℣. 11. *When thou with rebukes doſt correct man for iniquity*, &c.] The pſalmiſt illuſtrates his own caſe before ſuggeſted, by the common caſe and condition of men, when God corrects them; which he has a right to do, as the Father of ſpirits, and which he does with rebukes; ſometimes with rebukes of wrath, with furious rebukes, rebukes in flames of fire, as the men of the world; and ſometimes with rebukes of love, the chaſtenings of a Father, as his own dear children; and always for iniquity, whether one or another; and not the iniquity of *Adam*, is here meant, but perſonal iniquity: and correction for it is to be underſtood of ſome bodily affliction, as the effect of it ſhews. *Thou makeſt his beauty to conſume away like a moth*; that is, ſecretly, ſuddenly, and at once; as a moth eats a garment, and takes off the beauty of it; or as eaſily as a moth is cruſhed between a man's fingers; ſo the *Targum*; "he melts away as a moth, whoſe "body is broken:" the *Vulgate Latin*, *Septuagint*, *Ethiopic*, and *Arabic* verſions, and ſo the metaphraſe of *Apollinarius* read, as a ſpider which deſtroys itſelf. The word rendered *beauty* takes in all that is deſirable in man; as his fleſh, his ſtrength, his comelineſs, his pleaſantneſs of countenance, &c. all which are quickly deſtroyed by a diſtemper of the body ſeizing on it; wherefore the pſalmiſt makes and confirms the concluſion he had made before; *Surely every man* is *vanity*. *Selah*. ſee the note on ℣. 5.

℣. 12. *Hear my prayer, O Lord*, &c.] Which was, that he would remove the affliction from him, that lay ſo hard and heavy upon him. *And give ear unto my cry*; which ſhews the diſtreſs he was in, and the vehemency with which he put up his petition to the Lord. *Hold not thy peace at my tears*; which were ſhed in great plenty, through the violence of the affliction, and in his fervent prayers to God; ſee *Heb.* v. 7. *For I* am *a ſtranger with thee*; not to God, to Chriſt, to the Spirit, to the ſaints, to himſelf, and the plague of his own heart, or to the devices of Satan; but in the world, and to the men of it; being unknown to them, and behaving as a ſtranger among them; all which was known to God, and may be the meaning of the phraſe *with thee*; or reference may be had to the land of *Canaan*, in which *David* dwelt, and which was the Lord's, and in which the *Iſraelites* dwelt as ſtrangers and ſojourners with him, *Lev.* xxv. 23. as it follows here. And *a ſojourner, as all my fathers* were; meaning *Abraham*, *Iſaac*, and *Jacob*, and their poſterity; ſee *Gen.* xxiii. 4. and xxxv. 27. *Pſal.* cv. 23. as are all the people of God in this world: this is not their native place; they belong to another, and better country; their citizenſhip is in heaven; their Father's houſe is there, and there is their inheritance, which they have a right unto, and a meetneſs for: they have no ſettlement here; nor is their reſt and ſatisfaction in the things of this world: they reckon themſelves, whilſt here, as not at home, but in a foreign land; and this the pſalmiſt mentions, to engage the Lord to regard his prayers, ſince he has ſo often expreſſed a concern for the ſtrangers and ſojourners in the land of *Iſrael*.

℣. 13. O *ſpare me*, &c.] Or *look from me*[f]; turn away thy fierce countenance from me; or *ceaſe from me*[g], *and let me alone*; as in *Job* x. 20. from whence the words ſeem to be taken, by what follows. *That I may recover ſtrength*; both corporal and ſpiritual. *Before I go hence*; out of this world by death. *And be no more*; that is, among men in the land of the living; not but that he believed he ſhould exiſt after death, and ſhould be ſomewhere, even in heaven, though he ſhould return no more to the place where he was; ſee *Job* x. 20, 21. when a man is born, he comes into the world; when he dies, he goes out of it; a phraſe frequently uſed for death in ſcripture; ſo the ancient heathens called death *abitio*, a going away[h].

PSALM XL.

To the chief muſician, a pſalm of David.

JARCHI interprets this pſalm of the *Iſraelites*, and of their deliverance and ſong at the red ſea. The title of it, in the *Syriac* verſion, is, "A pſalm "of *David* according to the letter, when *Shemaiah* "brought the names of thoſe who miniſter in the "houſe of the Lord;" ſee 1 *Chron.* xxiv. 6. according to *Kimchi*, the ſubject of this pſalm is the ſame with that of the two preceding; and R. *Obbadiah* thinks it was compoſed by *David*, when he was recovered of a leproſy; but though it might be wrote by *David*, it was not written concerning himſelf, or on his own account, but of another. The title of this pſalm is ſomewhat different from others in the order of the words; whereas it is uſually put *A pſalm of*, or *for David*; here it is, *For David, a pſalm*; and may be rendered, as *Ainſworth* obſerves, *A pſalm concerning David*[i]; not literally, but typically underſtood; not concerning *David* himſelf, but concerning his antitype and ſon, who is called by his name, *Ezek.* xxxvii. 24, 25. *Hoſ.* iii. 5. and that it is to be interpreted of him, is evident, from the application of ℣. 6, 7, 8. unto him by the apoſtle in *Heb.* x. 5—9. and the whole of it is applicable to him; ſome apply it to *Jeremiah* in the dungeon, and others to *Daniel* in the den, as *Theodoret* obſerves.

℣. 1.

[f] השע ממני reſpice aliorſum a me, Gejerus; averte viſum a me, Michaelis.
[g] Deſine a me, Pagninus; deſiſte a me, Junius & Tremellius, Piſcator, Cocceius; ceſſa a me, Vatablus.
[h] Feſt. Pomp. apud Schindler. Lexic. col. 440.
[i] So Ainſworth.

℣. 1. *I waited patiently for the Lord*, &c.] Or *waiting I waited* [i]; which denotes continuance, conſtancy, and patience; and which Chriſt exerciſed in the garden, when he ſubmitted himſelf entirely to the will of God; and on the croſs, when he continued in ſure hope and firm expectation of his help and aſſiſtance, though he was for a while forſaken by him; ſee *Iſai.* l. 7, 8, 9. *And he inclined unto me, and heard my cry*; both in the garden, by delivering him from fear of death, and on the croſs, by upholding, helping, and aſſiſting him, by carrying him through his ſufferings and death, and raiſing him from the dead; ſee *Iſai.* xlix. 8. *Heb.* v. 7.

℣. 2. *He brought me up alſo out of an horrible pit*, &c.] Which, with the following phraſe, *Out of the miry clay*, expreſſes the ſtate and condition Chriſt was in at the time of his bloody ſweat, his crucifixion, and his lying in *ſheol*, the pit or grave, ſometimes rendered hell, which theſe figurative phraſes fitly ſignify; when it is obſerved, that he was made ſin, and had the ſins of all his people on him; and as the type of *Joſhua*, was clothed with their filthy garments, he might be truly ſaid to be in the miry clay; and alſo that he was made a curſe for them, and bore the wrath of God in their room and ſtead; and was forſaken by his God and Father, and ſo endured both the puniſhment of loſs and ſenſe, and what was tantamount to the ſufferings of the damned in hell; ſee *Pſal.* lxix. 1, 2. to which may be added, the noiſy inſults of malignant men, and the infernal fiends, who ſurrounded him on the croſs; when he was in an horrible, or *noiſy pit*, as the words may be rendered [k], the alluſion being to ſubterraneous caverns or pits, in which the falls of water make ſo horrible a noiſe, as is intolerable; or to deep pits, into which any thing caſt makes a great ſound: and the iſſue of all this was, that he was laid in the pit of the grave, and held under the power, and with the cords of death; from all which he was delivered, when he was raiſed from the dead, juſtified in the Spirit, and glorified in the human nature by his God and Father. *And ſet my feet upon a rock*; on mount *Zion* in heaven, whither he was carried up after his reſurrection; where he will remain until his ſecond coming, being ſet down at the right hand of God, in a moſt ſtable, firm, and unalterable ſtate, as well as an honourable one; for he will die no more, and death ſhall no more have dominion over him. And *eſtabliſhed my goings*; in treading the path of life, which was ſhewn him at his reſurrection; in paſſing through the air, the territory of Satan, at his aſcenſion; and in his entrance into his glory, and making his way to his Father's right-hand and throne.

℣. 3. *And he hath put a new ſong in my mouth*, even *praiſe to our God*, &c.] Sung by him in the midſt of the great congregation of angels and ſaints, upon his reſurrection, aſcenſion, and ſeſſion at the right-hand of God; ſee *Pſal.* xxii. 22, 25. when he went to his God and ours, to his Father and ours; and in which ſong he is joined by all his people above and below, *Rev.* v. 9—13. *Many ſhall ſee* it, *and fear, and ſhall truſt in the Lord*; even all the elect of God, as many as are ordained to eternal life; the many whoſe ſins Chriſt bore, for whom he became a ranſom, whom he juſtifies and brings to glory: theſe all *ſee* him in the horrible pit and miry clay, in his ſtate of humiliation, as bearing their ſins, and the puniſhment due unto them; as wounded bruiſed and crucified; as riſing again for their juſtification; and as on mount *Zion* crowned with glory and honour; and a multitude of harpers with him, ſinging the new ſong: theſe ſee the ſalvation he has wrought out, the glory, fulneſs, and ſuitableneſs of it, and their intereſt in it; and they *fear* not with a fear of hell and damnation, which is inconſiſtent with the truſt after mentioned; but with a godly and filial fear, which ariſes from, and is encouraged by the grace and goodneſs of God, their faith in the ſufferings, death, and reſurrection of Chriſt Jeſus, and which render him a proper object of truſt and confidence; for he is ſo, both as ſuffering, crucified and ſlain, and as riſen again, and exalted at the Father's right-hand, *Gal.* ii. 20. 1 *Pet.* i. 22.

℣. 4. *Bleſſed* is *the man that maketh the Lord his truſt*, &c.] For ſuch are ſafe and ſecure in him, are poſſeſſed of all bleſſings of grace through him, have peace in their own ſouls now, and ſhall enjoy eternal happineſs with him hereafter. *And reſpecteth not the proud*; ſuch as the Phariſees, and all ſelf-righteous perſons, who truſt in themſelves and their own righteouſneſs, ſubmit not to the righteouſneſs of Chriſt, and deſpiſe others; to theſe, ſuch who truſt in Chriſt have no reſpect; they neither eſteem them, nor imitate them. *Nor ſuch as turn aſide to lies*; to idols, the lying vanities of the Gentiles; or to any doctrines injurious to the perſon, office, blood, righteouſneſs, ſacrifice, and grace of Chriſt; which are no other than lies, and which thoſe who believe in Chriſt have no reſpect to, but abhor both them and the abettors of them.

℣. 5. *Many, O Lord my God*, are *thy wonderful works* which *thou haſt done*, &c.] This is the *new ſong*, as *Aben Ezra* rightly obſerves, which is ſaid in ℣. 3. to be put in the mouth of the Meſſiah; who ſometimes ſpeaks in the plural number, being the repreſentative of his people, and ſometimes in the ſingular; for it is the ſame perſon that ſpeaks here, who is continued ſpeaking in the next verſe, and following; and which are applied to Chriſt, *Hab.* x. 5. the *works* here ſaid to be done, and to be *many* and *wonderful*, are not the creation of the world, the dividing of the ſea, and feeding the people of *Iſrael* forty years in the wilderneſs, as *Jarchi* interprets them; but the incarnation of Chriſt, redemption by him, the reſurrection of him from the dead; regeneration and converſion, and the preſervation of the ſaints from the evil of the world, ſafe to the kingdom and glory of God; all which, as they are many and various, and diſplay the manifold wiſdom and grace of God; ſo they are marvellous, and will be the ſubject of the wonder of ſaints to all eternity. *And thy thoughts* which are *to us-ward*; that is, the decrees of God, as *Aben Ezra* truly explains them; the purpoſes, counſels, and intentions of God; which, though mentioned laſt, are before his works, and are the ſpring of them: theſe were in the mind of God from everlaſting, were unknown till revealed, were thoughts of peace, and not of evil, and are unfruſtrable, and ever fulfilled, and are manifold, precious and amazing, *Pſal.* cxxxix. 17. and theſe were concerning all the elect of God as conſidered in Chriſt, and members of his; and therefore he ſays *to us-ward*; and all the works before mentioned were done to them, or for them, and on their account; and ſo *Jarchi*

[i] קוה קויתי expectando expectavi, Pagninus, Montanus, Vatablus, Muſculus, Rivetus, Gejerus, Michaelis; ſo Ainſworth.
[k] מבור שאון e ciſterna ſonitus, Pagninus, Montanus; ſtrepitus, Vatablus, the Targum & Kimchi; and to the ſame purpoſe Muſculus, Cocceius, Junius & Tremellius, Piſcator; out of the pit of ſounding calamity, Ainſworth.

Jarchi and *Aben Ezra* interpret the phraſe, *becauſe of us*, or *for our ſakes*; even the incarnation, ſufferings, death and reſurrection of Chriſt, and the thoughts of them, were for them. *They cannot be reckoned up in order to thee*; or *there is none can order them unto thee*[l]; there is no power in man to do it, as *Aben Ezra* obſerves; or *there is none like unto thee*, as *Jarchi* and the *Oriental* verſions; ſee *Exod.* xv. 11. *Pſal.* lxxxix. 7. *Iſa.* xl. 18, 25. though this ſenſe ſeems to break in upon the account of the wonderful works and thoughts of God, which are ſtill deſigned in the following clauſe. If *I could declare and ſpeak* of them, *they are more than can be numbered*; that is, by men: from this general account of the many and wonderful works and thoughts of God, the Meſſiah paſſes on to take notice of one particular deſign and work of the Lord, the redemption of his people by the ſacrifice of himſelf.

℣. 6. *Sacrifice and offering thou didſt not deſire*, &c.] Theſe were deſired, willed, and appointed by God, and that very early, even from the times of our firſt parents; and, when performed aright, were acceptable to God, quite down to the times of the Meſſiah: indeed, when offered without faith in Chriſt, and with a wicked mind, to merit any thing at the hand of God, they were always abominable to him; and he likewiſe ever preferred love to himſelf, and of the neighbour, obedience to the commands of the moral law, and works of mercy to men, before all the ſacrifices of the ceremonial law, 1 *Sam.* xv. 22. *Hoſ.* vi. 6. *Mark* xii. 33. nor were theſe ever in ſuch eſteem with him, as the ſacrifices of a broken and contrite heart, or of praiſe and thankſgiving, *Pſal.* li. 16, 17. and lxix. 30, 31. nor were they ever regarded by him, but as they reſpected Chriſt; nor were they ever deſigned to cleanſe from ſin, and take it away, but to lead to the propitiatory ſacrifice of Chriſt: but none of theſe ſenſes have place here: the meaning of the words is, that it was not the will of God, at the time this paſſage refers to, that legal ſacrifices ſhould continue any longer; and that they ſhould not be offered up, even by good men, in the beſt manner, and to the beſt ends and purpoſes; the time being come that a better ſacrifice ſhould be offered, which was the ſum and ſubſtance of them, and was prefigured by them. *Mine ears haſt thou opened*; or *dug*, or *bored*[m]; in alluſion, as is thought by many, to *Exod.* xxi. 6. though the phraſe rather ſignifies the formation and excavation of the ear; or the preparing and fitting it for its uſe; that is, to hearken to the will of his heavenly Father, to become man, offer himſelf a ſacrifice, and ſuffer and die in the room of his people; to which he became obedient, taking upon him the form of a ſervant, when found in faſhion as a man; and was obedient unto death, even the death of the croſs; ſee *Iſa.* l. 4—6. in *Heb.* x. 5. the words are rendered as by the *Septuagint*, *but a body haſt thou prepared me*; and with it the *Arabic* and *Ethiopic* verſions agree; and ſo *Apollinarius*, "fleſh of mortal "generation;" a part of the body being put for the whole; and which indeed is ſuppoſed: for unleſs a body had been prepared for him, his ears could not have been opened; and it was in the body, in human nature, that he was the obedient ſervant; and this is to be underſtood, not only of a preparation of this body, in the purpoſes, counſel, and covenant of God; but chiefly of the formation of it in the womb of the Virgin, where it was curiouſly wrought and prepared by the Holy Ghoſt, that he might have ſomething to offer, and in it become, as he did, an offering and a ſacrifice to God, of a ſweet-ſmelling ſavour. *Burnt-offering and ſin-offering haſt thou not required*; any longer; this body being prepared for the Meſſiah to be offered up in.

℣. 7. *Then ſaid I*, &c.] As in the council and covenant of peace, when and where he declared his willingneſs to come into the world, and make ſatisfaction for the ſins of his people; ſo when the fulneſs of time was come for his appearance in human nature he repeated the ſame; for of the time of his coming into the world are theſe words interpreted, *Heb.* x. 5. when ſacrifice and offering God would not have any longer continued, and when a body was prepared him, then he ſaid, *Lo, I come*; O Father; as *Apollinarius*, in his metaphraſe, adds; that is, freely, and without compulſion; immediately, at once, without any delay; and he himſelf, and not another; and this not by change of place, but by aſſumption of nature; taking the body, or human nature prepared for him, and uniting it to himſelf; to which the word *lo* is prefixed as a note of attention and admiration; the incarnation of Chriſt being a wonderful affair, and of the utmoſt moment and importance. *In the volume of the book* it is *written of me*; either in the book of divine predeſtination, in the purpoſes and decrees of God, *Pſal.* cxxxix. 16. or in the book of the ſcriptures; either in general, *John* v. 39. *Luke* xxiv. 27, 44. or particularly in the book of the pſalms, *Pſal.* i. 1, 2. and ii. 2, 6, 7. or rather in the book of the Law, the five books of *Moſes*; ſince theſe were the only books or volumes that were compoſed at the writing of this pſalm; and it has reſpect not to *Deut.* xviii. 15. nor chap. xvii. 18. nor *Exod.* xxi. 6. but rather *Gen.* iii. 15. and ſeeing the coming of Chriſt into the world was not only appointed of God, agreed unto by Chriſt, but was propheſied of, and penned down in the ſacred writings; therefore at the appointed time he came, freely and willingly. This book is called a volume, or roll, alluding to the manner of writing formerly; when what was wrote was finiſhed, it was rolled about a ſtick in the manner of a cylinder; and in this form is the book of the Law with the Jews to this day; ſee the note on *Luke* iv. 17.

℣. 8. *I delight to do thy will, O my God*, &c.] This he came down from heaven to do, and this he did do, by preaching the goſpel, and working miracles; and above all, by obtaining eternal redemption for his people, which he effected by fulfilling the Law, becoming a ſacrifice, and ſuffering and dying in their room; all which were the will of God, and grateful to him, and in doing which Chriſt took the utmoſt delight and pleaſure, *John* iv. 34. *Luke* xii. 50. *Yea, thy law* is *within my heart*; either the whole moral law, under which he was, as man, and the ſurety of his people; and which was written upon his heart, and which he perfectly obeyed; or that particular law, injunction, and command laid upon him by his Father, to offer himſelf a ſacrifice, and lay down his life for men; which he agreed to, had it in his mind, his heart was ſet upon it, and he chearfully complied with it, *John* x. 18. and xiv. 31.

℣. 9. *I have preached righteouſneſs in the great congregation*, &c.] Not the righteouſneſs which the

[l] אין ערוך אליך non eſt qui ordinet apud te, Pagninus; none can count them in order to thee, Ainſworth.

[m] ברית fodiſti, Pagninus, Montanus, Vatablus, Gejerus, Michaelis; perfodiſti, Tigurine verſion, Muſculus, Junius & Tremellius, Piſcator; perforaſti, Cocceius.

the Law requires men to do; but the righteouſneſs which Chriſt himſelf wrought out, for the juſtification of them that believe; this he was a preacher, as well as the author of, and is part of the glad tidings he was anointed to preach, *Iſa.* lxi. 1. and the word [n] here uſed ſignifies, for the moſt part, the publiſhing of good tidings; and this our Lord did publickly, before all the people, in the ſynagogues of the Jews, and in the temple, whither the people in great numbers reſorted; eſpecially at the three great feſtivals in the year, the feaſts of paſſover, pentecoſt, and tabernacles, when all the males were obliged to appear, and made up a great congregation indeed; ſee *John* ii. 23. and v. 1, 14. and viii. 2. and xviii. 20. *Lo, I have not refrained my lips, O Lord, thou knoweſt*; Chriſt appeals to his divine Father, the ſearcher of hearts, and trier of reins, for the truth of this; that he had not laid any reſtraint upon his lips, nor kept back any thing in his miniſtry that was profitable; but had taught the way of God in great integrity and ſincerity; had opened his mouth, and ſpoke freely and fully, and uſed great plainneſs of ſpeech.

℣. 10. *I have not hid thy righteouſneſs within my heart*, &c.] Meaning not the eſſential righteouſneſs of God, though that was abundantly declared in the wounds, ſufferings, and death of Chriſt; and which was the end indeed of his being a propitiation for ſin, *Rom.* iii. 25, 26. but his own righteouſneſs, as before, which he wrought out, and brought in; and which is called the righteouſneſs of God his Father, becauſe it is approved of by him, and accepted with him, and which he imputes to all his people. *I have declared thy faithfulneſs, and thy ſalvation*; that is, the *faithfulneſs* of God in executing all his purpoſes, counſels and decrees, which are ſaid to be faithfulneſs and truth; and in fulfilling his covenant and promiſes, relating to the redemption and ſalvation of men by Chriſt; and in the miſſion of Chriſt into this world on that account; and in the accompliſhment of all the prophecies of the Old Teſtament concerning him; and in making good all the particular promiſes of ſupport, help, and ſtrength, made to the Meſſiah himſelf: and by his *ſalvation* is meant, that which is of God the Father's appointing, continuing and ſettling, in the council and covenant of grace; which he ſent his Son to be the author of, and which he has obtained; and is the great doctrine of the goſpel preached by himſelf, and his faithful miniſters, *Luke* xix. 9, 10. *Mark* xvi. 16. *I have not concealed thy loving-kindneſs and thy truth from the great congregation*; or *in the great congregation*, as the *Targum*. By the *loving-kindneſs* of God is deſigned, both his love to Chriſt, which was before the foundation of the world, and continued in his loweſt ſtate of humiliation, and which our Lord was far from concealing, but gave openly inſtances of it, *John* xvii. 24. and x. 17. and v. 20—23. and his love to his people; and which he declared to be the ſame with that which he is loved with, and inſtances in the gift of himſelf to them by his Father, as the great evidence of it, *John* xvii. 23. and iii. 16. and by *truth* is intended the goſpel in general, which came by Chriſt, was preached by him, which he bore witneſs to, to do which was one end of his coming into the world; and this was not concealed by him, who is truth itſelf; but was fully and plainly declared by him, as it had not been before, *John* i. 17. and xviii. 37.

℣. 11. *Withhold not thou thy tender mercies from me, O Lord*, &c.] This is a petition of Chriſt to his Father, when in the midſt of his ſorrows and ſufferings, before related; and particularly when he hid his face from him, and withheld the diſcoveries of his tender and affectionate love. *Let thy loving-kindneſs and thy truth continually preſerve me*; as he had promiſed; of which promiſe ſome notice is given, *Iſa.* xlix. 8. in the fulfilment of which the loving-kindneſs, truth, and faithfulneſs of God, would appear. Some read theſe words as expreſſive of faith in theſe things, *thou wilt not withhold*, &c. *thy loving-kindneſs and thy truth ſhall continually preſerve me* [o].

℣. 12. *For innumerable evils have compaſſed me about*, &c.] Like floods of water all around him; ſee *Pſal.* xviii. 4, 5. *Jonah* ii. 5. theſe are the evils of puniſhment inflicted on him, as the ſurety and Saviour of his people; ſuch as the ſorrows and griefs he bore all his days; the cruel mockings and ſcourges he endured; his being buffeted, and ſpit upon; his head crowned with thorns, and his hands and feet pierced with nails; inſulted by men and devils; crucified between two thieves, and ſo died the ſhameful and painful death of the croſs. *Mine iniquities have taken hold upon me*; not any committed by him; he was conceived, born, and lived without ſin, knew none, nor did he any; but the ſins of his people, which were imputed to him, laid upon him, and which he voluntarily took and bore; and which he reckoned as his own, and was reſponſible for them; theſe, when he hung upon the croſs, came upon him from all quarters, and he bore them in his own body upon the tree. *So that I am not able to look up*; or *cannot ſee* [p]; either the end of theſe iniquities, they being ſo numerous, as is after related; or he could not bear to look upon them, they were ſo filthy and nauſeous, and he ſo pure and holy; or he could not behold his Father's countenance, which theſe ſins that were upon him ſeparated him from, and cauſed to be hid from him; or like one preſſed down with the guilt of ſin, as the poor publican was, could not ſo much as lift up his eyes to heaven, *Luke* xviii. 13. *They are more than the hairs of mine head*; as they muſt needs be, ſince they were the iniquities of all the elect of God, of the whole general aſſembly and church of the firſt-born, written in heaven, *Iſa.* liii. 6. *Therefore my heart faileth me*; as man; ſee *Pſal.* xxii. 14. though being ſupported by his divine nature, and by his divine Father and eternal Spirit, he failed not, nor was he diſcouraged, *Iſa.* xlii. 4. this is ſaid to ſhew the truth of the human nature, the greatneſs of mens ſins, the ſtrictneſs of divine juſtice, and what ſtrength was neceſſary to accompliſh man's ſalvation.

℣. 13. *Be pleaſed, O Lord, to deliver me*, &c.] From the innumerable evils which compaſſed him about; from ſinful men, and from devils, ſignified by the ſword, dog, and lion, *Pſal.* xxii. 20, 21. and from the power and dominion of death and the grave; all which was done when he was raiſed from the dead, and as the fruit and effect of God's well-pleaſedneſs in him, and with what he did and ſuffered; ſee *Pſal.* xxii. 8. and xviii. 19. *O Lord, make haſte to help me*; ſee the note on *Pſal.* xxii. 19.

℣. 14. *Let them be aſhamed and confounded together*, &c.] As they will be at the laſt day, when they

[n] בשרתי ευηγγελισαμην, Sept. evangelizavi, Schmidt, Michaelis; I have preached the glad tidings of juſtice, Ainſworth. [o] לא תכלא non cohibebis, Gejerus, Michaelis; יצרוני cuſtodient me, Vatablus, Gejerus, Michaelis. [p] לראות לא יכלתי non potui videre, Pagninus, Montanus, Muſculus; cernere, Cocceius; intueri, Gejerus.

they ſhall ſee him whom they have pierced, come in the clouds of heaven, in his own and his Father's glory, and in the glory of the holy angels. *That ſeek after my ſoul to deſtroy it*; that is, his life, as did *Herod* in his infancy, and the ſcribes and Phariſees, chief prieſts and elders of the people of the Jews, frequently, and at laſt accompliſhed what they ſought after. *Let them be driven backward*; as thoſe were who came with *Judas* into the garden to apprehend him, *John* xviii. 6. *And put to ſhame that wiſh me evil*; as did the Jews, who ſought all opportunities to enſnare him, and that they might have to accuſe him to the *Roman* governor; and who earneſtly deſired his crucifixion, and vehemently wiſhed his death; ſee *Pſal.* xli. 5.

℣. 15. *Let them be deſolate for a reward of their ſhame*, &c.] Of their ſhameful wiſhes, words and actions, as they were: their habitations in *Jeruſalem* were deſolate, and ſo was their houſe or temple there, and their whole land, and they themſelves were ſtripped of every thing, when *Jeruſalem* was taken and deſtroyed; ſee *Matth.* xxiii. 38. *Acts* i. 20. *That ſay unto me, Aha, aha*; words expreſſive of joy, *Pſal.* xxxv. 21, 25. exulting at his miſeries and ſufferings on the croſs, *Matth.* xxvii. 39—44. ſo the *Targum*, "we have rejoiced at his "deſtruction, with joy at his affliction."

℣. 16. *Let all thoſe that ſeek thee*, &c.] In the firſt place, with their whole hearts, earneſtly and diligently, in Chriſt, and under the influences of his Spirit, for pardon, righteouſneſs, communion, larger meaſures of grace, and for honour, glory, immortality, and eternal life. *Rejoice and be glad in thee*; as their covenant-God, the Father of their mercies, the God of all comfort and ſalvation; who pardons their ſins, clothes them with the robes of righteouſneſs, and garments of ſalvation, and accepts their perſons in Chriſt; all which is matter of joy and gladneſs: Chriſt is concerned for the joy of his people, *John* xv. 11. the *Targum* is, *they ſhall*, or *let them rejoice, and be glad in thy word*; in himſelf, the eſſential Word, in whom there is always ground and reaſon of joy and gladneſs; becauſe of his perſon, blood, righteouſneſs, and ſacrifice. *Let ſuch as love thy ſalvation*; either Chriſt, who is God's ſalvation, *Gen.* xlix. 18. *Iſa.* xlix. 6. *Luke* ii. 29, 30. and who is loved by his people, univerſally, ſuperlatively, and ſincerely; or the ſalvation of him, his deliverance from the grave, reſurrection from the dead, and exaltation; the benefits of which believers ſhare in, and ſo have reaſon to love it: or the ſalvation he is the author of, which is loved by thoſe that know it; partly becauſe agreeable to the divine perfections, the glory of God is great in it; and partly becauſe it is ſo full and complete in itſelf, and ſo ſuitable to them. *Say continually, The Lord be magnified*; let this be their conſtant employment in this world, as it will be for ever in the next, to aſcribe greatneſs to God; or greatly to praiſe him, becauſe of the great ſalvation wrought out for them.

℣. 17. *But I* am *poor and needy*, &c.] As Chriſt was literally, 2 *Cor.* viii. 9. and in a ſpiritual ſenſe, when deſerted by his Father, forſaken by his diſciples, and ſurrounded by his enemies; and had the ſins of his people, the curſe of the Law, and the wrath of God upon him. Yet *the Lord thinketh upon me*; thinketh *good* for me, as the *Targum*; or thinks highly of me; has me in great eſteem, though deſpiſed of men, and in ſuch a ſuffering ſtate. *Thou* art *my help and my deliverer*; he believed he ſhould have what he prayed for, ℣. 13. ſee *Iſa.* l. 7, 8, 9. *Make no tarrying, O my God*; which is a repetition of the requeſt in ℣. 13.

PSALM XLI.

To the chief muſician, a pſalm of David.

IN this pſalm is a propheſy concerning Chriſt, and concerning *Judas Iſcariot*, as runs part of the title in the *Syriac* verſion; and in the *Arabic* verſion, it is called a prophecy concerning the incarnation, and the ſalutation of *Judas*; and certain it is that the ninth verſe is to be underſtood of him, and of his betraying Chriſt into the hands of his enemies, ſince it is cited and applied to him by our Lord himſelf, *John* xiii. 18. ſo that having ſuch a ſure rule of interpretation, we may ſafely venture to explain the whole pſalm of Chriſt, which treats both of his humiliation and exaltation; for it neither agrees with *David* wholly, nor with *Hezekiah*, to whom ſome aſcribe it, as *Theodoret* remarks.

℣. 1. *Bleſſed* is *he that conſidereth the poor*, &c.] Not the poor of the world in common, nor poor ſaints in particular, but ſome ſingle poor man; for the word is in the ſingular number, and deſigns our Lord Jeſus Chriſt, who, in the laſt verſe of the preceding pſalm, is ſaid to be *poor and needy*; and ſo read the *Septuagint*, *Vulgate Latin*, and *Ethiopic* verſions here; who became poor for our ſakes, that we might be enriched by his poverty; being born of poor parents, educated in a mean manner, and in public life was miniſtred to by others: the word [q] here uſed ſignifies one that is attenuated, weak, and exhauſted either of his ſubſtance or ſtrength, or both; as Chriſt was in his ſtate of humiliation, when he was emptied of his riches, and though Lord of all had not where to lay his head; and whoſe ſtrength was dried up like a potſherd, when he ſuffered on the croſs; and indeed at beſt he was encompaſſed with weakneſſes and infirmities: and in this his low eſtate he is to be wiſely conſidered, or attended to with wiſdom and underſtanding; and he may be ſaid wiſely to conſider him, who conſiders how great a perſon he is, that came into ſuch a low eſtate for us; not a mere man, but above angels and men, that has all the perfections of deity in him, is the eternal Son of God, truly and properly God, and the Creator of all things, and Governor of the univerſe; which conſideration will engage to and encourage faith and hope in him, lead to adore his wonderful grace, and to admire his condeſcenſion and humility in becoming poor and weak; as alſo who conſiders that the poverty of Chriſt was for our ſakes, and that we might be made rich with the riches of grace and glory; and conſiders it ſo as not to be offended with it; ſee *Matt.* xi. 6. and xiii. 57. and which may ſerve to ſupport us under all meanneſs and infirmity, and in whatſoever eſtate ſaints may come into; and likewiſe who conſiders him in his offices

[q] דל tenuem, Montanus, Coccius; attenuatum, Junius & Tremellius, Piſcator; the poor weakling, Ainſworth.

offices which he exerciſed in that his eſtate as the apoſtle and high-prieſt of our profeſſion; and him in his exalted ſtate in heaven; ſee *Heb.* xii. 3. and iii. 1. and vii. 4. and viii. 1. in a word, he wiſely conſiders him, who believes in him as his Saviour, prizes him as the pearl of great price, cleaves cloſe unto him, and follows him wherever he goes; who deſires to know more of him, is concerned for his honour, intereſt, kingdom and glory, and pities his poor members, and freely and bountifully communicates to them; and ſo the *Targum*, "bleſſed is "the man that wiſely conſiders the afflictions of "the poor, that he may have mercy on him;" and ſuch an one is an happy man, and the following things ſaid of him prove him to be ſo. *The Lord will deliver him in time of trouble*; or *in the evil day*[r]; out of all his trouble, temporal and ſpiritual, of body and ſoul; in every time of affliction, private and perſonal; or in a time of public calamity; perhaps reference may be had to the time of *Jeruſalem*'s deſtruction, which was a time of great tribulation, *Matt.* xxiv. 21. when thoſe who did not conſider Chriſt in his poor and low eſtate, but deſpiſed and rejected him, were deſtroyed; and ſuch as did, were ſaved from that calamity: and it may alſo include the day of judgment, which is the evil day, unto which the wicked are reſerved, and when they will be puniſhed with everlaſting deſtruction; but then thoſe that conſider Chriſt, and believe in him, will be ſaved from wrath. Some[s] take theſe words, with what follows in the two next verſes, as a prayer, and as delivered by him that viſits the ſick, for his comfort; and ſo *Joſeph Kimchi* interprets it of an honourable man viſiting a ſick man, and inſtructing and comforting him with ſuch words as theſe, that *the Lord will deliver him*, &c[t].

℣. 2. *The Lord will preſerve him and keep him alive*, &c.] Amidſt a thouſand deaths, to which he is expoſed for making a profeſſion of his faith in Chriſt; ſee 2 *Cor.* i. 10. and iv. 10, 11. and vi. 9. or this may refer to his ſpiritual life, which is hid and preſerved in Chriſt, in whom he believes; and is ſafe and ſecure, becauſe Chriſt lives he ſhall live alſo, and ſhall never die the ſecond death, nor be hurt by it, but ſhall have everlaſting life. And *he ſhall be bleſſed upon the earth*; with temporal bleſſings; for whatever he has, be it more or leſs, he has it with the bleſſing of God, and as a bleſſing of the covenant, and in love, and ſo is a bleſſing indeed: and with ſpiritual bleſſings; with peace, pardon, righteouſneſs, and a right and title to eternal glory and happineſs; and he will be bleſſed in the new earth, in which righteouſneſs will dwell, and where he will dwell, live and reign with Chriſt a thouſand years. *And thou wilt not deliver him into the will of his enemies*; not into the will of Satan, that roaring lion who would devour him if he might; nor of wicked men, and furious perſecutors, whoſe wrath the Lord makes to praiſe him; and the remainder of it is reſtrained by him; ſome read theſe words as a prayer, *do not thou deliver him*, &c. ſee *Pſal.* xxvii. 12. ſo *Pagninus*, *Montanus*, *Junius* and *Tremellius*, *Ainſworth*, and others.

℣. 3. *The Lord will ſtrengthen him upon the bed of languiſhing*, &c.] When on a ſick bed, or a death-bed, where he lies languiſhing and ready to expire; when his natural ſtrength, ſpirits, and heart fail him, then the Lord ſtrengthens him with ſtrength in his ſoul; and is the ſtrength of his heart and his portion for ever. The *Targum* is, "the "Word of the Lord ſhall help him in his life, and "ſhall appear to him on the bed of his illneſs, to "quicken him." *Thou wilt make all his bed in his ſickneſs*; or *all his bed thou haſt turned* or *wilt turn in his ſickneſs*[u]; meaning, not the recovery of him from a bed of ſickneſs to a ſtate of health, which is the ſenſe given by many; much leſs a turning him from a ſtate of eaſe and reſt into trouble and diſtreſs; but making him eaſy and comfortable on a bed of ſickneſs; which, in a literal ſenſe, is done when a ſick perſon's bed is turned or made, or he is turned upon it from ſide to ſide; ſo the Lord, by the comforts of his Spirit, makes a ſick and death-bed eaſy to them that believe in Chriſt, and often puts that triumphant ſong into their mouths in their dying moments, *O death, where is thy ſting*, &c. 1 *Cor.* xv. 55. and this is the peaceful end and bliſsful ſtate of ſuch who wiſely conſider Chriſt and believe in him; whoſe poor and low eſtate, through the ſins of his people on him, the inſults of his enemies, and the treachery of one of his diſciples, is deſcribed in the following verſes.

℣. 4. *I ſaid, Lord, be merciful unto me*, &c.] See the note on *Pſal.* xl. 11. *Heal my ſoul*; not that it was diſeaſed with ſin in ſuch ſenſe as the ſouls of other men are; but it is to be underſtood as a petition for comfort whilſt bearing the ſins of others, and which Chriſt as man ſtood in need of when in the garden, and on the croſs; ſo healing ſignifies comfort in trouble, as in *Iſa.* lvii. 18. *Mal.* iv. 2. *For I have ſinned againſt thee*; or *unto thee*, or *before thee*, as the *Targum*; not that any ſin was committed by him in his own perſon, but he having all the ſins of his people on him, which he calls his own, *Pſal.* xl. 12. he was treated as a ſinner, and as guilty before God, *Iſa.* liii. 12. and ſo the words may be read, *for I am a ſinner unto thee*[w]; I am counted as one by thee, having the ſins of my people imputed to me; and am bound unto thee, or under obligation to bear the puniſhment of ſin; or thus, *For I have made an offering for ſin unto thee*[x], ſo the word is uſed, *Lev.* vi. 26. and ix. 15. and ſo it might be rendered in *Lev.* v. 7, and 11. and perhaps may be better rendered ſo in *Lev.* iv. 3. and be underſtood, not of the ſin of the anointed prieſt, but of his offering a ſacrifice for the ſoul that ſinned through ignorance, ℣. 2. which offering is directed to: and then the ſenſe here is, heal me, acquit me, diſcharge me, and deliver me out of this poor and low eſtate in which I am; for I have made my ſoul an offering for ſin, and thereby have made atonement for all the ſins of my people laid upon me; and accordingly he was acquitted and juſtified, 1 *Tim.* iii. 16.

℣. 5. *Mine enemies ſpeak evil of me*, &c.] That is, the Jews, who were enemies to his perſon, people, doctrines and ordinances, and would not have him to reign over them; theſe ſpake evil of him, charged him with being a glutton and a winebibber; ſaid he had a devil, and was a *Samaritan*; imputed his miracles to diabolical influence; branded his doctrine with blaſphemy, and ſpoke againſt his religion and worſhip, and wiſhed him ill, ſaying, *When ſhall he die?* they had a good-will to aſſaſſinate him privately, but upon mature deliberation they conſulted and determined to take what advantage they could againſt him, and deliver him up to the *Roman* governor; they feared ſhould he go on and ſucceed, through his doctrines and miracles, as he did, it would go ill with them, and they

[r] ביום רעה in die mala, V. L. Pagninus, Montanus, Muſculus. [s] Vid. R. David Kimchium in loc. [t] הפכת verſaſti, Pagninus, Montanus; vertiſti, Vatablus; ita vertes, Michaelis; ſo Ainſworth; δεμνια οι μεϛεθηκεν, Apollinarius. [u] לך tibi, Pagninus, Montanus, Cocceius. [w] Obtuli ſacrificium pro peccato, Guſſetius, Ebr. Comment. p. 249, 923.

they concluded could he be brought to death, it would clearly appear to the common people that he was not the Meſſiah; though this was the very thing he came into the world for, and which he himſelf was very deſirous of; becauſe hereby, and hereby only, the ſalvation of his people could be brought about; and though this was a thing foretold in prophecy, yet it ſeems as if Chriſt's enemies the Jews, and Satan himſelf, were ignorant of it, and of its virtue and uſe to ſave men; however, though it was an ill wiſh in them it was well for us that he did die, though the conſequence is not as they wiſhed. *And his name periſh?* that is, the fame of his doctrine and miracles, the memory of him and his worthy deeds, particularly his goſpel, which ſo fully expreſſes the glory of his perſon and grace; yea, he himſelf, for they hoped that upon his death he would come into general diſgrace, that his name would never be mentioned but with reproach, that his goſpel would be no more preached, and that he would be accurſed of God and men: in all which they were ſadly diſappointed; for upon his reſurrection, from the dead, he had a name given him above every name; his memory became precious to thouſands; an ordinance was appointed to remember him to the end of the world in all his churches; his goſpel was ordered to be preached to all the world as it was, and he himſelf is bleſſed for evermore.

℣. 6. *And if he come to ſee* me, &c.] Meaning any one of his enemies, when they came, as pretended, to pay him a friendly viſit. A late learned writer[w] interprets this of *Abſalom*, who viſited his father when he had the ſmall-pox, which he thinks after mentioned, of which his enemies expected he would die, when *Abſalom* pretended great concern for his life; though he, with others, were plotting againſt him, ſhould he live, to deſtroy him. *He ſpeaketh vanity*; lies and falſhoods, in a hypocritical manner, with a double heart; his mouth and his heart not agreeing together; ſee *Matth.* xxii. 16. *His heart gathereth iniquity to itſelf*; amaſſes to itſelf greater treaſures of wickedneſs ſtill, though that itſelf is deſperately wicked, and very wickedneſs: this is to be underſtood of the enemies of Chriſt obſerving his words and actions, and laying them up, with a wicked intention, againſt a proper time. When *he goeth abroad, he telleth* it; as in the inſtances concerning giving tribute to *Cæſar*, deſtroying the temple, and ſaying he was the Son of God, *Matth.* xxii. 17, 18. compared with *Luke* xxiii. 2. *John* ii. 19, 21. compared with *Matth.* xxvi. 60, 61. *John* v. 17, 18. compared with *John* xix. 5.

℣. 7. *All that hate me, whiſper together againſt me*, &c.] That is, they privately conſpired againſt him; ſee *Matth.* xxii. 15. *John* xi. 53. *Matth.* xxvi. 3, 4. *Againſt me do they deviſe my hurt*; not only to take away his name and credit, but his life.

℣. 8. *An evil diſeaſe*, ſay they, *cleaveth faſt unto him*, &c.] Not any bodily one, of which they might hope he would die; much leſs any foul diſeaſe, the diſeaſe of ſin; but, as the phraſe may be rendered, *a word of Belial*[x]; that is, a wicked charge or accuſation; a charge of ſin brought againſt him by the ſons of *Belial*, as of blaſphemy and ſedition, which they concluded would be faſtened upon him, and ſtick by him, and in which they ſhould ſucceed to their wiſhes; or elſe the ſhameful puniſhment, the death of the croſs inflicted on him, which they fancied would fix an indelible mark of infamy and ſcandal on him, ſince curſed is he that hangeth on a tree. *And* now *that he lieth, let him riſe up no more*; inaſmuch as he was dead, of which they had full proof, and was laid in the grave, his tomb watched, and the ſtone rolled to it ſealed; they thought all was ſafe, and it was all over with him, that he would never riſe again, as he had given out, and his diſciples uncapable of committing a fraud they afterwards accuſed them with: this, according to the above learned writer; ſee ℣. 6. was ſaid by *Abſalom*, as he thinks *Ahithophel* is the perſon deſigned in the following verſe.

℣. 9. *Yea, mine own familiar friend*, &c.] Or, *the man of my peace*[y]; who did live peaceably with him, and ought always to have done ſo; whom he treated as his friend, as the reſt of the apoſtles; calling him to that high office, and ordaining him to it, and qualifying him for it; and whom he called by the name of friend, when he came to betray him; *Judas* is meant. *In whom I truſted*; with the bag and the money in it, both for the ſuſtenance of his own family, the apoſtles, and for the relief of the poor, *John* xii. 6. and xiii. 29. *Which did eat of my bread*; of his bread in common with the reſt of the apoſtles; and who was eating with him when he gave the ſign who ſhould betray him; and who ſeems to have eat of the bread in the Lord's ſupper; even this ſame perſon *hath lifted up* his *heel againſt me*; by ſupplanting him, dealing hypocritically with him, and betraying him into the hands of his enemies: the metaphor is either taken from an unruly horſe throwing his rider, and then ungenerouſly ſpurning at him, and trampling on him; or from wreſtlers, who ſeek to ſupplant and trip up each other's heels; which ſhews the ingratitude, baſeneſs, and treachery of *Judas*; ſee *John* xiii. 18.

℣. 10. *But thou, O Lord, be merciful unto me, and raiſe me up*, &c.] Not from a bed of illneſs, nor from a ſtate of poverty and want; but from the dead: it was by the will of his divine Father that he ſuffered death, and it was to him he made ſatisfaction and reconciliation for the ſins of his people, by his ſufferings and death; and therefore it was but a reaſonable requeſt, that having done this, he ſhould be raiſed from the dead: beſides, his Father had promiſed it, and he had believed it; ſo that this prayer was a prayer of faith, founded upon a divine promiſe; and the reſurrection of Chriſt is for the moſt part aſcribed to God the Father, as his act; though not to the excluſion of the Son, who had power, as to lay down his life, ſo to take it up again; and though the reſurrection of Chriſt from the dead is not only an act of power, but alſo of juſtice; he having paid his peoples debts, atoned for their ſins, and ſatisfied law and juſtice, it was but right and equitable that he ſhould be diſcharged from the priſon of the grave, and ſet free; yet here it is requeſted as an act of mercy, grace, and kindneſs; for by doing it, it would appear that his Father's wrath was taken away from him, and that he had turned himſelf from the fierceneſs of his anger to him, and that he was well pleaſed with his righteouſneſs and ſacrifice; beſides, it was giving him glory, as well as rolling away the reproach he lay under; and however, it was in mercy to his body the church, whom he repreſented, ſince it was for their juſtification; nay, their regeneration is influenced by it; and ſo is the reſurrection

[w] Delaney's Life of King David, vol. 2. p. 157, 158.

[x] דבר בליעל verbum Belijahal; Montanus, Muſculus, Cocceius, Gejerus.

[y] איש שלומי vir pacis meæ, Pagninus, Montanus, Vatablus, Cocceius, Gejerus, Michaelis.

ſurrection of their bodies, of which Chriſt's reſurrection is the pledge and pattern. The end Chriſt had in view in making the requeſt follows. *That I may requite them*; not *him*, *Judas*, laſt mentioned; for juſtice purſued and overtook him; he deſtroyed himſelf, and was gone to his own place, before Chriſt's reſurrection from the dead; but *them*, the Jews, as a body; his enemies that ſpoke ill of him, wiſhed ill to him, conſpired againſt him, to take away his life, and did bring him to the duſt of death: and this his requital of them after his reſurrection, was either of good for evil, by ordering his diſciples to preach his goſpel, firſt at *Jeruſalem*, to thoſe very perſons who were concerned in his death, many of whom were converted, baptized, and added to the church; or of evil, for their evil to him, which had its accompliſhment in part, at the deſtruction of *Jeruſalem*, and will more fully at the day of judgment, when they that have pierced him ſhall ſee him come in the clouds of heaven.

℣. 11. *By this I know that thou favoureſt me*, &c.] Or *delighteſt in me*[z]; as he did, both as his Son and his ſervant; in his obedience, ſufferings, and death, whereby his counſels were accompliſhed, his covenant ratified, and the ſalvation of his people procured; and which delight and well-pleaſedneſs in him was the ground of his deliverance from the power of death and the grave; ſee *Pſal.* xviii. 19. and xxii. 8. the token by which Chriſt knew this, was, *Becauſe mine enemy doth not triumph over me*; *Judas* could not; he was too ſhort-lived, he was quickly taken off, and all the woes fell upon him, imprecated on him, *Pſal.* cix. 6—10. nor the Jews; for though they were highly delighted when they had faſtened him to the croſs, and when he was dead, and laid in the grave; yet they could not ſing their jubilee-ſong over him, until the third day was paſt; for they knew he had given out, that he ſhould riſe again the third day; on which day he did riſe, and his apoſtles preached that he was alive, and through him the reſurrection of the dead, to their great grief, vexation, and mortification: nor did Satan, the enemy of Chriſt, perſonal and myſtical, triumph over him; not in the wilderneſs, where, after he had tempted him, he was obliged to leave him; nor in the garden, and his agony there, where he was ſtrengthened by an angel; nor even on the croſs; for on that Chriſt himſelf triumphed over Satan and his principalities, whom he ſpoiled, and deſtroyed the devil and all his works; and, at his aſcenſion to heaven, led captivity captive, and gave gifts to men, in token of triumph, and went forth, in the miniſtration of the goſpel, conquering, and to conquer; turning men from the power of Satan, and cauſing his ſervants to triumph in him, whilſt they were in every place diffuſing the ſavour of his knowledge.

℣. 12. *And as for me, thou upholdeſt me in mine integrity*, &c.] In the innocence of his nature, being free from ſin original and actual; in the uprightneſs of his life and converſation before God and men; and in the perfection of his obedience, and ſacrifice, whereby he brought in a perfect righteouſneſs, made complete atonement, and obtained full ſalvation and redemption for his people: and, becauſe of all this, Jehovah the Father upheld him in his ſufferings, as man and Mediator, that he failed not, and was not diſcouraged: or rather the ſenſe is, that by ſeveral things which turned up in providence, as the diſagreement of the witneſſes, declaration of his judge, and the confeſſion of *Judas* his betrayer, he was cleared of the charges brought againſt him, and his innocence was maintained, and he upheld in it; but eſpecially this was done by raiſing him from the dead, when he was openly acquitted, diſcharged and juſtified, and declared to be the holy One of God, 1 *Tim.* iii. 16. *Pſal.* xvi. 10. *And ſetteſt me before thy face for ever*; after his reſurrection, he was introduced into the preſence of his Father, and was made glad with his countenance; where he ſits before him as the angel of his preſence, and appears in the preſence of God in the behalf of his people; is the Lamb in the midſt of the throne, as though he had been ſlain; where his perſon, blood, righteouſneſs, and ſacrifice, are ever in view for their acceptance, and where he ever lives to make interceſſion for them; for here he will continue until the time of the reſtitution of all things.

℣. 13. *Bleſſed* be *the Lord God of Iſrael*, &c.] Which is ſaid, either by the Meſſiah, on account of the delight his Father had in him; the favour he had ſhewn him in raiſing him from the dead, maintaining his innocence, and exalting him at his own right-hand; and for all the bleſſings of grace the whole *Iſrael* of God enjoyed through him: or elſe by the church, who is meant by *Iſrael*, the Lord is the God of in a covenant-way; who hearing ſuch things done to her Lord and head, breaks out into an exclamation of praiſe, and aſcribes bleſſing and glory to God for them, which is due to him. *From everlaſting, and to everlaſting*; that is, throughout all ages, world without end, *Eph.* iii. 21. *Amen, and Amen*; which word, as *Kimchi* obſerves, ſignifies confirmation; and the doubling of it is for the greater confirmation of what is expreſſed. Here ends the firſt part of the book of pſalms, which is divided into five parts by the Jews[a].

PSALM XLII.

To the chief muſician, Maſchil, for the ſons of Korah.

OF the word *Maſchil*, ſee the note on the title of the 32d pſalm. *Korah* was he who was at the head of a conſpiracy againſt *Moſes* and *Aaron*, for which ſin the earth opened its mouth, and ſwallowed alive him and his company, and fire devoured two hundred and fifty more; the hiſtory of which is recorded in *Numb.* xvi. yet all his poſterity were not cut off, *Numb.* xxvi. 11. ſome were in *David*'s time porters, or keepers of the gates of the tabernacle, and ſome were ſingers; ſee 1 *Chron.* vi. 33. and ix. 19. 2 *Chron.* xx. 19. and to the chief muſician was this pſalm directed for them to ſing; for they were not the authors of it, as ſome[b] have thought; but moſt probably *David* himſelf compoſed it; and it ſeems to have been written by him, not as perſonating the captives in *Babylon*, as *Theodoret*, but on his own account, when he was perſecuted by *Saul*, and driven out by men from abiding

[z] חפצת בי complacuiſti in me, Pagninus, Montanus, Vatablus; delectaris me, Junius & Tremellius, Piſcator, Cocceius.
[a] Midraſh Tillim, fol. 2. 1. Kimchi præfat. in pſal. [b] So R. Moſes in Muis, Guſſetius, Ebr. Comment. p. 918, & others.

abiding in the Lord's inheritance, and was in a ſtrange land among the heathen, where he was reproached by them; and every thing in this pſalm agrees with his ſtate and condition; or rather, when he fled from his ſon *Abſalom*, and was in thoſe parts beyond *Jordan*, mentioned in this pſalm; ſee 2 *Sam.* xvii. 24—27. ſo the *Syriac* inſcription, the ſong which *David* ſung in the time of his perſecution, deſiring to return to *Jeruſalem*.

ℵ. 1. *As the hart panteth after the water-brooks*, &c.] Either through a natural thirſt that creature is ſaid to have; or through the heat of the ſummer-ſeaſon; and eſpecially when hunted by dogs, it betakes itſelf to rivers of water, partly to make its eſcape, and partly to extinguiſh its thirſt, and refreſh itſelf. The word here uſed denotes the cry of the hart, when in diſtreſs for water, and pants after it, and is peculiar to it; and the verb being of the feminine gender, hence the *Septuagint* render it the *hind*; and *Kimchi* conjectures, that the reaſon of it may be, becauſe the voice of the female may be ſtronger than that of the male; but the contrary is aſſerted by the philoſopher [c], who ſays, that the male harts cry much ſtronger than the females; and that the voice of the female is ſhort, but that of the male is long, or protracted. *Schindler* [d] gives three reaſons why theſe creatures are ſo deſirous of water; becauſe they were in deſart places, where water was wanting; and another, that being heated by deſtroying and eating ſerpents, they coveted water to refreſh themſelves; and the third, when followed by dogs, they betake themſelves into the water, and go into that for ſafety. *So panteth my ſoul after thee, O God*; being perſecuted by men, and deprived of the word and worſhip of God, which occaſioned a vehement deſire after communion with him in his houſe and ordinances: ſome render the words, *as the field*, or *meadow deſires the ſhower*, &c. [e] or thirſts after it when parched with drought; ſee *Iſa.* xxxv. 7. *Pſal.* lxiii. 1. and by theſe metaphors, one or the other, is expreſſed the pſalmiſt's violent and eager thirſt after the enjoyment of God in public worſhip.

ℵ. 2. *My ſoul thirſteth for God, for the living God*, &c.] Who is ſo called, in oppoſition to the idols of the Gentiles, which were lifeleſs ſtatues; and who is the author, giver, and maintainer of natural life; and who has promiſed and provided eternal life in his Son; and is himſelf the fountain of life, and the fountain of living waters, and a place of broad rivers and ſtreams; particularly his loving-kindneſs, which is better than life, is a pure river of water of life, the ſtreams whereof make glad the ſaints; and hence it is that the pſalmiſt thirſted after God, and the diſcoveries of his love; ſaying, *When ſhall I come and appear before God?* meaning not in heaven, as deſiring the beatific viſion; but in the tabernacle, where were the worſhip of God, and the ark, the ſymbol of the divine preſence, and where the *Iſraelites* appeared before him, even in *Zion*; ſee *Pſal.* lxxxiv. 7.

ℵ. 3. *My tears have been my meat day and night*, &c.] That is, he could not eat for ſorrow, like *Hannah*, 1 *Sam.* i. 7, 8. or whilſt he was eating tears fell in plenty, and they were as common, day and night, as his food, and mixed with it [f]; ſee *Pſal.* lxxx. 5. *While they continually ſay unto me*, his enemies the *Philiſtines*, *Where is thy God?* theirs were to be ſeen and pointed at, as the hoſt of heaven, the ſun, moon, and ſtars, and idols of gold, ſilver, braſs, wood and ſtone; wherefore they aſk where was his? but *David*'s God was inviſible; he is in the heavens, and does what he pleaſes, *Pſal.* cxv. 2, 3. or the ſenſe is, that if there was ſuch a God, he believed in and profeſſed, and he was his ſervant, ſurely he would never have ſuffered him to fall into ſo much diſtreſs and calamity, but would have appeared for his relief and deliverance; and therefore tauntingly, and by way of reproach, aſk where he was.

ℵ. 4. *When I remember theſe* things, &c.] Either the reproaches of his enemies; or rather his paſt enjoyments of God in his houſe, he after makes mention of. *I pour out my ſoul in me*; that is, he had no life nor ſpirit in him, but was quite overwhelmed with diſtreſs and anguiſh; or he poured out his ſoul in prayer to God, that it might be with him as in times paſt. *For I had gone with the multitude, I went with them to the houſe of God*; the place of public worſhip, whither he had often gone with great pleaſure and delight; and which added thereto, there were many that went along with him; or whom he had *cauſed to go* [g], had brought along with him; which is the ſenſe of the word, only uſed here and in *Iſa.* xxxviii. 15. as Dr *Hammond* from R. *Tanchum* and *Aben Walid*, has ſhewn: a good man will not only attend divine worſhip himſelf, but will bring others with him; but now, he could neither go alone, nor in company, the remembrance of which greatly affected his mind; ſee *Pſal.* cxxxvii. 1. *With the voice of joy and praiſe*; the people ſinging pſalms, hymns, and ſpiritual ſongs. *With a multitude that kept holy-day*; as eſpecially on the three great feſtivals in the year, the feaſts of paſſover, pentecoſt, and tabernacles, when all the males of *Iſrael* appeared before God together, and which was a large multitude; and a delightful ſight it was to behold them, when they were all engaged in religious worſhip at once.

ℵ. 5. *Why art thou caſt down, O my ſoul?* &c.] The pſalmiſt corrects himſelf, as being too much depreſſed in ſpirit with his preſent circumſtances, and expoſtulates with himſelf; adding, *And* why *art thou diſquieted in me?* which ſuggeſts, that the dejections of God's people are unreaſonable ones; ſin itſelf is no juſt cauſe and reaſon of them; for though it is very diſagreeable, loathſome, and abhorring, troubleſome and burdenſome to a ſpiritual man, and is ingenuouſly confeſſed, and heartily mourned over, and is matter of humiliation; yet no true reaſon of dejection; becauſe there is forgiveneſs of it with God; the blood of Chriſt has been ſhed for the remiſſion of it; it has been bore and done away by him; nor is there any condemnation for it to them that are in him; and though it rages, and threatens to get the aſcendant; yet it is promiſed it ſhall not have the dominion over the ſaints; neither the nature of it, being great, as committed againſt God himſelf, nor the multitude of ſins, nor the aggravated circumſtances of them, are juſt cauſes of dejection, ſince the blood of Chriſt cleanſes from all ſin; nor are Satan and his temptations; he is indeed an enemy, very powerful, ſubtle and terrible; he is the ſtrong man armed, the old ſerpent, and a roaring lion; and his temptations are very troubleſome and grieving; and it becomes the ſaints to be upon their guard againſt him and them; but they have no reaſon to be

[c] Ariſtot. Hiſt. Animal. l. 4. c. 11. [d] Lexic. Pentaglott. col. 68. ſo Kimchi. [e] Sept. & Symmachus apud Druſium. [f] — lachrymæque alimenta fuere, Ovid. Metamorph. l. 10. fab. 1. v. 75. [g] אדרם deducebam, Tigurine verſion; aſſumebam mihi illos, Michaelis; efficiebam eos in ſocietatem collectos ſocios eſſe mihi, Guſſetius, p. 180.

be caſt down on account hereof; for God, who is on the ſide of his people, is mightier than he; Chriſt is ſtronger than the ſtrong man armed, and the divine Spirit who is in them is greater than he that is in the world: Satan is under divine reſtraints, and can go no further in tempting than he is ſuffered, and his temptations are over-ruled for good; beſides, good armour is provided for the chriſtian to fight againſt him with, and in a ſhort time he will be bruiſed under his feet: nor are the hidings of God's face a ſufficient reaſon of dejection; for though ſuch a caſe is very diſtreſſing, and gives great trouble to thoſe that love the Lord; nor can they, nor does it become them to ſit eaſy and unconcerned in ſuch circumſtances, as they are great trials of faith and patience; yet it is the experience of the people of God in all ages: ſome good ends are anſwered hereby, as to bring ſaints to a ſenſe of ſins, which has deprived them of the divine preſence, to make them prize it the more when they have it, and to be careful of loſing it for the future. Beſides, the love of God continues the ſame when he hides and chides; and he will return again, and will not finally and totally forſake his people; and in a little while they ſhall be for ever with him, and ſee him as he is; and though by one providence or another they may be deprived for a while of the word, worſhip, and ordinances of God, he that provides a place for his church, and feeds and nouriſhes her in the wilderneſs, can make up the lack of ſuch enjoyments by his preſence and Spirit. The means and methods the pſalmiſt took to remove his dejections and diſquietudes of mind, are as follow. *Hope thou in God*; for the pardon of ſin; for which there is good ground of hope, and ſo no reaſon to be caſt down on account of it; for ſtrength againſt Satan's temptations, which is to be had in Chriſt, as well as righteouſneſs; and for the appearance of God, and the diſcoveries of his love, who has his ſet time to favour his people, and therefore to be hoped, and quietly waited for. Hope is of great uſe againſt caſtings-down; it is an helmet, an erecter of the head, which keeps it upright, and from bowing down: it is an anchor of the ſoul, ſure and ſtedfaſt, and is of great ſervice in the troubles of life, and againſt the fears of death. *For I ſhall yet praiſe him for the help of his countenance*; or *the ſalvations of his countenance* [h]; which implies that the pſalmiſt believed, notwithſtanding his preſent circumſtances, that he ſhould have ſalvation upon ſalvation; ſalvation of every kind; or a full and complete one, which ſhould ſpring, not from any merits of his, but from the free grace and favour of God, expreſſed in his gracious countenance towards him; and alſo intimates, that the light of his countenance would be ſalvation to him [i] now; and that his conſummate happineſs hereafter would lie in beholding his face for evermore: all which would give him occaſion and opportunity of praiſing the Lord. Now ſuch a faith and perſuaſion as this is a good antidote againſt dejections of ſoul, and diſquietude of mind; ſee *Pſal.* xxvii. 13.

℣. 6. *O my God, my ſoul is caſt down within me*, &c.] Which the pſalmiſt repeats, partly to ſhew the greatneſs of his dejection, though he had not loſt his view of intereſt in God as his covenant-God; and partly to obſerve another method he made uſe of to remove his dejection and refreſh his ſpirits; and that was by calling to mind paſt experiences of divine goodneſs. *Therefore will I remember thee from the land of Jordan*; the country round about it, or rather beyond it; which was at the fartheſt parts of the land of *Canaan*, where *David* was obliged to flee, and where he had often met with God. *And of the Hermonites*; who inhabited the mountain of *Hermon*; or the *Hermonian* mountains, as the *Targum*; ſee *Pſal.* cxxxiii. 3. a mountain upon the border of the land of *Iſrael* eaſtward, and which was very high; *Cocceius* thinks the *Geſhurites* are meant; ſee 1 *Sam.* xxvii. 8. here alſo the Lord had appeared to him, and for him. *And from the hill Mizar*; or *the little hill* [k]; which might be ſo in compariſon of *Hermon*. The above interpreter thinks *Zoar* is meant, which *Lot* ſo called, *Gen.* xix. 20, 22. which was near *Sodom* and *Gomorrah*: *Kimchi* thinks it might be *Zior*, mentioned in *Joſh.* xv. 54. but be it what, or where it will, in this little hill *David* enjoyed the divine preſence; or was indulged with ſome remarkable favour; from all which he concludes, he had no juſt reaſon to be dejected and diſquieted in his mind: and right it is for the people of God to call to mind paſt experiences, and make mention of them; partly for the glory of divine grace, and to expreſs their gratitude to God, and their ſenſe of his goodneſs; and partly to chear and refreſh their own ſpirits, and prevent dejection and deſpondency: and delightful it is to call to mind, how, at ſuch a time, and in ſuch a place, the Lord was pleaſed to manifeſt his love, apply ſome gracious promiſe, or deliver from ſome ſore temptation or diſtreſs: all which muſt tend to encourage faith and hope. The Jewiſh writers differently interpret theſe words; *Jarchi*, of *David*'s remembrance of the wonderful works God did for the people of *Iſrael* of old, in drying up the river *Jordan*, and giving them the Law on mount *Sinai*, a little hill, in compariſon of ſome others: *Aben Ezra*, *Kimchi*, and *Ben Melech*, underſtand them as a reaſon of his dejection, when he remembered how the *Iſraelites* came from thoſe ſeveral parts to the ſolemn feaſts at *Jeruſalem*, which he was now deprived of; and the *Targum* paraphraſes them of the inhabitants of thoſe places, and of the people that received the Law on mount *Sinai*, remembring God; and ſo *Arama* thinks *beyond Jordan* is mentioned, becauſe the Law was given there; and by the hill *Mizar* he underſtands *Sinai*: and ſome chriſtian interpreters conſider them as a reaſon why *David*'s ſoul was caſt down in him, he being in ſuch places as here mentioned, at a diſtance from his own houſe, from *Jeruſalem*, and the place of divine worſhip, and ſo render the words, *becauſe that I remember thee*, &c. [l]

℣. 7. *Deep calleth unto deep at the noiſe of thy water-ſpouts*, &c.] By which are meant afflictions, comparable to the deep waters of the ſea, for their multitude and overwhelming nature; ſee *Pſal.* lxix. 1, 2. *Iſa.* xliii. 2. theſe came pouring down, one after another, upon the pſalmiſt: as ſoon as one affliction was over, another came, as in the caſe of *Job*; which is ſignified by one calling to another, and were clamourous, troubleſome, and very grievous and diſtreſſing. *All thy waves and and thy billows are gone over me*; with which he ſeemed to be covered and overwhelmed, as a ſhip is at ſea. It may be obſerved, that the pſalmiſt calls afflictions God's water-ſpouts, and *his* waves and *his* billows; becauſe they are appointed, ſent ordered

[h] ישועות פניו ſalutes faciei ipſius, Cocceius; ſo Michaelis. [i] Salutes ſunt facies ejus, De Dieu. [k] מצער מהר de monte modico, V. L. Muſculus; parvo, Pagninus, Vatablus; ſo Montanus, Tigurine verſion, Junius & Tremellius, Piſcator. [l] על—כן propterea quod, Tigurine verſion, Piſcator, Muis; quia, Noldius, p. 727, N° 1790.

ordered, and over-ruled by him, and made to work for the good of his people: and now, though theſe might ſeem to be a juſt cauſe of dejection; yet they were not, as appears from the following verſe.

℣. 8. Yet *the Lord will command his loving-kindneſs in the day-time*, &c.] Which is a tender affection in God towards his people, ſprings from his ſovereign will and pleaſure, is from everlaſting, is ever the ſame, never removes from them, and is better than life; the effects of which are all ſpiritual bleſſings, grace and glory: and this the Lord *commands*, when he ſends it forth with power, makes a clear manifeſtation, and home-application of it to them; when he commands his covenant, or beſtows covenant-bleſſings on them; when he commands his ſtrength, or gives them ſtrength to bear up under afflictions; when he commands deliverances for *Jacob*, or works ſalvation for them; and when he commands bleſſings temporal and ſpiritual on them, eſpecially life for evermore; ſee *Pſal.* cxi. 9. and lxviii. 29. and xliv. 4. and cxxxiii. 3. and this is done in *the day-time*; either, as ſome interpret it, in a fit and ſeaſonable time, in God's appointed time, who has his ſet time to favour his people, and ſhew his loving-kindneſs to them; or openly and publickly, ſo as themſelves and others may ſee the ſalvation of the Lord; or continually; for mercy, goodneſs, and loving-kindneſs, follow them all the days of their lives; yea, are from everlaſting to everlaſting: and theſe words may be read either in the paſt tenſe, as ſome do, *yet the Lord hath commanded*[m], &c. and ſo reſpect what had been, and relate to the former experiences and manifeſtations of the love of God, with which the pſalmiſt encourages himſelf under his preſent afflictions; or in the future, as in our verſion; and ſo they are an expreſſion of faith as to what would be hereafter, that the Lord would appear again, and ſhew him his face and favour. *And in the night his ſong* ſhall be *with me*; ſignifying hereby, that he ſtrongly believed he ſhould have occaſion of ſinging praiſe to God in the night-ſeaſon, though he was now in ſuch mournful circumſtances: he calls it *his ſong*; that is, the Lord's ſong; becauſe the matter of it are his loving-kindneſs, and the bleſſings ſpringing from it; becauſe the Lord himſelf is the ſubject of it; his perfections, his works, his ſalvation and glory; and becauſe he gives ſongs in the night, and puts them into the mouths of his people; ſee *Iſa.* xii. 2. *Job* xxxv. 10. and the pſalmiſt ſays it would be *with* him, in his heart, and in his mouth, and be his conſtant companion wherever he was, lying down, or riſing up; and that *in the night*; either figuratively underſtood of affliction and diſtreſs, out of which he would be delivered, and ſo be compaſſed about with ſongs of deliverance; or literally, it being a time of leiſure to call to mind the ſalvation and mercies of the day, and be thankful for them; ſee *Pſal.* lxxvii. 6. and cxix. 62. *Acts* xvi. 25. And *my prayer unto the God of my life*; natural, ſpiritual, and eternal; being the author, giver, and preſerver of each; and this is no inconſiderable mercy, to have ſuch a God to pray unto in a time of diſtreſs; as well as in a time of ſalvation, to go to, and make known requeſts with thankſgiving; which ſeems to be intended here, ſince it is joined with a ſong. Prayer and praiſe go together, the object of which are not lifeleſs idols, that cannot ſave; but the living God, who is a God hearing and anſwering prayer, and does not deſpiſe the prayer of the deſtitute. The prayer of the pſalmiſt follows.

℣. 9. *I will ſay unto God my rock*, &c.] A name frequently given to the eternal God, Father, Son, and Spirit, *Deut.* xxxii. 4, 31. 1 *Cor.* x. 4. 2 *Sam.* xxiii. 2, 3. ſee the note on *Pſal.* xviii. 2. *Why haſt thou forgotten me?* ſee the note on *Pſal.* xiii. 1. *Why go I mourning becauſe of the oppreſſion of the enemy?* meaning perhaps *Saul*; though it may be applied to any ſpiritual enemy, ſin, Satan, and the world; who are very oppreſſive and afflicting, and occaſion continual mourning to the children of God.

℣. 10. As *with a ſword in my bones, mine enemies reproach me*, &c] The reproaches of his enemies were grievous and cutting to him, as if a ſword pierced through the marrow in his bones, which being very ſenſible, gives exquiſite pain. There is a various reading here: ſome copies, as *Vatablus* obſerves, read ב *in*, or *with*, and others כ *as*, which ſeems to be the trueſt; and our tranſlators ſupply *as* to make the ſenſe, though they read *with*; but ſome[n] only read *as*; and the ſenſe is, the reproaches caſt upon the pſalmiſt were as a ſword cutting and killing; and theſe reproaches were as follow. *While they ſay daily unto me, Where* is *thy God?* ſee the note on ℣. 3.

℣. 11. *Why art thou caſt down, O my ſoul?* &c.] The ſame expoſtulation as in ℣. 5. and ſo is what follows, *Why art thou diſquieted within me?* and the ſame argument and means are made uſe of to remove dejection and diſquietude. *Hope thou in God: for I ſhall yet praiſe him*; ſee the note there; to which is added a new argument, taken from the grace and goodneſs of God, and covenant-intereſt in him. Who is *the health of my countenance, and my God*; as the bodily health of man is ſeen in the countenance, and for the moſt part to be judged of by it; ſo is the ſpiritual health of the ſaints, and which they have from the Lord; when he, as the Sun of righteouſneſs, ariſes upon them with healing in his wings, he, by his gracious preſence, makes their countenances chearful, fills them with joy unſpeakable and full of glory, and cauſes them to lift up their heads with an holy boldneſs and confidence, and without ſhame and fear: or as it may be rendered, who *is the ſalvations of my countenance*[o]; that is, who is, or will be the author of full and complete ſalvation to me; which will be ſo public and open, ſo clear and manifeſt, as to be beheld by myſelf and others; and this the pſalmiſt mentions, in order to remove his preſent dejections; and beſides, this God of ſalvation he believed was his covenant-God, and would be ſo even unto death; and therefore he had no juſt reaſon to be dejected and diſquieted.

PSALM XLIII.

THIS pſalm is without a title; but may well enough be thought to be one of *David*'s: and the *Septuagint*, *Vulgate Latin*, *Ethiopic*, and *Syriac* verſions call it a pſalm of *David*, and the latter

[m] יצוה præcepit, Tigurine verſion; mandavit, Hammond; ſo Aben Ezra and others.
[n] כרצח ως σφαγην, Symmachus in Druſius; ut occiſio, Pagninus, Amama; ſo Aben Ezra interprets it.
[o] ישועת ſalutes, Pagninus, Montanus, Cocceius, Michaelis.

latter adds, when *Jonathan* told him that *Saul* intended to kill him; and certain it is, that it was wrote by the ſame perſon, at the ſame time, and upon the ſame occaſion as the preceding; ſeeing ſome of the ſame expreſſions are uſed in it; and ſome take this and the preceding to be but one pſalm, and this might be written with that on account of the rebellion of his ſon *Abſalom*.

℣. 1. *Judge me, O God*, &c.] The *Targum* adds, *with the judgment of truth*; ſee *Rom.* ii. 2. *And plead my cauſe*; which was a righteous one; and therefore he could commit it to God to be tried and judged by him, and could put it into his hands to plead it for him; ſee the note on *Pſal.* xxxv. 1. *Againſt an ungodly nation*; meaning either the *Philiſtines*, among whom he was; or his own nation, when they joined his ſon *Abſalom* in rebellion againſt him: ſome underſtand it of the great numbers that were with *Saul*, when he was perſecuted by him. *O deliver me from the deceitful and unjuſt man*; either *Abſalom*, who, under pretence of a vow he had vowed in *Hebron*, got leave of *David* to go thither, and then engaged in a conſpiracy againſt him; or *Ahithophel*, who had been his friend and acquaintance, but now joined with *Abſalom*. It is true of *Saul*, who, under pretence of friendſhip, ſought his ruin, and to whom he expreſſed himſelf almoſt in the ſame words here uſed; ſee 1 *Sam.* xviii. 17, 25. and xxiv. 12, 15.

℣. 2. *For thou* art *the God of my ſtrength*, &c.] Who being the ſtrong and mighty God, was able to deliver and ſave him, as well as to plead his cauſe; and was the author and giver of ſtrength natural and ſpiritual to him; and was the ſtrength of his heart, life and ſalvation; and is a good reaſon why he committed his cauſe unto him. *Why doſt thou caſt me off?* This is the language of unbelief; it being what was not in reality, only in appearance: the pſalmiſt was ready to conclude he was caſt off and rejected of God, becauſe he was afflicted and left in a deſolate condition by him, and he did not immediately ariſe to his help and deliverance, and had withdrawn the light of his countenance from him; but God does not caſt off or reject any of his people; they always continue in his love, and in his covenant, and in the hands of his Son; they are always in his ſight and family, and ſhall never periſh eternally; and whoever caſts them off, or caſts them out, he will not. *Why go I mourning becauſe of the oppreſſion of the enemy?* ſee the note on *Pſal.* xlii. 9.

℣. 3. *O ſend out thy light and thy truth*, &c.] By *light* is meant, not the Law, as *Arama*; but rather, as ſome Jewiſh [p] interpreters underſtand it, the Meſſiah, the Sun of righteouſneſs, and light of the world; who is the author of all light, natural, ſpiritual, and eternal; and whoſe coming into the world is often ſignified by being *ſent* into it. The Spirit of God alſo is the enlightener of men, both at firſt converſion and afterwards, and is ſent down into their hearts as a comforter of them, by being the Spirit of adoption. The goſpel of Chriſt is a great and glorious light, which, with the Holy Ghoſt, is ſent down from heaven; though perhaps here rather may be meant the light of God's countenance, the diſcoveries of his favour and loving-kindneſs, which produce light, life, joy, peace, and comfort: and by *truth* may be meant, either Chriſt himſelf, who is the truth; or the goſpel, the word of truth; or rather, the faithfulneſs of God in the fulfilment of his promiſes; and ſo the words are a petition that God would ſhew forth his loving-kindneſs, and make good his word, which would be of the following uſe: *Let them lead me; let them bring me unto thy holy hill, and to thy tabernacles*; that is, to the place of public worſhip, where the tabernacle was, the *hill* where it was, which ſeems to be mount *Zion*; and is called *holy*; not that there was any real holineſs in it; only relative, becauſe of the worſhip of God in it: and the *tabernacle* is called *tabernacles*, becauſe of the holy place, and the moſt holy place in it; the one being the firſt, the other the ſecond tabernacle, as in *Heb.* ix. 2, 3. and this hill and tabernacles repreſented the church and ordinances of God, to which ſuch who are poſſeſſed of light and truth are led.

℣. 4. *Then will I go unto the altar of God*, &c.] Which was in the tabernacle, either of burnt-offerings, or of incenſe, there to offer up the ſacrifice of praiſe and thankſgiving for mercies received. The altar under the goſpel diſpenſation is Chriſt, on which ſuch ſacrifices being offered, are acceptable to God, *Heb.* xiii. 10, 15. *Unto God my exceeding joy*; as over the mercy-ſeat, upon a throne of grace, and as his covenant-God; or this is exegetical of the altar, which is Chriſt, God over all, bleſſed for ever; and who is the object of the unſpeakable joy of his people, in his perſon, righteouſneſs, and ſalvation. *Yea, upon the harp will I praiſe thee, O God, my God*; the harp is a muſical inſtrument, uſed in that part of public worſhip which concerned the praiſe of God under the former diſpenſation, and was typical of that ſpiritual melody made in the hearts of God's people when they ſing his praiſe; ſee *Rev.* v. 8. and xiv. 2.

℣. 5. *Why art thou caſt down, O my ſoul?* &c.] See the notes on *Pſal.* xlii. 5, 11.

PSALM XLIV.

To the chief muſician, for the ſons of Korah, Maſchil.

IT is not certain who was the writer of this pſalm, nor when it was written, and to what time it belongs: ſome have thought it was compoſed by one of the *Babyloniſh* captivity, and that it gives an account of the church and people of God in thoſe times; but what is ſaid ℣. 17, 18, 20. does not ſeem to agree with *Dan.* ix. 5, 6, 10, 11, 13. It is moſt likely it was written by *David*; and to him the *Targum* aſcribes it; though it does not reſpect his times; ſince what is ſaid in ℣. 9—14. cannot agree with them; yet he being a prophet might, under a prophetic influence, ſpeak of future times, and perſonate the church in them. Some are of opinion, that he prophetically ſpeaks of the times of the *Maccabees* and of *Antiochus*, when the church and people of God ſuffered much for the true religion, and abode ſtedfaſt in it; ſo *Theodoret*: but rather, the whole may be applied to the times of the New Teſtament, ſince ℣. 22. is cited by the apoſtle *Paul*, Rom. viii. 36. and is applied to his times, and as deſcriptive of the ſuffering ſtate and condition of the church

[p] Midraſh Tillim, & Jarchi in loc.

church then; and which ſeems to be the guide and key for the opening of the whole pſalm.

℣. 1. *We have heard with our ears, O God*, &c.] The church being in diſtreſs, calls to mind the paſt favours of God to his people, in order to encourage her faith and hope; and this expreſſion, delivered in ſuch a form, ſhews the clearneſs, evidence, and certainty of what was heard; and which was heard not only as a tradition from father to ſon; but being recorded in the writings of *Moſes* and the prophets, and theſe things read both in private and in public, were heard with the ear. *Our fathers have told us*, what *works thou didſt in their days, in the times of old*; ſuch as the ſigns and wonders in *Egypt*, the ſlaying of the firſt-born there, and the bringing of the people of *Iſrael* from thence with a mighty hand and ſtretched-out arm; which fathers were uſed to tell in the ears of their ſons, and ſons ſons; and of which there were memorials continued in future ages, which led children to aſk their parents the meaning of them; when they informed them of the wondrous works of providence done in former times, and by which means they were handed down from age to age; ſee *Exod.* x. 2. and xii. 26. and xiii. 8.

℣. 2. How *thou didſt drive out the heathen with thy hand*, &c.] Of power; that is, the *Canaanites*, as the *Targum*; the ſeven nations which inhabited the land of *Canaan* before the children of *Iſrael* came into it, *Deut.* vii. 1. *And plantedſt them*; not the *Canaanites* elſewhere; but, as the ſame *Targum* explains it, the houſe of *Iſrael* in their land; which, like a vine, was removed from one place, and planted in another; and the ſettlement of the children of *Iſrael* in the land of *Canaan* is frequently expreſſed by this metaphor, *Exod.* xv. 17. *Pſal.* lxxx. 8. *Iſa.* v. 1, 7. *Jer.* ii. 21. How *thou didſt afflict the people*; the *Egyptians*, according to *Arama*; rather the *Canaaniti ſh* nations, by wars and deſolating judgments. *And caſt them out*; that is, the ſame nations out of their land; though ſome render this clauſe, *and didſt ſend them out*; the captive *Iſraelites*, as *Arama*; or *didſt propagate them* [q]; meaning the people of *Iſrael*; who being like a vine planted in the land, ſent out its boughs and branches, and became very flouriſhing and fruitful; ſee *Pſal.* lxxx. 9—11. and ſo the *Syriac* verſion renders it, *and thou confirmedſt them*; but the former ſenſe ſeems beſt, agreeable to which is the *Targum*, *thou haſt broken the nations, and haſt conſumed them*; and that all this was the Lord's work, appears by what follows.

℣. 3. *For they got not the land in poſſeſſion by their own ſword*, &c.] There were many things which ſhew, that the poſſeſſion of the land of *Canaan* was not of the *Iſraelites* themſelves, but of the Lord; as their paſſing over into it thro' *Jordan* as on dry land; the manner in which *Jericho*, the firſt city of it, was taken, and the ſmiting of the *Iſraelites* by the men of *Ai*. *Neither did their own arm ſave them*; from their enemies, and deliver them into their hands: they were too apt to aſcribe things to their own righteouſneſs, merit and power; but ſuch methods were taken by the Lord as to prevent ſuch attributions to themſelves; ſee *Deut.* viii. 16, 17. and ix. 3—6. *But thy right-hand, and thine arm, and the light of thy countenance*; the mighty power of God, his ſtretched-out arm in their favour, and which aroſe from his pure good-will to them. *Becauſe thou hadſt a favour unto them*; was well-pleaſed, and took delight in them; choſe them to be a ſpecial people to himſelf, above all people on the face of the earth.

℣. 4. *Thou art my king, O God*, &c.] Beſides the favours God had done for his people in time paſt, the church takes notice of her intereſt in God as her king, who was able to protect and defend her, and to deliver her out of all her diſtreſſes, in order the more to ſtrengthen her faith and hope in him; and claiming her intereſt in him, ſhe draws nigh to him with an holy boldneſs, and deſires him as a king, that, by a word of his, (for where the word of a king is, there is power) he would *Command deliverances for Jacob*; not literally, but myſtically underſtood; the ſpiritual *Jacob*, and people of God; all *Iſraelites* indeed, in whom there is no guile; meaning herſelf and members: the bleſſing deſired is *deliverances*, or *ſalvations*; ſo called, becauſe the deliverance or ſalvation the Lord commands, grants, and works out for his people, is of different kinds, both ſpiritual and temporal, and is a deliverance from various things; from ſin, Satan, the preſent evil world, wrath to come, and all enemies; and out of various temptations and afflictions, and which follow ſucceſſively one upon another; and at laſt it is complete and perfect.

℣. 5. *Through thee will we puſh down our enemies*, &c.] The *Chaldee* paraphraſe renders it, *through the Word*; the eſſential Word of God, the Lord Jeſus Chriſt, who is the church's King and God, and has wrought out complete deliverance and ſalvation for his people; and he is the horn of ſalvation, by which, though weak in themſelves, they puſh down their enemies, which are many and mighty, and they are more than conquerors over them: the metaphor is taken from creatures puſhing with their horns thoſe that oppoſe them, and in defence of themſelves; and there ſeems to be an alluſion to *Deut.* xxxiii. 17. *Through thy name will we tread them under that riſe up againſt us*; in the name of the Lord the ſaints ſet up their banners, and in his name they come forth and fight with their ſpiritual enemies, that riſe up againſt them, as ſin, Satan, and wicked men; and in the name, and through the power of the Lord, they tread them down as mire in the ſtreets; and ere long Satan will be wholly bruiſed under them; and the antichriſtian party ſhall be trodden down by them, and be as aſhes under the ſoles of their feet; ſee *Rom.* xvi. 20. *Mal.* iv. 3.

℣. 6. *For I will not truſt in my bow*, &c.] In any carnal weapon, in any creature-help and aſſiſtance, or in an arm of fleſh, but in the word of the Lord, and in his name; ſee *Pſal.* xx. 7. *Neither ſhall my ſword ſave me*; that is, I will not aſcribe ſalvation to it; the church's weapons are not carnal but ſpiritual; not the ſword of the civil magiſtrate, but the ſword of the Spirit, which is the word of God; Chriſt's kingdom being not of this world, is not ſupported and defended by worldly means, or carnal weapons.

℣. 7. *But thou haſt ſaved us from our enemies*, &c.] Spiritual ones, and not we ourſelves; and therefore will not truſt in ourſelves, nor in any thing of ours, but in the Lord, and give him the glory of ſalvation. *And haſt put them to ſhame that hated us*; the men of the world, the ſeed of the ſerpent, and the ſerpent himſelf, when his works were deſtroyed, and his principalities and powers ſpoiled by Chriſt upon the croſs; hence the following boaſting of the Lord, and glorying in him.

℣. 8.

[q] יהשלחם has autem germinare feciſti, Tigurine verſion; propagaſti ipſos, Piſcator; ſo Ainſworth; but rejected by Guſſetius, Ebr. Comment. p. 859.

℣. 8. *In God we boaſt all the day long*, &c.] Or as the *Targum*, *in the Word of the Lord*, in Chriſt, who is God over all, and who of God is made to his church and people wiſdom, righteouſneſs, ſanctification, and redemption; ſo that there is always matter of glorying and boaſting in him. *And praiſe thy name for ever and ever*; in this world, as long as life continues; and in the other world to all eternity; both for the works of providence and of grace; for deliverances commanded, and for ſalvation from all enemies wrought out. *Selah*; of this word ſee the note on *Pſal.* iii. 2.

℣. 9. *But thou haſt caſt off*, &c.] This, with what follows to ℣. 17. deſcribe the deſolate and afflicted ſtate of the church under the goſpel-diſpenſation, in ſome parts and ages of it; and in the light in which it was viewed by the church, previous to the encouragement ſhe took from the conſideration of favours and benefits formerly beſtowed, and of her covenant-intereſt in God, related in the preceding verſes. She looked upon herſelf as caſt off, becauſe afflicted and perſecuted, and the Lord did not ariſe to her immediate help and deliverance; this may regard the ten perſecutions under *Rome* pagan; ſee the note on *Pſal.* xliii. 2. *And put us to ſhame*; before men, at the taking of the ark, as *Arama*; rather for their faith in God, and boaſting of him, when he did not appear for them, but ſuffered them to continue in their afflictions and diſtreſſes; which occaſioned their enemies to triumph over them, and ſay unto them, Where is your God? and alſo before God, who being forſaken by him, could not come before him with that holy boldneſs and confidence they were wont to do; ſee *Cant.* ii. 14. *And goeſt not forth with our armies*; as the generaliſſimo of them; ſee 1 *Sam.* viii. 20. *Judg.* iv. 14. not leading them forth, and going before them; not teaching their hands to war and their fingers to fight; nor inſpiring them with courage and valour; nor giving ſucceſs and victory to them as formerly; but ſeeing that Chriſtians, at leaſt in the firſt ages of chriſtianity, had no armies in a literal ſenſe, this may rather be underſtood of the non-ſucceſs of the goſpel in ſome period of it, and of the power and prevalence of antichriſt, the man of ſin. The goſpel-miniſtry is a warfare; the preachers of it are good ſoldiers of Chriſt under him; their weapons are not carnal, but ſpiritual; great ſucceſs attended the word in the firſt times of the goſpel; Chriſt went forth with his armies conquering and to conquer; and multitudes were ſubdued by him, and became ſubjects of him; but in ſome ages there has been but little ſucceſs, few have believed the report of the goſpel and been converted by it; Chriſt's miniſters have laboured in vain, Satan's kingdom, though attacked, yet not weakned, nor Chriſt's kingdom enlarged, but rather all the reverſe; antichriſt has been ſuffered, as to make war with the ſaints, ſo to prevail and overcome, and will do ſo, *Rev.* xiii. 4, 7. and xi. 7. but it will not be always the caſe, Chriſt will go forth with his armies, and make great conqueſts again, *Rev.* xi. 15. and xvii. 14. and xix. 11—16. this may refer to the wars of the Papiſts with the *Waldenſes* and *Albigenſes*, who were vanquiſhed by the former.

℣. 10. *Thou makeſt us to turn back from the enemy*, &c.] In the times of *Eli*, according to *Arama*; but may be underſtood of ſome of the viſible members of the church, and profeſſors of religion, not being valiant for the truth, and deſerting the cauſe of God and Chriſt, by reaſon of tribulation and perſecution ariſing becauſe of the word. *And they which hate us ſpoil for themſelves*; by ſeizing on the goods and ſubſtance of thoſe they perſecuted; enriching themſelves by confiſcating their eſtates and poſſeſſions to their own uſe; or by ſpoiling others of them, they deceived with their corrupt doctrines and ſoul-deſtroying principles, whereby they became ſlaves to the antichriſtian party; this may reſpect the ſame wars as before.

℣. 11. *Thou haſt given us like ſheep* appointed *for meat*, &c.] To be butchered, and then eaten as ſheep are; and therefore are called *the flock of ſlaughter*, Zech. xi. 4, 7. as the church was, not only under the ten perſecutions of *Rome* pagan, but through the butcheries and maſſacres of *Rome* papal; who have worried many of Chriſt's ſheep, have eat their fleſh and drank their blood, and have become drunken with it; it has been their meat and drink to perſecute the ſaints of the moſt High. *And haſt ſcattered us among the heathen*; the pagan world, as the firſt chriſtians were, who were ſcattered up and down in the gentile world every where; ſee 1 *Pet.* i. 1. or the papacy, who are ſometimes called Gentiles, *Rev.* xi. 2. becauſe much of the Gentile idolatry is introduced into the popiſh religion; and among theſe many of the true members of Chriſt and of his church have been carried captive and ſcattered; and ſuch will be found there a little before the deſtruction of *Babylon*, and will be called out from thence; ſee *Rev.* xiii. 10. and xviii. 4.

℣. 12. *Thou ſelleſt thy people for nought*, &c.] So God, when he is ſaid to deliver up his people into the hands of their enemies, is ſaid to ſell them to them; ſee *Judg.* ii. 14. and iii. 8. and iv. 2. and ſelling them for nought ſuggeſts, that in their apprehenſions he had no eſteem of them and value for them; juſt as men when they have any perſon or thing to diſpoſe of they have no regard unto, but chooſe to be rid of, will part with it for nothing; and as it follows, *And doſt not increaſe* thy wealth *by their price*; get nothing by the bargain. This muſt be underſtood after the manner of men, and in the opinion of the church, and not as in reality; no otherwiſe than as it has been true, that God has ſuffered ſome of his people to be in the bondage and ſlavery of myſtical *Babylon*, called *Egypt*, one part of whoſe wares and merchandiſes are ſlaves and ſouls of men, *Rev.* xi. 8. and xviii. 13.

℣. 13. *Thou makeſt us a reproach to our neighbours*, &c.] Which is the common lot of chriſtians: Chriſt and his apoſtles have given reaſon for the ſaints in all ages to expect it, and have fortified their minds to bear it patiently, yea to eſteem it an honour, and greater riches than the treaſures of the antichriſtian *Egypt*. *A ſcorn and a deriſion to them that are round about us*; being always repreſented as mean and deſpicable, and reckoned ignorant and accurſed, and as the filth of the world, and the offſcouring of all things.

℣. 14. *Thou makeſt us a by-word among the heathen*, &c.] Among the papiſts, as the Jews were among the Gentiles, *Deut.* xxviii. 37. *Jer.* xxiv. 9. calling them ſchiſmatics, heretics, fanatics, and what not. *A ſhaking of the head among the people*; by way of indignation, ſcorn and contempt; ſee *Pſal.* xxii. 7. and cix. 25.

℣. 15. *My confuſion* is *continually before me*, &c.] Meaning that which is the occaſion of it. *And the ſhame of my face hath covered me*; not by reaſon of ſin, which is often the cauſe of confuſion and ſhame in God's people; ſee *Jer.* iii. 25. *Dan.* ix. 8. but on account of what follows.

℣. 16.

℣. 16. *For the voice of him that reproacheth and blaſphemeth*, &c.] That is, Antichriſt, to whom a mouth ſpeaking blaſphemies has been given, and which he has opened in blaſphemy againſt God, attributing that to himſelf which belongs to God; blaſpheming his name, his tabernacle, and them that dwell in heaven; ſee *Rev.* xiii. 5, 6. 2 *Theſſ.* ii. 4. *By reaſon of the enemy and avenger*; which are very proper characters of Antichriſt, who is the enemy of Chriſt and of his people, and breathes out vengeance againſt them; as the ſame titles are alſo given to the ſcribes and phariſees, the implacable enemies of Chriſt, *Pſal.* viii. 2.

℣. 17. *All this is come upon us*, &c.] Not by chance, but according to the purpoſe and counſel of God; not for ſin, and as a puniſhment of it, but for Chriſt's ſake and his goſpel; for a profeſſion of faith in him, and for the trial of it. *Yet have we not forgotten thee*; not the being and perfections of God, on which they often meditated, eſpecially as diſplayed in the affair of ſalvation by Jeſus Chriſt; nor the works of God, which were remembered to encourage faith and hope in their preſent circumſtances, ℣. 1. nor the benefits and favours beſtowed upon them by him; nor his word, worſhip and ordinances; their reproach, afflictions, and perſecutions, did not move them from the hope of the goſpel, and the ſervice of God. *Neither have we dealt falſly in thy covenant*; by diſbelieving their intereſt in God as their covenant-God; by diſregarding or not coming to and making uſe of Chriſt the mediator of it; and by calling in queſtion their intereſt in the bleſſings and promiſes of the covenant; for nothing can be more called dealing falſly in or with reſpect to the covenant of grace than unbelief about it; which remains firm and ſure notwithſtanding all the afflictions that may come on ſuch who are intereſted in it: moreover, as this may reſpect the formal exhibition of the covenant under the goſpel-diſpenſation, by the miniſtry of the word, and the adminiſtration of ordinances; the ſenſe may be, that though the church and her members met with ſo much reproach and perſecution from men, yet did not drop nor deny any of the truths of the goſpel, nor corrupt the ordinances of Chriſt, nor neglect an attendance on them; but were virgins, pure and incorrupt in doctrine and practice, and followed the Lamb whitherſoever he went.

℣. 18. *Our heart is not turned back*, &c.] To its original hardneſs, blindneſs, and bondage, to its former ſin and folly, to cheriſh, gratify, and fulfil its luſts and deſires; not from God, from love to him, faith in him, and deſires after him; nor from his worſhip and ſervice; their trials had no ſuch influence upon them as to cauſe them to apoſtatize from God, neither in heart, nor in action. *Neither have our ſteps declined from thy way*; from the way of his commandments, from the paths of holineſs, truth and faith, being directed and guided therein by the counſel of the Lord, and kept and preſerved by his power.

℣. 19. *Though thou haſt ſore broken us in the place of dragons*, &c.] Where men, comparable to dragons for their poiſon and cruelty, dwell; particularly in *Rome*, and the *Roman* juriſdiction, both pagan and papal, the ſeat of Satan the great red dragon, and of his wretched brood and offſpring, the beaſt, to whom he has given his power; here the ſaints and followers of Chriſt have been ſorely afflicted and perſecuted, and yet have held faſt the name of Chriſt, and not denied his faith; ſee *Rev.* ii. 13. and xii. 3. the wilderneſs is the habitation of dragons; and this is the name of the place where the church is ſaid to be in the times of the papacy, and where ſhe is fed and preſerved for a time, and times, and half a time, *Rev.* xii. 6, 14. *And covered us with the ſhadow of death*; as the former phraſe denotes the cruelty of the enemies of Chriſt's church and people, this their diſmal afflictions and forlorn ſtate and condition; ſee *Pſal.* xxiii. 4. *Iſa.* ix. 2. and may have ſome reſpect to the darkneſs of popery, when it was at the height, and the church of Chriſt was covered with it, there being very little appearances and breakings forth of goſpel-light any where. According to *Arama*, the *place of dragons* denotes the captivity of *Egypt*, which is the great dragon; and the *ſhadow of death*, he ſays, was a name of *Egypt* in ancient times, as ſay the Rabbins; and obſerves that ℣. 25. explains this; ſee *Gen.* iii. 14.

℣. 20. *If we have forgotten the name of our God*, &c.] As Antichriſt, and the antichriſtian party did in thoſe times, *Dan.* xi. 36, 37. *Or ſtretched out our hands to a ſtrange God*; as not to any of the heathen deities under the pagan perſecutions, ſo not to any images of gold, ſilver, braſs and wood, under the papal tyranny; not to the virgin *Mary*, nor to angels and ſaints departed; nor to the breaden God in the maſs, never heard of before; ſee *Dan.* xi. 38, 39. *Rev.* ix. 21.

℣. 21. *Shall not God ſearch this out?* &c.] Undoubtedly he would, was it ſo, and expoſe it, and puniſh for it; as he will the *Balaamites* and children of *Jezebel*, Rev. ii. 18—23. this ſeems to be an appeal to God for the truth of all that the church had ſaid concerning her ſtedfaſtneſs and integrity under the moſt trying exerciſes. *For he knoweth the ſecrets of the heart*; whether the heart is turned back, or there is any inclination to apoſtatize from God, or his name is forgotten in it; as well as whether in fact the hand has been ſtretched out, or prayer made to a ſtrange God, *Jer.* xvii. 9, 10.

℣. 22. *Yea, for thy ſake are we killed all the day long*, &c.] Theſe words are cited by the apoſtle *Paul* in *Rom.* viii. 36. and are applied to his times, ſhewing the then cloſe attachment of the ſaints to Chriſt, and their ſtrong love and affection for him; and they have the ſame ſenſe here, being an inſtance and proof of the church's integrity and faithfulneſs in the cauſe of God, amidſt the ſoreſt afflictions and perſecutions; for the truth of which ſhe appeals to the ſearcher of hearts; and had their accompliſhment in the ten perſecutions under the heathen emperors, and under the papal tyranny; and may be underſtood of their being threatned with death, being in danger of it, and expoſed unto it continually, 1 *Cor.* xv. 31. 2 *Cor.* iv. 10, 11, 12. or of their being in ſuch troubles and afflictions which may be called death, 2 *Cor.* i. 8, 9, 10. and xi. 23. or of the actual ſlaying them: and what was done to many of the members of the church, ſhe attributes to herſelf, becauſe of the union between them; and for the ſake of the worſhip of the true God, becauſe they would not worſhip the gods of the heathens, nor the image of the beaſt, multitudes of them were put to death; and that all the day long, and every day, and that for a long ſeries and courſe of time, or continually; and indeed ever ſince the goſpel-day or diſpenſation began, this killing work has been more or leſs, and it will continue during the reign of Antichriſt, until the meaſure of his iniquity is filled up, and the afflictions of the ſaints are accompliſhed.

compliſhed. *We are counted as ſheep for the ſlaughter*; or *as ſheep of ſlaughter*[q]; ſee *Zech.* xi. 4, 7. that is, either as ſheep to be ſlaughtered for food, their enemies delighting to eat their fleſh and drink their blood; ſee the note on ℣. 11. or for ſacrifice, they reckoning it doing God good ſervice to take away their lives, as though they ſacrificed a lamb or a ſheep unto him; and which, like ſheep, they have patiently endured: this is the account made of them, not by the Lord, in whoſe ſight their death is precious; nor by the ſaints, with whom their memory is dear; but by their furious perſecutors, among whom they are as ſheep among wolves; ſee 1 *Cor.* iv. 13.

℣. 23. *Awake, why ſleepeſt thou, O Lord?* &c.] Not that ſleep properly falls upon God: the keeper of *Iſrael* neither ſlumbers nor ſleeps; his eyes are always upon his people; he never withdraws them from them, and he watches over them night and day: but ſometimes he ſeems and is thought to be aſleep; as when wicked men flouriſh and triumph over the righteous, and go on in ſin with impunity; when their judgment ſeems to linger, and their damnation to ſlumber, though it does not; and when the ſaints are under ſore afflictions, and the Lord ſeems to diſregard them, and does not appear for their deliverance; and when things are as when the diſciples were in a ſtorm, and Chriſt was aſleep, to whom they ſaid, *Careſt thou not that we periſh?* And the Lord may be ſaid to awake, and it is what is here prayed for, when he ſtirs up himſelf and takes vengeance on his enemies, as he will ere long on Antichriſt and his followers; and when he takes in hand the cauſe and judgment of his people, and pleads it thoroughly, and delivers them out of the hands of all their oppreſſors, and gives them the dominion and kingdom under the whole heaven; ſee *Iſa.* li. 9. *Pſalm* lxxviii. 65, 66. and xxxv. 23. *Ariſe*; to revenge the blood of his people, and to have mercy on his *Zion*. *Caſt us not off for ever*; as he might ſeem to do, by ſuffering their enemies to triumph over them; but in reality he does not; much leſs with loathing and abhorrence, as the word[r] uſed ſignifies, ſince his church is his *Hephzibah*, in whom he delights; and ſtill leſs for ever, ſince his love to them is from everlaſting to everlaſting, and they ſhall be for ever with him; ſee the note on *Pſalm* xliii. 2.

℣. 24. *Wherefore hideſt thou thy face?* &c.] See *Pſalm* x. 1. and xiii. 1. And *forgetteſt our affliction and our oppreſſion?* Not that the Lord does really forget either the perſons of his people, which he cannot, ſince they are engraven on the palms of his hands, and a book of remembrance is written for them: nor the afflictions of his people; he knows their ſouls in adverſity; he chooſes them in the furnace of affliction; he makes all afflictions work together for good, and delivers out of them. But becauſe deliverance is not immediately wrought, and they ſometimes continue long under their afflictions and oppreſſions, they ſeem to be forgotten by him, as during the ten perſecutions and the long reign of Antichriſt.

℣. 25. *For our ſoul is bowed down to the duſt*, &c.] Which may ſignify great declenſion in ſpiritual things, much dejection of mind, and little exerciſe of grace, *Pſalm* cxix. 25. *Lam.* iii. 29. or a very low eſtate in temporals; ſubjection to their enemies; they ſetting their feet upon their necks, and obliging them to lick the duſt of them: and even it may ſignify nearneſs to death itſelf; ſee *Joſh.* x. 24. *Iſa.* xlix. 23. *Pſalm* xxii. 16. *Our belly cleaveth to the earth*; as perſons that lie proſtrate, being conquered and ſuppliants.

℣. 26. *Ariſe for our help*, &c.] Or, *ariſe our help*[s]. God is the help of his people, and he is a preſent help in time of trouble; and he is the only one; and he can help and does, when none elſe can. *And redeem us for thy mercies-ſake*; not for the ſake of her integrity and faithfulneſs; nor for her ſufferings for Chriſt's ſake; but for his grace and mercy ſake, which is the ſource and ſpring of redemption or deliverance, both temporal and ſpiritual; and to that the ſaints aſcribe it, and not to any merit of theirs, or works of righteouſneſs done by them.

PSALM XLV.

To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil, a ſong of loves.

THERE are ſome things in this title we have met with already in other pſalms; as the direction, *To the chief muſician, for the ſons of Korah*; and one of its names, *Maſchil*. The word *ſhoſhannim*, according to *Kimchi* and *Ben Melech*, is the name of a muſical inſtrument, on which this pſalm was ſung; an inſtrument of ſix ſtrings, as *Junius*: but *Aben Ezra* thinks it was the firſt word of a ſong, to the tune of which it was ſung; though others are of opinion that it points at the perſons, the ſubjects of this pſalm, and may be rendered, *Concerning Shoſhannim*; that is, as the *Targum* interprets it, *concerning thoſe that ſit in the ſanhedrim of Moſes*; and *Jarchi*'s note is, *for the glory of the diſciples of the wiſe men*, comparable to lilies; for ſo this word ſignifies, and may be tranſlated, *concerning the lilies*[t]; that is, concerning Chriſt and his church, who are manifeſtly the ſubject of this pſalm, and are compared to lilies, *Cant.* ii. 1, 2, 16. and v. 13. and vi. 2, 3. This pſalm is called *a ſong of loves*, an epithalamy or marriage-ſong, ſetting forth the mutual love of Chriſt and his church; or *a ſong of the beloved ones*[u], or *friends*; of Chriſt, who is the beloved and friend of his church; and the church, who is the beloved and friend of Chriſt; ſee *Iſa.* v. 1. and the word here uſed being in the feminine gender, ſome have ſupplied the word *virgins*, and render it thus, *a ſong of the beloved virgins*[w]; ſung by them on account of the marriage between Chriſt and his church, who are the companions of the bride, mentioned in ℣. 14. and friends and lovers of the bridegroom; ſee *Cant.* i. 3. *John* iii. 29. The writer of this pſalm is not mentioned; it was not written by the ſons of *Korah*, as ſay the *Targum* and *Syriac* verſion; but moſt probably by *David*,

[q] בצאן טבחה ut pecus mactationis, Montanus, Vatablus; ſo Muſculus, Cocceius, Gejerus, Michaelis, Ainſworth.
[r] אל תונח ne abjicias cum faſtidio, Gejerus.
[s] עזרתה לנו auxilium noſtrum, Cocceius, Gejerus.
[t] על ששנים de liliis, Tigurine verſion.
[u] שיר ידידת canticum amicarum, Junius & Tremellius, Piſcator; amatarum, Cocceius.
[w] Dilectarum ſeu de dilectis Chriſto virginibus, Michaelis; a ſong of the well-beloved virgins, Ainſworth.

David, though not concerning his ſon *Solomon*, as ſome have thought; who, though wiſer than all men, is never ſaid to be fairer; nor was he a warrior, as the perſon is repreſented; nor was his throne and kingdom for ever and ever; nor he the object of worſhip; nor was his marriage with *Pharaoh*'s daughter ſo commendable a thing; nor is ſhe ever praiſed, as the queen herein mentioned is: but the perſon who is ſpoken of is the Meſſiah, as is owned by ſeveral Jewiſh writers: the *Targum* interprets the ſecond verſe of the King *Meſſiah*; and *Ben Melech* ſays, he is meant by the King in ℣. 1. *Aben Ezra* obſerves, that this pſalm is ſaid concerning *David*, or concerning the Meſſiah his ſon, for ſo is his name, *Ezek.* xxxvii. 26. and *Kimchi* expreſly ſays, it is ſpoken concerning the Meſſiah; and *Arama* affirms, that all agree that it treats of him.

℣. 1. *My heart is inditing a good matter*, &c.] What is valuable and excellent, concerning the excellency of Chriſt's perſon, of his kingdom, of his love to the church, and of the church itſelf; what is pleaſant and delightful, comfortable, uſeful and profitable: this his heart was inditing; which ſhews that it was under the ſanctifying influences of the holy Spirit, and denotes the fervour of it; it *boiling up*, as the word [x] ſignifies; being heated by the fire of the divine Spirit, whereby it was hot within him, and cauſed him to ſpeak with his tongue; and alſo the abundance that was in it, it *bubbling up* [y], as ſome chooſe to render it; from whence this good matter flowed like water out of a fountain. *I ſpeak of the things which I have made touching the king*; the King Meſſiah; the King of the whole world, and of the kings of it, and of the ſaints in it; over whom he reigns in a ſpiritual manner, and in righteouſneſs; concerning whom this pſalm or poem was compoſed by *David* under divine inſpiration, and which he here delivers: *My tongue* is *the pen of a ready writer*; or as [z] one; ſuch an one as *Ezra* was, *Ezra* vii. 6. that writes ſwiftly and compendiouſly; ſuggeſting, that as he was full of matter, he freely communicated it, being moved by the holy Spirit, who ſpake by him, and whoſe word was in his tongue; which made him ſo ready and expert in this work. The alluſion is to ſcribes and notaries, and ſuch like perſons, that are extremely ready and ſwift in the uſe of the pen. The word for *pen* is derived either from עוף which ſignifies *to fly* [a], and from whence is a word uſed for a *flying fowl*; yet we are not to imagine that here it ſignifies a pen made of a bird's quill, as now in common uſe with us; for this did not obtain until many hundred years after *David*'s time. It ſeems that *Iſidore* of *Seville*, who lived in the ſeventh century, is the firſt perſon that makes mention of *penna*, a *pen*, as made of the quill of a bird [b]; but rather the pen has its name in *Hebrew*, if from the above root, from the velocity of it, as in the hand of a ready writer; or rather it may be derived from עטה *to ſharpen*, in which ſenſe it ſeems to be uſed, *Ezek.* xxi. 15. and ſo a pen has its name from the ſharp point of it: for when the ancients wrote, or rather engraved on ſtone, braſs, lead and wood, they uſed a ſtyle or pen of iron; ſee *Job* xix. 24. *Jer.* xvii. 1. ſo when they wrote on tables of wood covered with wax, they uſed a kind of bodkin made of iron, braſs or bone; ſee the note on *Hab.* ii. 2. and when upon the rind and leaves of trees, and on papyrus and parchment, they made uſe of reeds, particularly the *Egyptian* calamus or reed; and the word here is tranſlated calamus or reed by the *Targum*, *Septuagint*, and all the *Oriental* verſions. Now as the Jews had occaſion frequently to copy out the book of the Law, and other writings of theirs, their ſcribes, at leaſt ſome of them, were very expert and dextrous at it; but whether the art of *ſhort-hand* was to any degree in uſe among them, is not certain, as it was in after-times among the *Romans*; when they uſed marks, ſigns and abbreviations, which ſeems to have laid the foundation of the above art, and had its riſe, as is ſaid, from *Cicero* himſelf, though ſome aſcribe it to *Mecænas* [c]: and in *Martial*'s time it was brought to ſuch perfection, that, according to him, the hand could write ſwifter than a man could ſpeak [d].

℣. 2. *Thou art fairer than the children of men*, &c.] Here begins the pſalm, and this is an addreſs to the King-Meſſiah, the ſubject of it, commending him for his beauty and comelineſs; which is not to be underſtood of his divine beauty or his glory, as the only begotten of the Father, in which he is the brightneſs of his glory, and the expreſs image of his perſon; for this admits of no compariſon, nor is the beauty of angels and men to be mentioned with it; but of the beauty of his human nature, both in body and ſoul, which being the immediate produce of the holy Spirit, and without ſin, and full of wiſdom, grace and holineſs, muſt tranſcend that of any or all the ſons of *Adam*. They are all deformed by ſin; and whatever ſpiritual beauty there is in any of them, they have it from Chriſt; they are comely through his comelineſs; the outward beauty of men is vain and deceitful, and ſoon periſhes; but Chriſt is ever the ſame, and he is eſteemed of by all that know him, as exceeding precious, altogether lovely, and tranſcendently excellent and glorious. The *Hebrew* word here uſed is doubled in its radicals, which denotes the exceeding great fairneſs and beauty of Chriſt, eſpecially as Mediator, and as full of grace and truth. It follows, *Grace is poured into thy lips*; by which is meant the matter of his ſpeech, or the goſpel preached by him; thoſe words of grace, as *Kimchi* on the text expreſſes himſelf; or gracious words which proceeded out of his mouth, *Luke* iv. 22. The goſpel of the grace of God was given him to preach; it was put into his mouth, and that in great abundance; it was given at ſundry times and in divers manners, and by piece-meal to the prophets before him; but it was poured into his lips, and he was abundantly qualified for preaching it, by having the Spirit without meaſure given him; and ſo was poured out in a graceful manner, with great authority, and as never man before him ſpake, in doctrines of grace, gracious invitations, precious promiſes, excellent prayers, and even words of eternal life; ſee *Cant.* v. 13. *Therefore God hath bleſſed thee for ever*; or, *becauſe* [e] *God hath bleſſed thee*

[x] רחש ebullit, Junius & Tremellius, Piſcator; ſo Ainſworth. Munſter. [y] Eructavit, V. L. Pagninus, Montanus, Muſculus, [z] So the Targum, Tigurine verſion, Gejerus, & Michaelis. [a] Vid. Kimchi Sepher Shoraſh. rad. עוף. [b] Origin. l. 6. c. 13. [c] Vid. Kipping. Antiq. Roman. l. 2. c. 4. p. 554. [d] Currant verba licet, manus eſt velociter illis: nondum lingua ſuum, dextra peregit opus, Martial. Epigr. l. 14. ep. 189. of the origin of ſhort-hand with the Romans, and amongſt us, with other curious things concerning writing, and the matter and inſtruments of it, ſee a learned treatiſe of Mr Maſſey's, called, The origin and progreſs of Letters, p. 144, printed 1763. [e] על־כן eo quid, Tigurine verſion; propterea quod, Muſculus, Piſcator; quia, Gejerus.

thee for ever; in his human nature, with the grace of union to the Son of God, and with all the gifts and graces of the Spirit of God; and as Mediator, with all ſpiritual bleſſings, with grace and glory for his people. Hence all his comelineſs, grace and gracefulneſs.

℣. 3. *Gird thy ſword upon* thy *thigh, O* moſt *mighty*, &c.] As Chriſt is, the mighty God, even the Almighty, and which appears by his works of creation and providence; by the redemption of his people; by his care and government of them; by ſuccouring them under all their temptations and afflictions; by ſtrengthning them for every ſervice, duty and ſuffering; by pleading their cauſe, and ſupplying their wants; by preſerving them to his kingdom and glory; by raiſing them from the dead at the laſt day, and by introducing them into the poſſeſſion of the heavenly inheritance. This mighty One is called upon to *gird* on his *ſword*; by which is meant either the ſword of the Spirit, the word of God; which is ſharp in convincing of ſin, reproving for it, and threatning on account of it, as well as in refuting error and hereſy; and a two-edged one, conſiſting of Law and Goſpel, and which Chriſt made uſe of to great purpoſe, againſt Satan in the wilderneſs, and againſt the Scribes and Phariſees; and which he will make further uſe of in the latter day, againſt the man of ſin, and his followers. Or elſe the power of Chriſt, which, as the leader and commander of his people, and the captain of their ſalvation, is called upon to exert, by preparing to engage with, and by deſtroying his and their enemies; and which he did put forth when the year of the redeemed was come, which was the day of vengeance in his heart; when he combated with and deſtroyed Satan, and ſpoiled his principalities and powers; when he aboliſhed death itſelf, and took away ſin the ſting of it, and the law, the ſtrength of ſin; overcame the world, and delivered his people from it, and out of the hand of every enemy. It is added, *with thy glory and thy majeſty*; which may be connected either with the phraſe *and moſt mighty*, and ſo be expreſſive of the glory and majeſty of Chriſt, as the mighty God; or with his *ſword*, as an emblem of his authority and majeſty as a King, and may denote the glory of his goſpel and of his power; or may point at the end of his girding his ſword upon his thigh, which was to ſhew forth the glory of his majeſty, or to obtain honour and glory: though the word *gird* may be ſupplied and repeated, and ſo make a diſtinct propoſition, *gird with thy glory and thy majeſty*; which was done when he was raiſed from the dead, and had glory given him; was crowned with it, and had the glory put upon him he had with his Father before the world was.

℣. 4. *And in thy majeſty ride proſperouſly*, &c.] Not literally, as was propheſied of him he ſhould, and as he did, *Zech.* ix. 9. *Matt.* xxi. 7, 9, 16. but myſtically and ſpiritually, either in the chariots of angels up to heaven, *Pſalm* lxviii. 17, 18. or on the white horſe of the goſpel, with his bow and arrows after-mentioned, conquering and to conquer, *Rev.* vi. 2. and where he rides *in* his *majeſty*, ſhewing forth his glory both as a divine perſon and as Mediator; and which is very conſpicuous in the goſpel, and the miniſtry of it; and alſo *proſperouſly*, as he did in the firſt preaching of the word by the apoſtles, when it was made the power of God to ſalvation to multitudes, and the Lord cauſed them to triumph in Chriſt every where; and as he will in the latter day, when the Jews will be converted, and the fulneſs of the Gentiles brought in. *Becauſe of truth, and meekneſs*, and *righteouſneſs*; either becauſe he himſelf is *truth*, the truth of all types, promiſes, prophecies and doctrines; or becauſe of the goſpel of truth which comes by him; or on account of his truth and faithfulneſs in fulfilling his own engagements, and the promiſes of his Father: and becauſe of the *meekneſs* which was ſo apparent in him, in taking upon him the form of a ſervant; in his carriage to ſinners, and converſation with them; in miniſtring to his diſciples; in his conduct towards his enemies; and in ſeeking not his own glory, but his Father's: and becauſe of *righteouſneſs*, the holineſs of his nature, the purity of his life and actions; and becauſe of the righteouſneſs he is the author of to his people, and of his righteous adminiſtration of his offices, eſpecially as a King. *And thy right hand ſhall teach thee terrible things*; or thy power, which the right hand is a ſymbol of, ſhall perform terrible things; as it did in the work of redemption, by conquering and deſtroying the enemies of his people, and of himſelf; and as it does in the converſion of men, which makes terrible work in their conſciences, as the inſtances of the three thouſand, of *Saul*, and of the jailor ſhew; and as it has in his judgments on his enemies the Jews, in the utter ruin of their nation, city and temple; and will do on all the antichriſtian powers in the latter day. The *Targum* paraphraſes it, "The Lord ſhall teach thee to do terrible things "with thy right hand[f]."

℣. 5. *Thine arrows* are *ſharp in the heart of the king's enemies*, &c.] Meaning either the Jews, who were the implacable enemies of Chriſt, and who would not have him to reign over them; in the midſt of whom were ſent his arrows, of the ſword, famine and peſtilence, and which were very ſharp, and made ſad havock among them, and cauſed ſuch a time of tribulation as was not before, or has been ſince, *Matt.* xxiv. 21. or elſe the doctrines of the goſpel. The ſcriptures are the quiver out of which they are taken; the goſpel is the bow into which they are put, and out of which they are ſhot; and miniſters are the archers that draw the bow at a venture and ſhoot them; and which are compared to *arrows* for their ſwift, ſudden and ſecret motion, and for their piercing and penetrating power and efficacy: and theſe are Chriſt's, which he is the author of, and which he makes uſe of to good purpoſe, by ſtriking the hearts of his people with them, who in their ſtate of unregeneracy are enemies to him; which appears by their wicked works, and as they were when he died for them, and reconciled them to God; by means of which arrows fixed in them, and with which their hearts are pricked and wounded, they ſubmit unto him, ſignified by the next clauſe: whereby *the people fall under thee*; acknowledge themſelves ſinners; fall down at his feet; humbly implore his grace and mercy; ſubmit to his righteouſneſs; depend on him alone for ſalvation; adore him, and give him the glory of it, as well as become ſubject to his laws and ordinances. This is to be underſtood of thoſe who are God's covenant-people, whom he has given to Chriſt, and he has redeemed by his blood; and particularly the Gentiles, who were not a people, but now openly are, in diſtinction from the Jews, the enemies of the King-Meſſiah.

℣. 6.

[f] Dextra mihi Deus, &c. Virgil. Æneid. 10. prope finem.

℣. 6. *Thy throne, O God,* is *for ever and ever,* &c.] This verſe and the following are cited in *Heb.* i. 8, 9. and applied to the Son of God, the ſecond perſon in the Trinity; and therefore are not an apoſtrophe to the Father, as ſome have ſaid; nor will they bear to be rendered, *thy throne is the throne of God,* or *thy throne is God*; or be ſupplied thus, *God ſhall eſtabliſh thy throne.* But they are ſpoken of the Son of God, who is truly and properly God, the true God and eternal Life; as appears by the names by which he is called, as *Jehovah,* and the like; by his having all divine perfections in him; by the works which he has wrought, and by the worſhip which is given unto him; and to whom dominion is aſcribed, of which the *throne* is an emblem, *Gen.* xli. 40. And this his government is either general, over angels, good and bad, and over men, even wicked men, and over the greateſt among men, the kings of the earth; or ſpecial, over his own church and people, and which is exerciſed by his Spirit and grace in them; by his word and ordinances among them; and which will be in a glorious manner in the latter day; and in heaven, though not in the ſame manner as now, and that to all eternity: for to this government duration for ever and ever is attributed; Chriſt will have no ſucceſſor, he will die no more; nor can his government be ſubverted or taken out of his hands, or he be removed from his throne by any of his enemies, or by all of them; and though his kingdom will be delivered up to the Father, it will not ceaſe, it is an everlaſting one. *The ſceptre of thy kingdom* is *a right ſceptre*; meaning either the goſpel, which is the golden ſceptre of mercy and grace, ſtretched out and held forth for the encouragement of ſenſible ſinners; and is a ſceptre of righteouſneſs, as it directs to the righteouſneſs of Chriſt for juſtification, and encourages works of righteouſneſs to be done by men: or rather the righteous adminiſtration of Chriſt's government is meant, the ſceptre being an emblem of dominion and government, *Gen.* xlix. 10. *Num.* xxiv. 17.

℣. 7. *Thou loveſt righteouſneſs,* &c.] Either righteous perſons, whom his countenance beholds, on whom his eyes are, and from whom they are never withdrawn, and with whom he is exceedingly delighted: or righteous things; a righteous adminiſtration of government; faithfulneſs and integrity in whatſoever he is intruſted with, or appointed to by his Father; all righteous actions which the law requires, as appeared in the whole courſe of his life; and by working out a righteouſneſs for his people, and by encouraging them in works of righteouſneſs; and as alſo will appear by judging the world in righteouſneſs at the laſt day, and by giving the crown of righteouſneſs to his righteous ones. *And hateſt wickedneſs*; which was manifeſt not only by his inveighing againſt it and dehorting from it, and by his ſeverity exerciſed towards delinquents; but by ſuffering for it, and aboliſhing it, and by chaſtizing his own people on account of it. *Therefore God, thy God*; or *becauſe*[g] *God, thy God*; who is the God of Chriſt, as Chriſt is man; who prepared and formed his human nature, ſupported it in ſuffering, and glorified it, and to whom Chriſt prayed, and whom he believed in, loved and obeyed as ſuch: *Hath anointed thee with the oil of gladneſs above thy fellows*; who though he is called God, ℣. 6. and is truly ſo, yet was not anointed as ſuch, but as man and Mediator, to the office of Prophet, Prieſt and King; and not with material oil, but with the holy Ghoſt, his gifts and graces; ſee *Acts* x. 38. called *the oil of gladneſs*, in alluſion to the uſe of oil at feaſts and weddings, for the delight and refreſhment of gueſts, and particularly of the oil of lilies, *oleum ſuſinum*, ſo ſome[h] tranſlate it; well known to the *Hebrews*, who inhabited *Syria* and *Paleſtine*, where red lilies grew, of which this was made, and had in great eſteem; and becauſe of its effects in the human nature of Chriſt, filling it with alacrity and chearfulneſs to go through the work he came about. This unction refers to the time of his conception and birth, and alſo to the time of his baptiſm; and the phraſe, *above thy fellows*, denotes the abundance of the Spirit's grace, his having it without meaſure, and in a tranſcendent manner to any of the ſons of men, even his own people; for theſe, and not angels, nor the princes of the earth are meant, neither of which are his fellows; but the ſaints, who are of the ſame nature with him, of the ſame family he is the head of, of the ſame dignity through him, being made kings and prieſts by him, partakers of the ſame Spirit and grace; and will be companions with him, and ſit on the ſame throne with him to all eternity. The *Targum*, in the king of *Spain*'s Bible, begins the verſe thus; "But thou, O King-Meſſiah, becauſe thou "loveſt, *&c.*"

℣. 8. *All thy garments* ſmell *of myrrh, and aloes,* and *caſſia,* &c.] Either his human nature, as anointed with the oil of gladneſs, and filled with the graces of the Spirit, ſignified by the holy anointing oil in the tabernacle, of which the things mentioned were ingredients, *Exod.* xxx. 23, 24. or the garments of ſalvation and robe of righteouſneſs, wrought out by him for his people, which are well-pleaſing and acceptable to his Father, and of a ſweet-ſmelling ſavour, being agreeable to his law and juſtice; and alſo to himſelf, as they are put upon his people; ſee *Cant.* iv. 11. And likewiſe to them who rejoice at being clothed with them, and deſire to be found in them: or elſe his people themſelves, who are ſometimes compared to a clothing and to garments, *Iſa.* xlix. 18. whoſe perſons are to God as the ſmell of a field, whom the Lord has bleſſed; and whoſe ſacrifices of prayer and praiſe are ſweet odours to him, through the mediation of his Son. *Out of the ivory palaces*; ſee *Cant.* vii. 4. 1 *Kings* xxii. 39. *Amos* iii. 15. meaning the places from whence theſe garments were taken, the wardrobe; or from whence Chriſt came, and where he appears; as heaven, the palace of the great King, from whence he came down, whither he is gone, and from whence he is expected again; and the human nature of Chriſt, in which he tabernacled on earth, and was pure and clear from ſin; and his churches, which are his temples and palaces, where he grants his preſence. Or it may be rendered, *more than the ivory palaces*[i], and ſo be expreſſive of the excellency of Chriſt's garments above them; and denote the purity of his human nature, the ſpotleſsneſs of his righteouſneſs, and the comelineſs of his people. *Whereby they have made thee glad*; or, *wherein* or *from whence*[k]; in which palaces the churches, the ſaints make Chriſt glad, by ſpeaking of his glory; by aſcribing glory to him; and by the exerciſe of grace upon him, with which his heart

[g] על–כן propterea quod, Tigurine verſion, Vatablus, Piſcator, Gejerus; quia, Rivet. Noldius, p. 727, N° 1730.
[h] Vid. Schacchi Elæochriſm. l. 1. c. 27, & 28.
[i] מן היבלי שן præ palatiis eburneis, Cocceius, Gejerus.
[k] מנ׳ unde, Montanus, Muſculus, Muis, Noldius, p. 629, N° 1664.

heart is raviſhed, *Cant.* iv. 9, 10, 11. Or *for which* [l]; garments of ſalvation, and robe of righteouſneſs; they being clothed with them, and rejoicing in them, cauſe joy and gladneſs in Chriſt: or *more than they*, or *theirs that make thee glad* [m]; meaning his fellows and their garments, his being more odorous than theirs.

℣. 9. *Kings daughters* were *among thy honourable women*, &c.] Or *maids of honour* [n]; who filled and adorned the King's court, and made a ſplendid appearance there, the ſame with the virgins, the companions of the bride, in ℣. 14. and deſign truly gracious ſouls, believers in Chriſt, who are his *precious ones* [o], as the word may be rendered; the excellent in the earth, in whom is all his delight; the precious ſons of *Zion*, comparable to fine gold; his portion, his jewels, his peculiar treaſure, and the apple of his eye: and ſince they have been precious to him, they have been *honourable*, as they are, both by birth and marriage, being born of God, and eſpouſed to Chriſt; by their character, kings and prieſts; and by their company being among princes, and eſpecially by their having communion with Father, Son, and Spirit: and among theſe are *kings daughters*; yea, they are all of them the ſons and daughters of the King of kings; not by their firſt birth, by which they were mean, baſe, and diſhonourable, wretched and miſerable, and children of wrath, as others; but by their ſecond birth, or regeneration, through being born from above, and of God, to an incorruptible inheritance; and ſo are clothed and fed like the daughters of kings, and have the attendance of ſuch, angels to wait upon them and guard them; and through adopting grace, which regeneration is the evidence of, by virtue of which ſome of the children of men become the ſons and daughters of the Lord God Almighty; and through their marriage to the King's Son, the Lord Jeſus Chriſt: the words may be rendered, *Kings daughters* were *in thy precious things* [p]; that is, were arrayed with them; meaning either the graces of the Spirit, comparable to gems, pearls, jewels, and precious ſtones; ſee *Cant.* i. 10. or elſe the rich robe of Chriſt's righteouſneſs, and garments of ſalvation, with which believers being clothed, are as a bridegroom decked with ornaments, and as a bride adorned with jewels, *Iſa.* lxi. 10. and this agrees with what follows. *Upon thy right-hand did ſtand the queen in gold of Ophir*; by whom is meant the church, whoſe title is a *queen*, being the bride, the Lamb's wife: wherefore, becauſe he is King, ſhe is queen; for this title ſhe has, not of herſelf; it is founded not in her own right, but upon her relation to Chriſt, being married to him; and ſo is expreſſive of relation to him, union with him, and of privilege and dignity through him; ſhe ſharing with him in all he has, even in his kingdom and government, reigning with him, and on the ſame throne: her being *on his right-hand*, ſhews the honour ſhe is advanced unto; yet *ſtanding* may denote ſubjection to him as her Lord and head; and being ſo cloſe by him, may ſuggeſt her fidelity and inviolable attachment to him, and ſtrict adherence to his perſon, cauſe and intereſt; as well as her protection from him, being held and upheld by his right-hand; and her reception of favours from thence, and her enjoyment of his preſence, at whoſe right-hand are pleaſures for evermore. Her dreſs is *gold of Ophir*; a place famous for gold, 1 *Kings* ix. 28. ſee the note there; with which the cloaths of great perſonages uſed to be embroidered; ſo *Eſther* is ſaid [q] to put on her royal apparel, adorned with the good gold of *Ophir*: here it means, that the queen's, or church's clothing, was of wrought gold, as in ℣. 13. and intends the righteouſneſs of Chriſt, with which ſhe is arrayed, comparable to it for its richneſs, purity, luſtre, glory, and duration.

℣. 10. *Hearken, O daughter, and conſider, and incline thine ear*, &c.] Theſe words are either ſpoken by the prophet, the author of the pſalm; or by the King, the bridegroom himſelf; or, as others think, by Jehovah the Father, whoſe daughter the church is; unleſs it ſhould be rather thought to be an addreſs of the honourable women, the King's daughters, the virgins and companions of the bride, delivered by them to her under the character of the daughter of *Zion*, the King's daughter, as ſhe is called, ℣. 13. to *hearken*, *incline* her *ear*, and liſten to her Lord and King, to his goſpel, and the doctrines of it, which are his voice and words, and to all his precepts and commands; and to *conſider*, ſee, and behold the goodneſs of God unto her, the greatneſs, excellencies and glories of her huſband; to look to him by faith, as he is held forth in the word and ordinances, and to him only, and that conſtantly, which is well-pleaſing to him. *Forget alſo thine own people, and thy father's houſe*; Chriſt is to be preferred before natural relations; converted perſons are not to have fellowſhip with carnal men, though ever ſo nearly related; former ſuperſtitions, whether Jewiſh or heatheniſh, are to be buried in forgetfulneſs; ſinful ſelf, and righteous ſelf, are to be denied for Chriſt's ſake; and the world, and all things in it, are to be treated with neglect and contempt by ſuch who cleave to him. The *Targum* interprets this of the congregation of *Iſrael* hearing the Law, beholding the wonderful works of God, and forgetting the idolatrous practices of their anceſtors.

℣. 11. *So ſhall the King greatly deſire thy beauty*, &c.] Which lies in the comelineſs or righteouſneſs of Chriſt put upon her; in the holineſs of Chriſt reckoned to her; in being waſhed from all ſin in the blood of Chriſt; in the graces of the Spirit, being implanted in her, in which the beauty of holineſs lies; in the ſalvation ſhe is intereſted in, and beautified with; in enjoying the order and ordinances of Chriſt's houſe, and in having the preſence of God and Chriſt with her: and this beauty is not natural, nor acquired by her, but what is given her; it is not an outward, but an inward beauty; nor is it fictitious, but real; it is perfect through the comelineſs of her Lord upon her; and it is durable as the olive tree: and this is greatly deſired by Chriſt, who delights in her, and to behold her countenance; ſeeks after her company, and will have her where he is, that ſhe may behold his glory, and he may behold her beauty. *For he* is *thy Lord*; not only by creation, but by redemption, and in right of marriage, as well as on account of other relations he ſtands in to her, as Father, Head, King, and Maſter; and it is her privilege that he is her Lord, as well as her duty to own the relation; ſince, though he is a ſovereign Lord, he is no tyrannical one, but governs with gentleneſs, and he has all power to protect her, and all fulneſs to ſupply her wants; and on account of his being her Huſband, Lord, and Head, he has a right of worſhip from her, as follows. *And worſhip thou him*; both

[l] Propter quod, Muis.
[m] Præ iis, Junius & Tremellius; magis quam eorum, Piſcator; ſo Ainſworth
[n] ביקרותיך inter nobiles tuas, Tigurine verſion. tibus tuis, Montanus, Gejerus; ſo ſome in Vatablus.
[o] Heb. pretioſas, Piſcator; ſo Ainſworth.
[p] In pretioſitatibus
[q] Targum Sheni in Eſther v. 1.

both internally, by the exerciſe of faith, hope and love upon him; and externally, by praying to him, praiſing of him, and attending on all his ordinances, and doing every thing in a religious way, in his name, according to his word, and by his authority; and ſuch worſhip ſhould be in ſpirit and in truth, in ſincerity, and without hypocriſy, in righteouſneſs and true holineſs, and with reverence and godly fear.

ℵ.12. *And the daughter of Tyre* ſhall be there *with a gift*, &c.] That is, among the honourable women in the king's court and palace: it is a prophecy of the converſion of the *Tyrians*, and their admiſſion into a goſpel church ſtate, which had its accompliſhment in the times of Chriſt and his apoſtles, *Mark* vii. 24. and iii. 8. *Acts* xxi. 3, 4. compare with this *Pſal.* lxxxvii. 4. and though *Tyre* is only mentioned, it being, as *Kimchi* on this place obſerves, near to the land of *Judea*; yet all other Gentiles are meant, to whom the goſpel ſhould come to the converſion of them, and thereby become members of churches; where they are, *with a gift*, of themſelves to the churches; ſee 2 *Cor.* viii. 5. joining themſelves to them, to walk with them, and ſerve the Lord with one conſent; and with the gift or offering of praiſe and thankſgiving, for the grace and bleſſings of it beſtowed upon them; and with a free donation out of their ſubſtance, to ſupport a goſpel-church-ſtate, its miniſters, and the intereſt of religion; ſee *Iſa.* xxiii. 18. the alluſion may be to *Exod.* xxiii. 15. Even *the rich among the people ſhall intreat thy favour*; either ſuch as are rich, in a literal ſenſe, both among the inhabitants of *Tyre*, who were a very wealthy people, *Iſa.* xxiii. 8. and among other Gentiles, eſpecially in the latter day, when kings ſhall be the church's nurſing fathers, and bow down to her, *Iſa.* xlix. 23. or ſuch who are ſo in a ſpiritual ſenſe, enriched by Chriſt with all ſpiritual bleſſings, and who are particularly rich in faith, and heirs of a kingdom; theſe ſhall *intreat* the *favour* of the queen the church; not pray unto her, or worſhip her in a religious way; for God is only the object of ſuch worſhip; but do thoſe things by which they would ſhew, that they valued her friendſhip, and would gain her good will; as alſo acknowledge any former injury done her by them, and intreat her forgiveneſs; and particularly deſire to have communion with her, and ſhare in her prayers.

ℵ. 13. *The king's daughter* is *all-glorious within*, &c.] The *King's daughter* is the ſame with the *queen*, ℵ. 9. the church, who is the King's daughter, the daughter of the King of kings, through adopting grace, by marriage to Chriſt the King's ſon, and by regeneration, or being born of God: and ſhe is *all-glorious within*; within doors, in the inner chamber of the King, where being brought, ſhe enjoys ſuch communion with him as reflects a glory upon her; in his banqueting-houſe, where his banner over her is love, and where her members enjoy fellowſhip with one another, and this in harmony, unity and love; which make her look amiable, pleaſant, beautiful and glorious: or *within* the hearts of her members, through the internal graces of the Spirit wrought there: the work of grace is an inward work; it has its ſeat in the heart or ſpirit of man, and is a glorious one, in its author, original, and uſefulneſs; it is the workmanſhip of the Spirit, and a curious piece it is; it is the image of Chriſt upon the ſoul, a partaking of the divine nature; it is pure and ſpotleſs; it is clear of all ſin, there is no ſin in it, nor any comes from it; it is the ſaints meetneſs for glory; it is the pledge, earneſt and beginning of it; it is all-glorious, and ſo are the perſons that are the ſubjects of it, as born of God: there is nothing glorious in the old man, or corrupt nature; but in the new man, or work of grace upon the ſoul, every thing is glorious, and it will iſſue in eternal glory and happineſs: or *all-glorified within*[r]; like any houſe or building, to which the church is ſometimes compared, particularly the tabernacle or temple, which were glorious withinſide, being greatly adorned, and having many glorious things therein; as the church is with the graces of the Spirit, and with the word and ordinances, and the preſence of God in them. *Her cloathing* is *of wrought gold*; this is different from internal grace, which is ſometimes ſpoken of as a cloathing, 1 *Pet.* v. 5. *Col.* iii. 12. ſince that is deſigned in the preceding clauſe; and yet this does not intend the outward converſation-garments of the ſaints, which, though ornamental, are not ſo glorious as to be ſaid to be of wrought gold; and yet not the robes of immortality and glory are meant; but the robe of Chriſt's righteouſneſs, which he has wrought out for his church, the Father imputes unto her, and beſtows upon her, and faith receives at his hand, and puts it on as a cloathing, to appear in before God; and this may be ſaid to be *of wrought gold*; becauſe rich and valuable, ſplendid and glorious, ſubſtantial and durable.

ℵ. 14. *She ſhall be brought unto the King in raiment of needle-work*, &c.] Not in her ſins, and under the ſenſe and guilt of them; as ſouls are brought to Chriſt, at firſt converſion, under the drawings of the Father's grace; nor in the rags of her own righteouſneſs; but in the robe of righteouſneſs, and garments of ſalvation, the change of raiment Chriſt has put upon her, having before this cauſed her iniquities to paſs from her; or in the ſhining robes of immortality and glory: for this introduction of the church to Chriſt, her King, head, and huſband, will be upon the firſt reſurrection; when ſhe being as a bride adorned and prepared for her huſband, will be brought unto him, and preſented to him by himſelf, a glorious church, without ſpot or wrinkle, or any ſuch thing: and ſhe will be introduced, either by the angels, who will be employed in gathering the elect from the four winds; or by the miniſters of the goſpel, who, at the general harveſt, in the end of the world, will bring their ſheaves with them; thoſe ſouls they have been the inſtruments of converting, comforting, and ripening for glory; who will be their joy, and crown of rejoicing then; theſe will be brought in ſeveral companies, which joining together, will make up the general aſſembly and church of the firſt-born, that will then be preſented to Chriſt: or by Jehovah the Father, who, as he brought *Eve* to *Adam*, when he had formed her of his rib, and had prepared her as a help meet for him; ſo when all the elect of God are formed by divine grace, and are prepared as a bride for the bridegroom, he will then bring them unto him, and they ſhall be with him where he is, and behold his glory; which is what he prays his Father for, *John* xvii. 24. *The virgins her companions that follow her ſhall be brought unto thee*; ſuch who are betrothed as chaſte virgins to Chriſt, who ſtrictly and chaſtely adhere unto him, love him in the ſingleneſs of their hearts; are incorrupt in faith and worſhip, and of pure and upright converſations; ſee *Rev.* xiv. 4. theſe are the *companions* of the church, who are partakers

[r] כבודה honorata, Junius & Tremellius; glorificata, Guſſetius, p. 362.

partakers of the ſame grace, enjoy the ſame privileges, and ſhare in the common ſalvation; and, as they are partners together in ſufferings, they will be in glory: theſe *follow* the footſteps of the flock, walk after the church in the path of doctrine and duty; are followers of her, as ſhe is of the Lord, in the word and ordinances, and in the exerciſe of faith and patience; theſe, even every one, ſhall be brought unto the King, not one ſhall be loſt, or left behind; whither they ſhall be brought, and the manner in which, are expreſſed in the following verſe.

℣. 15. *With gladneſs and rejoicing* ſhall *they* be *brought*, &c.] With joy unſpeakable, and full of glory in themſelves, becauſe of what they ſhall be delivered from; from all outward troubles and afflictions; from all inward diſtreſſes, darkneſs, doubts and fears; from ſin, Satan, and all ſpiritual enemies; and becauſe of what they ſhall enjoy, communion with God, angels and ſaints, the viſion of God in Chriſt, conformity to him, perfect knowledge, complete holineſs and happineſs, and a glory both upon their ſouls and bodies: they ſhall alſo be brought with the joy of Chriſt's faithful miniſters, who will rejoice in that day that they have not run, nor laboured in vain; and with the joy of all the holy angels; and with the joy of Chriſt the King himſelf, who always rejoiced in them and over them; yea, with the rejoicing of Father, Son, and Spirit: the Father will rejoice to ſee thoſe brought in, whom he has loved with an everlaſting love, has choſen in Chriſt, given to him, and whom he ſent his Son to redeem: the Son of God will rejoice to ſee thoſe preſented to him, whom he has loved and betrothed to himſelf; who are the purchaſe of his blood, and the travail of his ſoul; who are his jewels, treaſure, and portion: and the Holy Spirit will rejoice to ſee thoſe brought to glory, whom he has been the convincer, comforter, and ſealer of; whom he has been at work upon, and has wrought them up for this ſelf-ſame thing: *They ſhall enter into the King's palace*; into heaven, the palace of the King Meſſiah, the King of kings, and King of ſaints; where are manſions preparing for them, ſuitable to their high birth and character, as the daughters of a king; and where they ſhall enter, not merely to ſee it and go out again, but to dwell in it with their Lord, Head, and Huſband for evermore; and that as in their own palace, upon the foot of their relation to Chriſt, intereſt in him, right and meetneſs by him.

℣. 16. *Inſtead of thy fathers ſhall be thy children*, &c.] This is an addreſs, not to the church, the queen, the King's daughter, ſpoken to and of in the preceding verſes, but to the King Meſſiah himſelf, who was of the Jewiſh fathers, according to the fleſh, *Rom.* ix. 4, 5. and though he was rejected by that people, yet he had children; not only the apoſtles, who are ſometimes ſo called, whom he ſet on twelve thrones, judging the twelve tribes of *Iſrael*, in a doctrinal way, and ſent into all the world to preach his goſpel; and which being attended with his mighty power, made them triumphant conquerors every where; but alſo a numerous progeny among the Gentiles: all the elect of God are his children, and he ſtands in the relation of the everlaſting Father to them, they being given unto him as ſuch; and he being concerned in their adoption, by which they become children, and in their regeneration, by which they appear to be ſuch. Here the children of God, ſcattered abroad in the Gentile world, as diſtinct from the Jews, ſeem to be meant. *Whom thou mayeſt make princes in all the earth*; theſe children are princes, being the ſons of a King; they look like princes, and have the ſpirit of ſuch; they are treated as princes, fed, clothed, and attended on as ſuch; and are, as princes, heirs of a kingdom: but then, they are not ſo originally, they are *made princes*; not by themſelves, but by Chriſt, and who even makes them kings and prieſts unto God and his Father, and that *In all the earth*; not with reſpect to earthly things: they are not made the princes of this world; but while they are on earth, they are tranſlated into the kingdom of Chriſt, and have a kingdom which never can be moved; and beſides, they ſhall reign with Chriſt on earth a thouſand years: moreover, this may have reſpect to the ſeveral parts of the world where they ſhall be, even in all parts of the world, eſpecially in the latter day; ſee *Iſa.* xliii. 5, 6.

℣. 17. *I will make thy name to be remembered in all generations*, &c.] Theſe are the words of the pſalmiſt, ſpoken to the King Meſſiah, declaring what he would do with reſpect to him; cauſe his name, that is, not any particular name or title of his, but rather his goſpel, the good matter he had endited concerning him; or he himſelf to be remembered, deſired, loved, thought of, called upon, and praiſed in all ſucceeding generations; and which he did by penning of this pſalm, which has been the occaſion of the remembrance of Chriſt's name in all ages, to the preſent time; and of its being remembered by us now, and the ſame uſe it will have in time to come; ſee 2 *Pet.* i. 13, 15. *Therefore ſhall the people praiſe thee for ever and ever*; becauſe of the excellencies of his perſon; and particularly becauſe of his greatneſs and glory as a King; as well as for all mercies temporal and ſpiritual they have from him; and this is but juſt, meet, and lovely, and is, and will be their employment, as long as they live in this world, and to all eternity. This muſt be underſtood, not of all people, but of God's choſen and covenant-people; thoſe that are given to Chriſt to be his people, and whom he has redeemed and purified to himſelf, a peculiar people; and particularly his people among the Gentiles: and ſo the *Targum* interprets it of ſuch that are proſelytes.

PSALM XLVI.

To the chief muſician, for the ſons of Korah, a ſong upon Alamoth.

THE word *Alamoth* is thought by ſome, as *Aben Ezra*, to be the beginning of a ſong, to which this pſalm was ſet; and by others, a high tune, ſuch as virgins expreſs; and by others, the name of muſical inſtruments, as *Jarchi* and *Kimchi*; which ſeems moſt likely, ſince it is mentioned with other inſtruments of muſic in 1 *Chron.* xv. 19—21. and may not unfitly be rendered *virginals*, from the ſound of them being like the ſhrill voice of virgins, which this word ſignifies; though others chuſe to render it *of hidden things*,

things [s], making it to deſign the ſubject-matter of the pſalm, the ſecret counſels and purpoſes of God, both in a way of love and grace to his people, and of judgment to his enemies. Some think this pſalm was occaſioned by the victories which *David* obtained over the *Ammonites* and *Moabites*, and other neighbouring countries; and others are of opinion, that it was penned on account of the ſiege of *Jeruſalem* by *Sennacherib* being raiſed, in the times of *Hezekiah*: but it ſeems rather to be a prophecy of the church in goſpel-times, and is applicable to any time of confuſion and diſtreſs the nations of the world may be in through any kind of calamity, when thoſe that truſt in the Lord have no reaſon in the leaſt to be afraid. *Kimchi* ſays, this pſalm belongs to future times; either to the gathering of the captives, or to the war of *Gog* and *Magog*; to which alſo R. *Obadiah* refers it, and *Jarchi* interprets it of time to come: according to the *Targum*, it was written by the ſons of *Korah*, when their father was hid from them, and they were delivered.

℣. 1. *God* is *our refuge and ſtrength*, &c.] That is, Chriſt, who is God as well as man, is the *refuge* for ſouls to fly unto for ſafety; as for ſenſible ſinners, in a view of danger, wrath, and miſery, ſo for ſaints, in every time of diſtreſs; typified by the cities of refuge under the legal diſpenſation; ſee the note on *Pſal.* ix. 9. and he it is from whom they have all their ſpiritual ſtrength, and every renewal and ſupply of it, to exerciſe grace, perform duties, withſtand enemies, bear the croſs patiently, ſhew a fortitude of mind under the ſoreſt diſtreſſes, and hold on and out unto the end: in ſhort, he is the ſtrength of their hearts, under the greateſt trials, of their lives, amidſt the greateſt dangers; and of their ſalvation, notwithſtanding all their enemies. *A very preſent help in trouble*; whether inward or outward, of ſoul or body; the Lord helps his people under it to bear it, and he helps them out of it in the moſt proper and ſeaſonable time: they are poor helpleſs creatures in themſelves; nor can any other help them but the Lord, who made heaven and earth; and he helps preſently, ſpeedily, and effectually: in the *Hebrew* text it is, *he is found an exceeding help in trouble* [t]; in all kind of trouble that the ſaints come into, the Lord has been found, by experience, to be an exceeding great helper of them; moreover, he is eaſily, and always to be come at, and found by them for their help.

℣. 2. *Therefore will not we fear*, &c.] The conſideration of the Lord's being the refuge, ſtrength, and help of his people, in all times of trouble and diſtreſs, has a great influence on their faith and confidence, and makes them intrepid and fearleſs in the midſt of the greateſt dangers: nor indeed have they any reaſon to be afraid of men or devils, ſince the Lord is on their ſide; nor ſhould they indulge a ſlaviſh fear on any account whatever. *Though the earth be removed*; or *changed* [u], as to its poſition or fruitfulneſs; or whatever changes, viciſſitudes, and revolutions may be in the kingdoms, nations, and among the inhabitants of the earth, through wars and deſolations made thereby. *And though the mountains be carried into the midſt of the ſea*; ſo the deſtruction of kingdoms, empires, and cities, is expreſſed by a like phraſe; as of *Babylon*, Jer. li. 25. and of the *Roman* and pagan empire, *Rev.* vi. 12—14. and of the city of *Rome*, Rev. viii. 8.

℣. 3. Though *the waters thereof roar* and *be troubled*, &c.] The noiſe of which cauſes mens hearts to fail them for fear, *Luke* xxi. 25, 26. Though *the mountains ſhake with the ſwelling thereof. Selah.* All theſe figurative expreſſions denote the hurlyburlies, confuſions and diſorders that have been, or will be in the world; amidſt all which the people of God have no reaſon to fear; for it is always well with the righteous, let it go how it will with others. The paſſage may be applied to the deſtruction of *Jeruſalem*, and the wars preceding it, and the diſperſion of the Jews upon it; when true believers in Chriſt, found him to be their refuge, ſtrength and help in that time of trouble, ſuch as never was the like, and were ſafe and without fear; and *Aben Ezra*, a Jewiſh commentator, thinks it is right to interpret this pſalm concerning the wars of *Jeruſalem*: moreover, theſe words may be applied to any other time of calamity, through war or perſecution, that has been ſince; as alſo to any that is to come; as to the ſlaying of the witneſſes, the hour of temptation that will try all that are upon the earth; and even to the day of judgment, when heaven and earth ſhall flee away from the face of the Judge; when the heavens ſhall be folded up as a garment, and the earth, and all that is therein ſhall be burnt up, and the whole world of the ungodly ſhall be thrown into the utmoſt panic, the ſaints will be ſafe with Chriſt, and ever happy with him; and, in the worſt of times in this world, God is always their covenant-God, their ſhield, portion, and exceeding great reward; Chriſt is their Redeemer and Saviour, their city of refuge, and ſtrong hold; and though they may be plundered of their goods and property, they have a better and a more enduring ſubſtance in heaven; an eſtate, an inheritance there, that can never be taken away; and even, ſhould their enemies kill the body, that is the utmoſt they can do; their ſouls are ſafe in the hands of Chriſt; their life is hid with him, and when he ſhall appear, they ſhall appear with him in glory; and therefore they may well ſay, *we will not fear* [w].

℣. 4. There is *a river*, &c.] The alluſion is either to the river *Kidron*, which ran by *Jeruſalem*; or to the waters of *Shiloah*, which by different courſes and branches, ran through the city of *Jeruſalem*, and ſupplied the ſeveral parts of it with water, to the joy and comfort of its inhabitants: but the words are to be underſtood in a figurative ſenſe, as applicable to goſpel-times; and this river either deſigns the goſpel, the ſtreams of which are its doctrines, which are living waters that went out from *Jeruſalem*, and which publiſh glad tidings of great joy to all ſenſible ſinners; or the Spirit and his graces, which are compared to a well, and rivers of living water, in the exerciſe of which the ſaints have much joy and peace; or elſe the Lord himſelf, who is a place of broad rivers and ſtreams to his people, and is both their refreſhment and protection; or rather his everlaſting love to them is here intended; ſee *Pſal.* xxxvi. 8. *Ezek.* xlvii. 5. *Rev.* xxii. 1. The head of this river is the heart of God, his ſovereign good-will and pleaſure; the channel through which it runs is Chriſt Jeſus; the riſe of it was in eternity, when, like a river that runs under ground, it flowed ſecretly, as it does before

[s] על עלמות υπες των κρυφιων, Sept. pro arcanis, V. L.
[t] נמצא מאד inventum valde, Michaelis.
[u] בהמיר cum mutabit, Pagninus; etiamſi permutarit, Vatablus; ſi commutaret, Junius & Tremellius, Piſcator; ſo Ainſworth.
[w] Si fractus illabatur orbis, &c. Horat. Carmin. l. 3. ode 3. v. 7.

before effectual vocation; when it breaks up and appears in large ſtreams and flows, and ſo it proceeds running on to all eternity. It is a river that is unfathomable, and cannot be paſſed over; it has heights and depths, and lengths and breadths, which cannot be fully comprehended: as for the quality of it, it is a pure river, clear as cryſtal; free of all diſſimulation in the heart of God, and clear of all motives and conditions in the creature. Its water is living water; which quickens dead ſinners, revives drooping ſaints, ſecures from the ſecond death, and gives eternal life; it makes all fruitful about it, or that are planted by it. *The ſtreams whereof ſhall make glad the city of God*; the *ſtreams* of this river are eternal election; the covenant of grace, its bleſſings and promiſes; the proviſion and miſſion of Chriſt as a Saviour, and redemption by him; juſtification, pardon, adoption, regeneration, perſeverance in grace, and eternal life; called *ſtreams*, becauſe they flow from the fountain of divine love; and becauſe of the rapidity, force and power of the grace of God, in the application of them in converſion, which carries all before it; and becauſe of the abundance, continuance and freeneſs of them, and the gratefulneſs and acceptableneſs of them to thoſe who ſee the worth of them, and their intereſt in them; ſee *Cant.* iv. 15. and theſe, when made known and applied, *make glad* the hearts of God's people under a ſenſe of ſin and guilt, under divine deſertions, the temptations of Satan, and the various afflictions they meet with; for theſe are intended by *the city of God*, as the church is often called, becauſe of his building, and where he dwells, and where the ſaints are fellow-citizens. And the ſame are ſignified by *the holy place*; being an holy temple to God, conſiſting of holy perſons, ſuch who are ſanctified by the Spirit of God, and live holy lives and converſations; and by *the tabernacles of the moſt High*; being the dwelling-places of God, Father, Son, and Spirit. All which is a reaſon why the ſaints ſhould not fear in the worſt of times.

℣. 5. *God* is *in the midſt of her*, &c.] The church and people of God; not merely by his eſſence, power and providence, as he is in the midſt of the world; but by his gracious preſence, and which always continues, though not always perceived; and is a ſufficient antidote againſt all fear of men and devils. *She ſhall not be moved*; tho' the earth may, and when it is, ℣. 2. neither from the heart of God, on which his people are ſet as a ſeal; nor from the hands of Chriſt, from whence they can never be plucked; nor from the covenant of grace, which is immoveable; nor off of the rock Chriſt, on which they are built; nor from the ſtate of grace, of juſtification, adoption and ſanctification, in which they ſtand; nor out of the world, by all the cunning and power of Antichriſt. *God ſhall help her*, and that *right early*; or *when the morning looks out* [x]. When it is night with the church, it is the hour and power of darkneſs with the enemies of it; and this is the time of the reign of Antichriſt, whoſe kingdom is a kingdom of darkneſs: but the *morning cometh, and alſo the night*; the former being about to break forth, and the latter to be at an end; yea, at even-tide it ſhall be light: and the Lord will be a ſuitable, ſeaſonable, and timely help to his people; for though weeping endures the night, joy comes in the morning.

℣. 6. *The heathen raged*, &c.] As they did at Chriſt's firſt coming, againſt him, his goſpel, and his people; and which continued during the three firſt centuries; and then the pagan kingdoms belonging to the *Roman* empire were removed; ſince then another ſort of heathens, the Papiſts, have raged, in violent perſecutions and bloodſhed of the ſaints and martyrs of Jeſus, and will rage again, about and at the downfal of *Babylon*; ſee *Rev.* xi. 18. and xvi. 10. *The kingdoms were moved*; either from their pagan or papal religion, and became ſubject to Chriſt. So it was at the downfal of *Rome*, pagan; and ſo it will be at the downfal of *Rome*, papal; when the kings of the earth ſhall hate the whore, make her deſolate, and burn her fleſh with fire. Or they ſhall be deſtroyed; that is, thoſe that ſhall be gathered together in *Armageddon*, to make war with the Lamb; ſee *Rev.* xvi. 14, 16. and xvii. 14. and xix. 15, 20, 21. *He uttered his voice, the earth melted*; like wax, as the inhabitants of the earth do at the voice of his thunder, and as Antichriſt will at the breath of his mouth; and all within the *Romiſh* juriſdiction, ſignified by *the earth*, as it often is in the book of the *Revelation*, when the voice of the mighty angel ſhall be heard, *Babylon is fallen, is fallen*, Rev. xviii. 1, 2, 9, 10, 11, 15, 16, 17, 18, 19.

℣. 7. *The Lord of hoſts* is *with us*, &c.] The *Targum* is, *The Word of the Lord of hoſts*. He whoſe name is *Immanuel*, which is, by interpretation, *God with us*; who is King of kings, and Lord of lords; who has all creatures in heaven and earth at his command, whom all the hoſts of angels obey; he is on the ſide of his people, and therefore they have nothing to fear from all the hoſts and armies of men; ſeeing more are they that are for them, than they that are againſt them. *The God of Jacob* is *our refuge. Selah*; as in the former clauſe, the argument againſt fear of men, is taken from the power of God, and the extent of his dominion; here it is taken from the grace of God, and his people's covenant-intereſt in him: for by *Jacob* is meant the church of God, and all true believers, who are *Iſraelites* indeed; the Lord is the refuge and ſhelter of ſuch in all times of diſtreſs and trouble, and therefore they need not fear; ſee the note on ℣. 1.

℣. 8. *Come, behold the works of the Lord*, &c.] Of nature and grace, eſpecially thoſe of providence; both in a way of judgment, as in this verſe; and of mercy, as in the following. Theſe words are an addreſs of the pſalmiſt to his friends, as *Apollinarius* ſupplies it; or of the church to the fearful among them, who were diſmayed at the commotions and diſturbances that were in the world, ℣. 2, 3. and who are encouraged to truſt in the Lord, from the conſideration of his works, particularly his providential diſpenſations. *What deſolations he hath made in the earth*; in the land of *Judea*, at the time of the deſtruction of the city and temple of *Jeruſalem*, foretold by *Moſes*, Deut. xxxii. 22—25. by *Daniel*, chap. ix. 26, 27. and by our Lord Jeſus Chriſt, *Matt.* xxiii. 38. and xxiv. 2. *Luke* xix. 43, 44. and which deſolations being the fulfilling of prophecy, may ſerve to ſtrengthen the faith of God's people, that whatſoever he has ſaid ſhall come to paſs; and that ſeeing he made ſuch deſolations among the Jews, for their rejection of the Meſſiah, what may not be expected will be made in the antichriſtian ſtates, for their oppoſition to him? and beſides, are a confirmation

[x] לפנות בקר reſpiciente mane, Pagninus; ad proſpectum auroræ, Muſculus; at the looking forth of the morning, Ainſworth; i. e. ſpeedily and quickly, as Suidas interprets it in voce πρωι.

firmation of the truth of his being come; ſince after his coming theſe deſolations, according to *Daniel*, were to be made; nor was the ſceptre to depart from *Judah* till he came, nor the ſecond temple to be deſtroyed before he was in it. Moreover, theſe deſolations may refer to thoſe that have been made in the *Roman* empire, upon the blowing of the trumpets; the firſt *four* of which brought in the *Goths*, *Huns* and *Vandals*, into the weſtern part of it, which made ſad ravages and devaſtations in it; ſee *Rev.* viii. 7—12. and the *fifth* and *ſixth* brought in the *Saracens* and *Turks* into the eaſtern part of it, which ſeized and demoliſhed it, and made dreadful havock among men; ſee *Rev.* ix. 1—19. Likewiſe the deſolations that will be made in the antichriſtian ſtates, may be here intended; when the ſeven vials of God's wrath will be poured out upon them, *Rev.* xvi. when the kings of the earth will hate the whore, and make her deſolate, *Rev.* xvii. 16. and all her plagues ſhall come upon her in one day, *Rev.* xviii. 8, 9. And a view of theſe deſolations, even in prophecy, may ſerve to chear the hearts of God's people under the preſent reign of Antichriſt, and under all the rage, fury, and oppreſſion of antichriſtian powers, ſince they will all in a little time become deſolate. This will be the Lord's doing, and it will be wondrous in our eyes.

℣. 9. *He maketh wars to ceaſe unto the ends of the earth*, &c.] As at the birth of Chriſt, the Prince of Peace, in the times of *Auguſtus Cæſar*, when there was a general peace in the world, tho' it did not laſt long; and in the times of *Conſtantine*, ſignified by ſilence in heaven for half an hour, *Rev.* viii. 1. when for a while there was a ceſſation from wars and perſecution; and as will be in the latter day, and which is here chiefly deſigned; when nations ſhall learn war no more, and Chriſt's kingdom will take place; of which and its peace there ſhall be no end, *Iſa.* ii. 4. and ix. 6, 7. *Pſal.* lxxii. 7. The conſideration of which may ſerve to relieve diſtreſſed minds under terrible apprehenſions of preſent troubles and publick calamities. *He breaketh the bow, and cutteth the ſpear in ſunder*; *he burneth the chariot in the fire*; that is, *chariots*, or *carts* [y], or *waggons*, in which, as *Aben Ezra* obſerves, arms and proviſion were carried for the uſe of ſoldiers; the *Targum* renders it *round ſhields* [z]: and the deſtroying of all theſe military weapons and carriages, is a token of peace and of war's being cauſed to ceaſe, there being no more uſe for them; with this compare *Ezek.* xxxix. 8, 9. It was uſual to burn the arms of enemies taken in war [a].

℣. 10. *Be ſtill, and know that I* am *God*, &c.] Theſe words are thought by ſome to be ſpoken by the Lord to the nations of the world, to *ceaſe from war*, as the *Targum* renders the words; or from going up any more againſt *Jeruſalem*, as *Jarchi* interprets them; and that they were ſpoken to them before the breaking of their bows, *&c.* as *Aben Ezra* obſerves; or that they are an exhortation to them to ceaſe from their evil works, and know that the Lord is God, and has power to raiſe up and to make low; which is *Kimchi*'s ſenſe of the words: but they are rather a continuation of the church's addreſs to the fearful among them, as before to behold the works of the Lord, ſo here to hearken to what he ſays, as follows, *Be ſtill*; not that they ſhould be like ſtocks and ſtones, ſtupid, indolent, and unconcerned at the commotions that were in the earth, and be unaffected with the judgments of God, and be wholly ſilent and inactive; but that they ſhould not be fearful, nor fretful and impatient, or reſtleſs and tumultuous; but be quiet and eaſy, reſigned to the will of God, and live in an aſſured expectation of the appearance of divine providence in their favour. And *know*; own and acknowledge that he is God, a ſovereign Being that does whatſoever he pleaſes; that he is unchangeable in his nature, purpoſes, promiſes and covenant; that he is omnipotent, able to help them and deliver them at the laſt extremity; that he is omniſcient, knows their perſons, caſes and troubles, and how and where to hide them till the ſtorm is over; that he is the all-wiſe God, and does all things after the counſel of his own will, and makes all things work together for good to them; and that he is faithful to his word and promiſe, and will not ſuffer them to be overpreſſed and bore down with troubles. Who further ſays for their encouragement, and is to be hearkened to in it; *I will be exalted among the heathen*; with or in the converſion of the Gentiles; when the kingdoms of this world ſhall become Chriſt's, and all nations ſhall come and worſhip before him, *Rev.* xi. 15, 17. and xv. 4. Or in the deſtruction of the Gentiles; the Papiſts, the antichriſtian ſtates; which will cauſe great rejoicings, hallelujahs, and attributions of honour and glory to him, *Rev.* xvi. 5, 6. and xix. 1, 2. ſo *Jarchi* interprets the words, *I will be exalted*, בנקמתי *in my vengeance*; that I will take upon the heathen. *I will be exalted in the earth*; now Chriſt is exalted in heaven at the right hand of God, ere long he will be exalted in the earth, where he was deſpiſed and rejected, crucified and ſlain; he will be King over all the earth; his dominion will be from one end of it to the other; his tabernacle will be among men; and his people, as kings and prieſts, will reign with him on earth; by whom he, and he alone, will be exalted in the dignity of his perſon and offices, and eſpecially in his kingly office, *Zech.* xiv. 9. and ix. 10. *Rev.* xxi. 3. and v. 10. *Iſa.* ii. 17. The conſideration of which may ſerve to remove fears and diſmayings of mind under preſent troubles.

℣. 11. *The Lord of hoſts* is *with us*, &c.] The *Targum* paraphraſes it, *the Word of the Lord of hoſts*, as in ℣. 7. and the ſame words are here repeated, to comfort thoſe that were fearful and unbelieving, with which the church then comforted herſelf.

PSALM XLVII.

To the chief muſician, a pſalm for the ſons of Korah.

THIS pſalm is thought by ſome to be written on occaſion of the ark being brought from the houſe of *Obed Edom* to the city of *David*, to the place he had prepared for it; which was

[y] עגלות plauſtra, Pagninus, Montanus, Vatablus, Muſculus, Gejerus, Michaelis. [z] So the Septuagint, Vulgate Latin, Ethiopic and Arabic verſions. [a] Vid. Lydium de re militari, l. 6. c. 4. p. 229, 230.

was attended with ſinging and dancing, with ſhouting, and the ſound of a trumpet, 2 *Sam.* vi. 12—16. but it rather ſeems to be penned on account of the aſcenſion of Chriſt to heaven, prophetically ſpoken of in this pſalm; and of the ſpread of the goſpel, and the conqueſts it made in the gentile world upon Chriſt's aſcenſion; as the whole pſalm ſhews: and even *Aben Ezra* and *Kimchi* apply it to the times of the Meſſiah; and ſo do ſome of their moſt ancient writers, who particularly interpret ℣. 5. of him, as may be ſeen in the note upon it.

℣. 1. *O clap your hands, all ye people*, &c.] Meaning the Gentiles more eſpecially; ſee *Pſal.* cxvii. 1. compared with *Rom.* xv. 9, 10, 11. who had reaſon to rejoice and be glad, ſince the aſcended Lord and King here ſpoken of, was given to be their Saviour, was the propitiation for their ſins, and had given himſelf a ranſom-price for them; and now the goſpel was preached among them, by an order from him after his reſurrection; and upon his aſcenſion, gifts were beſtowed on his apoſtles, qualifying them for it; when many of them were converted by it, and were made partakers of the ſame grace and privileges with the Jews that believed in Chriſt, and were formed into goſpel-churches. Wherefore they are called upon to declare their joy and gladneſs, by *clapping their hands*; which is a geſture expreſſive of exultation and joy; ſee *Pſal.* xcviii. 8. *Iſa.* lv. 12. *Nahum* iii. 19. It was uſed at the unction and coronation of a king, 2 *Kings* xi. 12. and ſo very proper to be uſed on occaſion of the Meſſiah being made or declared Lord and Chriſt, as he was at his aſcenſion, *Acts* ii. 36. *Shout unto God with the voice of triumph*; as when triumphs are made on account of victories obtained, which was now the caſe; Chriſt having conquered ſin, Satan, and the world, by his ſufferings and death, and having ſpoiled principalities and powers, made a ſhew of them, openly triumphing over them, when he aſcended on high, and led captivity captive; and he having ſent his apoſtles into the gentile world with his goſpel, they were cauſed to triumph in him wherever they came. And now theſe external actions of clapping hands, and ſhouting with the voice, are expreſſive of inward ſpiritual joy; which thoſe among the people who were conquered by the grace of God, and had a ſight of their aſcended Lord and Saviour were filled with: and who are exhorted to expreſs it in this manner, *unto God*; not to angels, nor to men, no not to miniſters, who brought the joyful tidings to them; but to God, either to God the Father, for all their temporal and ſpiritual bleſſings; eſpecially for the unſpeakable gift of his Son, to ſuffer and die for them: or to the Son of God, God manifeſt in the fleſh; God that was gone up with a ſhout, ℣. 5. and was now at the right hand of God, crowned with glory and honour; who, by the ſufferings of death, had obtained eternal redemption for them.

℣. 2. *For the Lord moſt high* is *terrible*, &c.] Chriſt is not only the Son of the higheſt, but he himſelf is the moſt high God, God over all, bleſſed for ever. He is higher than the higheſt, than the angels in heaven, or any of the ſons of men on earth. He is the high and lofty One, that dwells in the high and lofty place. And even this character agrees with him as the aſcended Lord and King in his human nature; he is aſcended on high, is ſet down on the right hand of the Majeſty on high. He is highly exalted to be a Prince and a Saviour; he is made higher than the heavens, and than the kings of the earth are; angels, authorities, and powers are ſubject to him. And this is a reaſon, exciting all the people to joy and gladneſs. And he is *terrible* to his enemies, being the lion of the tribe of *Judah*; who will rule the nations with a rod of iron, and break them in pieces as a potter's veſſel: and ſo he will be when he ſhall come in the clouds of heaven, and deſcend from thence, in flaming fire, to take vengeance on thoſe who have deſpiſed and rejected him; and at the ſame time will be glorious to, and admired by them that believe in him. His appearance, which will be terrible to others, will be matter of joy to them. Tho' the word uſed may be rendered as it is in *Pſal.* cxi. 9. *reverend* or *to be feared* [b], as he is; ſee *Iſa.* viii. 13, 14. both on account of his goodneſs, as the Redeemer and Saviour of his people, *Hoſea* iii. 5. and of his greatneſs, being equal with God, and King of ſaints. As it follows; *He* is a *great king over all the earth*; as he muſt needs be, ſince he is the great God and our Saviour; and is King of kings, and Lord of lords. He is now King of *Zion*, and head over all things to the church; and ere long the kingdoms of this world will become his, and he will take to himſelf his great power and reign, and ſhall be King over all the earth openly and viſibly; he ſhall be one, and his name One, *Zech.* xiv. 9. *Mal.* i. 14. which is another reaſon for joy and gladneſs among the people.

℣. 3. *He ſhall ſubdue the people under us, and the nations under our feet.*] As *Joſhua*, his type, ſubdued the *Canaanites*; and as *David*, another type of him, ſubdued the *Syrians*, *Moabites*, and others: the Jews from theſe words expect that in the times of the Meſſiah they look for, the Gentiles in a literal ſenſe will be ſubdued by him, and become ſubject to them; but theſe, and all other expreſſions of the like kind, are to be underſtood in a ſpiritual ſenſe; ſuch as *Iſa.* xlix. 23. and lx. 10, 12, 14. and which will have their accompliſhment in the latter day, in the ſubjection of the Gentiles to the word and ordinances of the goſpel adminiſtered in his churches: though the paſſage here refers to the times following the aſcenſion of Chriſt to heaven, when he went forth in the miniſtry of his apoſtles conquering and to conquer; and which he made uſe of to cauſe the people to fall under him, and to be willing to be ſaved by him; to ſubmit to his righteouſneſs, and to his ordinances, the ſceptre of his kingdom; and which was cauſing them to triumph, and ſubduing the people under them, who through the goſpel preached by them became obedient by word and deed; and which was an occaſion of joy even to the conquered ones.

℣. 4. *He ſhall chooſe our inheritance for us*, &c.] Either a portion in this life; God knows what is beſt for his people, and therefore they ſhould leave it with him who can make a better choice for them than for themſelves: an heathen [c] once gave this advice, "give thyſelf wholly to the will and diſpoſal of the celeſtial ones; for they who are uſed "to give good things eaſily, can alſo chooſe the "fitteſt." Or the heavenly inheritance, ſo called in alluſion to the land of *Canaan*, ſubdued and poſſeſſed by the *Iſraelites*, in which Chriſt is greatly concerned; his people are predeſtinated to the adoption of children, that is, to the inheritance they are adopted

[b] נורא reverendus, Junius & Tremellius; timendus eſt, Cocceius; venerandus, Michaelis.

[c] Socrates apud Valer. Maxim. l. 7. c. 2. extern. 1.

adopted to by him, in whom they obtain it; thro' his death they receive the promiſe of eternal inheritance, he being the teſtator of that will of their heavenly father which bequeaths it to them; it is his righteouſneſs which gives them a title to it, and through his grace they have a meetneſs for it, and he will at laſt introduce them into it; all which is a reaſon for joy and gladneſs in them. The *Arabic* verſion renders it, *he hath choſen us an inheritance for himſelf*; ſo the Lord's people are, *Deut.* xxxii. 9. Chriſt aſked them of his Father, and he gave them for his inheritance, he having choſen them as ſuch, and greatly delighted he is with them, *Pſal.* ii. 8. and xvi. 6. *The excellency of Jacob whom he loved. Selah.* the ſaints, who are in his eſteem, the excellent in the earth, and who will be in the latter day an eternal excellency, *Pſal.* xvi. 3. *Iſa.* lx. 15. even the whole church, conſiſting of Jews and Gentiles, the ſpiritual *Jacob* or *Iſrael* of God, whom Chriſt has loved with an everlaſting love, and therefore has choſen them for his portion and peculiar treaſure; as *Jacob* in perſon was loved when *Eſau* was hated.

℣. 5. *God is gone up with a ſhout*, &c.] That is, the Son of God, who is truly and properly God equal to the Father, having the ſame perfections; God manifeſt in the fleſh, the Word that was made fleſh and dwelt among men on earth; who in the next clauſe is called *Lord* or *Jehovah*, being the everlaſting *I am*, which is, and was, and is to come; he having done his work on earth he came about, went up from earth to heaven in human nature, really, locally, and viſibly, in the ſight of his apoſtles, attended by angels, and with their ſhouts and acclamations, which are here meant. *The Lord with the ſound of the trumpet*; which circumſtance, though not related in the account of Chriſt's aſcenſion in the New Teſtament, yet inaſmuch as the angels ſay he ſhall deſcend in like manner as he aſcended, and that it is certain he will deſcend with a ſhout, with the voice of the archangel, and the trump of God; ſo that if his aſcent was as his deſcent will be, it muſt be then with a ſhout, and the ſound of a trumpet, *Acts* i. 10. 1 *Theſſ.* iv. 16. This text is applied to the Meſſiah by the ancient Jewiſh writers [d].

℣. 6. *Sing praiſes to God*, &c.] That is gone up with a ſhout, Chriſt Jeſus, our aſcended Lord and King, as the apoſtles did at the time of his aſcenſion, *Luke* xxiv. 52, 53. *Sing praiſes, ſing praiſes unto our King, ſing praiſes*; who was then made Lord and Chriſt, declared king of ſaints, and crowned with glory and honour; the repetition of the phraſe *ſing praiſes*, denotes frequency, conſtancy, fervency, and great devotion in the performance of this ſervice; and that the aſcenſion of Chriſt, the occaſion of it, is of the greateſt moment and importance, and requires it to be performed in ſuch a manner.

℣. 7. *For God* is *the king of all the earth*, &c.] Or *the king of all the earth* is *God* [e]; the ſame that is aſcended into heaven, and is king of ſaints, even Chriſt Jeſus; and ſo he will appear to be, eſpecially in the latter day; ſee the note on ℣. 2. *Sing ye praiſes with underſtanding*; or as *De Dieu* renders it, *to him that underſtandeth*, that is, to God the only wiſe, whoſe underſtanding is infinite; even to Chriſt who, as God, knows all things; and as man and mediator is of quick underſtanding, and has all the treaſures of wiſdom and knowledge in him; ſo R. *Obadiah*, *ſing of him who underſtands*; or, *ſing ye praiſes, O every one that underſtandeth* [f]; that is, how to ſing, as every one does not; this is the ſenſe of *Aben Ezra* and *Kimchi*; or *with underſtanding*, as we render it; with underſtanding of what is ſung. The apoſtle *Paul* ſeems to refer to this paſſage in 1 *Cor.* xiv. 15. The *Targum* renders it, *with a good underſtanding*.

℣. 8. *God reigneth over the heathen*, &c.] He reigned over *Iſrael* under the former diſpenſation, and now he reigns over the Gentiles under the goſpel-diſpenſation; as appears by the numerous inſtances of converſion among them in the firſt ages of chriſtianity; and by the many churches that were planted by the means of the apoſtles; and by the deſtruction of the *Roman* pagan empire under the ſixth ſeal, *Rev.* vi. 12—14. and xii. 7—10. and which will ſtill more appear by the deſtruction of *Rome* papal, when all the heathens ſhall periſh out of the land; and by the fulneſs and forces of the Gentiles being brought into a ſubmiſſion to him; all which are reaſons to ſing praiſes to him. *God ſitteth upon the throne of his holineſs*; or his holy throne, which is heaven; on the right hand of the throne of the majeſty in the heavens; on his Father's throne; having done his work on earth he is received up into heaven, and is ſet down on a throne at the right hand of God, an honour which none of the angels have: he has ceaſed from his work and entered into his reſt, and ſits and ſees of the travail of his ſoul; all which is matter of joy to his people, and a reaſon why they ſhould ſing praiſes; and the rather, ſince they are ſet down with him in heavenly places: or this may be underſtood of his ſitting on the throne of judgment to judge the world in righteouſneſs at the laſt day, it following upon his reign over the Gentiles; though the other ſenſe beſt agrees with his immediate aſcenſion to heaven.

℣. 9. *The princes of the people are gathered togegether*, &c.] Not againſt Chriſt, as at his firſt coming, but to him and to his church and people; even the great men of the earth, the kings and princes of it, as they will in the latter day; ſee *Iſa.* xlix. 23. and lx. 3, 10, 11. *Rev.* xxi. 24. or this may mean the ſaints in general, who are all of them the princes of his people, and are ſet among princes, yea are kings and prieſts unto God; ſome render it, *the willing* or *voluntary ones of his people* [g]; the ſame word is here uſed as in *Pſal.* cx. 3. where it is rendered *willing*, and deſigns ſuch who are made willing to be ſaved by Chriſt, ſubmit to his righteouſneſs, and be ſubject to his word and ordinances. Even *the people of the God of Abraham*; whom the God of *Abraham* has choſen for his people, taken into covenant, given to his Son, and who are redeemed by his blood, and effectually called by his grace; and who, though Gentiles, belong to the ſame covenant, and the ſame covenant-God as *Abraham* did, and have the bleſſing of *Abraham* upon them; and are indeed his ſpiritual ſeed, being Chriſt's. The *Targum* is, *the people that believe in the God of Abraham.* The words may be rendered in connexion with the former clauſe, *gathered together, unto the people of the God of Abraham* [h]; and ſo denote the aſſociation of the Gentiles converted, with the believing Jews, as was at the firſt times of the goſpel, and will be at the latter day, 1 *Cor.* xii. 13. *Gal.* iii. 28, 29. *Iſa.* lx. 4. *For the ſhields of the earth* belong *unto God*; that is,

[d] Bemidbar Rabba, ſ. 15. fol. 218. 1. [e] So Junius & Tremellius, Piſcator, Cocceius, Michaelis. [f] משכיל זמרו canite, intelligens, Montanus; i. e. unuſquiſque, Vatablus. [g] נדיבי עמים voluntarii populorum, Junius & Tremellius, Piſcator, Cocceius. [h] So Pagninus, Montanus, Vatablus, Gejerus.

is, the rulers of the earth, as the word is rendered in *Hoſ.* iv. 18. who are as a ſhield and a protection to their ſubjects; theſe are ſet up and put down by the Lord at his pleaſure; and their hearts are in his hands, and he can convert them when he pleaſes, and gather them to his Son, and into his churches; or as *Jarchi* interprets it, "he has power in his "hands to protect as with a ſhield all that truſt in "him;" ſafety is of the Lord; the protection of the world and of the church is from him who is King over all the earth. *He is greatly exalted*; that is, Chriſt, who has all power in heaven and in earth; he is highly exalted at the right hand of God, angels, authorities and powers being ſubject to him.

PSALM XLVIII.

A ſong *and* pſalm for the ſons of Korah.

THIS pſalm is intitled *a ſong-pſalm*, a pſalm to be ſung vocally; or *a ſong and pſalm* to be ſung both vocally and inſtrumentally, and is one of the ſpiritual ſongs the apoſtle ſpeaks of *Eph.* v. 19. It was occaſioned, as ſome think, by *David*'s ſpoiling the *Philiſtines*, 2 Sam. v. 17—21. or as others, by the deliverance of the people from the *Moabites* and *Ammonites* in the times of *Jehoſhaphat*, 2 Chron. xx. 27, 28. or as others, by the deliverance of the inhabitants of *Jeruſalem* from *Sennacherib* in the times of *Hezekiah*, 2 Kings xix. 34, 35. though as *Kimchi*, a celebrated Jewiſh commentator, owns, it belongs to the times of the Meſſiah, as the other preceding pſalms; and treats of his greatneſs, and of the praiſe and glory due to him, and gives large encomiums of his church.

℣. 1. *Great* is *the Lord*, &c.] The ſame that in the foregoing pſalm is ſaid to be gone up to heaven with a ſhout, to ſit on the throne of his holineſs, to reign over the heathen, and to be king over all the earth; who is great, and the Son of the Higheſt; the great God and our Saviour; great in his perſon as God-man, God manifeſt in the fleſh, his Father's fellow and equal; and in the perfections of his nature, being of great power, and of great wiſdom, and of great faithfulneſs, and of ſtrict holineſs and juſtice, and of wonderful grace and goodneſs; great in his works of creation and providence; in his miraculous operations when on earth, and in the work of man's redemption and ſalvation; great is he in all his offices, a great prophet riſen in *Iſrael*, a great high-prieſt over the houſe of God, a Saviour, and a great one, and the great ſhepherd of the ſheep. *And greatly to be praiſed, in the city of our God*; the city of *Jeruſalem*, the city of ſolemnities, where was the worſhip of God, and where the tribes went up to worſhip, and God was preſent with his people; and where the great Lord of all ſhewed himſelf to be great; here Chriſt the great Saviour appeared, even in the temple, when a child, where *Simeon* and *Anna* ſaw him, and ſpoke great things of him; where he at twelve years of age diſputed with the doctors, and ſhewed his great wiſdom; here when grown up he wrought many of his great miracles, and taught his doctrines; here he entered in great triumph, attended with the ſhouts, acclamations, and hoſannas of the people; here he eat his laſt paſſover with his diſciples; and in a garden near it was he taken and brought before the *Sanhedrim*, aſſembled at the high-prieſt's palace at *Jeruſalem*; and then tried and condemned at the bar of *Pilate*; when being led a little way out of the city he was crucified on mount *Calvary*; and on another mount, the mount of *Olives*, about a mile from it, he aſcended to heaven; and here in this city he poured forth the Spirit in an extraordinary manner on his diſciples at the day of *Pentecoſt*, as an evidence of his aſcenſion; and from hence his goſpel went forth into all the world; and therefore was greatly to be praiſed here, as he was by his diſciples, church and people, *Acts* ii. 46, 47. *Jeruſalem* is a figure of the goſpel-church, which is often compared to a city, *Iſa.* xxvi. 1. and lxii. 12. of which ſaints are citizens and fellow-citizens of each other; this is a city built on Chriſt the foundation; is full of inhabitants when together and conſidered by themſelves; is governed by wholeſome laws, enacted by Chriſt its King, who has appointed officers under him to explain and enforce them, and ſee that they are put in execution; and has many privileges and immunities belonging to it; and this is the city of God, of his building and of his defending, and where he dwells; it is, as in ℣. 2. *the city of the great King*, the King Meſſiah, and where he diſplays his greatneſs; here he appears great and glorious, ſhews his power and his glory; is ſeen in the galleries and through the lattices of ordinances, in his beauty and ſplendor; here he grants his gracious preſence, and beſtows his favours and bleſſings; and is therefore greatly to be praiſed here, as he is by all his people on the above accounts. Even *in the mountain of his holineſs*; as mount *Zion* is called on account of the temple built upon it, and the worſhip of God in it; and a fit emblem it was of the church of Chriſt, which, as that is, is choſen and loved of God, and is his habitation, is impregnable and immoveable, and conſiſts of perſons ſanctified by God the Father, in the Son, and through the Spirit.

℣. 2. *Beautiful for ſituation*, &c.] This, and what follows, are ſaid of the city of God, the city of *Jeruſalem*, which was delightfully ſituated on an eminence, in a wholeſome air; the brook *Kidron* gliding by it, the water of *Siloah* running through it, or at leaſt through ſome parts of it; fields and gardens adjoining to it, and mountains all around it: and ſo the church of Chriſt is built upon him, the rock; the river of divine love runs by it, the ſtreams whereof make it glad; the green paſtures of the word and ordinances are in it; and ſalvation is as walls and bulwarks about it; and ſo healthful is it, that the inhabitants have no reaſon to ſay they are ſick, ſince the people that dwell therein have their iniquities forgiven, *Iſai.* xxxiii. 24. *The joy of the whole earth*; that is, the city of *Jeruſalem*, Lam. ii. 15. eſpecially it was ſo when Chriſt, whoſe birth near it was matter of great joy to all people; when he who is the deſire of all nations was in it; and when the goſpel went out from it unto the whole earth, and cauſed joy wherever it came in power, and with the Holy Ghoſt: and the church of Chriſt, particularly in the latter day, will be an eternal excellency, and a joy of many generations, *Iſa.* lx. 15. and even now the whole world has reaſon to rejoice and be glad, becauſe of the church of Chriſt in it, who are the light of the

world

world and the ſalt of the earth, and on whoſe account the world continues, and the men of it enjoy the bleſſings they do. Is *mount Zion*; or *by mount Zion*; *Jeruſalem* was near it, and beautifully ſituated by it. On *the ſides of the north*; *Jeruſalem* was north of *Zion*, as *Zion* was ſouth of *Jeruſalem*; likewiſe the temple was on the north part of mount *Zion*, Iſai. xiv. 13. the altar and altar-gate were on the north-ſide of the temple, and there were the tables on which the ſacrifices were ſlain, *Ezek.* viii. 5. and xl. 35—40. and on the north ſide of the altar was the creature to be offered killed, *Lev.* i. 11. and perhaps ſome reference is here had to the church of Chriſt in the latter day, which for many years paſt has been chiefly in our northern part of the world: hence *the proteſtant* doctrine is by the *papiſts* called the *northern hereſy*; and it will be *tidings out of the north* that ſhall trouble the man of ſin, or ſome agent of his, to come forth with fury, and plant the tabernacles of his palace between the ſeas, in the glorious holy mountain, *Dan.* xi. 44, 45. *The city of the great King*; of Chriſt the King of kings; ſee the note on *Pſal.* xlvii. 2. and xlviii. 1.

℣. 3. *God is known in her palaces for a refuge.*] As there were palaces in *Jeruſalem*; ſee ℣. 13. and *Pſal.* cxxii. 7. ſo there are in the church of Chriſt; every place in it is a palace fit for a king; and every one that has truly a name and a place there, are kings and prieſts unto God: and here God is a *refuge* both for ſaints and ſinners to fly unto; ſee the note on *Pſal.* xlvi. 1. and is *known* to be ſo; the miniſters of the goſpel being here appointed to direct and encourage ſouls to flee to Chriſt for refuge, who is the hope ſet before them in the everlaſting goſpel, preached by them to lay hold upon; and all that do flee to him know, by experience, that he is a refuge for them; and as all the people of God do in every time of diſtreſs, and when all refuge fails them elſewhere.

℣. 4. *For lo, the kings were aſſembled*, &c.] As the princes of the *Philiſtines* to ſeek for *David*, when in the ſtrong hold of *Zion*, 2 Sam. v. 17. as the *Ethiopians* in the time of *Aſa*, 2 Chron. xiv. 9. and the *Moabites* and *Ammonites* in the times of *Jehoſhaphat*, 2 Chron. xx. 1. and the kings of *Syria* and *Iſrael* in the times of *Ahaz*, Iſai. vii. 1. and *Sennacherib* with his princes, who, in his eſteem, were kings, in the times of *Hezekiah*, 2 Kings xviii. 17. which are inſtances of the kings of the nations gathering together againſt *Zion*, the city of *Jeruſalem*, and people of the Jews, who were typical of the church of Chriſt; and that without ſucceſs, and to their own confuſion and deſtruction; though this ſeems to refer to the latter day of the goſpel-diſpenſation, when all the kings of the earth, *Pagan*, *Papal*, and *Mahometan*, will be gathered together at the inſtigation of Satan, to the battle of the great day of the Lord God Almighty, in a place called *Armageddon*, where they will be defeated by Chriſt the King of kings, *Rev.* xvi. 13, 14, 16. and xix. 19—21. *Jarchi* and *Kimchi* interpret the paſſage of *Gog* and *Magog* gathering together to fight againſt *Jeruſalem*, with which compare *Rev.* xx. 8, 9. *They paſſed by together*; either to the battle, as *Jarchi* explains it; or they paſſed by *Jeruſalem*, the city of our God, the church, without entering into it, or doing it any hurt.

℣. 5. *They ſaw* it, &c.] Either the city, or the power of God, as *Aben Ezra*; or, as *Jarchi*, God himſelf going forth to fight againſt the nations. This refers to the power Chriſt will take to himſelf, and ſhew forth, by reigning in his church, and protecting it, which will not only be viſible to the ſaints, but to the nations of the world; and to the brightneſs of Chriſt's coming in his ſpiritual reign, with the luſtre of which Antichriſt will be deſtroyed, *Rev.* xi. 17, 18, 2 *Theſſ.* ii. 8. and to the glorious ſtate of the church, ſignified by the riſing of the witneſſes, and their ſtanding on their feet, and aſcending to heaven, which will be ſeen by their enemies, *Rev.* xi. 11, 12. and to the deſtruction of *Rome*, the ſmoke of whoſe burning, the kings of the earth, that have committed fornication with her, will ſee and lament, *Rev.* xviii. 8, 9, 10. And *ſo they marvelled*; at the glory of the church, the ſecurity of it, the power of Chriſt in it and over it, and at the deſtruction of myſtical *Babylon*; ſee *Iſa.* lii. 14, 15. and xiii. 8. *Jer.* li. 41. *They were troubled*; as *Herod* and all *Jeruſalem* were, upon hearing of the birth of Chriſt, *Matt.* ii. 3. ſo theſe kings will be, upon ſeeing the coming and power of Chriſt in the latter day, the invincibleneſs of his church, and their own immediate and utter ruin: this will be the time of the howling of the ſhepherds, both civil and eccleſiaſtical, when all hands will be faint, and every man's heart will melt, *Zech.* xi. 2. *Iſa.* xiii. 6, 7. And *haſted away*; fled for fear of the great King at the head of his armies, in the defence of his church and people: and as the kings of the earth alſo at the deſtruction of *Rome* will flee and ſtand afar off, for fear of her torment, *Rev.* xviii. 10.

℣. 6. *Fear took hold upon them there*, &c.] That is, either when they came up to the city, and paſſed by it, and ſaw what they did; or, as *Kimchi* obſerves, in the place where they thought to have made a great ſlaughter; that is, in *Armageddon*, Rev. xvi. 16. ſo upon the ſlaughter of the ſeven thouſand names of men, or men of name and renown, ſuch as the kings here aſſembled, the remnant will be affrighted, *Rev.* xi. 13. And *pain, as of a woman in travail*; this figure is made uſe of elſewhere, when the deſtruction of *Babylon* and the coming of Chriſt are ſpoken of; ſee *Iſai.* xiii. 8. 1 *Theſſ.* v. 2, 3.

℣. 7. *Thou breakeſt the ſhips of Tarſhiſh, with an eaſt wind.*] This is either another ſimile, expreſſing the greatneſs of the dread and fear that ſhall now ſeize the kings of the earth; which will be, as *Kimchi* obſerves, as if they were ſmitten with a ſtrong eaſt-wind, which breaks the ſhips of *Tarſhiſh*; and to the ſame purpoſe is the note of *Aben Ezra*; who ſays, the pſalmiſt compares the pain that ſhall take hold upon them, to an eaſt-wind in the ſea, which breaks the ſhips; for by *Tarſhiſh* is meant, not *Tarteſſus* in *Spain*, nor *Tarſus* in *Cilicia*, or the port to which the prophet *Jonah* went and took ſhipping; but the ſea in general: or elſe this phraſe denotes the manner in which the antichriſtian kings, and antichriſtian ſtates, will be deſtroyed; juſt as ſhips upon the ocean are daſhed to pieces with a ſtrong eaſt-wind: or it may deſign the loſs of all their riches and ſubſtance brought to them in ſhips; hence the lamentations of merchants, and ſailors, and ſhipmaſters, *Rev.* xviii. 15—19.

℣. 8. *As we have heard, ſo have we ſeen*, &c.] Theſe are the words of the people of God making their obſervations on the above things; and ſo *Aben Ezra* and *Kimchi* underſtand them of the people of *Iſrael*; and the former referring them to the war of *Gog* and *Magog*, paraphraſes them thus; "the *Iſraelites* ſhall ſay in that day, as we have "heard the prophets, who propheſied of the fall of "*Gog* and *Magog*; ſo have we ſeen in the city of "the Lord of hoſts." The words may be underſtood,

ſtood, either of facts which have been reported and heard to have been done in time paſt, to which others will correſpond, and will be ſeen to do ſo in the latter day; as for inſtance, as it has been heard that God inflicted plagues upon *Egypt*; ſo it will be ſeen, that he will pour out the vials of his wrath upon the great city, which is ſpiritually called *Egypt* and *Sodom*: as it has been heard, that God brought his people *Iſrael* out of *Egypt* with a mighty hand; ſo it will be ſeen, that he will deliver his people from the captivity and tyranny of the man of ſin, and will call them out from *Babylon* a little before the deſtruction of it: as it has been heard, that *Pharaoh* and his hoſt were drowned in the red ſea; ſo it will be ſeen, that *Babylon* ſhall be thrown down like a millſtone caſt into the ſea, and be found no more: as it has been heard, that literal *Babylon* is deſtroyed; ſo it will be ſeen, that myſtical *Babylon* will be deſtroyed alſo: and as it has been heard, that the kings of the nations, at ſeveral times, have gathered themſelves together againſt *Jeruſalem*, without effect; ſo it will be ſeen, that the kings of the earth will aſſemble together againſt the church of Chriſt; but, as ſoon as they ſhall come up to her, and look upon her, they ſhall be aſtoniſhed, and flee with the utmoſt conſternation, fear and dread, and be utterly ruined: or elſe the ſenſe is, as it has been heard, from the promiſes and prophecies delivered out from time to time, that God will grant his preſence to his church and people, and will be the protection of them, and will deſtroy all his and their enemies; ſo, it has been ſeen, that theſe have been fulfilled, more or leſs, in all ages; in the latter day their accompliſhment will be full and manifeſt, even *in the city of the Lord of hoſts*; of the hoſts of heaven and earth, of all armies above and below; and therefore the church muſt be ſafe under his protection. *In the city of our God*; the covenant-God of his people; wherefore, as the former title declares his power, this ſhews his love and affection, and both together ſecure the happineſs of the ſaints: wherefore it follows, *God will eſtabliſh it for ever. Selah.* not only particular believers, of which the church conſiſts, are eſtabliſhed on the foundation, Chriſt; but the church itſelf is built on him, the rock againſt which the gates of hell cannot prevail; yet as they are not always in a ſettled and conſtant condition, ſo neither is that, being ſometimes toſſed with the tempeſts of afflictions and perſecutions, and ſometimes in one place, and ſometimes in another; but in the latter day it will be eſtabliſhed on the top of the mountains; and which is a deſirable thing by all the ſaints, and what they ſhould, as many do, earneſtly pray for; and which God will do in his own time; and then it ſhall be eſtabliſhed for ever, and be a tabernacle that ſhall not be taken down; not one of its ſtakes ſhall be removed, nor any of its cords broken, *Iſa.* ii. 2. and lxii. 7. *Pſal.* lxxxvii. 5. *Iſa.* xxxiii. 20.

℣. 9. *We have thought of thy loving-kindneſs, O God,* &c.] *Jarchi* interprets it, *we have waited for thy loving-kindneſs*; to ſee thy ſalvation; and ſome, as *Ben Melech* obſerves, explain it of hope and expectation; as if the ſenſe was, *we have hoped for thy loving-kindneſs*; ſo the *Syriac* verſion renders it, and the word uſed has the ſignification of tarrying, 1 *Sam.* xiv. 9. God has his ſet time to favour his *Zion*, and till that time comes, it is right in them to be hoping, expecting, and waiting for it. The *Chaldee* paraphraſe is, *we have eſteemed thy goodneſs*; it being very excellent, exceeding valuable, and better than life itſelf; but other Jewiſh writers, as *Menachem*, *Aben Ezra*, *Kimchi*, and *Ben Melech*, render it as we do, *we have thought*, &c. The loving-kindneſs of God towards his people in Chriſt, is a very delightful and profitable ſubject to dwell in meditation upon, to conſider the objects, inſtances, cauſe, and nature of it; and ſerves greatly to encourage faith and hope, to draw out love to God, and engage to a ready and chearful obedience to his will; and this is ſometimes done in public, as well as in private converſation, and in the cloſet; as follows. *In the midſt of thy temple*; the church of Chriſt, which is of his building, where he dwells, and grants his preſence, and is often called the temple of God in the New Teſtament, in alluſion to *Solomon*'s temple; ſee 1 *Cor.* iii. 16, 17. 2 *Cor.* vi. 16. *Eph.* ii. 21. here the word of God is preached, his ordinances adminiſtred, and his preſence granted; which are inſtances of his loving-kindneſs, and lead his people to think of it; and particularly when the faithful miniſters of the goſpel make mention of it, and the ordinance of the ſupper is adminiſtring, which is intended to bring to remembrance the love of God and Chriſt: moreover, in the latter day, to which this pſalm belongs, the temple of God will be opened, *Rev.* xi. 19. and xv. 5. that is, the true worſhip of God will be reſtored, and pure and undefiled religion freely exerciſed; the goſpel will be clearly and fully preached; and the ordinances adminiſtred as they were firſt delivered, which will lead the ſaints to think of the loving-kindneſs of God unto them; and particularly when they ſhall ſee the angels with the ſeven vials, the executioners of God's wrath on the antichriſtian ſtates, go forth from the temple to pour them out upon them, *Rev.* xv. 6. and xvi. 1.

℣. 10. *According to thy name, O God, ſo* is *thy praiſe unto the ends of the earth,* &c.] That is, as he himſelf is in the perfections of his nature, which are diſplayed in the works of his hands, throughout the whole creation; ſo is, or ought his praiſe to be: or rather, as in the latter day his name will be great in all the earth, *Mal.* i. 11. ſo will his praiſe be; and as his name will be one, *Zech.* xiv. 9. he will be one Lord, there will be one faith and one baptiſm; his worſhip, word, and ordinances will be uniformly obſerved and attended to; ſo will be his praiſe: all the ſaints will unite together in giving glory to him: he, and he alone, ſhall be exalted. Moreover, his goſpel is his name, *Acts* ix. 15. and that in the latter day will be preached to every nation, kindred, tongue, and people, *Rev.* xiv. 8. and multitudes, both of Jews and Gentiles, will be converted, and from the uttermoſt parts of the earth will be heard ſongs of praiſe and glory unto him, *Iſa.* xxiv. 15, 16. *Thy right-hand is full of righteouſneſs*; of all ſpiritual bleſſings for his people; and particularly of the righteouſneſs of Chriſt, which God accepts of, imputes unto, and liberally beſtows upon them: and it is alſo full of punitive juſtice, which he inflicts on his and their enemies; his right-hand teaches him terrible things, and theſe terrible things he does in righteouſneſs; all his works are in righteouſneſs, which the right-hand, being the inſtrument of action, is a token of. Moreover, Chriſt is the right-hand of God; he is the man of his right-hand, and as dear to him as his right-hand; he is the right-hand of his righteouſneſs, by which he upholds his people; and this right-hand of his is full of righteouſneſs; he does nothing elſe but righteouſneſs; he is the author and donor

donor of it to his people, and will execute righteouſneſs upon his enemies; in righteouſneſs he will make war with them, *Rev.* xix. 11. and which is greatly the ſenſe of this paſſage, as appears by the following verſe.

℣. 11. *Let mount Zion rejoice*, &c.] The church in general; ſee ℣. 1, 2. *Heb.* xii. 22. *Rev.* xiv. 1. *Let the daughters of Judah be glad*; particular churches; and ſo the *Targum* renders it, *the congregations of the houſe of Judah*; or particular believers; ſuch as are called the daughters of *Jeruſalem*, and the daughters of *Zion*, Cant. iii. 10, 11. theſe are exhorted to joy and gladneſs, at the loving-kindneſs of God, at the ſpread of his name and glory to the ends of the earth, and at his righteouſneſs his right-hand is full of; and as it follows, *Becauſe of thy judgments*; executed on the antichriſtian kings, ℣. 4—7. and on all the antichriſtian ſtates, and on the whore of *Babylon*, and thoſe who have committed fornication with her; ſee *Rev.* xix. 1, 2.

℣. 12. *Walk about Zion, and go round about her*, &c.] Theſe words are either an addreſs to the enemies of the church, ſarcaſtically delivered; calling upon them to come, and ſurround, and beſiege *Zion*, and ſee what the iſſue and conſequence of it will be, even the ſame as that of the kings, ℣. 4—6. or to the builders of *Zion*, as *Jarchi* obſerves, to come and take a ſurvey of it, and ſee what repairs were neceſſary; or rather to the ſaints, to the daughters of *Judah* before mentioned, to take a view of the ſtrength and defence of the church, for their own comfort and encouragement, and to report the ſame to others for theirs alſo; for by walking around it, may be obſerved the foundation, the rock and eminence on which it is built, Chriſt Jeſus; the wall of it, the Lord himſelf, a wall of fire; the entrance into it, Chriſt the gate of righteouſneſs; the fortreſs and ſtrong-hold of it the ſame; and the guards about it, the watchmen on its walls, the miniſters of the goſpel, and an innumerable company of angels, that in a circle ſurround both miniſters and people; ſee *Rev.* vii. 11. *Tell the towers thereof*; ſee 2 *Chron.* xxvi. 9. *Iſai.* xxxiii. 18. the Lord himſelf is the tower of his people, high and ſtrong, which ſecures and defends them from all their enemies, *Pſal.* xviii. 2. and lxii. 3. *Prov.* xviii. 10. the miniſters of the goſpel, who are immoveable, and are ſet for the defence of it, *Jer.* vi. 27. the ſcriptures of truth, which are like a tower built for an armoury, out of which the ſaints are furniſhed and provided with proper armour, whereby they are able to engage with falſe teachers, and to overcome the evil one, *Cant.* iv. 4. and the ordinances of the goſpel, the church's two breaſts, ſaid to be as towers, *Cant.* viii. 10. ſome render the words, *tell in the towers*[1]; publiſh on the houſe-tops, declare in the high-places of the city, in the moſt public manner, the great things of the goſpel, which relate to the glory of Chriſt and his church.

℣. 13. *Mark ye well her bulwarks*, &c.] Such as the free favour of God in Chriſt; which is not only as a ſhield, but as a bulwark to the church; his everlaſting love, electing grace, the covenant of grace, with its bleſſings and promiſes, all which are more immoveable than rocks and mountains; and eſpecially the power of God, which ſurrounds his church, as the mountains did *Jeruſalem*; and by which they are kept and preſerved as in a garriſon, *Pſal.* cxxv. 2. 1 *Peter* i. 5. Alſo ſalvation by Chriſt; his righteouſneſs, ſacrifice and ſatisfaction, which God has appointed for walls and bulwarks, and which make the city, the church, a ſtrong and impregnable one, *Iſa.* xxvi. 1. Likewiſe the Spirit of God, and his operations and influences, which are a ſtandard againſt the enemy's flood of oppoſition and perſecution; and who being in his church and people, is greater than he that is in the world, *Iſa.* lix. 19. 1 *John* iv. 4. Some render the words, *ſet your hearts on her ſtrength*, as the *Vulgate Latin* verſion; that is, on Chriſt, who is the ſtrength of the poor and needy in their diſtreſs; the ſtrength of their hearts, of their lives, and of their ſalvation, and the ſecurity of the church. Others render them, *ſet your hearts on her armies*, as the *Targum* is; her volunteers, her ſoldiers, who endure hardneſs as good ſoldiers of Chriſt, fight the Lord's battles, and are more than conquerors through him; and a lovely ſight it is to behold them, with Chriſt at the head of them; ſee *Rev.* xix. 14. *Conſider her palaces*; for *Jehovah*, Father, Son and Spirit, have their dwelling-places in *Zion*; and here, beſides apoſtles, prophets, evangeliſts, and ordinary miniſters of the Word, who are rulers and officers ſet in the firſt place, every ſaint is a prince and a king; and has a place and a name here, better than that of ſons and daughters of the greateſt potentate on earth; every dwelling-place in mount *Zion* is a palace. *That ye may tell* it *to the generation following*; that is, the beauty and glory, ſtrength and ſafety of the church; and even all that is ſpoken of her in this pſalm, as well as what follows: this is the end propoſed, by taking a circuit round *Zion*, and making the above obſervations on it.

℣. 14. *For this God* is *our God for ever and ever*, &c.] Who is ſpoken of throughout the whole pſalm, as greatly to be praiſed, as well as is known in *Zion*, as the ſtability, ſecurity and protection of her. This is ſaid as pointing unto him as if viſible, as Chriſt is God manifeſt in the fleſh, now in goſpel-times, to which this pſalm belongs; as diſtinguiſhing him from all others, from the gods of the Gentiles, rejected by the people of God; as claiming an intereſt in him as their covenant-God; as exulting in the view of ſuch relation to him; as ſuggeſting how happy they were on this account; and eſpecially ſince this relation will always continue, being founded in an everlaſting covenant, and ariſing from the unchangeable love of God. *He will be our guide*, even *unto death*; the Lord orders the ſteps of the righteous, holds them by the right hand, and guides them with his counſel and in judgment: Chriſt, the great ſhepherd of the flock, feeds them, as the antitype of *David*, according to the integrity of his heart, and guides them by the ſkilfulneſs of his hands; he guides their feet in the ways of peace, life and ſalvation, by himſelf; he leads them into green paſtures, beſides the ſtill waters, and unto fountains of living waters: the Spirit of the Lord leads them to the fulneſs of Chriſt; guides them into all truth, as it is in him; directs them into his and his Father's love, and leads them on to the land of uprightneſs. And this guide is an everlaſting one; *even unto death*, or *in death*, or *above death*[k]; ſo as not to be hurt of the ſecond death. He guides not only to the brink of *Jordan*'s river, but thro' the deep waters of it, and never leaves till he has landed them ſafe on the ſhores of eternity: and ſome, as *Aben Ezra*, render the word as if it was עולמית *for ever*; and others, as *Abendana* obſerves, render it *ſecretly*; the Lord ſometimes leading his people in ways dark and hidden to

[1] מגרליה *in turribus ejus*, Sept. in turribus ejus, V. L.

[k] על מות ſuper mortem, Montanus; ſupra mortem, Cocceius, Guſſetius, Michaelis; ſo Syr. verſ. in ipſa morte, Pfeiffer, Dub. Vex. loc. 66

to them: and others give the ſenſe of it, *as in the days of youth*; that is, God is the guide of his people in old age as in youth; he is always their guide, and ever will be: to which ſenſe incline R. *Moſes* in *Aben Ezra*, others in *Kimchi* and *Abendana*, and as alſo *Jarchi* and the *Chaldee* paraphraſe; but *Kimchi* and *Ben Melech* render it as we do, *unto death*, or *unto our death*.

PSALM XLIX.

To the chief muſician, a pſalm for the ſons of Korah.

ABEN EZRA ſays, this pſalm is a very excellent one, ſince in it is explained the Light of the world to come, and of the rational and immortal ſoul; and *Kimchi* is of opinion, that it reſpects both this world and that which is to come: and indeed it treats of the vanity of truſting in riches; of the inſufficiency of them for the redemption of the ſoul; of the ſhort continuance of worldly honour and ſubſtance; of the certainty of death, and of the reſurrection of the dead. And the deſign of it is to expoſe the folly of truſting in uncertain riches, and to comfort the people of God under the want of them.

℣. 1. *Hear this*, &c.] Not the law, as ſome Jewiſh writers [1] interpret it, which was not deſirable to be heard by thoſe that did hear it; it being a voice of wrath and terror, a curſing law, and a miniſtration of condemnation and death; but rather אחוויתא דא *this news*, as the *Targum*; the good news of the goſpel; the word of *this* ſalvation; the voice from heaven; the word not ſpoken by angels, but by the Lord himſelf: or זאת החכמה *this wiſdom*, as *Kimchi* interprets it; which the pſalmiſt was about to ſpeak of, ℣. 3. alſo the parable and dark ſaying he ſhould attend unto and open, ℣. 4. and indeed it may take in the whole ſubject-matter of the pſalm. *All* ye *people*; not the people of *Iſrael* only, but all the people of the world, as appears from the following clauſe; whence it is evident, that this pſalm belongs to goſpel-times; in which the middle wall of partition is broken down, and there is no difference of people; God is the God both of Jews and Gentiles; Chriſt is the Saviour and Redeemer of one as well as of the other; the Spirit of God has been poured out upon the latter; the goſpel has been ſent into all the world, and all are called upon to hear it. *Give ear, all* ye *inhabitants of the world*, or *of time*; ſo the word is rendered *age*, the age of a man, *Pſal.* xxxix. 5. The inhabitants of this world are but for a time; wherefore *Ben Melech* interprets the phraſe by אנשי דומן *men of time*, the inhabitants of time; it is peculiar to the moſt High to *inhabit eternity*, Iſa. lvii. 15. Under the goſpel-diſpenſation there is no diſtinction of places; the goſpel is not confined to the land of *Judea*; the ſound of it is gone into all the world, and men may worſhip God, and offer incenſe to his name in every place; and whoever fears him in any nation is accepted of him.

℣. 2. *Both low and high*, &c.] Or *both the ſons of* Adam, *and the ſons of men*. By the ſons of *Adam*, are meant the multitude of the people, as *Ben Melech* explains it; the common people, the meaner ſort, the baſe things of this world; and ſuch are they, generally ſpeaking, who are called by grace under the goſpel-diſpenſation: and by *the ſons of men*, are meant the princes, nobles, and great men of the earth; men of high birth and illuſtrious extraction: ſo *Adam* is rendered, *the mean man*, and *Iſh*, the word here uſed, *the great man*, in *Iſa.* ii. 9. And tho' not many, yet ſome of this ſort are called by grace; and all of them have a peculiar concern in many things ſpoken of in this pſalm; ſee ℣. 12, 16, 17, 20. *Rich and poor together*; theſe are called upon to hearken to what is after ſaid, that the one may not be elated with, and truſt in their riches, and that the other may not be dejected on account of their poverty; and ſeeing both muſt die, and meet together at the judgment-day; and inaſmuch as the goſpel is preached to one as to another; and for the moſt part the poor hear it, receive it, and are called by it.

℣. 3. *My mouth ſhall ſpeak of wiſdom*, &c.] Or *wiſdoms* [m], of Chriſt, who is ſo called, *Prov.* i. 20. and ix. 1. He being as a divine perſon the wiſdom of God, and the only wiſe God; and having all the treaſures of wiſdom in him, as man and Mediator: of him the prophet ſpake, and of him the apoſtles, and all goſpel-miniſters ſpeak; of the glories of his perſon, of the fulneſs of his grace, and of his wonderful works; eſpecially of that of redemption and ſalvation by him, in which there is an abounding of wiſdom and prudence. Or the goſpel may be meant, and all the truths of it, in which there is a glorious diſplay of divine wiſdom; it is the wiſdom of God in a myſtery; hidden and ancient wiſdom; and which, when truly underſtood, makes a man wiſe unto ſalvation; ſee 1 *Cor.* ii. 6, 7. *And the meditation of my heart* ſhall be *of underſtanding*; or *underſtandings* [n]; and this is in order to the former; what the heart meditates the mouth ſpeaks. If the heart meditates on underſtanding, the mouth will ſpeak of wiſdom; and a man ſhould think before he ſpeaks, eſpecially the miniſters of the goſpel: they ought to meditate on the word of God, the goſpel, and the truths of it, that their profiting may appear to all; that they may underſtand divine things themſelves, and deliver them out to the underſtanding of others: their concern ſhould be, that through meditation they may have a good treaſure of wiſdom and knowledge in their hearts, that out of it they may bring forth things pleaſant and profitable unto others.

℣. 4. *I will incline mine ear to a parable*, &c.] In which way of ſpeaking the doctrines of the goſpel were delivered out by Chriſt, *Matt.* xiii. 3, 35. Wherefore the prophet, perſonating his apoſtles and diſciples, ſignifies that he would liſten thereunto, that he might attain to the knowledge thereof, and communicate it to others. *I will open my dark ſaying upon the harp*; the ænigmas, riddles, and myſteries of the goſpel, being underſtood by the miniſters of it, are opened and explained in a very pleaſant and delightful manner; they are made clear and evident, and are as a lovely ſong upon an harp; ſee *Ezek.* xxxiii. 32.

℣. 5.

[1] Midraſh Tillim in loc. Yalkut Simeoni, par. 2. fol. 106. 2. Coccius, Gejerus, Michaelis.

[m] חכמות ſapientias, Pagninus, Montanus, Vatablus.

[n] חבונות intelligentias, Pagninus, Montanus.

ỿ. 5. *Wherefore ſhould I fear in the days of evil*, &c.] This is the principal thing that all are before called to hearken to. This is the wiſdom and underſtanding the pſalmiſt had been meditating upon, and was about to utter; this is the parable he inclined his ear to, and the dark ſaying he would open; namely, that a ſaint has nothing to fear in the worſt of times; which is a riddle to a natural man. *Aben Ezra* interprets *the days of evil*, of the days of old age, as they are called, *Eccleſ.* xii. 1. which bring on diſeaſes, weakneſs and death; in which a good man has no reaſon to fear; as that he ſhould want the neceſſaries of life, ſince they that fear the Lord ſhall want no good thing; or that he ſhould not hold out to the end, ſeeing God, who is the guide of youth, is the ſtaff of old age, and carries to hoary hairs, and will never leave nor forſake: and though the wicked man in old age has reaſon to be afraid of death and eternity at hand, the ſaint has not; but may ſing on the borders of the grave, *O death, where is thy ſting!* &c. Alſo days in which iniquity abounds, and error and hereſy prevail, are days of evil; and though the good man may fear he ſhall be led aſide by the ill example of ſome, or by the craft of others; yet he need not, ſince the foundation of God ſtands ſure, and he knows them that are his, and will take care of them and preſerve them. Moreover, times of affliction and perſecution are evil days; ſee *Epheſ.* v. 16. and vi. 13. and ſuch will be the hour of temptation, that ſhall try the inhabitants of the earth, *Rev.* iii. 10. Yet the righteous man need not fear, ſince it is always well with him, let his caſe and circumſtances be what they will. Yea, the day of death, and the day of judgment, are days of evil to wicked men; and therefore they put them away far from them, *Amos* vi. 3. but believers have reaſon to rejoice at them, the day of their death being better than the day of their birth; and the day of judgment will be the time of the glorious appearing of Chriſt to them. It is added, when *the iniquity of my heels ſhall compaſs me about*; that is, the ſins of life and converſation; *heels* denote *ſteps*, and the word is ſometimes ſo rendered, as in *Pſal.* lvi. 6. and *iniquity* intends ſin committed in walking; and ſo deſigns not original ſin, as ſome have thought, but actual ſins and tranſgreſſions: and theſe may be ſaid to *compaſs* the ſaints *about*, when they are chaſtiſed for them, and ſo are brought to a ſenſe and acknowledgment of them, and to be humbled for them; and then they have nothing to fear in a ſlaviſh way, ſince theſe chaſtiſements are not in wrath, or in a way of vindictive juſtice, or puniſhment for ſin; but the fruits of love and favour. Or the ſenſe may be, when death, the fruit of iniquity, the wages of ſin, ſurrounds and ſeizes upon me; בסופי *in my end*, as the *Targum*; in my laſt days, at the heel or cloſe of them, I will not fear: the ſaint has no reaſon to fear, when he walks through death's dark valley; for death is aboliſhed as a penal evil, its ſting is took away, and its curſe removed. Some render the words, *when the iniquity of my ſupplanters ſhall compaſs me about* [o]; meaning his enemies, who either lay in wait for him privately, and endeavoured to ſupplant him; or that purſued him cloſely, and preſſed upon his heels, juſt ready to deſtroy him; yet even then he ſignifies he ſhould not fear: and then the ſenſe is the ſame with *Pſal.* xxvii. 1, 2, 3. to which agree the *Syriac* and *Arabic* verſions, which render it, *the iniquity of mine enemies*; or, *when my enemies ſurround me*: and it may be literally rendered, when *iniquity ſurrounds me at my heels* [p]; that is, when men, who are iniquity itſelf, encompaſs me, are at my heels, ready to ſeize me, I will not fear.

ỿ. 6. *They that truſt in their wealth*, &c.] In their outward force, power and ſtrength; their horſes, chariots and armies; ſee *Pſal.* xxxiii. 16. and xx. 7. *Iſa.* xxxi. 1. or in their worldly goods and ſubſtance; which ſeems to be the ſenſe of the word here, as appears from ỿ. 10. To *truſt* in them, is to ſet the eye and heart upon them; or to take up reſt in them, to depend on them, to the neglect of divine providence, with reſpect to future living in this world; and to expect eternal happineſs hereafter, becauſe favoured with many earthly enjoyments here: ſo to do is evil. Wherefore the *Targum* is, *Wo to the wicked that truſt in their ſubſtance*. And it is alſo very weak and fooliſh to truſt in riches, ſince they are uncertain, are here to-day and gone to-morrow; and are unſatisfying, he that has much would ſtill have more: nor can they deliver from evil, from preſent judgments, from the ſword, the peſtilence, and famine; nor from death, nor from the future judgment, and wrath to come; and are often injurious to the ſpiritual and eternal welfare of men; ſee 1 *Tim.* vi. 9, 10, 17. *Mark* x. 24. *And boaſt themſelves in the multitude of their riches*; of their acquiſition of them by their own diligence and induſtry; and of their having them becauſe of ſome peculiar virtue and excellency in themſelves; and of the abundance of them. Such rejoicing and boaſting is evil; ſince riches are the gifts of God, the bleſſings of his providence; and are often beſtowed on perſons neither wiſe nor diligent, and much leſs deſerving; ſee *Jer.* ix. 23. The whole may be applied to the *Romiſh* Antichriſt and his followers, who truſt in and boaſt of their temporal riches, which in one hour will come to nought, *Rev.* xviii. 7, 17. and of the treaſure of the church, of merit, and works of ſupererogation; with all which they cannot redeem one ſoul from ruin and deſtruction, as follows:

ỿ. 7. *None* of them *can by any means redeem* his *brother*, &c.] That is, *with their ſubſtance* or *riches*, as the *Targum* and *Jarchi* ſupply. Some, according to the order of the words in the original, render them, *a brother redeeming cannot redeem a man*, or *any one* [q]: but, as *Aben Ezra* obſerves, אח *a brother*, is the effect, and איש *a man*, is the efficient. The *Targum* is, *His brother that is a captive, a man redeeming cannot redeem with his ſubſtance*; or by any means redeem. Indeed a rich man may redeem his brother from debt, or from a priſon, into which he is caſt for it, by paying his debts for him; or from thraldom and bondage, being taken captive and becoming a priſoner of war, by giving a ranſom for him. This he may do with reſpect to man; but with reſpect to God, he cannot with all his riches pay the debts he owes to the law and juſtice of God; nor free him from his bondage to ſin, Satan, and the law, by whom he is held a captive. The ſenſe here is, that he cannot redeem him from death; he cannot, with all his money, ſecure him from dying; nor when dead, bring him back from the grave; and much leſs deliver him from eternal death, or wrath to come; this only God can do, ſee ỿ. 15. *Nor give to God a ranſom for him*; a ranſom to redeem from ſin, and ſo from the curſe of the law and eternal

[o] עון עקבי iniquitas ſupplantatorum meorum, Gejerus; inſidiatorum meorum, ſome in Vatablus. [p] Iniquitas oppreſſorum, i. e. iniquiſſimi mei oppreſſores ambiunt me, Gejerus. [q] So Cocceius; and ſome in Michaelis.

ternal death, muſt be given to God, againſt whom ſin is committed, the Lawgiver that is able to ſave and deſtroy; whoſe law is tranſgreſſed by it, and muſt be fulfilled; and whoſe juſtice is affronted and injured, and muſt be ſatisfied; and who is the creditor to whom men are debtors, and therefore the payment muſt be made to him. Hence our Lord Jeſus Chriſt, the Redeemer of his people, paid the ranſom-price to God, and offered himſelf a ſacrifice to him; ſee *Epheſ.* v. 2. *Rev.* v. 9. But this ranſom is not of man's giving, but of God's; it is of his finding out in his infinite wiſdom: he ſet forth and ſent forth Chriſt to be the ranſom or *propitiation* [r], as the word here uſed ſignifies; and Chriſt came to give his life and himſelf a ranſom for many, and is the propitiation for their ſins: and this is a ſufficient one, a plenteous redemption, and there needs no other, nor is there any other; there were typical atonements under the law, but there is no real atonement, propitiation or ranſom, but by the precious blood of Chriſt; not by corruptible things, as ſilver and gold; with theſe a man cannot give to God a ranſom for himſelf, or for his brother.

℣. 8. *For the redemption of their ſoul is precious*, &c.] Or *heavy* [s]; it is, as *Jarchi* obſerves, *heavier than their ſubſtance:* it is too weighty a matter for the richeſt man in the world to engage in; he is not equal to it; his riches are not an equivalent to the redemption of a ſoul which has ſinned, and which is of more worth than the whole world; *what ſhall a man give in exchange for his ſoul?* or another for him? all the ſubſtance of his houſe would be utterly deſpiſed. It requires a greater price for the redemption of it than gold and ſilver, and therefore it is impoſſible to be obtained by any ſuch means; and which may be the ſenſe of the word here, as *Jarchi* and *Kimchi* interpret it; and ſo it is uſed for that which is *rare*, *difficult*, yea *impoſſible*, not to be found or come at, in 1 *Sam.* iii. 1. *Dan.* ii. 10, 11. The only price of redemption of the ſoul is the precious blood of Chriſt; his life is the ranſom-price, yea he himſelf, 1 *Peter* i. 18, 19. *Matt.* xx. 28. 1 *Tim.* ii. 6. nor is the redemption of the ſoul poſſible upon any other foot. *And it ceaſeth for ever*; that is, the redemption of the ſoul; it muſt have ceaſed, it could never have been accompliſhed, had not Chriſt undertook it and performed it; he has obtained eternal redemption, and in him we have it, and in no other. Or the words may be rendered, *and he ceaſeth for ever*; the brother whoſe ſoul or life is to be redeemed, he dies; ſee *Pſal.* xii. 1. and dies the ſecond and eternal death, for ought his brother can do for him, with all his riches: or he that attempts to redeem him, *he leaves off for ever* [t]; ſee *Pſal.* xxxvi. 3. whether he will or no, as *Jarchi* obſerves; he ceaſes from redeeming his brother; he finds he cannot do it; his endeavours are vain and fruitleſs. Some join and connect theſe words with the following, *and it ceaſeth for ever, that he ſhould ſtill live for ever*, &c. that is, it is impoſſible that ſuch an one by ſuch means ſhould live for ever. *Guſſetius* [u] renders and interprets the words quite to another ſenſe, *But the redemption of their ſoul ſhall come*; the true redemption-price by Chriſt; and which being once paid and perfectly done, *ceaſeth for ever*, and ſhall never be required more; ſo that he for whom it is made, *ſhall live for ever*, as in the next verſe; which is a truly evangelic ſenſe.

℣. 9. *That he ſhould ſtill live for ever*, &c.] Or *though he ſhould live*, &c. [w] Though the rich man ſhould live ever ſo long, a thouſand years twice told, as in *Eccleſ.* vi. 6. yet he could not in all this time, with all his riches, redeem his brother; and at laſt muſt die himſelf, and ſo muſt his brother too, as his own experience and obſervation may aſſure him, ℣. 10. Or the meaning is, he cannot ſo redeem his brother, or give to God a ranſom for him, that he ſhould live a corporal life for ever, and never die; ſince all men die, wiſe men and fools, rich and poor; and much leſs that he ſhould live and enjoy an *eternal life*, as the *Targum*; a life of happineſs and bliſs hereafter, which is not to be obtained by gold and ſilver, but is the pure gift of God. And *not ſee corruption*; the grave, the pit of corruption, the houſe appointed for all living: or *the judgment of hell*, according to the *Chaldee* paraphraſe.

℣. 10. *For he ſeeth* that *wiſe men die*, &c.] This is a reaſon convincing the rich man, that with all his riches he cannot redeem his brother from death; ſince he muſt ſee, by daily and conſtant experience, that none are exempted from dying, no not even the wiſe man; and therefore not the rich, ſince wiſdom is better than riches, and is ſaid to give life, *Eccleſ.* vii. 12. and yet wiſe men die, yea *Solomon*, the wiſeſt of men died. Worldly wiſe men, ſuch who are wiſer in their generation than the children of light, know how to get money and eſtates, and to provide for futurity, and yet cannot ſecure themſelves from death: men that are wiſe in natural things, know the ſecrets of nature, the conſtitution of human bodies, what is proper to preſerve health and life, as philoſophers and phyſicians, and yet cannot deliver themſelves from death: wiſe politicians, prudent magiſtrates, inſtructers of mankind in all the branches of uſeful knowledge, who are profitable to themſelves and others, and are the moſt deſerving to live becauſe of uſefulneſs, yet theſe die as well as others: ſuch as are ſpiritually wiſe, wiſe unto ſalvation, who know themſelves, and know Chriſt, whom to know is life eternal; and the wiſeſt among them, ſuch as are capable of teaching others the hidden and myſterious wiſdom of God; even theſe wiſe men and prophets do not live for ever. The *Targum* interprets this of wicked wiſe men, adjudged to hell; or as it is in the king's Bible, "the wicked wiſe men, who die the ſecond "death;" ſee *Rev.* ii. 11. and xx. 6. and xxi. 8. and are adjudged to hell. *Likewiſe the fool and the brutiſh perſon periſh*; the worldly fool, who truſts in his riches, and boaſts of them; his ſoul is at once required of him. The atheiſtical fool, who ſays there is no God, no judgment, no future ſtate; has made a covenant with death, and with hell is at an agreement; this covenant does not ſtand, he dies, and finds himſelf dreadfully miſtaken: the fool that is ſo immorally, who makes a mock at ſin, a jeſt of religion, and puts away the evil day far from him; his great wickedneſs to which he is given, ſhall not deliver him from death. Every man is become brutiſh in his knowledge; but there are ſome among the people more brutiſh than others, who are as natural brute beaſts, and ſhall utterly periſh in their own corruptions. The wiſe good man dies, but periſhes not; he inherits eternal life; but the wicked fool and brute not only periſh by death, but are puniſhed with everlaſting deſtruction in ſoul and body. *And leave their wealth to*

[r] כפרו propitiationem ſuam, Pagninus, Montanus. Montanus, Vatablus. [s] יקר gravis, De Dieu, Michaelis. [t] חדל deſinet, [u] Ebr. Comment. p. 345, [w] ויחי etiamſi vivat, Gejerus.

to others; they cannot carry it with them, ſo that it will be of no ſervice to them after death any more than at it: if the judge could be bribed by gold, as he cannot, they will not have it with them to do it; they came into the world naked, and ſo they will go out, and carry nothing with them, but leave all behind them; either to their babes, their children and heirs, *Pſal.* xvii. 14. or to ſtrangers, they know not who; and if they do, they do not know whether they will be wiſe men or fools, or what uſe they will make of it, *Pſal.* xxxix. 6. *Eccleſ.* ii. 18, 19.

ỿ. 11. *Their inward thought* is, that *their houſes* ſhall continue *for ever*, &c.] This is the thought of their hearts, what they ſecretly imagine, and conclude within themſelves; either that their families, which may be meant by their houſes, ſee 2 *Sam.* iii. 1. ſhall continue in ſucceeding ages to the end of the world, to inherit their poſſeſſions, and perpetuate their name; though often ſo it is, that great families become extinct, and the ſeed of the wicked is cut off: or that their magnificent buildings, which they have erected to dwell in, and for their honour and glory, ſhall abide for ever; though in a little time, ſo it is by one means or another, like the buildings of the temple, not one ſtone is left upon another. Or the words may be rendered, *in the midſt of them* (their heirs to whom they leave their wealth) *their houſes ſhall remain for ever*, ſo *Aben Ezra*; that is, ſo they fancy they will; but this is not always true, for fine houſes and large eſtates belonging to them, often paſs into other hands and families. The word קרבם rendered *their inward part*, by a tranſpoſition of two letters in it, may be read קברם *their graves*, as *Aben Ezra*, *Kimchi* and *Ben Melech* obſerve; and to this ſenſe the *Targum*, *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render the words: and then the meaning is, that of all the houſes they have built or been poſſeſſed of, they have only one left, and that is the grave; in which they ſhall dwell until the reſurrection, and therefore is called *a long home*, Eccleſ. xii. 5. ſee *Job* xvii. 13. and xxx. 23. And *their dwelling-places to all generations*; which ſignify the ſame as before. *They call* their *lands after their own names*; as *Egypt* was called *Mizraim*, *Ethiopia* was called *Cuſh*, and *Paleſtine Canaan*, from men who were the firſt poſſeſſors of them, *Gen.* x. 6. Or *they proclaim their names throughout the land* [x]; they ſeek to get a name, and ſpread and continue it in all parts of the world; being unconcerned about their names being written in heaven, or about having an houſe not made with hands eternal there.

ỿ. 12. *Nevertheleſs, man* being *in honour, abideth not*, &c.] Or *Adam:* and ſome underſtand this of the firſt man *Adam*, who was created and crowned with glory and honour; but it did not abide with him, nor he in that: ſo ſome Jewiſh writers [y] interpret it. But whether the words will admit of this ſenſe or no, the general view of the pſalmiſt, which is to ſhew the inconſtancy and inſtability of worldly honour, may be exemplified in the caſe of the firſt man; he was in honour, he was created after the image and likeneſs of God, and ſo was the glory of God, being his image; he was in friendſhip with God, as many inſtances ſhew, and had dominion over all the creatures below; he had much knowledge of God, and communion with him, and was a pure, holy, and upright creature; but he continued not long in this ſtate of honour and glory; *he lodged not a night* [z], as the words may be rendered; ſee *Gen.* xxviii. 11. and as they are by ſome, who conclude from hence, that *Adam* fell the ſame day in which he was created; and which is the ſenſe of the above Jewiſh writers, who ſay, he was driven out of paradiſe the evening of that day: but though he might ſtand longer, and the word is ſometimes uſed of a longer continuance; ſee *Pſal.* xxv. 13. yet by the account in *Geneſis*, it looks as if he continued in his ſtate of honour but a ſhort time. *He is like the beaſts* that *periſh*; becoming mortal in his body, and brutiſh and ſtupid in his underſtanding. Or, *he is like the beaſts, they periſh*, or are *cut off* [a]; the word being in the plural number, which ſhews that not a ſingle individual perſon is meant, but men in general; or however, ſuch of the ſons of *Adam* that come to honour: theſe do not abide long in it, their honour is a very ſhort-lived one, ſometimes it does not laſt their lives: they that are in high places, are in ſlippery ones, and are often caſt down from the pinnacle of honour in a moment; and if their glory does abide with them throughout the day of life, yet it ſhall not lodge with them in the night of the grave; thither their glory ſhall not deſcend after them, ỿ. 17. and when they die, they periſh like the beaſts; as they are like them in life, ſtupid, brutiſh and ignorant, ſo in death; as the beaſt dies, ſo do they, *Eccleſ.* iii. 19. as the one dies without any thought of or preparation for death, ſo do the other; as the one carries nothing along with it, ſo neither do the other: as beaſts that die of themſelves, for ſuch are here meant, as *Junius* well obſerves, are good for nothing but to be caſt into the ditch; ſo are wicked men, notwithſtanding all their riches and honour; yea, it is worſe with them than with the beaſts, ſince after death comes judgment, and after that the ſecond death, the wrath of God.

ỿ. 13. *This their way* is *their folly*, &c.] This their laſt end becoming like the beaſts that periſh, which is the iſſue and event of all their confidence, ambition, and honour, ſhews the folly of their lives and conduct: or this their courſe of life, in truſting to their riches; boaſting of their wealth; pleaſing themſelves with the thoughts of the continuance of their houſes and dwelling-places to all generations; and calling their lands after their own names; all proclaim their folly. Or, as ſome render the words, *this their way* is *their hope* or *confidence* [b]; they place all their hope and confidence in their riches and honour, which is but a vain hope, and a fooliſh confidence. *Yet their poſterity approve their ſayings. Selah*; they are of the ſame ſentiments with their fathers; they ſay the ſame things, and do the ſame actions; tread in their ſteps, and follow the ſame track; though there have been ſuch innumerable inſtances of the vanity and inconſtancy of all worldly riches and grandeur.

ỿ. 14. *Like ſheep they are laid in the grave*, &c.] They are not in life like ſheep, harmleſs and innocent; nor reckoned as ſuch for the ſlaughter, as the people of God are; unleſs it be that they are like them, brutiſh and ſtupid, thoughtleſs of death, and unconcerned about their eſtate after it; and ſo die and go into the grave, like natural brute beaſts, made to be taken and deſtroyed, 2 *Pet.* ii. 12. or rather like ſheep that have been grazing in good paſture

[x] So Piſcator, Gejerus, Michaelis. [y] Bereſhit Rabba, ſ. 11. fol. 9. 1. 2. Pirke Eliezer, c. 19. [z] בל ילין non pernoctabit, Montanus, Amama; ſo Ainſworth. [a] נדמו exciſi ſunt, Montanus. [b] כסל למו eſt fiducia ipſorum, Cocceius, Gejerus; ſtolida fiducia vel ſpes, Michaelis.

paſture in the day-time, at night are put into a dark and narrow pinfold; ſo wicked rich men, having lived in great abundance and plenty in the day of life, when the night of death comes, they are put into the dark and narrow grave. And it is further to be obſerved, that the compariſon is not to ſheep prepared for ſlaughter, and killed for food; for theſe are not laid in a ditch, to which the grave may anſwer; but, as *Junius* obſerves, to thoſe that die of themſelves; to rotten ſheep, and who are no other than carrion, and are good for nothing but to be caſt into a ditch; ſo wicked men are laid in the grave; but as to be laid in the grave is common to good and bad after death, rather the words ſhould be rendered, *like ſheep they are laid in hell* [c]; as the word is in *Pſal.* ix. 17. a place of utter darkneſs and miſery, where the wicked rich man was put when he died, *Luke* xvi. 19, 22, 23: *Death ſhall feed on them*; or *rule them* [d]; as ſhepherds rule their flocks, in imitation of whom kings govern their ſubjects; the ſame word is uſed of both; and ſo death is repreſented as a king, or rather as a tyrant reigning over the ſons of men; even over kings and princes, and the great men of the earth, who have reigned over others; ſee *Rom.* v. 14. or *ſhall feed them* [e], as the ſhepherd feeds the ſheep; not by leading them into green paſtures, into the *Elyſian* fields; but where a drop of water cannot be obtained to cool the tongue; into utter darkneſs, where are weeping, wailing, and gnaſhing of teeth; into the apartments of hell, and habitations of devils, to be gueſts with them, and live as they do: or *ſhall feed on them*; as the wolf on the ſheep, devouring their ſtrength, and conſuming their bodies, *Job* xviii. 13. but as this is no other than what it does to every one, rather the ſecond, or an eternal death is here meant; the wrath of God, the worm that is always gnawing, eating and conſuming, and never dies. *And the upright ſhall have dominion over them in the morning*; the *upright* are ſuch to whom the uprightneſs, or righteouſneſs of Chriſt is ſhewn or imputed, and who have right ſpirits renewed, and principles of grace and holineſs formed in them, and walk uprightly in their lives and converſations; theſe, in the morning of the reſurrection-day, when Chriſt the Sun of righteouſneſs ſhall ariſe, when the light of joy and gladneſs ſhall break forth upon his coming, at the beginning of the day of the Lord, which will laſt a thouſand years; they, the dead in Chriſt, riſing firſt, ſhall, during that time, reign with him as kings and prieſts; when the wicked, being deſtroyed in the general conflagration, ſhall become the footſtool of Chriſt, and be like aſhes under the ſoles of the feet of his people; and the kingdom, the dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the ſaints; ſee 1 *Theſſ.* iv. 16. *Rev.* xx. 5, 6. *Mal.* iv. 2, 3. *Dan.* vii. 27. and though this is a branch of the happineſs and glory of the people of God, yet it is here mentioned as an aggravation of the miſery of the wicked, who, in another ſtate, will be ſubject to thoſe they have tyrannized over here. *And their beauty ſhall conſume in the grave from their dwelling*; or *their form* [f] and figure; diſeaſes often deſtroy the beauty of a man, death changes his countenance, and makes a greater alteration ſtill; but the grave takes away the very form and figure of the man; or, as it is in the *keri*, or margin of the *Hebrew* text, *and their rock ſhall conſume* [g]; that is, their riches, which are their rock, fortreſs, and ſtrong city, and in which they place their truſt and confidence; theſe ſhall fail them when they come to the grave, which is *their dwelling*, and is the houſe appointed for all living: and ſeeing it is ſo, rather this ſhould be underſtood of *hell* [h], which will be the everlaſting manſion of wicked men, and in which they will be puniſhed in ſoul and body for ever; though rather the ſenſe is, *when their rock*, i. e. Chriſt, ſhall come *to conſume the grave*, and deſtroy its power; when he, I ſay, ſhall come *out of his habitation*, heaven, then ſhall the righteous have the dominion, 1 *Theſſ.* iv. 16.

℣. 15. *But God will redeem my ſoul from the power of the grave*, &c.] The pſalmiſt expreſſes his faith, that though he ſhould die, and for a while be under the power of the grave, yet he ſhould be redeemed from it in the reſurrection; which to the ſaints will be *the day of redemption*, Eph. iv. 30. their bodies then will be redeemed from mortality, weakneſs, corruption, and diſhonour, which attend them now, and in the grave; and which will be in conſequence of the redemption both of their ſouls and bodies, through the blood of Chriſt; ſee *Hoſ.* xiii. 14. or the words may be rendered, *but God will redeem my ſoul from the power of hell*; and ſo the *Targum*, "*David* ſaid by the ſpirit of "prophecy, but God will redeem my ſoul from "the judgment of hell;" that is, will keep and preſerve from the ſecond death, from being hurt by it, or from its having any power over him; and Chriſt, who is the Redeemer of his people, and who being God over all, is an able and mighty one, has redeemed the ſouls of his from wrath to come, hell, or the ſecond death, by deſtroying ſin, the cauſe of it, by ſatisfying the Law, the miniſtration of it, and by aboliſhing death itſelf; all which he has done by giving himſelf a ranſom-price for them, whereby he has procured the redemption which rich men, with all their gold and ſilver, could never obtain for themſelves or others. The reaſon why the pſalmiſt believed Chriſt would do this for him, follows. *For he ſhall receive me. Selah.* or, *for he hath received me* [i]; into his arms of love, into his grace and favour; which he does openly at converſion, and in effectual vocation; men being drawn to Chriſt by the cords of love, come to him, and are received by him, who caſts none out; and the argument from hence is very ſtrong, that ſuch whom Chriſt receives by his grace, he will redeem from the grave, or raiſe at the laſt day to the reſurrection of life: or, *for he will receive me*; as he does the ſouls of his people to glory at death, when, during their ſeparate ſtate, they will be happy with him, and takes their bodies into his care and cuſtody; from whence it may be ſtrongly concluded, he will raiſe them up again at the reſurrection-morn, and then will receive them ſoul and body to himſelf, and preſent them to his Father, and introduce them into his kingdom and glory; wherefore, as in ℣. 5. the good man has no reaſon to fear any thing in the day of evil; for when it goes ever ſo ill with others, it is well with him. The *Targum* in the king's Bible is,

[c] לשאול in inferno, V. L. Pagninus, Montanus, Gejerus, Michaelis; ſo Ainſworth. [d] ירעם reget eos, Vatablus. [e] Paſcet eos, Muſculus, Tigurine verſion, Gejerus, Cocceius. [f] צורם figura eorum, Pagninus, Montanus, Vatablus; forma eorum, Tigurine verſion, Junius & Tremellius, Piſcator. [g] צורם auxilium eorum, Sept. V. L. Eth. Ar. robur illorum, Muſculus; petra illorum, Cocceius. [h] שאול infernus, Muſculus, Junius & Tremellius, Gejerus, Michaelis; ſo Ainſworth. [i] יקחני ſuſcepit me, Tigurine verſion, Vatablus, Muſculus, Gejerus.

is, "he will lead me into his part or portion in the "world to come."

ỿ. 16. *Be not thou afraid when one is made rich*, &c.] Who before was poor, or not ſo rich; but now become ſo, either by inheritance, or by his own diligence and induſtry, through the permiſſion of providence. This is to be underſtood, not of a good man, from whom oppreſſion is not to be feared; but it may be hoped he will do good with his riches, by relieving the poor, and miniſtring to the ſupport of the intereſt of religion, and uſing what power and authority he may have in defence of it: but it is to be interpreted of a wicked man; of one who neither fears God, nor regards man; who makes an ill uſe of his riches, power, and authority, to the oppreſſion of the poor, and the perſecution of the ſaints, and who ſeeks to be feared, when he is not loved; ſee *Prov.* xxviii. 12, 28. and xxix. 2. but the people of God ſhould not be afraid when this is the caſe, ſince God is their ſtrength, their light, and their ſalvation; and ſince wicked men can go no further than permitted, and at moſt can do no more than kill the body; ſee *Pſal.* xxvii. 1—3. *Matt.* x. 28. theſe words are an apoſtrophe of the pſalmiſt, either to his own ſoul, or to the ſaints, and every particular believer. *When the glory of his houſe is increaſed*; either the ſame with riches, ſo called, *Gen.* xxxi. 1. *Rev.* xxi. 24, 26. becauſe men are apt to glory in them, and for the moſt part obtain honour and glory from men by them; or children, and an increaſe of them, and eſpecially when they come to honour; as alſo the advancement of themſelves to high places of honour and truſt; as well as additional buildings, large, ſtately edifices, to make them look great, and perpetuate their names.

ỿ. 17. *For when he dieth, he ſhall carry nothing away*, &c.] Such men, with all their riches and honour, muſt die; therefore why ſhould men be afraid of them? or wherein are they to be accounted of, whoſe breath is in their noſtrils? nor can they carry either of them with them; their riches will be of no profit to them after death, when they will be upon a level with the poor, who will have nothing to fear from them; ſee 1 *Tim.* vi. 7. *His glory ſhall not deſcend after him*; either into the grave, the pit of corruption, the lower part of the earth, where kings, princes, counſellors and peaſants, are all alike, *Job* iii. 14, 15, 19. or into hell, where are no titles of honour, nor reſpect of perſons; no *Pharaoh* king of *Egypt*, or *Sennacherib* king of *Aſſyria* there; but plain *Pharaoh*, &c. ſee *Ezek.* xxxii. 31, 32.

ỿ. 18. *Though while he lived, he bleſſed his ſoul*, &c.] Praiſed and extolled himſelf on account of his acquiſitions and merit; or proclaimed himſelf an happy man, becauſe of his wealth and riches; or fooliſhly flattered himſelf with peace, proſperity, and length of days, and even with honour and glory after death. *And* men *will praiſe thee when thou doſt well to thyſelf*; or *but* [k] *men will praiſe thee*, &c. both rich and poor, all wiſe men; when, as the Jewiſh interpreters [l] generally explain the word, a man regards true wiſdom and religion, and is concerned for the welfare of his ſoul more than that of his body; or *when thou thyſelf doeſt well*; that is, to others, doing acts of beneficence, communicating to the neceſſities of the poor; or rather, *when thou doeſt well to thyſelf*, by enjoying the good things of life, taking his portion, eating the fruit of his labour, which is good and comely; ſee *Eccl.* v. 18—20. and vi. 1, 2. and xi. 9.

ỿ. 19. *He ſhall go to the generation of his fathers*, &c.] Be gathered to them at death; or *to the dwelling-place of his fathers* [m]; either the grave, or hell, or both; the habitation of his wicked anceſtors: unleſs the words be rendered, as they are by ſome, though *he ſhall come to the age of his fathers* [n]; live as long as they have done; yet he muſt die at laſt, and leave all behind, as they have done. *They ſhall never ſee light*; neither he nor his fathers; they ſhall never ſee the light of the ſun any more, nor return to the light of the living, but ſhall lie in the dark and ſilent grave until the reſurrection; or rather, they ſhall never enjoy eternal light, glory, and happineſs. The ultimate ſtate of glory is ſometimes expreſſed by *light*, John viii. 12. *Col.* i. 12. this the people of God, ſuch who are made light in the Lord, and are the children of the day, ſhall ſee; but wicked men ſhall not; they will be caſt into outer darkneſs, where are weeping, wailing, and gnaſhing of teeth.

ỿ. 20. *Man* that is *in honour*, &c.] A wicked man; as the *Targum*; ſee the note on ỿ. 12. *And underſtandeth not*; from whence his riches and honour come, and what uſe he ſhould make of them, and for what end he has them; or that underſtandeth not ſpiritual things, which relate to the ſalvation of his ſoul; who does not know God in Chriſt, nor the way of ſalvation by Chriſt; nor has any experience of the work of the Spirit of God upon his ſoul; nor has any ſpiritual underſtanding of the doctrines of the goſpel; nor knows himſelf, his ſtate and condition, and what true happineſs is, *Is like the beaſts* that *periſh*; ſee the note on ỿ. 12.

PSALM L.

A pſalm of Aſaph.

THIS pſalm is called a pſalm of *Aſaph*; either becauſe it was compoſed by him under divine inſpiration, ſince he was a prophet and a ſeer, 1 *Chron.* xxv. 2. 2 *Chron.* xxix. 30. or becauſe it was delivered to him to be ſung in public ſervice, he being a chief muſician; ſee 1 *Chron.* xvi. 7. and ſo it may be rendered, *a pſalm for Aſaph*; or *unto Aſaph* [o]; which was directed, ſent, and delivered to him, and might be wrote by *David*; and, as *Junius* thinks, after the angel had appeared to him, and he was directed where he ſhould build an altar to the Lord, 1 *Chron.* xxi. 18. The *Targum*, *Kimchi*, and R. *Obadiah Gaon*, interpret this pſalm of the day of judgment; and *Jarchi* takes it to be a prophecy of the future redemption by their expected Meſſiah; and indeed it does refer to the times of the goſpel-diſpenſation; for it treats of the calling of the Gentiles, of the abrogation of legal ſacrifices, and of the controverſy the Lord would have with the Jews for retaining them, and

[k] ויודך atque celebraverint te, Junius & Tremellius, Piſcator. [l] Jarchi, Aben Ezra, Kimchi & Ben Melech in loc.
[m] עד—דור ad habitationem, Gejerus. [n] Uſque ad ætatem, Junius & Tremellius, Piſcator. [o] לאסף ipſi Aſaph, Tigurine verſion, Vatablus; Aſapho, Junius & Tremellius, Piſcator; ſo Ainſworth.

and rejecting pure, ſpiritual, and evangelical worſhip.

℣. 1. *The mighty God*, &c.] In the *Hebrew* text it is *El*, *Elohim*, which *Jarchi* renders *the God of gods*; that is, of angels, who are ſo called, *Pſal.* viii. 5. and xcvii. 7. ſo Chriſt, who is God over all, is over them; he is their Creator, and the object of their worſhip, *Heb.* i. 6, 7. or of kings, princes, judges, and all civil magiſtrates, called gods, *Pſal.* lxxxii. 1, 6. and ſo *Kimchi* interprets the phraſe here *Judge of judges*. Chriſt is King of kings, and Lord of lords, by whom they reign and judge, and to whom they are accountable. The *Targum* renders it *the mighty God*, as we do; which is the title and name of Chriſt in *Iſa.* ix. 6. and well agrees with him, as appears by his works of creation, providence, and redemption, and by his government of his church and people; by all the grace, ſtrength, aſſiſtance and preſervation they have from him now, and by all that glory and happineſs they will be brought unto by him hereafter, when raiſed from the dead, according to his mighty power. It is added, Even *the Lord*, *hath ſpoken*; or *Jehovah*. Some have obſerved, that theſe three names, *El*, *Elohim*, *Jehovah*, here mentioned, have three very diſtinctive accents ſet to them, and which being joined to a verb ſingular דבר, *hath ſpoken*; contains the myſtery of the Trinity of perſons in the unity of the divine Eſſence; ſee *Joſh.* xxii. 22. though rather all the names belong to Chriſt the Son of God, and who is *Jehovah* our Righteouſneſs, and to whom, he being the eternal *Logos*, ſpeech is very properly aſcribed. He hath ſpoken for the elect in the council and covenant of grace and peace, that they might be given to him; and on their behalf, that they might have grace and glory, and he might be their Surety, Saviour, and Redeemer. He hath ſpoken all things out of nothing in creation: he ſpoke with *Moſes* at the giving of the Law on mount *Sinai*: he, the angel of God's preſence, ſpoke for the Old Teſtament-ſaints, and ſpoke good and comfortable words unto them: he hath ſpoken in his own perſon here on earth, and ſuch words, and with ſuch authority as never man did; and he has ſpoken in his judgments and providences againſt the Jews; and he now ſpeaks in his goſpel by his miniſters: wherefore it follows, *And called the earth from the riſing of the ſun unto the going down thereof*; which may be conſidered as a preface, exciting attention to what is after ſpoken, as being of moment and importance; ſee *Deut.* xxxii. 1. or as calling the earth, and ſo the heavens, ℣. 4. to be witneſſes of the juſtneſs and equity of his dealings with the Jews, for their rejection of him and his goſpel; ſee *Deut.* iv. 26. or rather, as a call to the inhabitants of the earth to hear the goſpel, which had its accompliſhment in the times of the apoſtles; when Chriſt having a people, not in *Judea* only, but in the ſeveral parts of the world, from eaſt to weſt, ſent them into all the world with his goſpel, and by it effectually called them through his grace; and churches were planted every where, to the honour of his name; compare with this *Mal.* i. 11.

℣. 2. *Out of Zion the perfection of beauty God hath ſhined.*] Or *ſhall ſhine*[p]; the paſt for the future, as *Kimchi* obſerves; or *the perfection of the beauty of God hath ſhined out of Zion*[q]; that is, Chriſt; he is the perfection of beauty; he is fairer than the children of men; he is more glorious than the angels in heaven: as Mediator, he is full of grace and truth, which makes him very lovely and amiable to his people: he is the expreſs image of his Father's perſon; and the glory of all the divine perfections is conſpicuous in his work of ſalvation, as well as in himſelf: now as he was to come out of *Zion*, Pſal. xiv. 7. that is, not from the fort of *Zion*, or city of *Jeruſalem*; for he was to be born at *Bethlehem*; only he was to be of the Jews, and ſpring from them; ſo he ſhone out, or his appearance and manifeſtation in *Iſrael* was like the riſing ſun; ſee *Mal.* iv. 2. *Luke* i. 78, 79. and the love and kindneſs of God in the miſſion and gift of him, appeared and ſhone out in like manner, *Tit.* iii. 4. or elſe the goſpel may be meant, which has a beauty in it: it is a glorious goſpel, and holds forth the beauty and glory of Chriſt. All truth is lovely and amiable, eſpecially evangelical truth: it has a divine beauty on it; it comes from God, and bears his impreſs; yea, it is a perfection of beauty: it contains a perfect plan of truth, and is able to make the man of God perfect; and this was to come out of *Zion*, Iſai. ii. 3. and which great light firſt aroſe in *Judea*, and from thence ſhone out in the Gentile world, like the ſun in all its luſtre and glory, *Tit.* ii. 11. or, according to our verſion, *God hath ſhined out of Zion*; which, as *Ben Melech* on the text obſerves, is the perfection of beauty; ſee *Lam.* ii. 15. by which is meant the church under the goſpel-diſpenſation, *Heb.* xii. 22. which, as in goſpel-order, is exceeding beautiful; and as its members are adorned with the graces of the Spirit, by which they are all glorious within; and eſpecially as they are clothed with the righteouſneſs of Chriſt, and ſo are perfectly comely through the comelineſs he hath put upon them; and here it is that Chriſt, who is the great God, and our Saviour, ſhines forth upon his people, grants his gracious preſence, and manifeſts himſelf in his ordinances, to their great joy and pleaſure.

℣. 3. *Our God ſhall come*, &c.] That is, Chriſt, who is truly and properly God, and who was promiſed and expected as a divine perſon; and which was neceſſary on account of the work he came about; and believers claim an intereſt in him as their God; and he is their God in whom they truſt, and whom they worſhip: and this coming of his is to be underſtood, not of his coming in the fleſh; for though that was promiſed, believed, and prayed for, as theſe words are by ſome rendered, *may our God come*[r]; yet at his firſt coming he was ſilent, his voice was not heard in the ſtreets, *Matth.* xii. 19. nor did any fire or tempeſt attend that: nor is it to be interpreted of his ſecond coming, or coming to judgment; for though that alſo is promiſed, believed, and prayed for; and when he will not be ſilent, but by his voice will raiſe the dead, ſummon all before him, and pronounce the ſentence on all; and the world, and all that is therein, will be burnt with fire, and a horrible tempeſt rained upon the wicked; yet it is better to underſtand it of his coming to ſet up his kingdom in the world, and to puniſh his profeſſing people for their diſbelief and rejection of him; ſee *Matth.* xvi. 28. *Heb.* x. 37. *And ſhall not keep ſilence*; contain himſelf, bear with the Jews any longer, but come forth in his wrath againſt them; ſee ℣. 21, 22. and it may alſo denote the great ſound of the goſpel, and the very public miniſtration of it in the Gentile world,

at

[p] הופיע emicabit, Tigurine verſion; vel effulgebit, Vatablus; illuceſcet, Amama, Grotius. [q] So De Dieu.
[r] יבא veniat, Junius & Tremellius; ſo Ainſworth.

at or before this time, for the enlargement of Chriſt's kingdom in it. *A fire ſhall devour before him*; meaning either the fire of the divine word making its way among the Gentiles, conſuming their idolatry, ſuperſtition, &c. or rather the fire of divine wrath coming upon the Jews to the uttermoſt; and even it may be literally underſtood of the fire that conſumed their city and temple, as was predicted, *Zech.* xi. 1. *Matth.* xxii. 7. *And it ſhall be very tempeſtuous round about him*; the time of *Jeruſalem*'s deſtruction being ſuch a time of trouble as has not been ſince the world began, *Matt.* xxiv. 21.

℣. 4. *He ſhall call to the heavens from above, and to the earth*, &c.] To hear what he ſhall ſay, when he will no longer keep ſilence; and to be witneſſes of the juſtice of his proceedings; ſee *Iſai.* i. 2. *Deut.* iv. 26. The *Targum* interprets this of the angels above on high, and of the righteous on the earth below; and ſo *Aben Ezra*, *Kimchi*, and *Ben Melech*, explain it of the angels of heaven, and of the inhabitants of the earth. *That he may judge his people*; not that they, the heavens and the earth, the inhabitants of either may judge his people; but the Lord himſelf, as in ℣. 6. and this deſigns not the judgment of the whole world, nor that of his own covenant-people, whom he judges, when he corrects them in love, that they might not be condemned with the world; when he vindicates them, and avenges them on their enemies, and when he protects and ſaves them; but the judgment of the Jewiſh nation, his profeſſing people, the ſame that *Peter* ſpeaks of, 1 *Pet.* iv. 17.

℣. 5. *Gather my ſaints together unto me*, &c.] Theſe words are ſpoken by Chriſt to the heavens and the earth; that is, to the angels, the miniſters of the goſpel, to gather in, by the miniſtry of the word, his elect ones among the Gentiles; ſee *Matt.* xxiv. 30. called his *ſaints*, who had an intereſt in his favour and loving-kindneſs, and were ſanctified or ſet apart for his ſervice and glory. *Thoſe that have made a covenant with me by ſacrifice*; or, *who have made my covenant by*, or *on ſacrifice* [s]; the covenant of grace, which was made with Chriſt from everlaſting, and which was confirmed by his blood and ſacrifice; this his people may be ſaid to make with God in him, he being their head, ſurety, and repreſentative: now theſe covenant-ones he will have gathered in to himſelf by effectual vocation, which is uſually done by the miniſtry of the word; for this is not to be underſtood of the gathering of all nations to him, before him as a Judge; but of his ſpecial people to him as a Saviour, the *Shiloh*, to whom the gathering of the people was to be, *Gen.* xlix. 10. *Iſai.* xxvii. 12, 13. and lvi. 8. *Zech.* x. 8.

℣. 6. *And the heavens ſhall declare his righteouſneſs*, &c.] That is, either the heavens ſhall bear witneſs to his juſtice and equity in judging his people; or the angels, the miniſters of the goſpel, ſhall declare his juſtifying righteouſneſs, which is revealed in it, to the ſaints and covenant-ones, they ſhall be a means of gathering in: or rather the juſtice of Chriſt in the deſtruction of the Jews, ſhall be atteſted and applauded by angels and men, juſt as the righteouſneſs of God in the deſtruction of the antichriſtian powers is celebrated by the angel of the waters, *Rev.* xvi. 5, 6. *For God* is *judge himſelf. Selah.* and not another, or by another; and therefore his judgments muſt be juſt and righteous, ſeeing he is juſt and true, loves righteouſneſs, and is righteous in all his ways and works.

℣. 7. *Hear, O my people*, &c.] This is an addreſs to the people of the Jews, whom God had choſen to be his people above all others, and who profeſſed themſelves to be his people; but now a *Lo-ammi* was about to be written upon them, being a people uncircumciſed in heart and ears, refuſing to hear the great prophet of the church, him that ſpake from heaven. *And I will ſpeak*; by way of accuſation and charge, and in judgment againſt them for their ſins and tranſgreſſions. *O Iſrael, and I will teſtify againſt thee*; or *to thee* [t]; to thy face produce witneſſes, and bring ſufficient evidence to prove the things laid to thy charge. *I* am *God*; even *thy God*; which is an aggravation of their ſin againſt him, and is the reaſon why they ſhould hearken to him; ſee *Pſal.* lxxxi. 10, 11, 12.

℣. 8. *I will not reprove thee for thy ſacrifices*, &c.] For the neglect of them; this they were not chargeable with; and had they omitted them, a charge would not have been brought againſt them on that account, ſince theſe were not what God commanded when he brought them out of *Egypt*, Jer. vii. 22. and were now abrogated; and when they were in force, acts of mercy, kindneſs and beneficence, were preferred unto them, *Hoſ.* vi. 6. *Or thy burnt-offerings*, to have been *continually before me*; or, *for thy burnt-offerings* are *continually before me* [u]; ſo far were they from being reproveable for not bringing their ſacrifices, that they were continually offering up before the Lord even multitudes of them, though to no purpoſe, being offered up without faith, and in hypocriſy; and could not take away ſin, and make atonement for it; and beſides, ought now to have ceaſed to be offered, Chriſt the great ſacrifice being now offered up, as he was in the times to which this pſalm belongs; ſee *Iſai.* i. 14. *Mic.* vi. 6, 7. *Heb.* x. 3, 4, 14. wherefore it follows,

℣. 9. *I will take no bullock out of thy houſe*, &c.] That is, will accept of none; ſuch ſacrifices being no more agreeable to the will of God, *Heb.* x. 5, 6, 8. the *bullock* is mentioned, that being a principal creature uſed in ſacrifice; as alſo the following, Nor *he-goats out of thy folds*; the reaſons follow.

℣. 10. *For every beaſt of the foreſt* is *mine*, &c.] By creation and preſervation; and therefore he ſtood in no need of their bullocks and he-goats. And *the cattle upon a thouſand hills*; meaning all the cattle in the whole world.

℣. 11. *I know all the fowls of the mountains*, &c.] God not only knows them, but takes care of them; not a ſparrow falls to the ground without his knowledge, and all the fowls of the air are fed by him, *Matt.* x. 29. and vi. 26. and therefore needed not their turtle-doves and young pigeons, which were the only fowls uſed in ſacrifice. *And the wild beaſts of the field* are *mine*; which are mentioned in oppoſition to domeſtic ones, ſuch as they had in their houſes or folds, ℣. 9.

℣. 12. *If I were hungry, I would not tell thee*, &c.] Or *ſay to thee* [w]; aſk for any thing; *for the world* is *mine, and the fulneſs thereof*; with which, was the former his caſe, he could ſatisfy himſelf; ſee *Pſal.* xxiv. 1.

℣. 13. *Will I eat the fleſh of bulls, or drink the blood of goats?*] That is, expreſs a pleaſure, take delight

[s] So Pagninus. [t] כך tibi, V. L. Vatablus; ſo Ainſworth. [u] So Tigurine verſion, Vatablus, Piſcator, Cocceius, and Ainſworth. [w] לא אמר לך non dicam tibi, V. L. Pagninus, Montanus, Muſculus; non dicerem tibi. Junius & Tremellius, Piſcator, Cocceius, Michaelis.

delight and ſatisfaction in ſuch kind of ſacrifices, which can never take away ſin: no, I will not; wherefore other ſacrifices, more agreeable to his nature, mind, and will, and to the goſpel-diſpenſation, are next mentioned.

℣. 14. *Offer unto God thankſgiving*, &c.] Which is a ſacrifice, ℣. 23. *Pſal.* cxvi. 17. *Heb.* xiii. 15. and the Jews ſay [x], that all ſacrifices will ceaſe in future time, the times of the Meſſiah, but the ſacrifice of praiſe; and this ſhould be offered up for all mercies temporal and ſpiritual; and unto God, becauſe they all come from him; and becauſe ſuch ſacrifices are well-pleaſing to him, and are no other than our reaſonable ſervice, and agreeable to his will; and then are they offered up aright, when they are offered up through Chriſt, the great High-prieſt, by whom they are acceptable unto God, and upon him the altar, which ſanctifies every gift, and by faith in him, without which it is impoſſible to pleaſe God. Some render the word *confeſſion* [y]; and in all thankſgivings it is neceſſary that men ſhould confeſs their ſins and unworthineſs, and acknowledge the goodneſs of God, and aſcribe all the glory to him; for to him, and him only, is this ſacrifice to be offered: not to man; for that would be to ſacrifice to his own net, and burn incenſe to his drag. *And pay thy vows unto the moſt High*; meaning not ceremonial ones, as the vow of the *Nazarite*; nor to offer ſuch and ſuch a ſacrifice, ſince theſe are diſtinguiſhed from, and oppoſed unto the ſacrifices of the ceremonial Law before mentioned; and much leſs monaſtic ones, as the vow of celibacy, and abſtinence from certain meats at certain times; but moral, or ſpiritual and evangelical ones; ſuch as devoting one's ſelf to the Lord, and to his ſervice and worſhip, under the influence, and in the ſtrength of grace; ſignified by ſaying, I am the Lord's, and by giving up ourſelves to him and to his churches, to walk with them in all his commands and ordinances, to which his love and grace conſtrain and oblige; ſee *Iſai.* xliv. 5. 2 *Cor.* viii. 5. and particularly by them may be meant, giving God the glory and praiſe of every mercy and deliverance, as was promiſed previous to it; hence thoſe are put together, *Pſal.* lxv. 1. This ſcripture does not oblige to the making of vows, but to the payment of them when made; ſee *Eccl.* v. 4, 5. and may refer to every thing a man lays himſelf in a ſolemn manner under obligation to perform, eſpecially in religious affairs.

℣. 15. *And call upon me in the day of trouble*, &c.] This is another part of ſpiritual ſacrifice or worſhip, which is much more acceptable to God than legal ſacrifices. Invocation of God includes all parts of religious worſhip, and particularly deſigns prayer, as it does here, of which God, and he only, is the object; and which ſhould be performed in faith, in ſincerity, and with fervency; and though it ſhould be made at all times, in private and in public; yet more eſpecially ſhould be attended to in a time of affliction, whether of ſoul or body, whether of a perſonal, family, or public kind, *Jam.* v. 13. and the encouragement to it is, *I will deliver thee*; that is, out of trouble: as he is able, ſo faithful is he that hath promiſed, and will do it. The obligation follows, *And thou ſhalt glorify me*; by offering praiſe, ℣. 23. aſcribing the glory of the deliverance to God, and ſerving him in righteouſneſs and true holineſs continually.

℣. 16. *But unto the wicked God ſaith*, &c.] By whom are meant, not openly profane ſinners; but men under a profeſſion of religion, and indeed who were teachers of others, as appears from the following expoſtulation with them: the ſcribes, Phariſees, and doctors among the Jews are deſigned; and ſo *Kimchi* interprets it of their wiſe men, who learned and taught the Law, but did not act according to it. It ſeems as if the preceding verſes reſpected the truly godly among the Jews, who believed in Chriſt, and yet were zealous of the Law; and retained legal ſacrifices; as ſuch there were, *Acts* xxi. 20. and that theſe words, and what follow, are ſpoken to hypocrites among them, who ſat in *Moſes*'s chair, and ſaid, and did not; were outwardly righteous before men, but inwardly full of wickedneſs, deſtitute of the grace of God, and righteouſneſs of Chriſt. *What haſt thou to do to declare my ſtatutes?* the laws of God, which were given to the people of *Iſrael*; ſome of which were of a moral, others of a ceremonial, and others of a judicial nature; and there were perſons appointed to teach and explain theſe to the people, as the prieſts and Levites: now ſome of theſe were abrogated, and not to be declared at all in the times this pſalm refers to; and as for others, thoſe perſons were very improper to teach and urge the obſervance of them, when they themſelves did not keep them; and eſpecially it was wrong in them to declare them to the people, for ſuch purpoſes as they did, namely, to obtain life and righteouſneſs by them. *Or that thou ſhouldeſt take my covenant in thy mouth?* which is to be underſtood, not of the covenant of works made with *Adam*, and now broke; nor of the pure covenant of grace, as adminiſtred under the goſpel-diſpenſation, of which Chriſt is the Mediator, and the goſpel a tranſcript, ſince both were rejected by theſe perſons; but the covenant at mount *Sinai*, which was a typical one; and being in ſome ſenſe faulty, was now antiquated, and ought to have ceaſed; and therefore theſe men are blamed for taking it in their mouths, and urging it on the people: and beſides, they had no true ſight of, and faith in the thing exhibited by it; and moreover were not ſtedfaſt, nor did they continue in it, like their fathers before them, *Pſal.* lxxviii. 37. *Heb.* viii. 7, 8, 13.

℣. 17. *Seeing thou hateſt inſtruction*, &c.] Or *correction* [z]; to be reproved or reformed by the ſtatutes and covenant they declared to others; they taught others, but not themſelves, *Rom.* ii. 21—23. or evangelical inſtruction, the doctrines of grace, and of Chriſt; for, as concerning the goſpel, they were enemies, *Rom.* xi. 28. and ſince they were haters of that, they ought not to have been teachers of others. *And caſteſt my words behind thee*; the doctrines of the goſpel, which they deſpiſed and rejected with the utmoſt abhorrence, as loathſome, and not fit to be looked upon, and into; and alſo the ordinances of it, the counſel of God, which they rejected againſt themſelves, *Acts* xiii. 45, 46. *Luke* vii. 30.

℣. 18. *When thou ſaweſt a thief, then thou conſentedſt with him*, &c.] Or *didſt run with him* [a]; joined and agreed with him in the commiſſion of the ſame things; which was literally true of the Scribes and Phariſees: they devoured widows houſes, and robbed them of their ſubſtance, under a pretence of long prayers; they conſented to the deeds of *Barabbas*, a robber, when they preferred him

[x] Vajikra Rabba, fol. 153. 1. & 168. 4. [y] תורה confeſſionem, Montanus, Cocceius, Gejerus, Michaelis; ſo Ainſworth. [z] מוסר correctionem, Vatablus; correptionem, Gejerus. [a] רץ עמו συνετρεχες αυτω, Sept. currebas cum eo, V. L. ſic Eth. Syr. Targum, ſo Vatablus, Muſculus, Piſcator, Ainſworth.

him to Jeſus Chriſt; and they joined with the thieves on the croſs in reviling him: and in a ſpiritual ſenſe, they ſtole away the word of the Lord, every man from his neighbour; took away the key of knowledge from the people, and put falſe gloſſes upon the ſacred writings. *And haſt been a partaker with adulterers*; theſe teachers of the law were guilty both of theft and adultery, *Rom.* ii. 21, 22. they are called by our Lord an adulterous generation, *Matt.* xii. 39. and they were ſo in a literal ſenſe; ſee *John* viii. 4—9. and in a figurative one, adulterating the word of God, and handling it deceitfully.

℣. 19. *Thou giveſt thy mouth to evil*, &c.] To ſpeak evil things againſt Chriſt, his doctrines, ordinances, miniſters and people; and to deliver out evil doctrines, pernicious to the ſouls of men. *And thy tongue frameth deceit*; puts and joins together deceitful words in a very artful manner, by which ſimple and unſtable minds are beguiled.

℣. 20. *Thou ſitteſt*, &c.] Either in the chair of *Moſes*, or on the ſeat of judgment, in the great ſanhedrim of the nation; or, as *Aben Ezra* paraphraſes it, *in the ſeat of the ſcornful*. And *ſpeakeſt againſt thy brother*; even to paſs ſentence upon him, to put him to death for profeſſing faith in Chriſt, *Matt.* x. 21. *Thou ſlandereſt thine own mother's ſon*; the apoſtles and diſciples of Chriſt, who were their brethren and kinſmen according to the fleſh; and even our Lord Jeſus Chriſt himſelf, who was bone of their bone, and fleſh of their fleſh.

℣. 21. *Theſe things haſt thou done*, &c.] *Theſe evil works*, as the *Targum*; which they had done over and over again without remorſe, with the greateſt pleaſure, and with promiſes of impunity to themſelves. This is a confirmation of the charge made by the omniſcient God, who ſaw and knew all their actions. *And I kept ſilence*; ſpoke not by terrible things in righteouſneſs, deferred the execution of judgment, exerciſed forbearance and patience, and gave ſpace to repent; which being deſpiſed, they were hardened yet more and more in ſin; ſee *Eccleſ.* viii. 11. *Rom.* ii. 4, 5. This refers to the ſpace of time between the crucifixion of Chriſt, and the deſtruction of *Jeruſalem*. *Thou thoughteſt that I was altogether ſuch an one as thyſelf*; either that he did not ſee the things committed by them in ſecret, as the things before mentioned, theft, adultery, ſlander and detraction, commonly are; becauſe they could not ſee ſuch actions done by others: or that he took pleaſure in them, as they did, and that he approved of their crucifixion of Jeſus of *Nazareth*, and of their contempt of his goſpel, and of the perſecution of his followers. But *I will reprove thee*; not verbally by the miniſtry of the word, much leſs effectually and ſavingly by his Spirit; nor in a way of fatherly correction and chaſtiſement, but by ſore judgments; by ſending the *Roman* armies to burn their city and temple, and carry them captive. *And ſet* them *in order before thine eyes*; that is, their ſins, and thereby fully confute their vain imagination, that either he did not take notice of them, or elſe approved of them. This ſignifies a formal proceſs againſt them, as in a court of judicature; bringing in a regular charge and accuſation againſt them, and an orderly diſpoſition of their ſins, as to time, place and circumſtances, committed by them; and a ſtrong evidence, or thorough conviction of them, ſo as not to be denied and gainſayed by them: or a ſetting them in battle array, as in *Job* vi. 4. in rank and file; ſins being what war againſt men, and bring upon them utter ruin and deſtruction; as the ſins of the Jews fought againſt them, and deſtroyed them; ſee *Jer.* ii. 19.

℣. 22. *Now conſider this*, &c.] The evils that had been committed, and repent of them; for repentance is an after-thought and reconſideration of ſin, and humiliation for it; that the Lord was not like them, not an approver of ſin, but a reprover for it; and what would be their latter end, what all this would iſſue in, in caſe of impenitence. *Ye that forget God*; that there is a God, his being, perfections, word, works, and benefits. *Leſt I tear* you *in pieces*; as a lion, leopard or bear; ſee *Hoſea* xiii. 7, 8. which was accompliſhed in the deſtruction of *Jeruſalem*; when both their civil and eccleſiaſtical ſtate were torn in pieces; their city and temple levelled with the ground, and not one ſtone left upon another; and they ſcattered about in the earth. *And* there be *none to deliver*; which denotes their utter and irreparable ruin, till the time comes they ſhall turn to the Lord; ſee *Iſa.* xlii. 22.

℣. 23. *Whoſo offereth praiſe*, &c.] Which is exhorted to, ℣. 14. ſee the note there. *Glorifieth me*; celebrates the divine perfections, gives God the glory of all mercies; which honours him, and is more grateful and well-pleaſing to him than all burnt-offerings and ſacrifices. *And to him that ordereth his converſation* aright; according to the rule of God's word, and as becomes the goſpel of Chriſt; who walks inoffenſively to all, circumſpectly and wiſely in the world, and in love to the ſaints; in wiſdom towards them that are without, and in peace with them that are within; who is a follower of God, of Chriſt, and of his people; and who lives ſo as to glorify God, and cauſe others to glorify him likewiſe: or that chooſes for himſelf the right way, as *Aben Ezra*, the right way to eternal life; and the ſenſe is, he that puts or ſets his heart upon it, and is in purſuit after the evangelical way of life. To him *will I ſhew the ſalvation of God*; or, *cauſe to ſee* or *enjoy it* [b]; not only temporal ſalvation from time to time, but ſpiritual and eternal ſalvation; to ſee intereſt in it, and to poſſeſs it; and particularly Chriſt, the author of it, who is the ſalvation of God's providing, appointing and ſending, and whoſe glory is greatly concerned therein; ſee *Iſa.* lii. 10. *Luke* ii. 25, 30.

PSALM LI.

To the chief muſician, a pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bathſheba.

THE occaſion of this pſalm was the ſin of *David* with *Bathſheba*, ſignified by *going in to her*; an *euphemiſm* for *lying with her*; which ſin was a very aggravated one, ſhe being another man's wife, and the wife of a ſervant and ſoldier of his, who was at the ſame time expoſing his life for

[b] אראנו videre faciam eum, Montanus, faciam ut is fruatur, Junius & Tremellius, Piſcator.

for his king and country's good; and *David* beſides had many wives, and was alſo king of *Iſrael*, and ſhould have ſet a better example to his ſubjects; and it was followed with other ſins, as the murder of *Uriah*, and the death of ſeveral others; with ſcandal to religion, and with ſecurity and impenitence in him for a long time, until *Nathan* the prophet was ſent to him of God, to awaken him to a ſenſe of his ſin; which he immediately acknowledged, and ſhewed true repentance for it: upon which, either whilſt *Nathan* was preſent, or after he was gone, he penned this pſalm; that it might remain on record, as a teſtification of his repentance, and for the inſtruction of ſuch as ſhould fall into ſin, how to behave, where to apply, and for their comfort. The hiſtory of all this may be ſeen in the 11th and 12th chapters of the ſecond book of *Samuel*.

℣. 1. *Have mercy upon me, O God*, &c.] *David*, under a ſenſe of ſin, does not run away from God, but applies unto him, and caſts himſelf at his feet, and upon his mercy; which ſhews the view he had of his miſerable condition, and that he ſaw there was mercy in God, which gave him hope; and upon his bended knees, and in the exerciſe of faith, he aſks for it. *According to thy loving kindneſs*; not according to his merits, nor according to the general mercy of God, which carnal men rely upon; but according to his everlaſting and unchangeable love in Chriſt; from which as the ſource, and through whom as the medium, ſpecial mercy comes to the children of men. The acts of ſpecial mercy are according to the ſovereign will of God: he is not moved to mercy, neither by the merits nor miſery of men, but by his free grace and favour; it is love that ſets mercy to work: this is a moſt glaring gleam of goſpel-light, which none of the inſpired writers beſides, except the apoſtle *Paul*, ſaw, *Eph.* ii. 4. *Titus* iii. 4, 5. *According unto the multitude of thy tender mercies, blot out my tranſgreſſions*; for his ſin was complicated, attended with many others; and beſides, upon a view of this, he was led to obſerve all his other ſins; and particularly the corruption of his nature, his original ſin, which he mentions, ℣. 5. Theſe he deſires might be *blotted out*; out of the book of account, out of God's debt-book; that they might not ſtand againſt him, being debts he was not able to pay or make ſatisfaction for; and out of the table of his own heart and conſcience, where they were ever before him, and ſeemed to be engraven; that they might be cauſed to paſs from him, and he might have no more conſcience of them; or that they might be blotted out, as a cloud by the clear ſhining of the ſun of righteouſneſs, with the healing of pardoning grace in his wings; or that they might be wiped away, as any filth is wiped from any perſon or thing; and all this *according to the multitude of* his *tender mercies*. The mercy of God is plenteous and abundant; he is rich in it, and various are the inſtances of it; and it is exceeding tender, like that of a father to his children, or like that of a mother to the ſon of her womb; and from this abundant and tender mercy ſprings the forgiveneſs of ſin, *Luke* i. 77, 78. The pſalmiſt makes mention of the multitude of the mercies of God, becauſe of the multitude of his ſins, which required a multitude of mercy to forgive, and to encourage his hope of it.

℣. 2. *Waſh me thoroughly from mine iniquity*, &c.] Which ſuppoſes defilement by ſin, and that very great, and ſuch as none can remove but the Lord himſelf; who, when he takes it in hand, does it effectually and thoroughly; ſee *Ezek.* xxxvi. 25. *David*'s ſin had long lain upon him, the filth of it had as it were eat into him, and ſpread itſelf over him, and therefore he needed much waſhing; *waſh me much*, all over, and thoroughly: *And cleanſe me from my ſin*; which only the blood of Chriſt can do, 1 *John* i. 7. The pſalmiſt makes uſe of three words to expreſs his ſin by, in this and the preceding verſe; פשע which ſignifies *rebellion*, as all ſin has in it rebellion againſt God the lawgiver, and a contempt of his commandments; עון *perverſeneſs, crookedneſs*, ſin being a going out of the plain way of God's righteous law; and חטאת *a miſſing the mark*; going beſides it, or not coming up to it: and theſe he makes uſe of to ſet forth the malignity of ſin, and the deep ſenſe he had of the exceeding ſinfulneſs of it; and theſe are the three words uſed by the Lord in *Exod.* xxxiv. 7. when he declares himſelf to be a ſin-forgiving God; ſo that *David*'s ſin came within the reach of pardoning mercy.

℣. 3. *For I acknowledge my tranſgreſſions*, &c.] Before God and man. Acknowledgment of ſin is what the Lord requires, and promiſes forgiveneſs upon, and therefore is uſed here as a plea for it; and moreover the pſalmiſt had done ſo before, and had ſucceeded in this way, which muſt encourage him to take the ſame courſe again; ſee *Pſal.* xxxii. 5. *And my ſin* is *ever before me*; ſtaring him in the face; gnawing upon his conſcience, and filling him with remorſe and diſtreſs; ſo that his life was a burden to him: for though God had put away ſin out of his own ſight, ſo that he would not condemn him for it, and he ſhould not die; notwithſtanding as yet it was not cauſed to paſs from *David*, or the guilt of it removed from his conſcience.

℣. 4. *Againſt thee, thee only, have I ſinned*, &c.] All ſin, though committed againſt a fellow-creature, being a tranſgreſſion of the law, is againſt the Lawgiver; and indeed begins at the neglect or contempt of his commandment, as *David*'s ſin did, 2 *Sam.* xii. 9. and being committed againſt God, that had beſtowed ſo many favours upon him, was a cutting conſideration to him, which made his ſorrow appear to be of a godly ſort; wherefore he makes his humble and hearty confeſſion to the Lord, and who only could forgive his ſin. *And done this evil in thy ſight*; for with reſpect to men it was ſecretly done; and was only known to God, with whom the darkneſs and the light are both alike. *That thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt*; not that *David* committed this ſin that God might be juſt, and pure, and holy; but this was the event and conſequence of it: God, by taking notice of it, reſenting it, and reproving for it, appeared to be a righteous Being, and of purer eyes than to behold ſin with pleaſure; ſee *Exod.* ix. 27. Or theſe words may be connected with his acknowledgment and confeſſion of ſin; which were done to this end and purpoſe, to juſtify God in his charge of it upon him, and in threatning him with evils on account of it, by the mouth of *Nathan* the prophet: or with his petitions for pardoning grace and mercy; that ſo he might appear to be juſt to his promiſe, of forgiving iniquity, tranſgreſſion and ſin, to humble penitents; and particularly that he might appear to be juſt and faithful to his Son, in forgiving

giving ſin for his ſake; whom he had ſet forth, in his purpoſes and promiſes, to be the propitiation for ſin, to declare his righteouſneſs, *Rom.* iii. 25, 26. ſee *Rom.* iii. 4.

℣. 5. *Behold, I was ſhapen in iniquity*, &c.] This cannot be underſtood of any perſonal iniquity of his immediate parents; ſince this reſpects his wonderful formation in the womb, in which both he and they were wholly paſſive, as the word here uſed is of that form; and is the amazing work of God himſelf, ſo much admired by the pſalmiſt, *Pſal.* cxxxix. 13—16. and cannot deſign any ſinfulneſs then infuſed into him by his Maker, ſeeing God cannot be the author of ſin; but of original ſin and corruption, derived to him by natural generation: and the ſenſe is, that as ſoon as ever the maſs of human nature was ſhaped and quickned, or as ſoon as ſoul and body were united together, ſin was in him, and he was in ſin, or became a ſinful creature. *And in ſin did my mother conceive me*; by whom cannot be meant *Eve*; for though ſhe is the mother of all living, and ſo of *David*, yet could not, with any propriety, be ſaid to conceive him: this only could be ſaid of his immediate parent, not even of his next grandmother, much leſs of *Eve*, at the diſtance of almoſt three thouſand years. Nor does the ſin in which he was conceived, intend any ſin of his parents, in begetting and conceiving him, being in lawful wedlock; which acts cannot be ſinful, ſince the propagation of the human ſpecies by natural generation, is a principle of nature implanted by God himſelf; and is agreeable to the firſt law of nature, given to man in a ſtate of innocence, *Increaſe and multiply*. Marriage is the inſtitution of God in paradiſe; and in all ages has been accounted *honourable in all*, when *the bed is undefiled*. Nor does it deſign his being conceived when his mother was in *profluviis*, of which there is no proof, and is a mere imagination, and can anſwer no purpoſe; much leſs that he was conceived in adultery, as the contenders for the purity of human nature broadly intimate; which ſhews how much they are pinched with this text, to give into ſuch an interpretation of it, at the expence of the character of an innocent perſon, of whom there is not the leaſt ſuggeſtion of this kind in the holy ſcriptures; but on the contrary, ſhe is repreſented as a religious woman, and *David* valued himſelf upon his relation to her as ſuch, *Pſal.* lxxxvi. 16. and cxvi. 16. Beſides, had this been the caſe, as *David* would have been a baſtard, he would not have been ſuffered to enter into the congregation of the Lord, according to the law, in *Deut.* xxiii. 2. whereas he often did with great delight, *Pſal.* xlii. 4. and lv. 14. Moreover, it is beſide his ſcope and deſign to expoſe the ſins of others, much leſs his own parents, whilſt he is confeſſing and lamenting his own iniquities: and to what purpoſe ſhould he mention theirs, eſpecially if he himſelf was not affected by them, and did not derive a corrupt nature from them? Nor is the ſin he ſpeaks of any actual ſin of his own, and therefore he does not call it as before, *my* iniquity and *my* ſin; though it was ſo, he having ſinned in *Adam*, and this being in his nature; but *iniquity* and *ſin*, it being common to him with all mankind. Hence we learn the earlineſs of the corruption of nature; it is as ſoon as man is conceived and ſhapen; and that it is propagated from one to another by natural generation; and that it is the caſe of all men: for if this was the caſe of *David*, who was born of religious parents, was famous for his early piety, and from whoſe ſeed the Meſſiah ſprung, it may well be concluded to be the caſe of all. And this corruption of nature is the fountain, ſource and ſpring of all ſin, ſecret and open, private and public; and is mentioned here not as an extenuation of *David*'s actual tranſgreſſions, but as an aggravation of them; he having been, from his conception and formation, nothing elſe but a maſs of ſin, a lump of iniquity; and in his evangelical repentance for them, he is led to take notice of and mourn over the corruption of his nature, from whence they aroſe. The heathens themſelves affirm, that no man is born without ſin [c].

℣. 6. *Behold, thou deſireſt truth in the inward parts*, &c.] With delight and pleaſure, as the word [d] ſignifies: meaning either Chriſt, the truth and the life, formed and dwelling in the hearts of his people; or the goſpel, the word of truth, which has a place there; and particularly that branch of it which proclaims pardon to ſenſible ſinners, and is the ground of hope within them: or elſe a true and hearty confeſſion of ſin, which *David* now made; or rather internal holineſs and purity of heart, in oppoſition to the corruption of nature before acknowledged: this is what is agreeable to the nature of God, is required by his holy Law, and is wrought in the hearts of his people in regeneration; and this is *truth*, real, and not imaginary, genuine and unfeigned; where it is, there is a true ſenſe of ſin, a right ſight of Chriſt, unfeigned faith in him, ſincere love to him, hope in him without hypocriſy, and a reverential fear of God upon the heart; the inward parts are the ſeat of all this, and in the exerciſe of it the Lord takes great delight and pleaſure. *And in the hidden* part *thou ſhalt make me to know wiſdom*; either Chriſt, the wiſdom of God; or the goſpel, and particularly that part of it which concerns the pardon of ſin; or a true knowledge of ſin, and of the way of life and ſalvation by Chriſt, which is the trueſt and higheſt wiſdom: and the phraſe *hidden* or *ſecret*, may either denote the nature of the wiſdom made known, which is hidden wiſdom, the wiſdom of God in a myſtery; or the manner in which it is made known; it is in a hidden way, privately, and ſecretly, and indiſcernibly like the wind, by the Spirit and grace of God; or the ſeat and ſubject of it, *the hidden part*, as we ſupply it; the hidden man of the heart. *David* begins to riſe in the exerciſe of his faith in the grace of God, *thou ſhalt make me to know*, &c. unleſs the words ſhould be rendered as a prayer, as they are by ſome, *make me to know* [e], &c. and as are the following.

℣. 7. *Purge me with hyſſop*, &c.] Or *thou ſhalt purge me with hyſſop* [f]; or *expiate me*; which was uſed in ſprinkling the blood of the paſchal lamb on the door-poſts of the *Iſraelites* in *Egypt*, that the deſtroying angel might paſs over them, *Exod.* xii. 22, 23. and in the cleanſing of the leper, *Lev.* xiv. 4—7. and in the purification of one that was unclean by the touch of a dead body, &c. *Numb.* xix. 6, 18. which the *Targum* on the text has reſpect to; and this petition of the pſalmiſt ſhews, that he ſaw himſelf a guilty creature, and in danger of the deſtroying angel, and a filthy creature like the leper, and deſerving to be excluded from the ſociety of the ſaints, and the houſe of God; and that

[c] Nam vitiis nemo ſine naſcitur — Horat. Sermon. l. 1. ſatyr. 3.

[d] חפצת delectaris, Junius & Tremellius, Piſcator; delectatus es, Cocceius; ſo Ainſworth.

[e] תודיעני notam mihi fac, Gejerus.

[f] תחטאני purificabis me, Pagninus, Montanus; expiabis me, Vatablus, Muſculus, Cocceius, Gejerus.

that he had reſpect not hereby to ceremonial ſprinklings and purifications, for then he would have applied to a prieſt; but to the ſprinkling of the blood of Chriſt, typified thereby; and therefore he applies to God to purge his conſcience with it; and as *Suidas* [g] from *Theodoret* obſerves, hyſſop did not procure remiſſion of ſins, but has a myſtical ſignification, and refers to what was meant by the ſprinkling of the blood of the paſſover; and then he ſays, *And I ſhall be clean*; thoroughly clean; for the blood ſprinkled on the heart by the Spirit, clears it from an evil conſcience, purges the conſcience from dead works, and cleanſes from all ſin. *Waſh me*; or *thou ſhalt waſh me* [h]; alluding to the waſhing at the cleanſing of a leper, and the purification of an unclean perſon, *Lev.* xiv. 8. *Numb.* xix. 19. but had in view the fountain of Chriſt's blood, in which believers are waſhed from all their ſins, *Zech.* xiii. 1. *Rev.* i. 5. *And I ſhall be whiter than ſnow*; who was black with original corruption, and actual tranſgreſſions; but the blood of Chriſt makes not only the converſation-garments white that are waſhed in it; but even crimſon and ſcarlet ſins as white as wool, as white as ſnow, and the perſons of the ſaints without ſpot or blemiſh, *Rev.* vii. 14. *Iſai.* i. 18. *Eph.* v. 25—27. whiter than the ſnow, is a phraſe uſed by *Homer* [i], and others, to deſcribe what is exceeding white.

℣. 8. *Make me to hear joy and gladneſs*, &c.] Which he had not heard for ſome time; ſin had ſadly broke in upon, and interrupted his ſpiritual peace and joy; for though the love and favour of God cannot be loſt; yet his ſenſible preſence, which puts joy and gladneſs into the heart, may; and tho' an intereſt in Chriſt ever continues, and union to him is always the ſame; yet a view of intereſt in him, which fills with joy unſpeakable and full of glory, and communion with him, may not be had for a time: and though juſtification by his righteouſneſs, from whence flows much peace, is an invariable bleſſing; yet the comfortable perception of it may be taken away: and though ſalvation by Chriſt is a certain thing; yet the joy of it may be loſt for a ſeaſon; which was now the caſe of the pſalmiſt: and when he deſires that God would cauſe him to hear joy and gladneſs, his meaning is, that he might have that made known unto him; namely, the forgiveneſs of his ſins, which would give him joy; not by an articulate voice from heaven, which he did not expect; nor by an angel from thence, which was not uſual; but by the prophet, who as yet might not have declared to him that God had put away his ſin; or if he had, he might deſire to have it repeated, for his fuller aſſurance, and greater joy; or by his Spirit, in an impulſe on his mind, ſaying to him, thy ſins are forgiven thee; which would give him great joy, fulneſs of it, even what is inconceivable and inexpreſſible, ſignified by theſe two words, *joy* and *gladneſs*. That *the bones* which *thou haſt broken may rejoice*; a backſliding believer is not only like a bone out of joint, *Gal.* vi. 1. but his falls are ſometimes both to the bruiſing of him, and to the breaking of his bones; of which when he is ſenſible, the quick ſenſe of his ſin is as the pain of a broken bone; ſee *Pſal.* xxxviii. 3, 6, 8, 9. and here the breaking of them is aſcribed to God; not that he is the cauſe or occaſion of falling into ſin, which breaks the bones, *Jam.* i. 13. but of afflictions, corrections and chaſtiſements for ſin, which are ſometimes expreſſed by this phraſe, *Iſai.* xxxviii. 13. *Lam.* iii. 4, 16. and which *David* was threatned with, and gave him great uneaſineſs; and of the menaces and threatnings of the law, which being let into his conſcience, worked wrath and terror there; and alſo of that true contrition of heart, and brokenneſs of ſpirit, which the Lord produces, and can only cure, by the diſcoveries of pardoning grace; which affects the whole frame of nature, the report of which makes the bones fat, and all of them to ſay, Who is a God like unto thee! *Prov.* xv. 30. *Pſal.* xxxv. 9, 10.

℣. 9. *Hide thy face from my ſins*, &c.] In whoſe ſight they were committed, being now aſhamed of them himſelf, and aſhamed that any ſhould ſee them, and eſpecially his God; and being filthy and nauſeous, he knew they muſt be abominable to him, who is of purer eyes than to behold iniquity; and being breaches of his law, muſt be offenſive to him, and provoke the eyes of his glory; and were ſuch that he knew would not bear the examination of juſtice; and that if God was ſtrict to mark them, he could not ſtand before him: moreover, in this petition the pſalmiſt deprecates a ſevere chaſtiſement of them, which is ſometimes expreſſed by ſetting ſins before him, *Pſal.* xc. 8. and intreats the pardon of them, or oblivion and non-remembrance of them, that they might be caſt behind his back, and into the depths of the ſea. *And blot out all mine iniquities*; as in ℣. 1. here repeated, to ſhew his deep ſenſe of them, and his great importunity for the forgiveneſs of them; and adds the word *all*, including all his other ſins, with thoſe he had lately committed; for he knew, that if any one was left unpardoned, he could never anſwer for it.

℣. 10. *Create in me a clean heart, O God*, &c.] Which was now defiled with ſin, and of which being convinced, he was led more and more to ſee the impurity of his heart and nature, from which all his evil actions flowed; and being ſenſible that he could not make his heart clean himſelf, and that this was the work of God, and a work which required creating power, he intreats it of him: for as the firſt work of converſion is no other than a creation, or a production of ſomething new, which was not before; ſo the reſtoring of a backſlider, as it goes by the ſame name, it requires the ſame power; and as the implantation of grace at firſt, and particularly of faith, is a work of almighty power; ſo the ſame power muſt be put forth to bring it into exerciſe, after falls into ſin; that it may afreſh deal with the heart-purifying blood of Chriſt, which only can make it clean, and is what is here meant. *And renew a right ſpirit within me*; by which is deſigned, not the holy Spirit of God [k]; for he is the renewer; nor the ſpirit or ſoul of man as to its eſſence; but with reſpect to the qualities of it: and here it ſignifies a renewing of the inward man, or an increaſe of grace, and cauſing it to abound in act and exerciſe; and intends a ſpirit of uprightneſs and integrity, in oppoſition to diſſimulation and hypocriſy; a ſpirit *prepared* and *ready* [l] to every good work, *Matt.* xxvi. 41. one *firm* [m] and unmoved from obedience to the Lord, by ſin, temptations and ſnares; a heart fixed, truſting in the Lord, and comfortably aſſured of an intereſt in pardoning grace and mercy.

℣. 11.

[g] In voce *υσσωπος*.
[h] תכבסני lavabis me, V. L. Pagninus, Montanus, Vatablus, Muſculus, Cocceius.
[i] Iliad. 10. v. 437. So Martial. l. 7. epigr. 27. Ovid. Amor. l. 3. eleg. 6.
[k] Vid. Zohar in Gen. fol. 107. 3.
[l] נכון paratum ſeu promptum, Gejerus, Michaelis; ſo Ainſworth.
[m] Firmua, Junius & Tremellius, Piſcator, Cocceius.

℣. 11. *Caſt me not away from thy preſence*, &c.] As abominable; as a veſſel in which he had no pleaſure; with indignation and wrath; as one that is angry with another, cannot bear him in his ſight, but bids him be gone from him. Nothing is more deſirable to a child of God than the preſence of God; and nothing gives him more ſenſible pain than his abſence; and even to be deprived of, or denied the means of enjoying his preſence, the word and ordinances, makes them very uneaſy: to be utterly, and for ever deprived of it, is the caſe of the damned in hell, and is the puniſhment of loſs they ſuſtain; and on the other hand, the happineſs of the ſaints in heaven is to enjoy it without interruption. The people of God are never caſt away from his favour, or out of his heart's love; but they may for a while be without his gracious preſence, or not ſee his face, nor have the light of his countenance, nor ſenſible communion with him, which is here deprecated. *David* might call to mind the caſe of *Cain*, Gen. iv. 14, 16. or rather the more recent one of *Saul*, whom the Lord rejected, and from whom he departed upon his ſinning, and which he might fear would be his caſe, 1 *Sam.* xxviii. 15. *And take not thy holy Spirit from me*; or *the Spirit of thine holineſs*; the third perſon in the Trinity; ſo called, not becauſe this epithet of *holy* is peculiar to him; for it is uſed alſo of the Father, and of the Son, *John* xvii. 12. *Pſal.* xvi. 10. but becauſe he is equally holy with them, and is the author of holineſs in his people, which is therefore called the ſanctification of the Spirit, 1 *Pet.* i. 2. and without whom, *David* knew, that purity and holineſs of heart and ſpirit he had deſired, could not be renewed and increaſed in him; and therefore deprecates the taking of him away; which ſhews that he was not as yet removed from him, notwithſtanding he had fallen into great ſins; and his ſenſe of ſin, and confeſſion of it, and his fervent application for pardoning grace, and purity of heart, abundantly prove it. The Spirit of God is a gift of his, which is without repentance, and where he once is as a Spirit of regeneration and ſanctification, he ever abides: his external gifts may be taken away; but internal grace is an incorruptible ſeed, and always continues. By ſin the Spirit of God may be grieved, ſo as to withdraw his gracious influences, and his powerful operations may not be felt; and this is what is here deprecated. The *Targum* interprets this of the ſpirit of prophecy which *David* had, by which he compoſed pſalms and ſongs prophetic of Chriſt, and of goſpel-times, and which was not taken away from him; ſee 2 *Sam.* xxiii. 1, 2.

℣. 12. *Reſtore unto me the joy of thy ſalvation*, &c.] Not temporal, but ſpiritual and eternal; and deſigns either Chriſt himſelf, who is God's ſalvation, of his appointing and providing, in the view of whom, as ſuch, *David* had much ſpiritual joy; or the ſalvation he was to work out, which God the Father had contrived the ſcheme of in him, had covenanted with him to do, and had appointed his people to: ſalvation itſelf, is a ſure thing, and can never fail, being founded upon the purpoſe and counſel of God, which ſhall ever ſtand; and is ſecured in the covenant of grace, which can never be removed; and is now compleatly wrought out by Chriſt, and is applied by his Spirit to the heirs of it, who ſhall certainly and fully enjoy it; otherwiſe the glory of all the three perſons in it would be loſt: but the joy of it may be interrupted and diſcontinued for a while, through falls into ſin, as this caſe of *David*, and the caſe of *Peter*, ſhew; and therefore a reſtoration of it is deſired, by ſhewing a freſh intereſt in this ſalvation; and particularly by an application of pardoning grace and mercy; ſee *Pſal.* xxxv. 3, 9. and li. 8. *And uphold me* with thy *free Spirit*; or *let thy free Spirit uphold me*[n]; the ſame with the holy Spirit of God; called *free*, becauſe he is a moſt free and munificent giver: he gives his grace, and beſtows his gifts ſeverally, as he pleaſes, and liberally, and upbraids not; and becauſe he is freely given of God; his graces are freely given, as faith, hope, love, &c. and becauſe he frees them to whom he is given from the bondage of ſin and corruption, and makes them Chriſt's free men, and delivers them into the liberty of the children of God; and ſo is a Spirit of adoption, in oppoſition to a ſpirit of bondage, by which they have freedom and boldneſs to call God their Father; and by whom alſo they have liberty of ſoul at the throne of grace, and can freely make known their requeſts, and ſpread their caſes before God; ſee *Rom.* viii. 15, 16. 2 *Cor.* iii. 17. alſo he may be ſo called, becauſe he makes the ſaints ready and willing to obey the will of God, and to run with chearfulneſs the way of his commandments; and is moreover *a princely Spirit* [o], or *beneficent*, as ſome chooſe to render the words; and which becomes ſuch who are ſet among princes, and are made kings and prieſts unto God: and with this Spirit the pſalmiſt deſires to be *upheld*, to be ſtrengthned by it, to do the will and work of God, that ſo he might not ſtumble and fall into ſin as he had done; that he might be ſtayed, ſupported, and comforted with it, as the holy Spirit of promiſe; that ſo he might not faint and ſink under his preſent ſenſe of ſin, and the guilt of it; and that he would be not only a guide unto him in the ways of God; but that he would hold up his goings in them, that ſo he might walk both at liberty and in ſafety. The *Targum* interprets this alſo of the ſpirit of prophecy.

℣. 13. Then *will I teach tranſgreſſors thy ways*, &c.] *David* was a prophet, as well as a king; ſee *Acts* ii. 30, and taught men the fear of the Lord, *Pſal.* xxxiv. 11. and inſtructed them in his ways, as he here promiſes he would; by which are meant, either the ways which God preſcribes and directs men to walk in, as the paths of faith, holineſs and truth, and the ways of his commandments; or which he himſelf has walked in; meaning not the ways of his providence, which are ſometimes paſt finding out; but the ways of his grace, the ſteps and methods he has taken in the ſalvation of men, by forming the ſcheme of it, by chooſing unto it, by making a covenant with his Son, and appointing him to effect it; and particularly his ways and methods in receiving and pardoning backſliders, when returned by repentance to him; and who may be meant by *tranſgreſſors* here: and then the ſenſe is, that *David*, upon his being received and pardoned, would teach others like himſelf, how graciouſly God had dealt with him; how plenteous he is in mercy; how ready to forgive, and how faithful to his promiſes; and ſo encourage them to go to him, and acknowledge their tranſgreſſions, and ſeek pardoning grace at his hands, who does abundantly pardon, and whoſe ways are not as theirs; ſee *Iſa.* lv. 7—9. *And ſinners ſhall be converted unto thee*; or *that ſinners may be converted unto thee* [p]; this

[n] So Vatablus, Piſcator, Cocceius, Gejerus, Schmidt. V. L. Tigurine verſion; munifico, ſo ſome in Vatablus. Tremellius, Gejerus, Michaelis.

[o] רוח נדיבה πνευματι ηγεμονικω, Sept. ſpiritu principali, [p] יחטאיבך ut peccatores convertantur, Junius & Tre-

this being the end of teaching by the word, and the means of the converſion of profane and unregenerate ſinners, through the power of divine grace; though rather this ſeems to be underſtood of the converſion of God's own people after backſlidings, and not of firſt converſion; ſee *Luke* xxii. 32. *Jam.* v. 19, 20.

℣. 14. *Deliver me from blood-guiltineſs*, &c.] Or *from bloods* [q]; meaning not the corruption of nature; ſee *Ezek.* xvi. 6. though to be rid of that, and to be free from the guilt and condemnation of it, is very deſirable, *Rom.* vii. 24. but either from capital puniſhment in his family, the effuſion of blood and ſlaughter in it, threatned him on account of his ſin, 2 *Sam.* xii. 10. ſo the *Targum* is, "deliver me from the judgment of ſlaying or killing;" or rather, from the guilt of the blood of *Uriah*, and other ſervants of his he had been the occaſion of ſhedding, and was chargeable with, being acceſſary thereunto, 2 *Sam.* xi. 15—17. and xii. 9. which lay heavy upon his conſcience, preſſed him on every ſide, as if he was in priſon, and brought upon him a ſpirit of bondage to fear; and therefore he prays to be delivered from it, by the application of pardoning grace, which would be like proclaiming liberty to the captive. *O God, thou God of my ſalvation*; who has contrived it for his people, choſen them to it, ſecured it for them in covenant, and provided his Son to be the author of it, and ſends his Spirit to apply it. The pſalmiſt knew, that being God he could pardon his ſin, remove his guilt, and free him from obligation to puniſhment, which none elſe could; and being the *God of* his *ſalvation*, and his covenant-God, he had reaſon to hope and believe he would. And *my tongue ſhall ſing aloud of thy righteouſneſs*; goodneſs, grace, and mercy in forgiving ſin; for *righteouſneſs* ſometimes deſigns clemency, goodneſs, and mercy; ſee *Pſal.* xxxi. 1. and faithfulneſs in making good the divine promiſe to forgive ſuch who are ſenſible of ſin, and repent of it, acknowledge it, and aſk for mercy; or the righteouſneſs of Chriſt, well known to *David*, Rom. iv. 6. which juſtifies from all ſin, removes the guilt of it, and fills the ſoul with joy and gladneſs, *Iſai.* lxi. 10.

℣. 15. *O Lord, open thou my lips*, &c.] The *Targum* adds, *in the Law*; which were ſhut with a ſenſe of ſin, with ſhame of it, and ſorrow for it; and though they were in ſome meaſure opened in prayer to God for the forgiveneſs of it, as appears by various petitions in this pſalm; yet he ſtill wanted a free ſpirit and boldneſs at the throne of grace, which the believer has when his heart is ſprinkled from an evil conſcience by the blood of Chriſt; and eſpecially his lips were ſhut as to praiſe and thanksgiving; the guilt of ſin had ſealed up his lips, that he could not ſing the praiſes of God as he had formerly done; and only a diſcovery of pardoning grace could open them, and for this he prays. *And my mouth ſhall ſhew forth thy praiſe*; the praiſe of his mercy, grace, goodneſs, truth, and faithfulneſs, in pſalms, hymns, and ſpiritual ſongs; ſee *Pſal.* ciii. 1—3.

℣. 16. *For thou deſireſt not ſacrifice*, &c.] Legal ſacrifice; for there was no ſacrifice appointed under the Law for murder and adultery. *Elſe would I give* it; he would gladly have offered it up. *Thou delighteſt not in burnt-offering*; at leaſt ſuch kind of ſacrifices, though they were of divine appointment, and at that time in full force and uſe; yet they were not the only and principal ſacrifices God deſired and delighted in; nor were they at all acceptable to him without faith in Chriſt, and a humble ſenſe of ſin; and when offered in the beſt manner, yet ſpiritual obedience, acts of mercy, and ſacrifices of praiſe and thankſgiving, were more pleaſing to him, 1 *Sam.* xv. 15, 22. *Hoſ.* vi. 6. *Pſal.* lxix. 30, 31. wherefore the pſalmiſt propoſed to offer praiſe in the preceding verſe, and adds what follows.

℣. 17. *The ſacrifices of God* are *a broken ſpirit*, &c.] That is humbled under a ſenſe of ſin; has true repentance for it; is ſmitten, wounded, and broken with it, by the word of God in the hand of the Spirit, which is a hammer to break the rock in pieces; and that not merely in a legal, but in an evangelical way; grieving for ſin as committed againſt a God of love; broken and melted down under a ſenſe of it, in a view of pardoning grace; and mourning for it, whilſt beholding a pierced and wounded Saviour: the ſacrifices of ſuch a broken heart and contrite ſpirit are the ſacrifices God deſires, approves, accepts of, and delights in. *A broken and a contrite heart, O God, thou wilt not deſpiſe*; but regard, and receive with pleaſure; ſee *Pſal.* cii. 17. the Lord binds up, and heals ſuch broken hearts and ſpirits, *Pſal.* cxlvii. 3. *Iſa.* lxi. 1. he is nigh to ſuch perſons, looks upon them, has reſpect unto them, and comes and dwells among them, *Pſal.* xxxiv. 18. *Iſa.* lxvi. 1, 2. and lvii. 15.

℣. 18. *Do good in thy good pleaſure unto Zion*, &c.] This, and the following verſe, are thought, by a *Spaniſh Rabbi* mentioned by *Aben Ezra*, to have been added by one of the holy men that lived in the time of the *Babyloniſh* captivity; though rather it is thought, by the latter, to be wrote by *David*, under a ſpirit of prophecy, concerning times to come; and ſo *Kimchi* thinks they are prophetical of future things; of the deſtruction of the firſt and ſecond temple, and of the acceptableneſs of ſacrifices in the times of the Meſſiah: and by *Zion* is meant the church, under the goſpel-diſpenſation, *Heb.* xii. 22. *Rev.* xiv. 1. and the *good* prayed for includes all the good and glorious things ſpoken of the church of Chriſt in the latter day; ſuch as an increaſe of its numbers, the bringing in the fulneſs of the Gentiles, the converſion of the Jews, and the kingdoms of this world becoming the kingdoms of our Lord and of his Chriſt; the ſpread of the goſpel all over the world, the purity of goſpel-doctrine, worſhip, and ordinances, the ſpirituality of religion, the power of godlineſs, and an abounding of brotherly love, and the like. The *good pleaſure* of God, *in* which this is deſired to be done, may denote either עת רצון *the acceptable time*; or *time of good pleaſure*; the goſpel-diſpenſation ſo called, *Iſai.* xlix. 8. 2 *Cor.* vi. 2. in which it has been foretold, and may be expected theſe things ſhall be done; or elſe the cauſe, ſource, and ſpring of them, which is the ſovereign good-will and pleaſure of God, from whence flow all the bleſſings of grace and goodneſs. *Build thou the walls of Jeruſalem*; not literally taken; for theſe do not appear to have ſtood in need of being repaired or rebuilt in *David*'s time; but the church of God, which is a ſpiritual houſe, built up of lively ſtones, true believers; which may be ſaid to be more and more built up by an addition of ſuch unto it: it is as a city compact together, whoſe walls are ſalvation, and its gates praiſe, *Iſa.* xxvi. 1.

[q] מדמים de ſanguinibus, V. L. Pagninus, Montanus, Tigurine verſion, Vatablus, Muſculus; ſo Ainſworth.

1. and lx. 18. of the wall of the new *Jeruſalem*; ſee *Rev.* xxi. 12, 18, 19.

℣. 19. *Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs*, &c.] Which muſt be different from the legal ones he deſired not, and did not delight in, ℣. 16. but deſign ſacrifices under the goſpel-diſpenſation, as the word *then* ſhews, which connects this verſe with the preceding: and in the firſt place intend the ſacrifice of Chriſt, which is of a ſweet-ſmelling ſavour to God; and his righteouſneſs, with which he is well pleaſed, becauſe the law is magnified and made honourable by it; and next the ſaints themſelves, who preſent their bodies to him a holy, living, and acceptable ſacrifice, they being accepted with him in Chriſt the beloved; as alſo their good works, particularly acts of charity and beneficence, with which ſacrifices God is well pleaſed; and eſpecially the ſpiritual ſacrifices of praiſe and thankſgiving, which are acceptable to him through Jeſus Chriſt; as all are that are offered in faith through him, and from love, and with a view to the glory of God; ſee *Eph.* v. 2. *Rom.* xii. 1. *Heb.* xiii. 15, 16. *With burnt-offering, and whole burnt-offering*; the difference between theſe two, according to *Aben Ezra* and *Kimchi*, was, that the עולה *olah*, or *burnt-offering*, was the daily ſacrifice; and the additional ones, which were of beaſts and birds, *Lev.* i. and the כליל *calil*, was the meat-offering of the prieſts, which was wholly conſumed, *Lev.* vi. 22, 23. though this alſo is ſometimes uſed of beaſts, 1 *Sam.* 7, 9. and both may ſignify love to God, and to our neighbour; or a man's devoting himſelf to the Lord in the flames of love, as a whole burnt-offering to him, and which is better than all burnt-offerings, *Mark* xii. 33. *Then ſhall they offer bullocks upon thine altar*; or *calves*[r]; meaning the calves of the lips, *Hoſ.* xiv. 2. interpreted the fruit of the lips, even giving thanks to the name of God, *Heb.* xiii. 16. which ſacrifices of praiſe being offered up on the altar Chriſt, come with acceptance before God, *Heb.* xiii. 10, 16. *Iſa.* lvi. 7.

PSALM LII.

To the chief muſician, Maſchil, *A pſalm* of David, when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

OF the title *Maſchil*, ſee the note on *Pſal.* xxxii. The occaſion of this pſalm is here related, the hiſtory of which is in 1 *Sam.* xxi. 7. and xxii. 8, 9, 10, 18, 21, 22. The ſum of it is this; *David* having fled from *Saul*, came to *Ahimelech* the prieſt at *Nob*, and deſired bread and a ſword of him, which were given him, *Doeg* the *Edomite* being preſent at the ſame time. *Sulpicius Severus* [s] calls him a *Syrian*, following the *Greek* verſion of 1 *Sam.* xxi. and xxii. and ſo does *Joſephus* [t], through a miſtake of the letter ר for ד, an *Aramite* inſtead of an *Edomite*; ſee the note on 1 *Sam.* xxi. 7. and xxii. 9. this man obſerved what was done for *David* by the prieſt; and when *Saul* complained to his captains, that they all conſpired againſt him, and no man was ſorry for him, or ſhewed him the intrigue between *David* and his ſon; *Doeg* ſtood up and related what, and more than what he had heard and ſeen paſs between *David* and *Ahimelech*; upon which *Saul* ſent for the prieſt, and all his father's houſe with him, and charged him with treaſonable practices; and though he ſolemnly proteſted his innocency, *Saul* would not believe him, but ordered his footmen to fall upon him, and upon all the prieſts with him; but they refuſing, he commanded *Doeg* to do it, who accordingly did, and ſlew eighty-five prieſts, and deſtroyed all in the city of *Nob*, men, women, children, and ſucklings, oxen, aſſes and ſheep; only *Abitub*, the ſon of *Ahimelech*, eſcaped, who fled to *David*, and reported the whole affair; upon which he penned this pſalm: in which he has reſpect not only to the then preſent caſe, but to future times, *Doeg* being a type of Antichriſt, the man of ſin; in his name, which ſignifies *anxious* and *ſolicitous* [u], as he was to gain the king's favour, and obtain wealth and honour; ſo is Antichriſt to graſp all power, civil and eccleſiaſtical, and to get worldly honour and riches: in the country he was of, being an *Edomite*; and it is eaſy to obſerve, that *Edom* is the name which the Jews commonly give to the *Roman* empire, in which Antichriſt has his ſeat and power: in his religion, being a proſelyte of the Jews, and was at an act of devotion, detained before the Lord, when he ſaw and heard what paſſed between *David* and *Ahimelech*; ſo Antichriſt appeared with the maſk of religion, roſe up out of the church, and ſat in the temple of God, ſhewing himſelf as though he was God: in his office, the chiefeſt of the herdmen, or mighteſt among the ſhepherds of *Saul*; ſo Antichriſt calls himſelf *princeps paſtorum*, *the chief of paſtors*; aſſuming to himſelf the title which belongs to Chriſt, the chief ſhepherd and biſhop of ſouls: and laſtly, in his cruelty in ſlaying the prieſts of the Lord. Antichriſt is notorious for ſhedding and drinking the blood of the ſaints, the faithful confeſſors and witneſſes of Jeſus Chriſt. In this pſalm *David* upbraids him with his glorying in his wickedneſs, and checks it, by obſerving that the grace and goodneſs of God to his people ever endures, ℣. 4. charges him with deviſing miſchief, and loving it, ℣. 2—4. and foretels his everlaſting ruin and deſtruction, ℣. 5. which will be ſeen by the righteous with pleaſure, who will have juſt reaſon to inſult over him, ℣. 6, 7. and the pſalm is concluded with an account of the happy condition, and comfortable frame of ſoul the pſalmiſt was in, in a view of all his troubles and enemies; he was flouriſhing in the church of God, truſted in the mercy of God for ever, and determined always to praiſe him and wait upon him, which is good for the ſaints to do, ℣. 8, 9.

℣. 1. *Why boaſteſt thou thyſelf in miſchief?* &c.] Or *in evil* [w]; in that which is ſinful; to glory in riches, wiſdom and ſtrength, which are not in themſelves evil, is wrong; and to rejoice in ſuch boaſtings, all ſuch rejoicing is evil; to be a doer of miſchief, or ſin, is bad; to make a ſport of it, worſe; but to glory in it, and boaſt of it when done, is worſer ſtill: to be boaſters of evil things, is the character of Antichriſt and his followers, 2 *Tim.*

[r] פרים vitulos, V. L. Pagninus, Tigurine verſion, Muſculus. c. 12. f. 1, 4.
[s] Sacr. Hiſt. l. 1. p 43.
[t] Antiq. l. 6.
[u] A rad. דאג ſolicitus, anxius fuit, Buxtorf.
[w] ברעה in malo, Vatablus, Junius & Tremellius, Gejerus.

2 *Tim.* iii. 2. who not only boaſt of their merit, their good works, and works of ſupererogation, and of their riches, and honour, and grandeur, ſaying, *I ſit as a queen*, Rev. xviii. 7. but of their wickedneſs in ſhedding the blood of the ſaints, thinking thereby they do God good ſervice, and merit heaven, and eternal happineſs; as *Doeg* boaſted of his ſlaughter of the prieſts, and of his gaining the king's favour by it. *O mighty man!* referring either to his office, being the chief of *Saul*'s herdmen, and ſet over his ſervants, 1 *Sam.* xxi. 7. and xxii. 9. or ironically, to the mighty deed he had done, in ſlaying the unarmed prieſts, and putting to death the very ſucklings at the breaſt, and even the innocent ſheep, oxen and aſſes; or to his great wickedneſs and power to commit it; though man has no power and free-will to that which is good, yet he has to that which is evil; ſo the *Septuagint*, *Vulgate Latin*, and the *Eaſtern* verſions, render it, *O thou! mighty in wickedneſs*; and to the ſame purpoſe the *Targum* paraphraſes it, *mighty to ſhed innocent blood*; and the note of *Aben Ezra* is, *mighty to do evil.* A learned writer [x] thinks this relates to *Saul*, and deſcribes him as a man of power and dignity. The character well agrees with the little horn and *Romiſh* beaſt, *Dan.* vii. 20. *Rev.* xiii. 2, 4, 7. *The goodneſs of God* endureth *continually*; that is, the love, grace, and mercy of God; this is obſerved as what is the matter of the ſaints boaſting, in oppoſition to the wicked boaſting of *Doeg*; they glory in the love of God, and in that they know him who exerciſeth loving-kindneſs, which is the ſource of all the bleſſings of grace and goodneſs; and in Chriſt, through whom all are communicated to them; and in him, as made every bleſſing to them, wiſdom, righteouſneſs, ſanctification, and redemption: they aſcribe the whole of their ſalvation, and all they have, to the grace of God, and glory in nothing as of themſelves, and as though not received of the Lord. Moreover, the pſalmiſt may take notice of this, as what was his ſupport under all the perſecutions he endured from men; that he had an intereſt in the grace and goodneſs of God, which is immutable and everlaſting, invariably the ſame in all ſtates and conditions; and that he was encompaſſed about with the favour of God as with a ſhield; and that it was not in the power of his moſt implacable enemies to ſeparate him from the love of God; and therefore it was egregious folly in *Doeg* to boaſt himſelf in miſchief; for be he as mighty as he might, he could not prevent his ſharing in the divine goodneſs, which always continues.

℣. 2. *Thy tongue deviſeth miſchiefs*, &c.] Abundance of miſchiefs, in a variety of ways, againſt many perſons, even all good men. What properly belongs to the heart is here aſcribed to the tongue; becauſe, as *Aben Ezra* obſerves, it is the interpreter and diſcoverer of the thoughts of the heart: out of the abundance of that the tongue ſpeaks and declares the miſchief it has deviſed. *Doeg* intended miſchief to *David*, when he ſpoke to *Saul*, 1 Sam. xxii. 9, 10. ſo Antichriſt deviſes miſchiefs againſt the ſaints of the moſt High, to wear them out, and thinks to change times and laws, *Dan.* vii. 25. *Like a ſharp razor, working deceitfully*; that is, his tongue was like a razor; the razor is but a ſmall inſtrument, and the tongue is but a little member: the razor is a ſharp and cutting one, and ſo is the tongue; and therefore compared to a ſharp ſword, *Pſal.* lvii. 4. ſee *Jer.* xviii. 18. the razor takes off the beard cleanly and wholly; *Doeg*'s tongue was the cauſe of the utter ruin of *Abimelech*'s family and the city of *Nob*; and as a razor may be ſaid to *work deceitfully*, when it turns aſide in the hand of him that uſeth it, and with the hair takes off more than it ſhould, even ſkin and fleſh, or cuts the man's throat; ſo, in a deceitful and inſidious manner did *Doeg* work the deſtruction of *Abimelech* and the prieſts of the Lord.

℣. 3. *Thou loveſt evil more than good*, &c.] Indeed not good at all; ſuch comparatives being ſtrong negatives; ſee *Pſal.* cxviii. 8, 9. a wicked man loves evil, and nothing elſe; his carnal mind being enmity to all that is good. And *lying, rather than to ſpeak righteouſneſs*; as appears by his affirming that *Abimelech* enquired of the Lord for *David*, when he did not, 1 *Sam.* xxii. 10, 15. and by ſuffering ſome things to paſs for truths which were falſhoods, when it lay in his power to have diſproved them: and ſuch a lover of lies is Antichriſt; ſee 1 *Tim.* iv. 2. 2 *Theſſ.* ii. 11. *Selah*; of this word, ſee the note on *Pſal.* iii. 2.

℣. 4. *Thou loveſt all devouring words*, &c.] Or *words of ſwallowing up* [y]; ſuch as lies, calumnies, and detractions are, which devour the characters and reputations of men, and are the cauſe ſometimes of their utter ruin and deſtruction; of the devouring and blaſphemous words of Antichriſt ſee *Rev.* xiii. 5, 6. *O* thou *deceitful tongue*; as in ℣. 2.

℣. 5. *God ſhall likewiſe deſtroy thee for ever*, &c.] As a juſt retaliation for the miſchief done to others; or, *therefore God ſhall deſtroy* [z], &c. even body and ſoul in hell, with an everlaſting deſtruction, which will be the caſe of every wicked man, and particularly of the antichriſtian party, *Rev.* xiv. 10, 11. the word is uſed of breaking down the houſe in which the leproſy was, *Lev.* xiv. 45. and denotes the utter extinction of *Doeg*'s family, and the irrecoverable ruin of Antichriſt, *Rev.* xviii. 21. *He ſhall take thee away*; as fire from the hearth, *Iſai.* xxx. 14. or as burning coals from the altar. a word from the root here uſed ſignifies a cenſer: and the meaning is, that as his tongue was a fire, and ſet on fire of hell, and he was as a burning coal, he was fit for nothing but to be caſt into everlaſting burnings. *And pluck thee out of* thy *dwelling-place*; *tent*, or *tabernacle* [a]; referring to the tents of ſhepherds, he being the chief of *Saul*'s ſhepherds; or to ſome ſtately palace he had built for himſelf to dwell in, upon his advancement at court; or rather, to the tabernacle of the Lord, where he had been an hypocritical worſhipper; but now ſhould be cut off from the church of God, as a rotten member, and caſt out of the tabernacle of *Jacob*, Mal. ii. 12. whilſt *David* flouriſhed as an olive tree in the houſe of the Lord, ℣. 8. *And root thee out of the land of the living. Selah.* in retaliation for his rooting out *Abimelech*'s family, and the inhabitants of *Nob*; ſo in like manner he and his ſhould be deſtroyed root and branch, and not ſee the goodneſs of the Lord in the land of the living, nor enjoy eternal life in the world to come. The *Targum* renders the word *Selah* here *for ever*, as in ℣. 3.

℣. 6. *The righteous alſo ſhall ſee*, &c.] The *Targum* adds, *the puniſhment of the wicked*; particularly what is before predicted of *Doeg*. The judgments of God upon the ungodly, as they are certain,

[x] Delany's Life of King David, vol. 1. p. 119.

[y] דברי בלע verba abſorptionis, Vatablus, Gejerus, Schmidt.

[z] גם διὰ τοῦτο, Sept. propterea, V. L. idcirco etiam, Piſcator; ideo etiam, Michaelis.

[a] מאהל de tabernaculo, V. L. Pagninus, Montanus, Muſculus; e tentorio, Junius & Tremellius, Piſcator, Cocceius.

certain, ſo they will be viſible, either in this world, or in that to come, *Rev.* xv. 4. *Iſai.* lxvi. 24. *And fear*; the *Targum* adds, *from before the Lord*; not with a ſlaviſh fear, with a dread of the ſame puniſhment, from which they are free, through the righteouſneſs of Chriſt imputed to them, by which they are denominated righteous ones; tho' the judgments of God on others ſtrike them with ſolemn awe and reverence, *Pſal.* cxix. 120. but with a filial, godly fear; with a fear of God for his goodneſs to them, in delivering them out of the hands of wicked men, which engages them more and more to fear the Lord, and to ſerve and worſhip him; ſee *Rev.* xv. 4. *And ſhall laugh at him*; at *Doeg*; and ſo at any other wicked man, when they ſee the vengeance of God upon him, *Pſal.* lviii. 10. not that they rejoice at that barely conſidered in itſelf, or as it is an evil and miſchief to wicked men; for that does not become them, *Prov.* xxiv. 17, 18. but as it is expreſſive of the care of God over them, and love to them, in avenging their enemies; and more eſpecially as the glory of divine juſtice is diſplayed therein; ſee *Rev.* xviii. 20. and xix. 1, 2. for all this will be eminently fulfilled in the deſtruction of Antichriſt.

℣. 7. *Lo*, this is *the man* that *made not God his ſtrength*, &c.] The *Targum* renders it, *that made not the Word of the Lord his ſtrength.* Theſe are the words the righteous would ſay, when they ſhould ſee the deſtruction of *Doeg*: See the man, the mighty man, and his end; what all his ill-gotten honour and riches are come to; and what his wickedneſs, deceit and cruelty, have brought upon him. The righteous make the Lord their ſtrength, put their truſt in him, in whom is everlaſting ſtrength; do all they do in his ſtrength; fly to him as their *ſtronghold*, as the word [b] may be rendered; thither they run and are ſafe: but the rich man's wealth is his ſtrong city, *Prov.* xviii. 10, 11. there he thinks himſelf ſafe, and places his confidence in it, as follows: *But truſted in the abundance of his riches*; ſee the note on *Pſal.* xlix. 6. ſo the antichriſtian whore is repreſented as boaſting of her riches and honour, and truſting in them, that they would always continue, *Rev.* xviii. 7. like the fool in *Luke* xii. 19, 20. And *ſtrengthned himſelf in his wickedneſs*; encouraged and hardened himſelf in ſin, gave up himſelf to it; and, by an obſtinate continuance in it, ſtrengthned the vicious habits contracted; ſtretched out his hand againſt God, and ſtrengthned himſelf againſt the Almighty; went on in a daring manner, promiſing himſelf impunity; and as if his wickedneſs was his ſtrength, his ſafeguard and protection: or *in his mammon*, his wealth and ſubſtance, as the *Targum* interprets it; and ſo R. *Saadiah Gaon* [c], and with which the *Syriac* verſion agrees; and then the ſenſe is the ſame with the other clauſe. But alas! what are all ſuch forces of ſtrength, when wrath comes forth from the Lord of hoſts? *Job* xxxvi. 18, 19. *Prov.* xi. 4.

℣. 8. *But I* am *like a green olive-tree in the houſe of God*, &c.] Or rather, it ſhould be ſupplied, *I ſhall be* [d]; ſince *David* was at this time an exile from the houſe of God: and this expreſſes his faith and confidence, that, notwithſtanding his preſent troubles, he ſhould be reſtored again, and be in a very flouriſhing condition, in the church of God; which is here meant by *the houſe of God:* it being of his building, and where he dwells, and where to have a place, is the great privilege of the ſaints; they are planted there by the Lord himſelf, and ſhall never be rooted up; they are fixed there, and ſhall never go out; which was *David*'s confidence, *Pſal.* xxiii. 6. and where he believed he ſhould be as *a green olive-tree*; which is a very choice and fruitful tree, has fatneſs in it, produces an excellent oil; is beautiful to look at; delights in hot climates and ſunny places; is found on mountains, we read of the mount of Olives; is ever green and durable, and its leaves and branches are ſymbols of peace: all which is applicable to truly righteous perſons and believers in Chriſt; who are the excellent of the earth, are filled with the fruits of righteouſneſs; are fat and flouriſhing; have the oil of grace, the anointing which teacheth all things; are a perfection of beauty, made perfectly comely through Chriſt's comelineſs; thrive under him, the Sun of righteouſneſs; grow in the mountain of the Lord's houſe, the church: their grace is incorruptible, their leaf withers not; they are rooted in Chriſt, and ever continue; they are the ſons of peace, and their laſt end will be eternal peace. Now as ſuch, *David* was aſſured he ſhould be, when his enemy would be rooted up out of the land of the living, and caſt like a dry and worthleſs branch into everlaſting burnings; the ground of which confidence follows: *I truſt in the mercy of God for ever and ever*; the mercy of God is not only an encouragement to truſt, but the object of it; not the abſolute mercy of God, but the grace and goodneſs of God in Chriſt Jeſus, which endures continually, ℣. 1. and ſo does hope in it, which never makes aſhamed, but abides to the end. The pſalmiſt ſeems to have reſpect to the mercy promiſed him, that he ſhould ſit upon the throne. This he believed, and therefore was aſſured he ſhould be in the flouriſhing circumſtances in the houſe of God, before mentioned.

℣. 9. *I will praiſe thee for ever*, &c.] Both in this world, as long as he lived, and had a being in it; and in the world to come, to all eternity. This is a reſolution reſpecting what he would do, when he ſhould be in the happy condition he was confident of. *Becauſe thou haſt done* it; the *Targum* interprets it, *the revenge of my judgment*; meaning the vengeance of God on *Doeg*; and to the ſame ſenſe *Aben Ezra* and *Kimchi:* though it may refer to the comfortable and happy condition he ſhould be in, ℣. 8. and which he wholly aſcribes to the grace and goodneſs of God, and not to any merits of his own, and therefore determines to praiſe him for it. *And I will wait on thy name*; on the Lord himſelf, in his houſe and ordinances, for his preſence and freſh ſupplies of grace and ſtrength, when he ſhould be reſtored. Or the ſenſe is, that in the mean while he would wait patiently on the Lord, until he had accompliſhed what he had promiſed, and *David* believed. *For* it is *good before thy ſaints*; the ſenſe is, either that it is good to wait upon the Lord and for him; which appears to be ſo to all the ſaints, by the comfortable experience they have had of it, *Iſa.* xl. 31. *Lam.* iii. 26. or the name of the Lord is good unto them, pleaſant, delightful and comfortable, as proclaimed, *Exod.* xxxiv. 6, 7. ſee *Cant.* i. 3. and alſo *Rev.* xv. 4.

[b] מעוז arcem ſuam, Coccеius; preſidium, munimentum, Michaelis. [c] Apud Kimchi in loc. [d] Ero, Piſcator, Coccеius, Gejerus.

PSALM

PSALM LIII.

To the chief muſician, upon Mahalath, Maſchil, *a pſalm* of David.

THE word *mahalath* is only uſed here and in *Pſal.* lxxxviii. Some, with *Aben Ezra*, take it to be the firſt word of a ſong, to the tune of which this pſalm was ſet; others, with *Jarchi*, that it is the name of a muſical inſtrument on which it was ſung; a hollow inſtrument, of the ſame nature with *nechiloth*, Pſal. v. Though it may relate to the argument or ſubject-matter of the pſalm, and be rendered, *concerning ſickneſs* or *infirmity* [e]; and as *Jarchi* obſerves, ſome interpret it, *concerning the ſickneſs or weakneſs of Iſrael*, when the temple was deſtroyed. But it ſeems much better to underſtand it of the ſickneſs and diſeaſe of ſin, and the weakneſs following upon that, to which all mankind are ſubject; ſince the pſalm manifeſtly treats of the general corruption and depravity of human nature. This pſalm is the ſame with *Pſal.* xiv. and is expreſſed in the ſame words, with ſome little difference; the reaſon of its repetition is variouſly conjectured. Some think that the compiler of the book of Pſalms, obſerving various readings in it occaſioned by copying, thought fit to inſert it both ways; but it is moſt likely to be compoſed by *David* himſelf, at different times, and it may be on different occaſions, and with different views. Some think the former, namely *Pſal.* xiv. was written concerning *Nabal*, and this concerning *Doeg*; according to *Jarchi*, that was concerning *Nebuchadnezzar*, this concerning *Titus Veſpaſian*; or, as others think, *Antiochus Epiphanes*. *Kimchi* is of opinion that this pſalm, being placed between one that relates to *Doeg*, and another that refers to the *Ziphites*, points at the likeneſs there is between the caſe of *David* and the Meſſiah; that as *David* had many who ſought to enſnare him, yet God rewarded them, and eſtabliſhed him in the kingdom; ſo it will be with the Meſſiah: but it is much more reaſonable with others to conclude, that it is repeated either becauſe of the importance of it; becauſe that as the former may refer to the corruption of the Jews in the times of *David*, this to the corruption of men in the times of Chriſt and his apoſtles, and under the goſpel-diſpenſation, until the ſecond coming of Chriſt, eſpecially under the reign of Antichriſt. The argument of the pſalm, according to the *Syriac* verſion, is concerning *Ahithophel*, who gave counſel to *Abſalom* to purſue his father *David* and kill him: and, according to the *Arabic* verſion, it is a prophecy concerning *Babel* and *Sennacherib*; ſo *Theodoret*: but rather concerning myſtical *Babylon*, and the man of ſin.

℣. 1. *The fool hath ſaid in his heart*, There is *no God*, &c.] The *Targum* adds, *of whom is revenge*; or there is no God to puniſh and avenge the wicked. *Corrupt are they*; the *Chaldee* paraphraſe is, *the wicked have corrupted their ways*; as all fleſh had done in the old world, *Gen.* vi. 12. *And have done abominable iniquity*; iniquity is the abominable thing that God hates, and makes men abominable in his ſight; in *Pſal.* xiv. 1. it is read, *abominable works*: the *Targum* paraphraſes the words, *they are far from good, for iniquity is found in them*; ſee *Rev.* xxi. 8, 27. There is *none that doth good*; ſee the note on *Pſal.* xiv. 1.

℣. 2. *God looked down from heaven upon the children of men*, &c.] In *Pſal.* xiv. 2. it is read, *the Lord* or *Jehovah*; in every thing elſe there is an agreement in this verſe; ſee the note there. *To ſee if there were any that did underſtand*; the *Targum* is, *that were underſtanding in the law*; it doubtleſs means underſtanding in divine and ſpiritual things. *That did ſeek God*; the above paraphraſe is, *ſeeking doctrine from before the Lord.*

℣. 3. *Every one of them is gone back*, &c.] From God, and the way of his commandments. In *Pſal.* xiv. 3. it is, *they are all gone aſide*; ſee the note there. What follows in this verſe is the ſame as there.

℣. 4. *Have the workers of iniquity no knowledge?* &c.] In *Pſal.* xiv. 4. it is, *have all the workers*, &c. There are none of them but what have, unleſs given up to judicial blindneſs, and hardneſs of heart, to believe a lie, as Antichriſt and his followers, 2 *Theſſ.* ii. 10, 11. Who *eat up my people*, as *they eat bread*; and drink their blood, and are drunken with it, *Rev.* xvii. 6. *They have not called upon God*; but upon their idols, upon the Virgin *Mary*, and ſaints departed. In *Pſal.* xiv. 4. it is, *upon the Lord.*

℣. 5. *There were they in great fear*, where *no fear was*, &c.] Before; neither of God nor man, nor any dread of puniſhment, but the utmoſt ſecurity, *Rev.* xviii. 7, 8, 10. *For God hath ſcattered the bones of* him *that encampeth againſt thee*; either againſt Chriſt, or againſt his church and people; who ſet themſelves againſt the perſon, office and grace of Chriſt, and ſeek to diſtreſs and deſtroy his intereſt: *the bones* of ſuch *God will ſcatter*; that is, he will deſtroy Antichriſt and his armies, which are his ſtrength, as the bones are the ſtrength of the human body; and make ſuch a carnage of them, that the fowls of the air ſhall eat their fleſh, and their bones ſhall be ſcattered here and there; ſee *Rev.* xix. 17—21. So the *Targum*, "for God "ſcatters the ſtrength of the armies of the wicked." *Kimchi* interprets it of the bones of the nations that ſhall encamp againſt *Jeruſalem*, in the days of *Gog*; ſee *Rev.* xx. 8, 9. and *Aben Ezra* obſerves, that *thee* reſpects either God or the Meſſiah. *Thou haſt put* them *to ſhame*; this is either an addreſs of the pſalmiſt unto God, declaring what he had done; or rather, of God the Father to his Son Chriſt Jeſus; and ſo *Kimchi* and *Ben Melech* ſay, this refers to the Meſſiah: and it may be expreſſive of the ſhame and confuſion that Antichriſt and his followers will be thrown into, when they ſhall make war with the Lamb, and he ſhall overcome them, *Rev.* xvii. 14. *Becauſe God hath deſpiſed them*; or rejected them as reprobates; given them up to a reprobate mind; and being ungodly men, has before ordained them to this condemnation. The *Targum* is, "for the Word of the Lord hath re-"jected them;" as filthy, loathſome and abominable, and caſt them alive into the lake of fire, *Rev.* xix. 20.

℣. 6. *O that the ſalvation of Iſrael* were come *out of Zion!* &c.] Or, *who will give* [f] *out of Zion the ſalvation of Iſrael.* The *Targum* adds, *except the Lord*; and this is a requeſt to him for it: and as

[e] על מחלת de miſeria, Tigurine verſion, vel infirmitate; ſo Ainſworth.

[f] מי יתן quis dabit, V. L. Pagninus, Montanus, &c.

as in *Pſal.* xiv. 7. it may be a wiſh for the firſt coming of Chriſt, to work out ſalvation for his people; here it may be expreſſive of the deſire of the church for his coming in a ſpiritual manner, in the latter day, to take to himſelf his great power and reign; to deſtroy Antichriſt, and deliver his people from bondage and oppreſſion by him; when the Gentiles ſhall be gathered in, the Jews will be converted, and all *Iſrael* ſaved; ſee *Rom.* xi. 25, 26. It is in the original text, *ſalvations* [g]; denoting the complete ſalvation of the church; when all her enemies will be deſtroyed, and all peace and proſperity ſhall be enjoyed by her. *When God bringeth back the captivity of his people*; who have been carried into it by Antichriſt, *Rev.* xiii. 10. *Jacob ſhall rejoice*, and *Iſrael ſhall be glad*; for now the kingdoms of this world will become Chriſt's; the marriage of the Lamb will be come, and the bride made ready, through the calling of the Gentiles, and the converſion of the Jews; which will occaſion the four and twenty elders, the repreſentatives of the chriſtian church, to give thanks to the Lord God Almighty, and cauſe many voices to be heard in heaven, expreſſing great joy on this occaſion, *Rev.* xi. 15, 16, 17, 18. and xix. 1—7.

PSALM LIV.

To the chief muſician, on Neginoth, Maſchil, *a pſalm* of David, when the Ziphim came and ſaid to Saul, Doth not David hide himſelf with us?

OF the word *neginoth*, ſee the note on the title of *Pſal.* iv. and of *maſchil*, the note on the title of *Pſal.* xxxii. The occaſion of writing this pſalm were the diſcoveries the *Ziphim* or *Ziphites* made to *Saul*, of *David* being in their neighbourhood; which they did twice, as appears from 1 *Sam.* xxiii. 14, 19. and xxvi. 1. Which of theſe gave occaſion to the pſalm is not certain; it is very likely that it was compoſed after both had been made. Theſe *Ziphim* were the inhabitants of a city called *Ziph*, which was in the tribe of *Judah*, *Joſh.* xv. 55. near to which was a wilderneſs, which had its name from the city, in which *David* was when they came to *Saul* with this news of him.

℣. 1. *Save me, O God, by thy name*, &c.] That is, by himſelf, by his power, and of his grace and goodneſs; the Lord's name is often uſed for himſelf. *David* in his diſtreſs applies to his God for ſalvation and deliverance, who only could give it; which was right; and his prayer was remarkably heard and anſwered: for when *Saul* came down upon the firſt diſcovery, and beſet *David* and his men all around, juſt as he was about to ſeize the prey, tidings came to him of the invaſion of the *Philiſtines*; which obliged him directly to quit his purſuit of *David*, and return in haſte for the defence of his country, 1 *Sam.* xxiii. 26, 27, 28. and upon the ſecond diſcovery, when *Saul* came again to take him, *Saul* was delivered into the hands of *David*, who could have took away his life if he would; but he only took his ſpear and cruiſe of water by his bolſter, as a proof of his being in his power, 1 *Sam.* xxvi. 12. Of ſuch avail is the effectual fervent prayer of a righteous man. This prayer is ſuitable enough to *David*'s Antitype and Son, the Meſſiah; ſee *Pſal.* lxix. 1. *Heb.* v. 7. and eſpecially to ſenſible ſinners; who, being made acquainted with their loſt and periſhing condition, enquire the way of ſalvation; and finding it is not by works, but by Chriſt alone, apply in that way for it, and deſire that God would ſave them by his Son; who is his name, in whom his name is, and whoſe name Jeſus, a Saviour, is of God's giving; and this name is a ſtrong tower, whither ſuch ſouls, ſenſible of danger, flee and are ſafe; nor is there any other name in which ſalvation is, and which is therefore exceeding precious, and like ointment poured forth; ſee *Exod.* xxiii. 21. *Matth.* i. 21. *Prov.* xviii. 10. *Acts* iv. 12. *Cant.* i. 3. Or, *for thy name's ſake* [h]; for the ſake of the glory of his divine perfections; which was diſplayed in the deliverance of *David*, and more abundantly in the ſalvation of loſt ſinners; ſuch as the wiſdom, power, faithfulneſs, juſtice, grace and mercy of God. Such a petition ſhews that man cannot ſave himſelf; that no creature, none but God can ſave him; and that a ſenſible ſinner deſires to be ſaved in ſuch a way, that God may be glorified. *And judge me by thy ſtrength*; *David*, though innocent, had many charges laid againſt him; his enemies were lively and ſtrong; he puts his cauſe into the hands of the Lord, his ſtrong Redeemer, who was able to plead it thoroughly againſt thoſe that ſtrove with him; ſo Chriſt, his antitype, committed his cauſe to him that judgeth righteouſly, 1 *Pet.* ii. 23. and ſo ſhould every believer.

℣. 2. *Hear my prayer, O God*, &c.] The pſalmiſt firſt puts up his petitions, and then deſires to be heard; his diſtreſs, and the fervency of his ſpirit, not ſuffering him to obſerve order. *Give ear to the words of my mouth*; for the prayer which was conceived in his mind, and inwrought there by the Spirit of God, was expreſſed vocally.

℣. 3. *For ſtrangers are riſen up againſt me*, &c.] Meaning ſuch as *Doeg* the *Edomite*, or heathen ſoldiers, that *Saul* had hired and took into his army, who were aliens from the commonwealth of *Iſrael*; and ſuch as theſe roſe up againſt *David*'s antitype, the Meſſiah, *Pſal.* ii. 1, 2. *Acts* iv. 27. Or rather the *Ziphim*, who were of his own nation, yea of his own tribe, yet uſed him as barbarouſly as the very heathens would have done, or worſe; and who, though notwithſtanding they were of *Iſrael*, might not be *Iſraelites* indeed, but ſtrangers to an inward experience of divine and ſpiritual things: for men may be profeſſors of religion, and yet be ſtrangers to God in Chriſt, to Chriſt himſelf, and the way of ſalvation by him, and communion with him; to the Spirit of God, and the operations of his grace on the heart; to themſelves, their own hearts, and their ſtate and condition by nature; to the goſpel of Chriſt, and to the people of God; and theſe are ſometimes the moſt violent perſecutors of good and ſpiritual men. *And oppreſſors ſeek after my ſoul*; or *life* [i], to take it away; as did *Saul* and his army; who are *the mighty* or *ſtrong ones* [k], as the word here uſed ſignifies; ſee 1 *Sam.* xxiv. 11. and as

[g] ישועות ſalutes, Pagninus, Montanus, Cocceius; ſo Ainſworth. Tremellius, Piſcator, Gejerus, Amama, Michaelis.
[h] בשמך propter nomen tuum, Junius & Tremellius, Michaelis.
[i] נפשי vitam meam, Junius & Tremellius, Michaelis.
[k] עריצים fortes, V. L. Pagninus, Muſculus, Gejerus; præpotentes, Vatablus.

as the Jewiſh ſanhedrim, Scribes and Phariſees, ſought after the ſoul or life of Chriſt, to take that away, as they did. *They have not ſet God before them. Selah.* they did not conſider themſelves as under the omniſcient eye of God; they did not ſet his word before them, as the rule of their conduct, but caſt it behind their backs; nor did they regard his providential mercies and favours, as a motive to engage them to obedience to him, but deſpiſed them; they had not the fear of God before their eyes, nor in their hearts, nor any concern for his glory; and therefore did the wicked things they did againſt his ſervant.

℣. 4. *Behold, God is mine helper*, &c.] This being a matter of wonder to be helped in ſo extraordinary a manner, and a ſure and certain caſe, and what was deſerving the attention of others; for the encouragement of their faith and hope in like caſes, a *behold* is prefixed unto it: and what is here ſaid is true of *David*'s Son the Meſſiah, and is expreſſed by him in much the ſame language, *Iſa.* l. 9. and of all the ſaints whom the Lord helps, as at firſt converſion, out of the pit wherein is no water, out of the horrible pit, the mire and clay of nature's darkneſs, ignorance and unbelief; ſo out of all their afflictions and temptations, and out of the hands of all their enemies; he helps in the exerciſe of grace, and in the diſcharge of duty; and he helps to all mercies temporal and ſpiritual, needful for them; which help is quick and preſent, ſeaſonable and ſuitable, always ſufficient; and is what they have reaſon to expect both from what he has ſaid to them in promiſe, and from what he has done for them. *The Lord* is *with them that uphold my ſoul*; that miniſtred to his ſuſtenance, as *Abigail* did, and that gathered to him and joined him, and expoſed their lives in the defence of him; theſe the Lord was with, bleſſed, protected, and afforded them his gracious preſence. Such there were with Chriſt; who followed him in the regeneration; who miniſtred to him of their ſubſtance, whom God rewarded in a way of grace; and he bleſſes them that bleſs his, and do good to them; they being the excellent in the earth, in whom is his delight, the apple of his eye, and his jewels. Or the ſenſe is, that the Lord is he that upheld his ſoul; not only the chief of his upholders, but the only one: ſo R. *Moſes* [l] interprets it, that he is the alone upholder, and is inſtead of all upholders, and anſwers to them all; who upheld his ſoul in life, and followed him with his goodneſs: as when God is ſaid to be the firſt, and *with the laſt*, the meaning is, that he is the firſt and the laſt, *Iſa.* xli. 4. ſee *Pſal.* cxviii. 7. ſo he upheld the ſoul of Chriſt in the wilderneſs, and in the garden, and on the croſs; ſee *Iſa.* xlii. 1. And he upholds all his people in a providential way in their beings, and ſupplies them with all the neceſſaries of life; and in a ſpiritual way, maintaining their ſpiritual life, ſupplying them with all grace, bearing them up under all trials, holding up their goings in his ways, and preſerving them to the end.

℣. 5. *He ſhall reward evil unto mine enemies*, &c.] That eyed him as *Saul* did; that obſerved his haunts, where he reſorted, and who were with him, as the *Ziphites* did under *Saul*'s direction; as the word [m] here uſed for *enemies* ſignifies: the miſchief they had deviſed for him, he believed would be returned upon their own heads; the pit they digged, they would fall into themſelves; and the net they had ſpread for others, their own feet would be taken in. This was true as of *David*'s enemies, ſo of Chriſt's, the wicked Jews, who narrowly watched him to take every advantage againſt him. *Cut them off in thy truth*; root and branch, as *Saul*, and his family and his courtiers quickly were, according to the truth of promiſes made to *David*, and of threatnings unto them.

℣. 6. *I will freely ſacrifice unto thee*, &c.] Not legal ſacrifices; no, nor freewill-offerings the law gives directions about, though the alluſion is to them; but the freewill-offerings of his mouth, *Pſal.* cxix. 108. the ſacrifices of praiſe and thanksgiving, on account of help, ſalvation, and deliverance, as appears from the following clauſe; which he determines to offer, not by conſtraint, but willingly; not by force, but of a ready mind; freely, and with all his heart. The ſacrifice of his antitype is himſelf, his ſoul and body, as in union with his divine perſon; and this was offered up to God, againſt whom man has ſinned, and whoſe juſtice muſt be ſatisfied; and this was done freely and voluntarily: he gave himſelf an offering; he laid down his life of himſelf, and that for ſinners. The ſacrifices of his people are their prayers and praiſes, their acts of beneficence, and the preſentation of their ſouls and bodies in divine ſervice; all which they do freely, under the influence of divine grace. *I will praiſe thy name, O Lord*; which explains what is meant by ſacrificing; this is what is due to the Lord, and comely in his people. *For it is good*; either the name of God; and therefore to be praiſed. He himſelf is good, as he is, both in a way of providence and of grace; and it is good, both pleaſantly and profitably good, to ſing praiſes to him, *Pſal.* cxlvii. 1.

℣. 7. *For he hath delivered me out of all trouble*, &c.] As he deſired, 1 *Sam.* xxvi. 24. that is, out of all his preſent trouble; not that he had no more afterwards; for as ſoon as one trouble is gone, generally ſpeaking, another comes; but as God delivered him out of his preſent diſtreſs; ſo he believed he would deliver him out of all his afflictions in future times. *And mine eye hath ſeen* his deſire *upon mine enemies*; or *revenge*, as the *Targum* ſupplies it; not that he delighted in the deſtruction of his enemies, but in the juſtice of God glorified thereby, and in the goodneſs of God to him, in delivering him from them; ſee *Rev.* xviii. 20.

PSALM LV.

To the chief muſician, on Neginoth, Maſchil, *a pſalm* of David.

THE occaſion of this pſalm was either the perſecution of *Saul*, or the conſpiracy of *Abſalom*. Some think it was written when *David* underſtood that the inhabitants of *Keilah* would deliver him into the hands of *Saul*, 1 Sam. xxiii. 12, 13. and others, when the *Ziphites* attempted a ſecond time to do the ſame, 1 *Sam.* xxvi. 1. but ſince a ſingle perſon is ſpoken of that magnified himſelf againſt him, ℣. 12, 13. and *Ahithophel* ſeems to be deſigned; it may be thought rather to be written on

[l] Apud Aben Ezram in loc. [m] לשוררי obſervatoribus meis, Junius & Tremellius, Piſcator, Michaelis.

on account of *Abſalom*'s rebellion, and *Ahithophel*'s counſel againſt him; who is conſidered by many chriſtian interpreters as a type of *Judas*, the betrayer of our Lord; and indeed there are many things in this pſalm, if not the whole, which may be truly applied to Chriſt, as will be ſeen in the following expoſition of it.

℣. 1. *Give ear to my prayer, O God*, &c.] Which was for that which is juſt and right, and equitable to be given, as the word [n] uſed ſignifies; being promiſed in the covenant of grace, ratified and confirmed by the blood of Chriſt. Not only *David* was a man much given to prayer, as well as was the ſweet pſalmiſt of *Iſrael*; but the Meſſiah, as man, was much, and often engaged in this work, in the days of his fleſh, *Luke* vi. 12. *Heb.* v. 7. *And hide not thyſelf from my ſupplication*; made for mercies and bleſſings, which ſpring from the free grace and goodneſs of God, which is the ſenſe of the word [o] here uſed; and ſuch are all mercies, whether temporal or ſpiritual; for none are merited by men: and from his ſupplication for ſuch things, the pſalmiſt deſires, that as he would not be as one deaf to him, ſo that he would not hide his eyes, or refuſe to look upon him, and deny his requeſts; ſee *Iſa.* i. 15.

℣. 2. *Attend unto me, and hear me*, &c.] So as to anſwer, and that immediately and directly, his caſe requiring preſent help. *I mourn in my complaint*; or *in my meditation* [p]; ſolitary thoughts, and melancholy views of things. Saints have their complaints, on account of their ſins and corruptions, their barrenneſs and unfruitfulneſs, and the decay of vital religion in them; and becauſe of the low eſtate of *Zion*, the declining ſtate of the intereſt of Chriſt, and the little ſucceſs of his goſpel; and they mourn, in theſe complaints, over their own ſins, and the ſins of others, profeſſors and profane, and under afflictions temporal and ſpiritual, both their own and the church's. Chriſt alſo, in the days of his fleſh, had his complaints of the perverſeneſs and faithleſsneſs of the generation of men among whom he lived; of the frowardneſs, pride, and contentions of his diſciples; of the reproaches, inſult, and injuries of his enemies; and of the dereliction of his God and Father; and he often mourned on account of one or other of theſe things, being a man of ſorrows, and acquainted with griefs. *And make a noiſe*; not only with ſighs and groans, but in ſo loud a manner as to be called roaring; ſee *Pſal.* xxii. 1. and xxxviii. 8.

℣. 3. *Becauſe of the voice of the enemy*, &c.] Of *Abſalom*, as *Arama*; or of *Ahithophel*, who gave out, he would ſmite the king only, 2 *Sam.* xvii. 2. and ſo of any ſpiritual enemy, as ſin, Satan, and the world, when they threaten dominion and tyranny; and of the ſcribes and Phariſees reproaching Chriſt, as being a *Samaritan*, and having a devil, and doing his miracles by his aſſiſtance; menacing, inſulting, and triumphing over him, when on the croſs. *Becauſe of the oppreſſion of the wicked*; of *Abſalom* or *Ahithophel*, as *Arama*; who conſpired againſt *David*, and obliged him to quit his palace, and the city of *Jeruſalem*; and is applicable to the troubles which ſurround the people of God, from every quarter, by wicked men, and to our Lord's being incloſed by them at the time of his crucifixion, *Pſal.* xxii. 12, 13, 16. *For they caſt iniquity upon me*; laid things to his charge he knew not: ſo wicked men falſly accuſe the good converſation of the ſaints; and ſo the Jews imputed crimes to Chriſt he was innocent of; as immorality, ſedition, blaſphemy, &c. *And in wrath they hate me*; as they do all the people of God, becauſe choſen and called, and ſeparated from them; and ſo they did Chriſt, and with a mortal hatred, though without a cauſe.

℣. 4. *My heart is ſore pained within me*, &c.] At the civil war in his kingdom; at the battle likely to enſue, between his forces and *Abſalom*'s, and at the iſſue of it; ſee *Jer.* iv. 19. this was true of Chriſt in the garden, when his ſoul was exceeding ſorrowful unto death, and he was in pain, as a woman in travail, as the word [q] here uſed ſignifies; and on the croſs, when his heart, like wax, melted in the midſt of his bowels. *And the terrors of death are fallen upon me*; ſee 2 *Sam.* xv. 14. thus it was with the human nature of Chriſt, when he deſired, if poſſible, the cup might paſs from him.

℣. 5. *Fearfulneſs and trembling are come upon me*, &c.] Fear and dread of mind, and trembling of body. *And horror hath overwhelmed me*; or *covered me* [q]; he was in the utmoſt conſternation and ſurprize, at what he apprehended would be the iſſue of things; ſo Chriſt in the garden is ſaid to be *ſore amazed*, Mark xiv. 33. all which terror, fearfulneſs, trembling, and horror, aroſe from a ſenſe of ſin imputed to him, even of all the ſins of his people, the filth of which muſt be nauſeous to him, and the guilt thereof preſſing upon him; and from a feeling of the wrath of God, and the curſe of the law, which he endured in the room and ſtead of his people: and this ſhews the truth of his human nature, and the weakneſs and inſufficiency of that, without his divine nature to have performed the great work of redemption; alſo the evil of ſin, the exceeding ſinfulneſs of it, and the ſtrictneſs of divine juſtice; and likewiſe the wonderful love of Chriſt in becoming a ſurety for his people, and what eaſe and pleaſure they may take; all the pain, the trembling and horror, were his, and all the joy is theirs.

℣. 6. *And I ſaid, Oh, that I had wings like a dove*, &c.] The pſalmiſt pitches upon this creature, partly to ſuggeſt, that his enemies purſuing him were like the ravenous hawk, and he like the harmleſs, innocent, and trembling dove; and partly becauſe of its ſwiftneſs in flying. *Aben Ezra* thinks the dove is mentioned, becauſe it is ſociable with men, and who ſend letters by them for quick diſpatch, of which inſtances may be given [r]. This wiſh is expreſſed ſuitable to his character and caſe. The church is ſometimes compared to a dove for its innocence, modeſty, chaſtity, purity, affection, inconſolableneſs for the loſs of its mate, and for its fearfulneſs, *Cant.* ii. 14. and iv. 1. and vi. 9. and ſo is Chriſt, *Cant.* v. 12. who was typified by *Jonah*, whoſe name ſignifies a dove; and on whom the Spirit of God deſcended as a dove, at his baptiſm; and by whom he was filled with his dove-like graces. For then *would I fly away*; ſo *David* deſired to flee, and did flee with good ſpeed and haſte from *Abſalom* his ſon, 2 *Sam.* xv. 14. *Pſal.* iii. title. *Arama* obſerves of the dove, that, when weary with flying with one wing, it reſts that, and flies with the other, and ſo has ſtrength to

[n] תפלתי orationem meam, i. e. ſecundum judicium; ſo Arama. [o] תחנתי my ſupplication for grace, Ainſworth. [p] בשיחי in meditatione mea, Montanus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis; ſo Ainſworth. [q] תכסני operuit me, Pagninus, Montanus, Gejerus, Michaelis; operit, Cocceius; obtegit, Junius & Tremellius; obtexit, Piſcator; ſo Ainſworth. [r] Vid. Ælian Var. Hiſt. l. 9 c. 2.

to fly continually without ſtopping, which he ſuppoſes to be the reaſon why the wing of a dove is deſired. So every ſenſible ſinner deſires to flee from ſin and ſinners, and from wrath to come; from avenging juſtice, to Chriſt the city of refuge; ſo Chriſt, under the terrors of death, in his human nature, in a view of the law's curſe and wrath, deſired the cup might paſs from him, and he might flee and eſcape death, though with ſubmiſſion to the divine will. *And be at reſt*; ſafe and ſecure from the conſpirators, as *David* was; and as a ſinner is that has fled to Chriſt; in whom is reſt from the burden and guilt of ſin, from the wrath, curſe, and condemnation of the law, and under all afflictions, whether of body or mind; and not in the world, and worldly enjoyments; nor in the law, and the works of it: and as Chriſt is; not by eſcaping death, but through dying, and having done his work has ceaſed from it, and is entered into his reſt; which was the joy ſet before him, that animated him as man to endure the croſs, and deſpiſe the ſhame; here alſo true believers, weary of the world, deſire to be, enjoying that reſt which remains for the people of God.

℣. 7. *Lo*, then *would I wander far off*, and *remain the wilderneſs. Selah.*] So *David* did when he fled from *Abſalom*, 2 Sam. xv. 23, 27, 28. and xvi. 1, 2. ſo gracious ſouls deſire to be; not in the wilderneſs of the people; but to be ſolitary as in a wilderneſs, clear of the company of wicked men, as *Jeremy* wiſhed for, *Jer.* ix. 2. and that they might be more at leiſure for, and given up unto ſpiritual devotion, and be ſecure from their enemies: and as this may be applied to Chriſt, it ſhews the wickedneſs, cruelty, and barbarity of the men of that generation among whom he lived; that he choſe rather to be in the wilderneſs, among wild beaſts, than to dwell among them, *Matt.* xvii. 17. *Iſa.* liii. 8. ſome apply this to the ſtate of the primitive church under Jewiſh perſecution, when it fled from *Judea*, and ſettled in the wilderneſs of the Gentiles; the preachers of the word being ſcattered abroad by the windy ſtorm and tempeſt of perſecution, and the goſpel taken from the Jews, and carried to a nation bringing forth the fruit of it, where it has remained ever ſince. With this may be compared the ſtate of the church under *Rome* pagan, in *Rev.* xii. 6, 13, 14.

℣. 8. *I would haſten my eſcape from the windy ſtorm* and *tempeſt*.] Of an army of rebellious ſubjects, bearing down all before them, and threatning with utter ruin and deſtruction; ſo a powerful army of enemies invading a country, is ſignified by a ſtorm and tempeſt, *Iſa.* xxviii. 2. and xxxii. 2. and may be expreſſive of the ſtorm and tempeſt of divine wrath and vengeance, the ſenſible ſinner haſtens his eſcape from, by fleeing to Chriſt; and of the blowing and furious winds of perſecution, which the church, Chriſt's dove, flees from, by getting into the clefts of the rock, and the ſecret places of the ſtairs, *Cant.* ii. 14. and of the ſtorms of divine wrath and juſtice that fell upon Chriſt as the ſurety of his people; from which the human nature, ſeized with fearfulneſs, trembling, and horror, deſired an haſty eſcape.

℣. 9. *Deſtroy, O Lord*, &c.] Or *ſwallow up* [s], as *Pharaoh* and his hoſt were ſwallowed up in the red ſea; or as *Korah*, *Dathan*, and *Abiram*, were ſwallowed up in the earth; ſo all the enemies of Chriſt and his church will be deſtroyed; and death, the laſt of them, will be ſwallowed up in victory, *Iſa.* xxv. 8. The *Targum* interprets it, *deſtroy*, or *ſcatter their counſel*; but this ſeems to be intended in the next clauſe. And *divide their tongues*; as at the confuſion of languages at *Babel*, to which the alluſion is: this had its accompliſhment in *Abſalom*'s counſellors, according to *David*'s wiſh, 2 *Sam.* xv. 31. and xvii. 14. and in the Jewiſh ſanhedrim in Chriſt's time, and in the witneſſes they produced againſt him, *Luke* xxiii. 51. *Mark* xiv. 59. and of which there is an inſtance in the council of the Jews, held on account of the apoſtle *Paul*, Acts xxiii. 7. *For I have ſeen violence and ſtrife in the city*; in the city of *Jeruſalem*, now left by *David*, and poſſeſſed by *Abſalom*, by whom *violence* was done to *David*'s wives, through the advice of *Ahithophel*; and *ſtrife*, contention, and rebellion were fomented among the people: this *David* ſaw, underſtood, and perceived, by the intelligence brought him from time to time: and in the times of Chriſt the kingdom of heaven ſuffered *violence* in this place, and he endured the *contradiction* of ſinners againſt himſelf.

℣. 10. *Day and night they go about it, upon the walls thereof*, &c.] That is, *violence* and *ſtrife* go about the walls of it continually; men of violence and contention are the only watchmen of it: a city muſt be ſadly guarded that has no better watch than this. *Miſchief alſo and ſorrow* are *in the midſt of it*; it was full of wickedneſs within and without; the city, as *Aben Ezra* obſerves, was like a circle; violence and ſtrife were as a line round about it, and miſchief and ſorrow the center of it: and theſe two commonly go together; where miſchief is, ſorrow follows.

℣. 11. *Wickedneſs is in the midſt thereof*, &c.] All manner of wickedneſs; abominable wickedneſs; wickedneſs as arrived to its higheſt pitch, and as having filled up its meaſure; ſee *Ezek.* ix. 4. *Zech.* v. 7, 8. *Deceit and guile depart not from her ſtreets*; where truth was fallen, and equity could not enter, *Iſa.* lix. 14. for theſe are contrary the one to the other, and are incompatible; where the one prevails, the other muſt give way. This whole account ſhews the aboundings of ſin in *Jeruſalem* at this time, and that it was openly and publickly committed, and contains ſo many reaſons of the imprecations in ℣. 9.

℣. 12. *For* it was *not an enemy* that *reproached me*, &c.] An open and avowed one; a *Moabite* or a *Philiſtine*; ſuch an one as *Goliath*, who curſed him by his gods; but one of his own country, city, court, and family, who pretended to be a friend; his ſon *Abſalom*, according to *Arama*: ſo it was not one of the ſcribes and Phariſees, the ſworn enemies of Chriſt, who rejected him as the Meſſiah, and would not have him to reign over them, that reproached him, but one of his own apoſtles. *Then I could have borne* it; reproach from an enemy is to be expected, and may be patiently endured; and when it is for righteouſneſs ſake, ſhould be accounted an happineſs, and rejoiced at; but the reproaches of one that has been thought to be a friend, are very cutting, wounding, heart-breaking and intolerable, *Pſal.* lxix. 7, 8, 20. the calumnies and reproaches of the ſcribes and Phariſees were borne by Chriſt with great patience, and were anſwered with great calmneſs and mildneſs, *Matt.* xi. 19. and xii. 24, 25. *John* viii. 48, 49. Or, *I would have lift up* [t]; that is, my hand, and defended myſelf; I ſhould have been upon my guard, ready to receive the blow, or to have put it off,

[s] בלע degluti, Montanus, Tigurine verſion; abſorbe, Piſcator, Gejerus, Michaelis: ſo Ainſworth. [t] ואשא

off, or repelled it. *Neither* was it *he that hated me*; openly, but ſecretly in his heart. That *did magnify* himſelf *againſt me*; made himſelf a great man, and ſet himſelf at the head of the conſpiracy and oppoſition againſt him, and ſpoke great ſwelling words, in way of raillery and reproach. *Then I would have hid my ſelf from him*; as *David* did from *Saul*, when he became his enemy, 1 *Sam.* xx. 24. and xxiii. 19. and xxiv. 1. and as Chriſt from the Jews, *John* viii. 59. but as for *Judas*, he knew the place he reſorted to; and therefore eaſily found him, *John* xviii. 2. the ſenſe may be, that he would have ſhunned his company, refuſed converſation with him; much leſs would he have admitted him to his privy councils, by which means he knew all his affairs, and there was no hiding and concealing things from him.

℣. 13. *But* it was *thou*, &c.] The *Targum* is, *but thou Ahithophel*; of whom the words are literally to be underſtood, and ſo they are in the *Talmud* [u]; and myſtically and typically of *Judas*. *A man, mine equal*; *a man*, and not a beaſt, nor a devil; but a man, from whom humanity, kindneſs and tenderneſs might have been expected; though both *Ahithophel* and *Judas* acted the part of a devil; and the latter is expreſsly called one, *John* vi. 70. *Mine equal*; or like unto me; as the *Targum*. *Ahithophel* was not equal to *David* in dignity, as the king of *Iſrael*; nor in gifts, as the ſweet pſalmiſt of *Iſrael*; nor in grace as he; but as a man, a mortal dying man: kings and ſubjects are of the ſame blood, equally liable to death, and in the grave will be manifeſtly on a level: or rather the ſenſe is, that he was in his eſteem and affection as himſelf; he was his friend that he loved as his own ſoul: ſo *Judas* could not be in every ſenſe equal to Chriſt, who is *Jehovah*'s fellow, and thought it no robbery to be equal with God. Indeed as a man he was like unto him; a frail, mortal man, though not ſinleſs as Chriſt. The word כערכי may be rendered *according to my appointment* [w], ordination, or conſtitution; *Judas* being a man appointed and ordained to be an apoſtle of Chriſt with the reſt: or, *according to my eſteem* [x]; being had in great eſteem and familiarity with Chriſt: or, *according to my order* [y], rank and claſs; being taken into his family, admitted to his table, where he ſat down and eat with him, as if he was his equal. *My guide*; or *governor* [z]. *Ahithophel* was not governor over *David*; but was made a governor by him: he was one of his dukes or nobles, as the word is rendered in *Gen.* xxxvi. 15. was raiſed to great dignity by him; perhaps was chief miniſter of ſtate: it is certain he was his counſellor, and his counſel was with him as the oracle of God, 1 *Chron.* xxvii. 33. 2 *Sam.* xvi. 23. he was his guide in civil affairs; he was directed by his advice, and it may be was preſident of his privy council. *Judas* was not only the guide of them to Chriſt who took him, *Acts* i. 16. but when the apoſtles were ſent out two by two before the face of Chriſt, to preach where he himſelf ſhould come, *Judas* was ſent alſo, *Mark* vi. 7. *Luke* x. 1. *And mine acquaintance*; one well known to him, as *Ahithophel* was to *David*, and *Judas* to Chriſt, his friend and companion, in whom he confided, and who eat of his bread; and all theſe characters are ſo many aggravations of his treachery and wickedneſs.

℣. 14. *We took ſweet counſel together*, &c.] Not in religious matters; for in theſe the teſtimonies of the Lord were *David*'s counſellors, *Pſal.* cxix. 24. but in civil things: hearty counſel is one branch of friendſhip, and which greatly ſweetens it, *Prov.* xxvii. 9. as this may be applied to Chriſt and *Judas*, it may denote the mutual delight and pleaſure they had, the one in communicating, the other in receiving a notional knowledge of the goſpel, and the myſteries of it, which are the counſel of God, *Acts* xx. 27. for if hearers may hear the word gladly, as *Herod* did, and receive it with joy, as did the ſtony-ground-hearers, and yet be deſtitute of the grace of God; why may not *Judas*, and other preachers devoid of true grace, be thought to receive and preach the doctrines of the goſpel in a ſpeculative way, with ſome kind of delight and pleaſure? ſo profeſſors of religion take ſweet counſel together, when they communicate to each other what light and knowledge they have in the myſteries of the goſpel, and converſe about experience, and the myſteries and ſecrets of internal godlineſs, and give and take advice in ſpiritual things; and ſad it is when any one of theſe drop their profeſſion, and turn reproachers, ſcoffers or perſecutors. And *walked unto the houſe of God in company*; *David* with his royal family and courtiers, and *Ahithophel* among the reſt; where he delighted to go, and that with a multitude. So Chriſt and *Judas* often went to the temple together, with the reſt of the diſciples, who heard many an excellent ſermon from his mouth: all which are farther aggravations of ſin and guilt. And ſo ſuch perſons, who have walked together to the houſe of God and in it, have attended together on public worſhip, and walked together in holy fellowſhip; when any of theſe forſake the aſſembling of themſelves together, ſcoff at religion, ſpeak evil of ordinances, reproach the ſaints, or perſecute them, it is very ſhocking, cutting, and grieving indeed.

℣. 15. *Let death ſeize upon them*, &c.] *Ahithophel* and his accomplices, *Judas* and the men with him; as a mighty man, as the king of terrors, and ſhake them to pieces. Or, *let him exact upon them* [a]; as a creditor upon the debtor, and demand the debt of puniſhment for ſin: or let him come upon them at an unawares; let them not die a natural, but a violent death. The *Targum* mentions *Doeg* and *Ahithophel*. And *let them go down quick into hell*; as *Korah*, *Dathan* and *Abiram* went down quick or alive into the earth; ſo let theſe men die and deſcend into the grave in their full ſtrength; and accordingly *Abſalom* and *Ahithophel* died ſudden and violent deaths, 2 *Sam.* xvii. 23. and xviii. 9. and ſo did *Judas*, Matt. xxvii. 5. and the beaſt and falſe prophet, another part of the antitype, will be taken and caſt alive into the lake of fire, *Rev.* xix. 20. *For wickedneſs* is *in their dwellings*; and dwells in them; wherever they go or ſojourn, this goes and abides with them, being the reigning principle in their hearts and lives. And *among them*; in the midſt of them; their inward part is very wickedneſs. The *Targum* is, *in their bodies*. But rather the ſenſe is, in their hearts; wickedneſs was both in their houſes and in their hearts, and is the reaſon of the imprecation on them; which ariſes not from a revengeful ſpirit, but from a zeal for the glory of God; and is to be conſidered as

[u] T. Bab. Sanhedrin, fol. 106. 2. Pirke Abot, c. 6. ſ. 3. [w] Secundum diſpoſitionem, ſc. ordinationem & conſtitutionem meam, Calvinus in Michaelis. [x] Juxta eſtimationem meam, Vatablus, Gejerus, Michaelis; qui par mihi eſtimatus eſt, Piſcator. [y] Secundum ordinem meum, Mollerus. [z] אלופי dux meus, Pagninus, Tigurine verſion, Junius & Tremellius, Piſcator; princeps meus, Cocceius. [a] ישוד exigat debitum, Pagninus, aget vel agat exactorem, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Amama.

as a prophecy of what would be, and not to be drawn into an example for private Chriſtians to act by.

ẏ. 16. *As for me, I will call upon God*, &c.] Not upon a creature, on idols and images, on angels or ſaints departed; but upon God, in his time of trouble, for ſalvation and deliverance from enemies; who is able to ſave. This is to be underſtood of calling upon God in prayer; as the next verſe explains it, and the *Targum* here renders it; tho' ſometimes invocation of the name of God takes in the whole of divine worſhip. *And the Lord ſhall ſave me*; which confidence was founded partly upon his promiſe to deliver ſuch that call upon him in the day of trouble, *Pſal.* l. 15. and partly upon his power, whoſe hand is not ſhortened that it cannot ſave. The *Targum* is, "the Word of the Lord ſhall "redeem me."

ẏ. 17. *Evening and morning, and at noon will I pray*, &c.] Theſe being the ſtated times of prayer with the Jews, and which continued to after-ages, *Dan.* vi. 10. Theſe times, they ſay [b], were fixed by *Abraham*, *Iſaac* and *Jacob*: the morning-prayer by *Abraham*, according to *Gen.* xxii. 3. the prayer of the *minchah* by *Iſaac*, according to *Gen.* xxiv. 63. and the evening-prayer by *Jacob*, according to *Gen.* xxviii. 11. The prayer of the evening was at the time of the evening-ſacrifice, to which it is compared, *Pſal.* cxli. 2. This was at the ninth hour, at which time *Peter* and *John* went up to the temple to pray; and *Cornelius* prayed in his own houſe, *Acts* iii. 1. and x. 30. The prayer of the morning was at the time of the morning daily ſacrifice, and was about the third hour of the day; at which time the apoſtles met together for prayer on the day of *Pentecoſt*, Acts ii. 1, 15. and that at noon was at the ſixth hour of the day; at which time *Peter* went up to the houſe-top to pray, *Acts* x. 9. And now tho' we are not tied down to theſe exact and preciſe times of prayer, yet this teaches us, that we ought to pray frequently and conſtantly, and that a day ſhould not paſs without it; and the morning and evening ſeem to be very proper ſeaſons for it, ſeeing the mercies of the Lord are new every morning; and we ſhould be thankful for them and the mercies of the night paſt, and implore divine protection and grace for the day following; and at evening we ſhould expreſs our thankfulneſs for the mercies of the day, and commit ourſelves and families into the hands of God, who is *Iſrael*'s keeper, that neither ſlumbers nor ſleeps. *And cry aloud*; denoting the diſtreſs he was in, the fervency of his prayer, and the importunity of it. *And he ſhall hear my voice*; this he might be aſſured of, from the general character of God, as a God hearing prayer, and from his own ſpecial and particular experience of the truth of it, and from the promiſes made unto him.

ẏ. 18. *He hath delivered my ſoul in peace from the battle* that was *againſt me*, &c.] That is, God had preſerved his life, and delivered him ſafe and ſound from many a battle which was fought againſt him; and might ſeem at firſt to go againſt him; and had given him peace and reſt from all his enemies before the preſent trouble came upon him, 2 *Sam.* vii. 1. wherefore he believed, that he who had delivered him in time paſt, would deliver him again; this is the reaſoning of faith, 2 *Cor.* i. 9, 10. 2 *Tim.* iv. 17, 18. The *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions render the laſt clauſe, *from them that draw nigh unto thee*; and the *Syriac* verſion renders it, by way of petition, *deliver my ſoul from them that know me*; and the *Targum*, "leſt evil ſhould come unto me." *For there were many with me*; either enemies fighting with him; and ſo this is mentioned to ſet forth the more the power of God in his deliverance: or friends, who were on his ſide; all *Iſrael* and *Judah*, who loved *David* and prayed for him, as *Jarchi* interprets it: or the angels of God, as *Aben Ezra*; who being for the Lord's people, are more than they that are againſt them, 2 *Kings* vi. 16. or God, Father, Son and Spirit; and if he is for us, who ſhall be againſt us, *Rom.* viii. 31. The *Targum* is, "for in many afflictions his Word was for my "help."

ẏ. 19. *God ſhall hear and afflict them*, &c.] That is, either he ſhall hear the prayers of his ſervant, imprecating evils upon his enemies, ẏ. 9, 15. and ſhall bring them down upon them, in anſwer to his requeſts; or it may be rendered, *God ſhall hear and anſwer them* [c]; he ſhall hear their blaſphemies, and take notice of their wickedneſs, and anſwer them by terrible things in righteouſneſs. *Even he that abideth of old. Selah.* or is *the inhabitant of eternity* [d], Iſa. lvii. 15. the eternal God, from everlaſting to everlaſting, who was before all creatures and before all time, and will ever remain the ſame, out of whoſe hands there is no eſcaping. The *Targum* is, "and he inhabiteth the heavens from of "old to everlaſting." Of the word *ſelah*, ſee the note on *Pſal.* iii. 2. *Becauſe they have no changes*; *Kimchi* renders it, *who hath no changes*; taking למו to be the ſame with לו and interprets it of God; connecting it with the former clauſe, That he that abideth of old, hath no changes. There is no variableneſs nor ſhadow of turning with him; he never changes his mind, nor alters his counſel, whether it be for good or evil; and yet wicked men fear him not. But rather this is to be underſtood of ſinners, as the *Targum* paraphraſes it, "who are "not of old, and who do not change their evil "way;" who have no changes in their hearts, not in their lives, but continue in their natural and ſinful eſtate, without any impreſſion of the power and grace of God upon them. Or they have no changes in their worldly circumſtances, from good to bad, as *Aben Ezra* explains it; things go well with them, and they are not in trouble as other men; they are at eaſe and quiet, and are ſettled on their lees; ſee *Job* x. 17. *Pſal.* lxxiii. 4, 5. *Jer.* xlviii. 11. Or they have no regard to their laſt change by death; and are not afraid of that, as *Jarchi* interprets it; they put away this evil day far from them; think nothing about it, as if it would never be, and as if they had made an agreement with it, that this change ſhould never come upon them, *Job* xiv. 14, 20. *Therefore they fear not God*; do not ſerve and worſhip him now, and are not afraid of his judgments here or hereafter; no change being made in their hearts, nor any alteration in their ſecular affairs for the worſe; but having much goods laid up for many years, and ſentence againſt their evil works not being ſpeedily executed, their hearts are hardened, and they live ſecure in ſin.

ẏ. 20. *He hath put forth his hands*, &c.] The pſalmiſt returns and deſcribes, in this and the following verſe, the cruelty, perfidy and hypocriſy of his falſe friend; who had ſtretched forth his hands *againſt ſuch as be at peace with him*, or he pretended to be at peace with. So *Ahithophel* put forth his hands againſt *David*, by whom he had been admitted

[b] Yalkut Simeoni in loc.

[c] ויענם & reſpondeat illis, Cocceius.

[d] וישב קדם & incola antiquitatis, vel æternitatis, Gejerus.

mitted into his privy-council, and there had taken ſweet counſel together, by entring into a conſpiracy and rebellion againſt him, and by forming a ſcheme to ſmite the king only, 2 *Sam.* xvii. 1, 2. and *Judas*, tho' he did not lay hands on Chriſt himſelf, yet he gave his enemies a ſign by which they might know him, and ſeize him, and hold him faſt, as they did; and him Chriſt calls the man of his peace, *Pſal.* xli. 9. they being at peace when he lift up his heel againſt him. *He hath broken his covenant*; of friendſhip that was made between them; he proved falſe and treacherous, broke through his engagements, and violated his faith.

℣. 21. The words *of his mouth were ſmoother than butter*, &c.] Such were the words of *Ahithophel*, when in counſel with *David*; and ſuch the words of *Judas*, when he ſaid to Chriſt, *hail, maſter*, and kiſſed him. *But war* was *in his heart*; even a civil war, rebellion againſt his prince; that was what *Ahithophel* meditated in his heart; and nothing leſs than to take away the life of Chriſt was deſigned by *Judas*. The words may be rendered, *they were divided* [c]; that is, his mouth and his heart: *his mouth* was *butter, and his heart war*; the one declared for peace, when the other intended war; ſee *Jer.* ix. 8. *His words were ſofter than oil*; at one time full of ſoothing and flattery. *Yet* were *they drawn ſwords*; at another time ſharp and cutting, breathing out threatning and ſlaughter, deſtruction and death.

℣. 22. *Caſt thy burden upon the Lord*, &c.] Theſe are either the words of the holy Ghoſt to *David*, according to *Jarchi*; or of *David* to his own ſoul in diſtreſs, and may be directed to any good man in like circumſtances. The word rendered *burden* ſignifies a *gift*, and ſo the words are tranſlated by many, *Caſt thy gift upon the Lord* [f]; what he has given in a way of providence and of grace, acknowledge him to be the author of it; pray for a continuance of mercies, and for freſh ſupplies, and expect them; and alſo what he gives in a way of trial, the croſs, with all afflictions and troubles: which ſenſe ſeems moſt agreeable to the context; and theſe may be ſaid to be *the gift* of God, as the cup of ſorrow Chriſt drank of is ſaid to be *given* him by his Father, *John* xviii. 11. Theſe are given by the Lord to bring his people to a ſenſe of ſin, and acknowledgment of it; to humble them for it, and cauſe them to return from it; and to try their graces: and then do they caſt them upon him, when they acknowledge them as coming from him; wait the removal of them in his time; deſire a ſanctified uſe of them, and expect deliverance from them by him. Or the ſenſe is, whatever thou deſireſt ſhould be given thee by the Lord, caſt it on him; that is, leave it with him to do as he pleaſes, who works all things after the counſel of his own will. The *Targum* renders it, "caſt thy hope up-"on the Lord;" as an anchor on a good bottom, to which hope is compared, *Heb.* vi. 19. This is done when perſons make the Lord the object of their hope, and expect all from him they hope to enjoy here and hereafter. The *Septuagint* verſion is, *caſt thy care upon the Lord*; of thy body, and all the temporal concerns of thy family, and every thing relating thereunto; and of thy ſoul, and its everlaſting welfare and ſalvation; ſee 1 *Pet.* v. 7. But *Jarchi*, *Aben Ezra* and *Kimchi* interpret the word by משאך *thy burden*, which is learnt from the uſe of it in the *Arabic* language. The Rabbins did not know the meaning of the word, till one of them heard an *Arabian* merchant ſay [g], "Take up "יהביך *thy burden*, and caſt it upon the camels." The burden here meant, is either the burden of afflictions, which is ſometimes very heavy; ſee *Job* vi. 2, 3. and xxiii. 2. no affliction is joyous but grievous; but ſome are heavier in their own kind and nature than others, and become ſo thro' the multiplicity of them, as in the caſe of *Job*; or thro' the long continuance of them, and eſpecially when attended with the hidings of God's face, or with the temptations of Satan: or elſe the burden of ſin and corruption, which is an heavy burden, and a very diſagreeable one; under which the ſaints groan, and by which they are hindered in running their chriſtian race, and which they are like to carry with them to their graves; their only relief under it is to look to Chriſt, who has bore it and took it away; which may be meant by caſting it on the Lord. *And he ſhall ſuſtain thee*; in being, both natural and ſpiritual; and ſupply with all things neceſſary both to the temporal and ſpiritual life, and ſupport under all trials and difficulties. *He ſhall never ſuffer the righteous to be moved*; to be ſhaken and ſtagger ſo as to fall, eſpecially totally and finally; for the words may be rendered, *he ſhall never ſuffer the righteous to be moved for ever* [h]; or ſo to be moved by their afflictions as to deſert the cauſe in which they are engaged; nor ſhall they ever be moved by men or devils, or any thing whatever, from their ſpiritual eſtate, in which they are by grace; nor from the love of God and covenant of grace; nor out of the hands of Chriſt; nor from their ſtate of juſtification, adoption and ſanctification.

℣. 23. *But thou, O God, ſhalt bring them down*, &c.] *Ahithophel* and his accomplices in the conſpiracy againſt *David*, *Judas* and the wicked Jews concerned in Chriſt's death; and did not believe in him. *Into the pit of deſtruction*, or *corruption* [i]; either the grave, where bodies being put corrupt and putrify; or hell, where the wicked are puniſhed with everlaſting deſtruction; ſee ℣. 15. *Bloody and deceitful men ſhall not live out half their days*; ſuch as *Ahithophel* and *Abſalom*, *Judas*, and the murderers of our Lord: or, *do not halve their days* [k]; do not come up to the half of the ordinary term of man's life, which is threeſcore years and ten. The Jews ſay [l], that all the years of *Doeg* were but thirty four, and of *Ahithophel* thirty three; and probably *Judas* might be about the ſame age. Or the ſenſe is, that generally ſpeaking, ſuch ſort of men die in the prime of their days, and do not live half the time that, according to the courſe of nature, they might live; and which they promiſe themſelves they ſhould, and their friends hoped and expected they would. *But I will truſt in thee*; the Lord, that he would hear and ſave him, ſupport him under his burden, ſupply him with his grace, and every thing needful, and not ſuffer him to be moved; and that he ſhould live to fill up the meaſure of his days, do the will and work of God, and then be received to glory.

[c] חלקו διεμερισθησαν, Sept. diviſi ſunt, V. L. Hammond. [f] יהבך donum tuum, Montanus; quicquid dat tibi, Junius & Tremellius, Piſcator. [g] T. Bab. Roſhhaſhanah, fol. 26. 2. Megillah, fol. 18. 1. Bereſhit Rabba, ſ. 79. fol. 69. 4. [h] לעולם in æternum, Muſculus, Guſſetius, p. 460. perpetuo, Tigurine verſion, Lutherus, Gejerus; ſo Ainſworth. [i] שחת corruptionis, Vatablus, Muſculus, Junius & Tremellius, Piſcator; ſo Ainſworth; approved by Guſſetius, p. 850. [k] יחצו dividiabunt, V. L. Pagninus, Montanus, &c. [l] T. Bab. Sanhedrin, fol. 69. 2. & 106. 2. & Gloſſ. in Pirke Abot, c. 5. ſ. 19.

PSALM

PSALM LVI.

To the chief muſician, upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

THE words *Jonath-elem-rechokim* are by our tranſlators left untranſlated. *Aben Ezra* takes them to be the beginning of a ſong; and others think they are the name of a muſical inſtrument: but they ſeem rather to deſign the ſubject-matter of the pſalm, and may be rendered, *Concerning the mute dove among them that are afar off* [m], or *in far places* [n]; and refer to *David*, who, when he wrote this pſalm, was among the *Philiſtines*, who were aliens from the commonwealth of *Iſrael*, afar off from God and his law, and from righteouſneſs; and when *David* was there, he was at a diſtance from his native country, his father's houſe, the king's court, and, what gave him moſt concern, from the houſe and worſhip of God; and here he was as a mute dove. He may be compared to a dove for his innocence in the caſe of *Saul*; and to a ſilly dove, for his acting the part of a fool or madman before *Achiſh* king of *Gath*; and was mute to what the ſervants of *Achiſh* ſaid, and was dumb before the Lord, who had ſuffered him to fall into their hands, and into this diſtreſs he was now in. They are alſo applicable to Chriſt, who is comparable to a dove for his harmleſſneſs, innocence, meekneſs and humility; and was as a mute one before *Pontius Pilate* the *Roman* governor, when his enemies accuſed him, and he anſwered not a word; and when among the *Roman* ſoldiers, who mocked at him and reviled him, and he reviled not again; and when he was led to be crucified, he opened not his mouth either againſt God or man. They may be alſo applied to the church of God, which is often called a dove in *Cant.* iv. 1. and v. 2. and vi. 9. and is in the wilderneſs, and among wicked men, that are afar off from God, and is ſilent under all afflictions and perſecutions; ſee *Cant.* ii. 14. The *Targum* paraphraſes the words thus; "concerning "the congregation of *Iſrael*, which is like to a ſi-"lent dove, at the time they are removed afar off "from their cities." Moreover, the words may be applied to any truly gracious ſoul, that is ſenſible of ſin, and mourns as a dove for it; has fled to Chriſt, as doves to their windows; and is harmleſs and humble; and living among men, aliens from God, is vexed and afflicted by them, yet patiently bears all that is ſaid and done unto it. The fact which occaſioned the writing of this pſalm, is related in 1 *Sam.* xxi. 10—15. Of the word *michtam*, ſee the note on the title of *Pſal.* xvi. and *Guſſetius* [o] is of opinion, that every pſalm that has this title belongs to Chriſt.

℣. 1. *Be merciful unto me, O God*, &c.] For *David* could expect no mercy at the hands of men, among whom he was, whoſe tender mercies were cruel; he being at *Gath*, the city of *Goliath*, whom he had ſlain, and whoſe ſword he had now with him; and among his brethren and friends, who he might juſtly fear would revenge his death upon him: wherefore he betakes himſelf to God and pleads, not any merit or righteouſneſs of his own, but implores the grace and mercy of God; and he might expect to find grace and mercy in this his time of need, ſince there is mercy with the Lord; he is plenteous in it, diſtributes it freely, delights in ſo doing, and does it conſtantly; his mercy endures for ever, it is from everlaſting to everlaſting on them that fear him. *For man would ſwallow me up*; the *Targum* renders it *iſbi*, a wicked man: it may be underſtood of ſome one man, ſome great man, as *Achiſh* king of *Gath*; or rather, *Saul* king of *Iſrael*, who breathed and panted after his ruin and deſtruction, as the word [p] ſignifies; who ſought to eat up his fleſh, to take away his life, and utterly ruin him: or collectively of many, ſince it appears by the following verſe, that he had many enemies who were deſirous to ſwallow him up. This he mentions as an aggravation of his diſtreſs, and as a reaſon why he hoped the Lord would be merciful to him; and that he, being God, would not ſuffer man to prevail; ſee 2 *Chron.* xiv. 12. *He fighting daily oppreſſeth me*; this ſhews that *Saul* is more eſpecially intended, who was continually with his army purſuing him, and ſometimes ſurrounded him and his men, and reduced him to great diſtreſs. This may be applied to the Old Man, the corruptions of nature, and the luſts of the fleſh, which are continually warring againſt the ſoul, oppreſs it, bring it into captivity, and threaten to ſwallow it up.

℣. 2. *Mine enemies would daily ſwallow* me *up*, &c.] For not one man only, but many were his enemies; who obſerved and watched him, and were eagerly deſirous of his ruin. The believer has many enemies, ſin, Satan, and the world, ſeeking to devour and deſtroy him, tho' they cannot. *For* they be *many that fight againſt me, O thou moſt High*; he appeals to God, who dwells on high, and ſees all things, for the truth of this, that he had many enemies, both at *Gath* and in *Iſrael*; as well as applies to him for help, he being higher than they. Some render the words, *for* they be *many that fight againſt me from on high* [q], or *highly* [r], proudly and haughtily. *Aben Ezra* gives a very different ſenſe, "I "have many angels on high that fight for me." But מרום *marom*, is an epithet of God, as in *Pſal.* xcii. 8. *Mic.* vi. 6. and ſo it is interpreted by *Jarchi* and *Kimchi*; and alſo by the *Targum*, which renders it, O God moſt High; and adds, "whoſe "throne is on high;" which is approved by *Guſſetius* [s].

℣. 3. *What time I am afraid*, &c.] It was a time of fear with him now; he was afraid of *Achiſh* king of *Gath*, 1 Sam. xxi. 12. ſo believers have their times of fear; about their intereſt in the love, and grace, and covenant of God; about their ſins and corruptions, and the prevalence of them, fearing they ſhall periſh by them; and about their enemies, who are many, lively and ſtrong. *I will truſt in thee*; truſt and confidence in the Lord is the

[m] De columba muta procul inter alienos conſtituta, Muſculus; inter longinquos, Piſcator, Pfeiffer. [n] Remotis, Pagninus, Montanus, Munſter, Vatablus; ſo Ainſworth. [o] Ebr. Comment. p. 410. [p] שאפני anhelus perſequitur me, Junius & Tremellius, Piſcator; anhelat in me, Cocceius; contra me, Gejerus. [q] מרום a ſublimi, Junius & Tremellius; ex alto, Cocceius; ſo Arab. verſ. and Michaelis. [r] Elato animo, Muſculus; ſo ſome in Vatablus; ſuperbe, Gejerus. [s] Ebr. Comment. p. 783.

the beſt antidote againſt fears; who is unchangeable in his love, in whom is everlaſting ſtrength, and who is faithful and true to every word of promiſe; and therefore there is great reaſon to truſt in him, and not be afraid.

℣. 4. *In God I will praiſe his word*, &c.] Or praiſe him for his word; for the whole ſcripture that was then in being; for thoſe teſtimonies which were *David*'s counſellors in times of difficulty and diſtreſs; and particularly for ſome word of promiſe made unto him, which he was perſuaded would be fulfilled, and in which he gloried and made his boaſt of, and on which his faith and hope were built; and this he did, and determined to do, in the ſtrength of the Lord, and by the aſſiſtance of his grace. *In God I have put my truſt*; either in times paſt, and was not aſhamed or confounded; or now, as he determined he would in the preceding verſe. *I will not fear what fleſh can do unto me*; or continue to fear any or all of my enemies; tho' I have been afraid of them, I will ſhake off theſe fears, truſting in the Lord, and depending on his word. Or, *what can fleſh do unto me* [t]? which is as graſs, and the goodlineſs thereof as the flower of the field. Poor, frail, mortal man! what can he do againſt me, if God be for me? And therefore why ſhould I fear? Men may contrive ſchemes, form weapons, and attempt many things againſt the ſaints, but can execute nothing, except permitted by the Lord; and the utmoſt they can do, when ſuffered, is to kill the body.

℣. 5. *Every day they wreſt my words*, &c.] Form, faſhion and ſhape them at their pleaſure; conſtrue them, and put what ſenſe upon them they think fit. The word [u] is uſed of the formation of the human body, in *Job* x. 8. They put his words upon the rack, and made them ſpeak what he never intended; as ſome men wreſt the ſcriptures to their own deſtruction, 2 *Pet.* iii. 16. and as the Jews wreſted the words of Chriſt, *John* ii. 19. *Matt.* xxvi. 60, 61. The word has alſo the ſenſe of cauſing vexation and grief, *Iſa.* lxiii. 10. and ſo it may be rendered here, *my words cauſe grief* [w]; to his enemies; becauſe he had ſaid in the preceding verſes, that he would truſt in the Lord, and praiſe his word, and not be afraid of men; juſt as the Sadducees were grieved at the apoſtles preaching, thro' Jeſus, the reſurrection of the dead, *Acts* iv. 1, 2. Or they cauſed grief to himſelf; for becauſe of theſe, his enemies reproached him, curſed him, and diſtreſſed him. The *Septuagint* and *Vulgate Latin* render it, *they curſed my words*; or *deſpiſed them*, as the *Ethiopic* and *Arabic* verſions; *all their thoughts* are *againſt me for evil*; their counſels, ſchemes and contrivances were all formed to do him all the hurt and miſchief they could.

℣. 6. *They gather themſelves together*, &c.] And meet in ſome one place, to contrive ways and means to do hurt, and then aſſemble together again to put them in execution; as did the Jews with reſpect to Chriſt, *Matt.* xxvi. 3, 4. *Acts* iv. 27, 28. *Aben Ezra* ſuppoſes a various reading without any reaſon; and that, inſtead of יגורו which *Jarchi* renders *they lodge*, and the *Septuagint*, and the verſions following that, *they ſojourn*, it ſhould be read יגורו *they aſſemble in troops*; becauſe they were many: but the ſenſe is, *they ſtay* [x], or continue in ſome certain place; *they hide themſelves*; the *Targum* adds, *in ambuſh*; they lay in wait, and cauſed others to lie in wait for him, in order to take him; as did *Saul* and his men, and the ſervants of the king of *Gath*. *They mark my ſteps*; they obſerved where he went, that they might ſeize him; or they obſerved his heels, as the old ſerpent did the Meſſiah's, that he might bruiſe them; or they watched for his halting, as *Jeremiah*'s familiars did for his. *When they wait for my ſoul*; to take away his life, to deſtroy him; ſee *Pſal.* cxix. 95. they wanted not a will to do it, they only waited for an opportunity. The *Targum* is, "as they waited, "they did to my ſoul:" or rather, *after they had hoped for my ſoul* [y]; when they had entertained hopes of taking him, this animated them to do the above things.

℣. 7. *Shall they eſcape by iniquity?* &c.] Shall ſuch iniquity as this, or perſons guilty of it, go unpuniſhed, or eſcape righteous judgment, and the vengeance of God? No; and much leſs ſhall they eſcape by means of their iniquity; by their wicked ſubtilty, or by any evil arts and methods made uſe of, by making a covenant with death, and an agreement with hell; or eſcape becauſe of their iniquity; or be delivered becauſe of the abominations done by them, as they flatter themſelves, *Jer.* vii. 10. Some underſtand theſe words, not as referring to the eſcape of *David*'s enemies, but of himſelf; and render them, either by way of petition, *becauſe of iniquity*, the iniquity of his enemies before deſcribed, *deliver* me *from them*; or *deliver them* [z], meaning his heels they marked, and his ſoul they waited for: or by way of aſſertion or interrogation, *becauſe of iniquity* there ſhall be; or ſhall there be *a deliverance to them* [a]? his heels and his ſoul; or *from them*, his enemies. Tho' others chooſe to render the words thus; *becauſe of* their *iniquity*, there ſhall be *a caſting of them away* [b] by the Lord, and from his preſence, with loathing and contempt, as ſons of *Belial*; reprobate ſilver, rejected of the Lord; which agrees with what follows: *In* thine *anger*, *caſt down the people*, *O God*; *Saul*'s courtiers, or the ſervants of *Achiſh* king of *Gath*, or both, who were in high places but ſlippery ones; and ſuch are ſometimes brought down to deſtruction in a moment, by that God from whom promotion comes; who putteth down one, and ſets up another, and which he does in wrath and anger.

℣. 8. *Thou telleſt my wandrings*, &c.] Not his ſins; tho' theſe are aberrations or wandrings from the ways of God's commandments; yet theſe are not told by the Lord: he takes no account of them; the number of them is not kept by him; they are blotted out, caſt behind his back, and into the depths of the ſea; though ſometimes his people think they are told and numbered by him, *Job* xiv. 16. and xxxi. 4. but *David*'s removes and flights from place to place are meant, through *Saul*'s purſuit of him, as a partridge on the mountains. Some writers reckon twelve of theſe removes. The *Targum* renders it, "thou numbereſt the days of my wandring;" that is, the days of his pilgrimage and ſojourning in this world: the number of our days, and months and years, in which we wander about in this uncertain ſtate of things, is with the Lord, *Job* xiv. 5. *Put thou my tears into thy bottle*; the alluſion is to *lachrymatories*, or tear-bottles, in which ſurviving relatives dropped their tears for their deceaſed friends,

[t] So Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis. p. 628. They painfully form and frame my words, Ainſworth.

[u] יעצבו fingunt mea verba, Cocceius, Guſſet.

[w] Dolore afficient, Montanus, Gejerus, Vatablus, Commorabuntur, Montanus; ſimul ipſi morantur, Vatablus; ſo Guſſetius, p. 166.

[x] Vid. Guſſet. Ebr. Comment. p. 361.

[y] Ipſis

[z] על און פלט למו ob iniquitatem eorum eripe me, Schmidt; illos, Gejerus; ipſis, De Dieu, eſt liberatio, Cocceius; evaſio erit eis? Pagninus, Vatablus; ereptio erit eis? Piſcator.

[a] Ipſis

[b] Abjectio erit iis, Hammond.

friends, and buried them with their aſhes, or in their urns; ſome of which tear-bottles are ſtill to be ſeen in the cabinets of the curious. A deſcription of which is given by *Gejerus* [c], from *Olaus Wormius*; and who alſo from *Cotovicus* relates, that the grave of *M. Tullius Cicero* was dug up in the iſland of *Zacynthus*, A.D. 1544. in which were found two glaſs urns; the larger had aſhes in it, the leſſer water: the one was ſuppoſed to contain his aſhes, the other the tears of his friends: and as this was a cuſtom with the *Romans*, ſomething like this might obtain among the Jews; and it is a ſaying with them [d], "Whoever ſheds tears for a good man (de-"ceaſed) the holy bleſſed God numbers them, and "puts them into his treaſures, according to *Pſal.* "lvi. 8." which ſhews, that they thought that reference is here had to funeral tears. The meaning of the text is, that God would take notice of *David's* afflictions and troubles, which had cauſed ſo many tears, and remember them, and deliver him out of them: theſe being deſired to be put into a bottle was, that they might be kept and reſerved; not to make atonement for ſin; for as a thouſand rivers of oil cannot expiate one ſin, could they be come at; ſo neither as many rivers of briniſh tears, could they poſſibly be ſhed: nor to obtain heaven and happineſs; for there is no compariſon, nor proportion between the ſufferings of the ſaints, and the glory that ſhall be revealed in them; though there is a connexion of grace through the promiſe of God between them: but rather, that they might be brought forth another day and ſhewn, to the aggravation of the condemnation of wicked men, who by their hard ſpeeches, and ungodly actions, have cauſed them. Are they *not in thy book?* verily they are; that is, the tears and afflictions of his people. They are in his book of purpoſes; they are all appointed by him, their kind and nature, their meaſure and duration, their quality and quantity; what they ſhall be, and how long they ſhall laſt; and their end and uſe: and they are in his book of providence, and are all overruled, and cauſed to work for their good; and they are in the book of his remembrance; they are taken notice of and numbered by him, and ſhall be finiſhed; they ſhall not exceed their bounds. Theſe tears will be turned into joy, and God will wipe them all away from the eyes of his people.

℣. 9. *When I cry* unto thee, &c.] In prayer. *Then ſhall mine enemies turn back*; great is the ſtrength of prayer; the effectual fervent prayer of the righteous avails much againſt their enemies: when *Moſes* lift up his hands, *Iſrael* prevailed: the caſes of *Aſa*, *Jehoſhaphat*, and *Hezekiah* prove it; this *David* was aſſured of, and knew it to be true by experience, his prayer being often the prayer of faith in this reſpect. *This I know*; *for God* is *for me*; he knew that when he prayed his enemies would flee; becauſe God was on his ſide, who is greater than they; or by this he knew that God was for him, and was his God, by hearing his prayers, and cauſing his enemies to turn back: or however, let things go how they will, this he was aſſured of, that he had a covenant-intereſt in God, and who would be his God and guide even unto death.

℣. 10. *In God will I praiſe* his *word*, &c.] Theſe words are repeated from ℣. 4. and for the greater certainty of the thing, and to ſhew his fixed reſolution to do it, and his ſtrong affection for the Lord and his word, they are doubled. *In the Lord will I praiſe* his *word*; in the former clauſe the word *Elohim* is made uſe of, which the Jews ſay, denotes the property of juſtice, and in the latter *Jehovah*, which with them is the property of mercy; and accordingly the *Targum* paraphraſes the words, "in the attribute of the juſtice of God "will I praiſe his word; in the attribute of the "mercies of *Jehovah* will I praiſe his word;" and to the ſame ſenſe *Jarchi*: that is, whether I am in adverſity or proſperity, receive evil or good things from the hand of the Lord; yet will I praiſe him: I will ſing of mercy and of judgment, *Pſal.* ci. 1. or rather, the one may denote the grace and goodneſs of a covenant-God in making promiſes, and the other his truth and faithfulneſs in keeping them; on account of both which he is worthy of praiſe. The word *his* is not in either clauſe in the original text, and they may be rendered, *in God will I praiſe the word*; *in the Lord will I praiſe the word*; in and by the help, aſſiſtance, and grace of *Jehovah* the Father, will I praiſe the eternal and eſſential Word his Son. The *Targum* renders it his *Memra*; a word often uſed in it for a divine perſon, the eternal *Logos*; the lovelineſs of his perſon, the love of his heart to his people, the fulneſs of grace that is in him, the offices he ſuſtains on their account, and the virtue of his blood, righteouſneſs and ſacrifice, render him praiſe-worthy in their eſteem.

℣. 11. *In God have I put my truſt*, &c.] See the note on ℣. 4. *I will not be afraid what man can do unto me*; the ſame with fleſh in ℣. 4. and is oppoſed to God in whom he truſted; and it ſuggeſts that he was not, and would not be afraid of the greateſt of men, as well as of the meaneſt; ſee the note on ℣. 4. *Arama* diſtinguiſhes between *fleſh* and *man*; the former, he ſays, means the *Philiſtines*, and the latter *Saul* and his army.

℣. 12. *Thy vows* are *upon me, O God*, &c.] Which he had made to him in the time of his diſtreſs and trouble, and which he looked upon himſelf under obligation to perform; they were debts upon him he ought to pay off; they were with him; they were freſh in his mind and memory; he had not forgot them, which is often the caſe when trouble is over; and he found his heart inclined to make them good. *I will render praiſes unto thee*; which explains what he meant by his vows; namely, ſacrifices of praiſe and thankſgiving to the Lord: when he was in diſtreſs, he had vowed and promiſed, that if the Lord would deliver him, he would praiſe his name, and give him all the glory; and now he reſolves to fulfil what he had promiſed.

℣. 13. *For thou haſt delivered my ſoul from death*, &c.] From imminent danger of death, when in the hands of the *Philiſtines*; not that the ſoul can die; that is immortal; but he means his perſon, on which account he determines to render praiſe to God: moreover, this may include the deliverance of his ſoul from a moral or ſpiritual death, in which he was by nature, being conceived in ſin, and ſhapen in iniquity; from which he was delivered by regenerating grace, when he was quickened, who before was dead in treſpaſſes and ſins; and ſo delivered, as that this death ſhould no more come upon him; the grace of God in him being a well of living water, ſpringing up unto eternal life: and it may alſo be underſtood of deliverance from eternal death, by Chriſt, who has redeemed his people from the curſe of the law, and delivered them from wrath to come; ſo that they ſhall never be hurt of the ſecond death; that ſhall have no power

[c] De Ebr. Luctu, c. 12. ſ. 5.

[d] T. Bab. Sabbat, fol. 105. 2.

er over them; but they ſhall have eternal life; all which is matter of praiſe and thankſgiving. Wilt *not* thou deliver *my feet from falling?* that is, *thou wilt deliver* them; for this way of ſpeaking ſtrongly affirms; or *haſt thou not delivered* them [e]? thou haſt, and wilt ſtill deliver, or keep from falling. The people of God are ſubject to falling; God is the only keeper of them; and they have reaſon to believe, that he will keep them from a final and total falling away; becauſe of the great love which he has for them, the gracious promiſes of preſervation he has made unto them, and his power, which is engaged in keeping of them; and becauſe they are put into the hands of Chriſt, who is able to keep them, and who has an intereſt in them, and an affection for them; and becauſe of the glory of all the three divine perſons concerned in the ſaints preſervation; and this is another reaſon for rendering praiſes unto the Lord; the end of which follows. *That I may walk before God in the light of the living*; to *walk before God*, is to walk as in his ſight, who ſees and knows all hearts, thoughts, words and actions; with great circumſpection, and caution, and watchfulneſs; to walk according to the word and will of God, in all his ways, commands, and ordinances; and ſo the *Arabic* verſion, *that I may do the will of the Lord*; and ſo as to pleaſe him, as *Enoch* did, who walked with him, and whoſe walking with him is interpreted by pleaſing him, *Heb.* xi. 5, 6. agreeable to which the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Ethiopic* verſions, render the words, *that I may pleaſe before the Lord*; or do what is acceptable in his ſight. Moreover, to walk before the Lord is to walk in the light of his countenance, to have his preſence, enjoy his favour, and be bleſſed with communion with him. *In the light of the living?* that is, to walk as an enlightned and quickned perſon, as the children of the light; and to walk in the light of the goſpel, and as becomes that; and to walk in Chriſt the light, and by faith on him; and ſuch ſhall have *the light of life*, John viii. 12. a phraſe the ſame with this here; and deſigns the light of the heavenly glory, and of the new *Jeruſalem*-church-ſtate, in which the nations of them that are ſaved ſhall walk, *Rev.* xxi. 23,24. Some Jewiſh [f] writers interpret this of paradiſe.

PSALM LVII.

To the chief muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

SOME think the words *Al-taſchith* are the beginning of a ſong, to the tune of which this was ſet, as *Aben Ezra*; others, that they are taken from *Deut.* ix. 26. they ſignifying *deſtroy not* [g]; others, that they refer to what *David* ſaid to *Abiſhai*, when he would have ſlain *Saul*, *deſtroy him not*, 1 Sam. xxvi. 9. but that was an affair that happened after this pſalm was penned: they ſeem rather to be words which were frequently uſed by *David* in the time of his diſtreſs; who often ſaid unto the Lord, either in an ejaculatory way, or vocally, or both, *do not deſtroy* me, or *ſuffer* me *to be deſtroyed*; of which he was in great danger, as appears from ℣. 4, 6. and therefore prefixed theſe words in the title of the pſalm, in memorial of the inward anguiſh of his mind, and of what his mouth then uttered; and to this agrees the *Chaldee* paraphraſe, "concerning the trouble at the time when "*David* ſaid, do not deſtroy." Of the word *Michtam*, ſee the note on *Pſal.* xvi. The occaſion and time of writing this pſalm, were *David*'s fleeing from *Saul* in the cave; or rather *into* [h] the cave, as it ſhould be rendered; for it was after that *Saul* was gone that *David* and his men came out of the cave; but he fled hither for fear of *Saul*; and whilſt he was here, *Saul*, with three thouſand men, came to the mouth of the cave, and he himſelf went into it; which muſt have put *David* and his men into a very great panic, there being no retreat, nor any human poſſibility of an eſcape, but muſt expect to fall into the hands of the enemy, and be cut to pieces at once. This cave was in *Engedi*, 1 Sam. xxiv. 1—3. of which *Le Bruyn* [i] ſays, it is on the top of a very high hill, and is extremely dark; which agrees with the account in the above place, ſince it was on the rocks of the wild goats *Saul* ſought *David*, and coming to the ſheep-cotes there, went into the cave where *David* was.

℣. 1. *Be merciful unto me, O God,* &c.] Or *be gracious to me* [k]; which words are repeated by him. *Be merciful*, or *gracious unto me*; to ſhew the greatneſs of his diſtreſs, the eagerneſs, vehemency, and importunity he uſed in prayer; his caſe requiring a ſpeedy anſwer, and immediate relief; and that he expected only from the mercy and grace of God; ſee the note on *Pſal.* lvi. 1. *For my ſoul truſteth in thee*; or *in thy word*; as the *Targum*; and in thee only, both as the God of providence, and the God of grace; and a great act of faith this was to truſt in the Lord in ſuch circumſtances; and it was not a bare profeſſion of truſt, but it was hearty and ſincere; his *ſoul* truſted in the Lord; he truſted in him with all his heart and ſoul, and truſted him with his ſoul or life: and this he makes a reaſon or argument for mercy; ſeeing, as the mercy of the Lord is an encouragement to faith and hope; ſo the Lord has declared, that he takes pleaſure in thoſe that hope and truſt in it; wherefore mercy may be expected by ſuch. *Yea, in the ſhadow of thy wings will I make my refuge*; or *I will hope* [l]; the meaning is, that he would betake himſelf to the power and protection of God, and make him his refuge from the enemy: the alluſion is either to the hen, or any other bird covering its young with its wings, when a bird of prey is near, till that is gone; or to the *Cherubim*, whoſe wings overſhadowed the mercy-ſeat, between which the glory of God dwelt; and ſo the *Targum*, "in the ſhadow "of thy *Shekinah*, or glorious majeſty, will I "truſt;" which agrees with his applying to the mercy-ſeat, or to God on a throne of grace and mercy: and here he determines to abide, *Until* theſe

[e] An non eripuiſti? Piſcator, Gejerus; nonne liberaſti? Michaelis. [f] Yalkut Simeoni, par. 2. fol. 108. 3. Targum in Pſal. lvii. 2. [g] אל-תשחת ne diſperdas, V. L. Pagninus, Montanus, Vatablus; ne perdas, Tigurine verſion, Muſculus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis. [h] במערה in ſpeluncam, V. L. Pagninus, Montanus, &c. in ſpecum, Tigurine verſion. [i] Voyage to the Levant, ch. 51. p. 199. [k] חנני gratiam fac mihi, Junius & Tremellius, Cocceius; ſo Piſcator, Ainſworth. [l] אחסה ſperabo, V. L. Pagninus, Montanus, Vatablus; ſpero, Tigurine verſion, Muſculus, Michaelis.

theſe *calamities be overpaſt*; the ſtorm of them was over, which was very black and threatning. The *Targum* is, "until the tumult is over;" and ſo the *Syriac* verſion; until *Saul* and his men were gone, of whom he was afraid. The *Septuagint* verſion, and thoſe that follow it, render the words *until ſin paſſeth away*; the cauſe of theſe troubles; unleſs ſin is put for ſinful men; and ſo the ſenſe is as before; ſee *Iſa.* xxvi. 20.

℣. 2. *I will cry unto God moſt high*, &c.] To remember him in his low eſtate, and who is higher than the higheſt, than *Saul* and his mighty men with him. This epithet *David* no doubt made uſe of, to encourage his faith in the Lord, who is above all, and can do all things; as follows. *Unto God that performeth* all things *for me*; in a providential way, having made him, upheld him in being, fed and cloathed him, preſerved him, and followed him with his goodneſs all his days; and in a way of grace he performed all his purpoſes concerning him, all his promiſes unto him, and was performing, and would perfect the work of grace in him ſee *Pſal.* cxxxviii. 8. *Phil.* i. 6. The *Targum* adds a fable by way of paraphraſe on the text, "who "commanded, or prepared a ſpider, to perfect in "the mouth of the cave a web for me;" ſo it is in the king's Bible; as if, when he was in the cave, God ſo ordered it in his providence, that a ſpider ſhould ſpin a web over the mouth of it, which prevented his perſecutors from ſearching for him in it; but the ſcripture is ſilent in this matter. Such a ſtory is reported of *Felix* biſhop of *Nola* in eccleſiaſtical hiſtory [m].

℣. 3. *He ſhall ſend from heaven, and ſave me*, &c.] His angel, as the *Targum* adds; or his angels, as *Kimchi*; who are miniſtring ſpirits, ſent forth by him, to encamp about his people, and guard them, as they did *Jacob* when in fear of *Eſau*, Gen. xxxii. 1, 2. or to deliver them out of trouble, as *Peter* when in priſon, *Acts* xii. 7. or rather the ſenſe may be, that *David* did not expect any help and deliverance in an human way, by means of men on earth; but he expected it from above, from heaven, from God above, and which he believed he ſhould have; and he might have a further view to the miſſion of Chriſt from heaven to ſave him, and all the Lord's people; and which he may mention, both for his own comfort, and for the ſtrengthening of the faith of others in that important article. From *the reproach of him that would ſwallow me up. Selah.* meaning *Saul*; ſee *Pſal.* lvi. 1, 2. The *Targum* renders it, "he hath "reproached him that would ſwallow me up for "ever;" and to the ſame ſenſe the *Septuagint*, *Vulgate Latin*, *Ethiopic*, *Arabic*, and *Syriac* verſions; diſappointed them, and filled them with reproach, ſhame and confuſion. *God ſhall ſend forth his mercy and his truth*; ſhall manifeſt and diſplay the glory of theſe his perfections, his mercy and grace, his truth and faithfulneſs, in his deliverance and ſalvation; and which are remarkably glorified in ſalvation by Chriſt Jeſus; and who himſelf may be called *his grace and his truth* [n], as the words may be rendered; he being the Word of his grace, and truth itſelf, and full of both, and by whom, when ſent forth, grace and truth came, *John* i. 14, 17. it may alſo intend a conſtant ſupply of grace, whereby God would ſhew forth the truth of his promiſes to him.

℣. 4. *My ſoul* is *among lions*, &c.] Not literally underſtood; though ſuch there might be in the wilderneſſes where he ſometimes was; but figuratively, men comparable to lions, for their ſtoutneſs, courage, ſtrength, fierceneſs and cruelty; meaning not his own men, as ſome think, who were fierce, and of keen reſentment againſt *Saul*, and would fain have killed him when he was in the cave, had they not been reſtrained by *David*, 1 Sam. xxiv. 4, 7. but *Saul*, and thoſe with him, who were three thouſand choſen men, ſtout, courageous, fierce and furious. It is uſual in ſcripture to deſcribe powerful princes, and eſpecially perſecuting ones, by the name of lions, *Prov.* xxviii. 15. *Jer.* l. 17. 2 *Tim.* iv. 17. *Achilles*, in *Homer* [o], is compared to a lion for his cruelty. The ſoul of Chriſt was among ſuch, when he was apprehended by the band of men that came with *Judas* to take him; when he was in the high-prieſt's hall buffeted and ſpit upon; and when he was in the common hall of *Pilate* ſurrounded by the *Roman* ſoldiers; and when he was incircled on the croſs with the crowd of the common people, prieſts and elders, *Matth.* xxvi. 55, 67. and xxvii. 27, 39, 41. *Pſal.* xxii. 12, 13, 21. and ſo the ſouls of his people are often among lions, perſecuting men, and Satan and his principalities, who is compared to a roaring lion, 1 *Pet.* v. 8. and among whom they are as wonderfully preſerved as *Daniel* in the lions den. And *I lie* even among *them that are ſet on fire*; of hell, as the tongue is ſaid to be in *James* iii. 6. by the devil, who ſtirred up *Saul* againſt *David*, filled him with wrath and fury, ſo that he breathed out nothing but flaming vengeance, threatning and ſlaughter againſt him; and by wicked men his courtiers, who kindled and ſtirred up the fire of contention between them; among theſe *incendiaries*, as *Junius* renders the word [p], *David* was, who inflamed the mind of *Saul* againſt him, which he ſuggeſts in 1 *Sam.* xxiv. 10. Even *the ſons of men, whoſe teeth* are *ſpears and arrows*; whoſe words, formed by means of their teeth, were very devouring ones, *Pſal.* lii. 4. were very piercing and wounding; calumnies, detractions, and backbitings, ſpeaking againſt him when abſent and at a diſtance may be meant; ſee *Prov.* xxx. 14. *And their tongue a ſharp ſword*; ſee the note on *Pſal.* lii. 2. and there was a ſort of ſwords called *linguæ*, becauſe in the ſhape of a tongue [q].

℣. 5. *Be thou exalted, O God, above the heavens*, &c.] That is, ſhew thy ſelf to be God, that ſitteſt in the heavens, and art higher than they, by ſaving me, and diſappointing mine enemies; that I, and thoſe that are with me, may magnify the Lord, and exalt his name together. The *Targum* is, "be thou exalted above the angels of heaven, "O God." Let *thy glory* be *above all the earth*; that is, above all the inhabitants of the earth, as the *Chaldee* paraphraſe: let the glory of God in my deliverance be ſeen by all that dwell upon the earth; for by how much the lower and more diſtreſſed his caſe and condition were, by ſo much the more would the glory of God be diſplayed in bringing him out of it. Nothing lies nearer the hearts of the people of God than his glory; this is more deſirable than their own ſalvation: *David* breathes after the one, when he ſays nothing of the other, that being uppermoſt; though his meaning is, that the one might be brought about by the other.

℣. 6.

[m] Vid. Bochart. Hierozoic. par. 2. l. 4. c. 23. col. 611. Gejerus, Michaelis

[n] חסדו ואמתו gratiam & veritatem ſuam, Cocceius.

[o] Iliad. 24. v. 40, 41.

[p] להטים incendiarios, Junius & Tremellius, Piſcator; flammantes, Gejerus, Michaelis; ſo Ainſworth, Cocceius, Vatablus, Muſculus.

[q] A. Gell. Noct. Attic. l. 10. c. 25.

℣. 6. *They have prepared a net for my ſteps*, &c.] They laid ſnares for him, as the fowler does for the bird, in order to take him. It denotes the inſidious ways uſed by *Saul* and his men to get *David* into their hands; ſo the Phariſees conſulted together how they might intangle Chriſt in his talk, *Matt.* xxii. 15. *My ſoul is bowed down*; dejected by reaſon of his numerous enemies, and the crafty methods they took to enſnare and ruin him; ſo the ſoul of Chriſt was bowed down with the ſins of his people, and with a ſenſe of divine wrath becauſe of them; and ſo their ſouls are often bowed down; or they are dejected in their ſpirits, on account of ſin, Satan's temptations, various afflictions, and divine deſertions. The *Targum* renders it, "he "bowed down my ſoul;" that is, the enemy; *Saul* in particular. The *Septuagint*, *Arabic* and *Ethiopic* verſions, *they bowed down my ſoul*; the ſame that prepared a net for his ſteps; every one of his enemies; they all were the cauſe of the dejection of his ſoul: the *Syriac* verſion leaves out the clauſe. *They have digged a pit before me, into the midſt whereof they are fallen* themſelves. *Selah.* contriving and ſeeking to find out the places where *David*'s haunt was, *Saul* got into the very cave where he and his men were; and had his ſkirt cut off, when his life might as eaſily have been taken away, 1 *Sam.* xxiii. 22, 23. and xxiv. 3, 4. ſee *Pſal.* vii. 15, 16. and ix. 15.

℣. 7. *My heart is fixed, O God*, &c.] Firm and ſure, truſting in the Lord, believing that he ſhould be ſaved by him out of his troubles; ſee *Pſal.* ci. 1. and cxii. 7, 8. ſo in a ſpiritual ſenſe, a heart fixed and eſtabliſhed, or that is firm and ſure, is one that is aſſured of its ſalvation by Chriſt; rooted and grounded in the love of God, firmly built on the foundation, Chriſt, and has its affections ſet on him; and is unmoved, from the hope of the goſpel, and the doctrines of it, by whatſoever it meets with in the world. It may be rendered, *my heart is prepared*, or *ready*[r]; that is, according to ſome, to receive good or evil, proſperity or adverſity, at the hand of God; to which ſenſe is *Jarchi*'s note, "my heart is faithful with "thee in the meaſure of judgment, and it is faith-"ful with thee in the meaſure of mercy." That is, whether I am chaſtiſed with judgments, or followed with mercies, my heart is firm and true to God. The *Targum* is, "my heart is prepared "for thy law, O Lord; my heart is prepared for "thy fear;" that is, it is prepared for the worſhip and ſervice of God; it is ready to every good work; it is prepared to pray unto him, and to wait for an anſwer, which are both from the Lord, *Prov.* xvi. 1. *Pſal.* x. 17. and particularly to ſing praiſe unto him, as follows. *My heart is fixed*; this is repeated, to ſhew the vehemency of his ſpirit, and the certainty of the thing. *I will ſing and give praiſe*; for the ſalvation wrought for him, and which he was ſure of; and before he had finiſhed this pſalm, or while he had compoſed it, did enjoy it.

℣. 8. *Awake up, my glory*, &c.] Meaning his ſoul, whom *Jacob* calls his honour, *Gen.* xlix. 6. it being the moſt honourable, glorious, and excellent part of man; is the breath of God, of his immediate production; is a ſpirit incorporeal and immortal; is poſſeſſed of glorious powers and faculties; had the image of God inſtamped upon it, which made man the glory of God, 1 *Cor.* xi. 7. and has the image of Chriſt on it in regenerated perſons; and is that with which God and Chriſt are glorified; and is, upon all accounts, of great worth and value, even of more worth than the whole world: and this ſometimes in the ſaints is as it were aſleep, and needs awaking; not in a literal ſenſe; for it is uncapable of natural ſleep, being incorporeal; but in a figurative and ſpiritual ſenſe as when grace is dormant, and not in exerciſe; when the ſoul is backward to, and ſlothful in duty, unconcerned about divine things, and lukewarm and indifferent to them; which is occaſioned by prevailing corruptions and worldly cares; and ſometimes it becomes dull, and heavy, and inactive, through an overpreſſure by ſorrows and troubles, as the diſciples of Chriſt were found ſleeping for ſorrow, *Luke* xxii. 45. which ſeems to have been the caſe of the pſalmiſt here; he had been in great diſtreſs, his ſoul was bowed down, ℣. 6. he had hung his harp upon the willow, and could not ſing one of the Lord's ſongs in the place and circumſtances he was in; but now he calls upon his ſoul, and arouſes all the powers and faculties of it, and ſtirs up himſelf to the work of praiſe, juſt as *Deborah* did, *Judg.* v. 12. ſome by his glory underſtand his tongue, as in *Pſal.* xvi. 9. compared with *Acts* ii. 26. and *Pſal.* xxx. 12. and ſo may deſign vocal ſinging here, as inſtrumental muſic in the next clauſe. *Awake, pſaltery and harp*; which, by a proſopopeia, are repreſented as perſons; as if they were animate, ſenſible, and living: theſe had been laid aſide for ſome time as uſeleſs; but now the pſalmiſt determines to take them up and employ them in the ſervice of praiſing God: theſe are fitly put together, becauſe pſalms were ſung to harps; and ſo with the *Greeks* a pſalm is ſaid to be properly the ſound of the harp[s]. *I* my ſelf *will awake early*; in the morning, when ſalvation and joy come; and ſo ſoon cauſe his voice to be heard, as in prayer, ſo in praiſe; or *I will awaken the morning*; ſo *Jarchi*: be up before the ſun riſes, the morning appears, or day dawns: this is taking the wings of the morning, and even preventing that. The *Targum* is, "I will awake to the morning-"prayer."

℣. 9. *I will praiſe thee, O Lord, among the people*, &c.] Either among the people of *Iſrael*, as *Aben Ezra*, when the ſeveral tribes meet together; and ſo it denotes the public manner in which he would praiſe God for his ſalvation: or among the Gentiles, as the following clauſe ſhews. *I will ſing unto thee among the nations*; the apoſtle *Paul* ſeems to have reference to this paſſage in *Rom.* xv. 9. which he produces as a proof of the Gentiles glorifying God for his mercy in ſending the goſpel among them, and calling them by his grace; by which they appeared to be his choſen and redeemed ones; and in forming them into goſpel-churches, among whom his praiſe was ſung: for this ſuppoſes ſomething to be done among the Gentiles, which ſhould occaſion praiſe; and here the pſalmiſt perſonates the Meſſiah, who in his miniſters and members praiſe God for his wonderful mercy to the Gentile world, as follows.

℣. 10. *For thy mercy* is *great unto the heavens*, &c.] Which denotes the exceeding greatneſs and largeneſs of it; as it is in the heart of God, who is plenteous in mercy; as it is expreſſed in the covenant of grace, where are ſtores of it; as it is ſhewn forth in the choice of perſons to eternal life; in the miſſion of Chriſt into this world to die for them; in the regeneration of them, the pardon of their ſins, and eternal life: and this mercy is not only extended to perſons in the ſeveral parts of the earth,

[r] נכון paratum, V. L. Pagninus, Montanus, &c.

[s] Scholia in Ariſtoph. Aves, p. 551.

earth, but is as high as the heaven above it, *Pſal.* ciii. 11. *And thy truth unto the clouds*; the faithfulneſs of God in performing his purpoſes and his promiſes; or the goſpel, and the doctrines of it, which contain the deep things of God; unleſs Chriſt himſelf ſhould be meant, who is the truth which ſprung out of the earth, *Pſal.* lxxxv. 11. is now aſcended unto heaven, and is higher than the heavens; and whoſe exaltation and glory may be deſigned in the following verſe.

℣. 11. *Be thou exalted, O God, above the heavens*, &c.] As Chriſt now is at the Father's right hand, and who is God over all, bleſſed for ever. Let *thy glory* be *above all the earth*; as it is above all the men on earth and angels in heaven. This is repeated from ℣. 5. ſee the note there, and ſhews the vehemency of his deſire after theſe things, and how much his heart was ſet upon them.

PSALM LVIII.

To the chief muſician, Al-taſchith, Michtam of David.

According to the *Syriac* verſion, this pſalm was written when *Saul* threatened the prieſts, becauſe they did not ſhew him where *David* was, when they knew it. Dr *Lightfoot* thinks, that the title *Al-taſchith* refers to *David*'s not deſtroying *Nabal*, as he threatened; and that the venom of *Nabal*'s tongue in reviling him, and the deafneſs of his ears in not attending to the meſſengers that told their errand wiſely, are deſigned in this pſalm; and in which the pſalmiſt propheſies of his ſudden death, before the pots for his feaſt could be warmed by the thorns under them, and whilſt he was lively and jovial. *Jarchi* is of opinion that it was compoſed after *David* had been in the trench where *Saul* lay, and took away the ſpear and cruiſe, and went his way, and called to *Abner*, ſaying, *Anſwereſt thou not?* which is as if he ſhould ſay, Haſt thou it not in thy power now to convince *Saul*, and ſhew him that he purſues me without cauſe, ſince, if I would, I could have ſlain him? *Kimchi* ſays it was written on account of *Abner*, and the reſt of *Saul*'s princes, who judged *David* as a rebel againſt the government, and ſaid it was for *Saul* to purſue after him to ſlay him; for if they had reſtrained him, *Saul* would not have purſued after him; and indeed they ſeem to be wicked judges who are addreſſed in this pſalm; *Do not deſtroy*. *Arama* ſays, it declares the wickedneſs of *Saul*'s judges.

℣. 1. *Do ye indeed ſpeak righteouſneſs, O congregation?* &c.] Of the mighty, as in *Pſal.* lxxxii. 1. the judges of the land, who were many, and therefore called a congregation, as it is neceſſary they ſhould; for being many, they are not ſo eaſily bribed; and beſides, one may ſee that in a cauſe which another does not. The word ſignifies a *ſheaf* [t]; and ſo it is by ſome rendered, to which a bench or aſſembly of judges may be compared; becauſe conſiſting of many, and a ſelect body, who ſhould unite together in a ſentence or decree, and act uprightly, like a ſheaf of wheat ſtanding upright; ſee *Gen.* xxxvii. 7. ſome think the word has the ſignification of dumbneſs, or ſilence; ſo *Jarchi* and R. *Moſes* [u]; as *Elem* in the title of the fifty-ſixth pſalm, and render it, *do ye indeed ſpeak dumb juſtice?* or *the dumbneſs of juſtice* [w]; or are you dumb, or your mouth ſilent, when ye ſhould ſpeak righteouſneſs? and ſo the pſalmiſt accuſes them for their criminal ſilence, in not contradicting *Saul* and his courtiers when they ſpake againſt him; and for not adviſing him to another kind of conduct towards him. All men ought to ſpeak that which is right and truth; but eſpecially judges on the bench, who are to judge the people with juſt judgment, *Deut.* xvi. 18. but here this is doubted of, and called in queſtion; at leaſt their ſincerity in giving judgment: yea, it is denied; *for this interrogation* carries in it a ſtrong denial; and the meaning is, that they did not ſpeak righteouſneſs, or that which was juſt and right in the cauſe of *David*, when before them. *Do ye judge uprightly, O ye ſons of men?* no, they did not; they were unjuſt judges. The pſalmiſt calls them *the ſons of men*, as in 1 *Sam.* xxvi. 19. in diſtinction from God the Judge of all, and to put them in mind of their frailty and mortality; for though they were gods by office, they were but men, and ſhould die like men, and be accountable to the ſupreme Judge for all their proceedings in judgment here, *Pſal.* lxxxii. 1, 6, 7.

℣. 2. *Yea, in heart ye work wickedneſs*, &c.] So far were they from ſpeaking righteouſneſs, and judging uprightly. The heart of man is wickedneſs itſelf; it is deſperately wicked, and is the ſhop in which all wickedneſs is wrought; for ſinful acts are committed there, as well as by the tongue and hand, as follows. This phraſe alſo denotes their ſinning; not with precipitancy, and through ſurpriſe; but with premeditation and deliberation; and their doing it heartily, with good will, and with allowance, and their continuance and conſtant perſiſting in it. *Ye weigh the violence of your hands in the earth*; they were guilty of acts of violence and oppreſſion, which, of all men, judges ſhould not to be guilty of; whoſe buſineſs it is to plead the cauſe of the injured and oppreſſed, to right their wrongs, and to protect and defend them: theſe they pretended to weigh in the balance of juſtice and equity, and committed them under a ſhew of righteouſneſs; they decreed unrighteous decrees, and framed miſchief by a law; and this they did openly, and every where, throughout the whole land.

℣. 3. *The wicked are eſtranged from the womb*, &c.] Which original corruption of nature accounts for all the wickedneſs done by men: they are conceived in ſin, ſhapen in iniquity, and are tranſgreſſors from the womb; they are alienated from God, and from that godly life which is agreeable to him, and he requires; and from the knowledge and fear of him, and love to him; and they deſire not the knowledge of him nor his ways; they are far from his law, and averſe to it; and ſtill more ſo to the goſpel of Chriſt; the doctrines of which, as well as the great things written in the law, are ſtrange things to them; and they are aliens from the commonwealth of *Iſrael*, eſtranged from the people of God, know nothing of them, neither of their joys, nor of their ſorrows. *They go aſtray as ſoon as they be born, ſpeaking lies*; they are wicked from their infancy, from their youth upward; and ſin,

[t] אלם e manipulo, Tigurine verſion, Junius & Tremellius, Piſcator; e manipulo juſtitiæ, Cocceius. [u] In Aben Ezra in loc. [w] So Varenius, Reinbech, Michaelis.

ſin, which is meant by *going aſtray*, as ſoon as they are capable of it, and which is very early. Sin ſoon appears in the temper and actions of men; they go out of God's way, and turn every one to their own way, and walk in the broad road which leads to deſtruction: and particularly they are very early guilty of lying; as ſoon as they can ſpeak, and before they can ſpeak plain, they liſp out lies, which they learn from their father the devil, who is the father of lies; and ſo they continue all their days ſtrangers to divine things, going aſtray from God, the God of truth, continually doing abominations, and ſpeaking lies; which continuance in theſe things makes the difference between reprobate men and God's elect; for though the latter are the ſame by nature as the former; yet their natures are reſtrained, before converſion, from going into all the ſins they are inclined to; and if not, yet at converſion a ſtop is put to their progreſs in iniquity.

ẏ. 4. *Their poiſon* is *like the poiſon of a ſerpent*, &c.] Either their *wrath* and fury, as the word [x] may be rendered, againſt God, his people, and even one another, is like that of a ſerpent when irritated and provoked; or their miſchievous and devouring words are like the poiſon of aſps under their lips, *Rom.* iii. 13. or the malignity of ſin in them is here meant, which, like the poiſon of a ſerpent, is latent, hid, and lurking in them; is very infectious to all the powers and faculties of the ſoul, and members of the body; and is deadly and incurable, without the grace of God and blood of Chriſt. They are *like the deaf adder* that *ſtoppeth her ear*; the *adder* is a kind of ſerpent, in *Hebrew* called *Pethen*; hence the ſerpent *Python*. This is not deaf naturally, otherwiſe it would have no need to ſtop its ear, but of choice; and naturaliſts [y] obſerve, that it is quicker of hearing than of ſight. *Jarchi* indeed ſays, when it grows old it becomes deaf in one of its ears, and it ſtops its other ear with duſt, that it may not hear the voice of the charmer; though others ſay [z], it ſtops one ear with its tail, and lays the other to the ground; but theſe ſeem fabulous. *David* ſpeaks of it figuratively, that it acts as if it was deaf, regarding no enchantments, but bites notwithſtanding; theſe having no influence on it, which, if they had any, could not be hindered by its deafneſs; and he compares wicked men to it, who are wilfully deaf to all good counſel and advice given them [a].

ẏ. 5. *Which will not hearken to the voice of charmers*, &c.] Or *that uſe inchantments*, to inchant ſerpents, by muttering certain words, or by magical ſongs; by which means, it is ſaid, that they have been drawn out of their holes, or cauſed to fly, or have become ſtupified, and have loſt their poiſon, and even burſt aſunder; as *Bochart* [b] relates from *Pliny*, *Ælianus*, *Lucan*, *Iſidore*, *Virgil*, *Ovid*, *Horace* and others: but an *aſp* is unmoved by inchantments, and they are of no avail againſt its bites and poiſon [c]. Nor do theſe words ſuppoſe, that the pſalmiſt approved of inchantments, or affirms the virtue of them to be real, but rather ſuggeſts the contrary: he only takes his ſimilitude from the ſeeming deafneſs and diſregard of ſerpents to inchantments, to ſet forth the obſtinacy of wicked men, and their reſolution to continue in their wicked ways; like the ſerpent that diſregards men *Charming never ſo wiſely*; being *wiſe*, *ſkilful* [d], or made wiſe in inchanting inchantments; one very learned and expert in the art; or in *aſſociating aſſociations*, *ſkilful* [e]: who makes a conſort of magical words to obtain his point, as ſome think; or becauſe by his inchantments, he aſſociates and gathers many ſerpents together, and tames them; or becauſe he does this by ſociety and fellowſhip with the devil; methods no ways approved of by the pſalmiſt, only alluded to. It may perhaps better be rendered, *which will not hearken to the voice of the eloquent, putting things together ever ſo wiſely*; the word is uſed for an eloquent orator, *Iſa.* iii. 3. Such goſpel-miniſters are, who are mighty in the ſcriptures. The voice of the goſpel is a charming voice; it publiſhes good news, and glad tidings; it is a voice of love, grace and mercy, of peace, pardon, righteouſneſs, and ſalvation by Chriſt; and is wiſely charmed when it gives no uncertain ſound, is all of a piece, and is faithfully preached, as it was by the apoſtles of Chriſt; who, as wiſe men, laid him as the foundation of eternal life and ſalvation; and eſpecially as it was preached by Chriſt himſelf, who ſpake as never man did: and yet, ſuch were the hardneſs and obſtinacy of the wicked Jews, that they ſtopped their ears to his miniſtry, nor would they ſuffer others to attend upon it; and ſo it is now: which ſhews the inſufficiency of the beſt means of themſelves, and the neceſſity of powerful and efficacious grace, to work upon the hearts of men.

ẏ. 6. *Break their teeth, O God, in their mouth*, &c.] From the deſcription of the wicked, the pſalmiſt paſſes to imprecations on his enemies; whom he repreſents as cruel and blood-thirſty, and as being ſtronger than he; and therefore he applies to God, who could, as he ſometimes did, ſmite his enemies on the cheek-bone, and break the teeth of the ungodly; which is done by taking the power and inſtruments of hurting from them: and it may be by *their teeth in their mouth* may be meant, their malicious words, calumnies and detractions; teeth being the inſtrument of ſpeech; and by *breaking* them, preventing the miſchief deſigned by them. *Break out the great teeth of the young lions, O Lord: Saul* was the old lion; his princes, nobles and courtiers the young ones; whoſe jaw-teeth were as knives to devour *David* and his men, unleſs plucked out; or God in his providence ſhould interpoſe, and hinder the performance of their miſchievous and cruel deſigns; and who could eaſily deſtroy them by his blaſt, and by the breath of his noſtrils, *Job* iv. 9, 10.

ẏ. 7. *Let them melt away as waters* which *run continually*, &c.] Let them be diſheartened, and their courage fail them, and let there be no ſpirit left in them, *Joſh.* vii. 5. or let them be unſtable as water, that is continually running, ever upon the flux and motion; let them never be ſettled, but always changing in their ſtate and circumſtances, *Gen.* xlix. 4. or let them *come to nought*, as the *Septuagint* and *Vulgate Latin* verſions; which is the caſe of water that runs over or runs away: or *let them be deſpiſed*, as *Jarchi*, and the *Arabic*, *Syriac* and *Ethiopic* verſions; being uſeleſs and unprofitable, as water is when paſſed and gone: or let their ruin and deſtruction be as ſwift as the gliding water; let them be brought to deſolation in a moment;

Job

[x] חמת Θυμος, Sept. furor, V. L.

[a] Vid Gataker. Adverſaria, c. 8. p. 70, &c.

[b] Hierozoic. par. 2. l. 2. c. 6. col. 390.

[c] Ælian. de Animal. l. 1. c. 54.

[d] חובר חבריב מחכם incantantis incantationem periti, Vatablus; vel incantationes exercitati ac peritiſſimi, Michaelis; of him that is made wiſe, Ainſworth.

[e] Jungentis conjunctiones docti, Montanus; conſociantis ſocietates ſerpentum, Michaelis.

[y] Plin. Nat. Hiſt. l. 8. c. 23.

[z] Iſidor. Hiſpal. Origin. l. 12. c. 4.

Job xxiv. 18. and let it be irrecoverable, as water running over the cup, and ſcattering itſelf, is ſpilt upon the ground, and cannot be gathered up, 2 *Sam.* xiv. 14. The *Targum* is, "let them melt in their "ſins as water." When *he bendeth* his bow to ſhoot *his arrows*, *let them be as cut in pieces*; either when the wicked man bends his bow to ſhoot his arrows againſt the righteous; when he deviſes miſchief againſt him, ſhoots out bitter words, and attempts to do hurt unto him; let it be as if the ſtring of his bow and his arrows were all cut to pieces; let all his deſigns, words and actions be without effect, and let not his hand perform his enterprize: or when God bends his bow againſt the wicked, ſo *Jarchi*; and prepares the inſtruments of death for them, and ordains his arrows againſt the perſecutors, *Pſal.* vii. 12, 13. Let then his and his peoples enemies be cut off, as the tops of the ears of corn; as the word uſed ſignifies, *Job* xxiv. 24. The words may be rendered, *let him* (God) *direct his arrows*; *as the tops of the ears of corn are cut off*[f]; ſo let them be.

℣. 8. *As a ſnail* which *melteth*, *let every one of them paſs away*, &c.] As a ſnail when it comes out of its ſhell liquefies, drops its moiſture, and with it makes a *path*, from whence it has its name שבלול in the *Hebrew* language; and ſo the *Targum* here, "as the ſnail moiſtens its way;" which moiſtneſs it gradually exhauſts, and melts away, and dies: ſo the pſalmiſt prays, that every one of his enemies might die in like manner. Some think reference is had to the ſnail's putting out its horns to no purpoſe when in danger, and apply it to the vain threatnings of the wicked; a ſtrange difference this, between a roaring young lion, ℣. 6. and a melting ſnail. The *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions render it, *as wax* which *melteth*; ſee *Pſal.* lxviii. 2. Like *the untimely birth of a woman*, that *they may not ſee the ſun*; ſee *Job* iii. 16. The *Targum* is, "as an abortive and a "mole, which are blind and ſee not the ſun." So *Jarchi* renders it a *mole*, agreeable to the *Talmud*[g]. Or, *let them not ſee the ſun*[h]; let them die, and never ſee the ſun in the firmament any more; nor Chriſt, the ſun of righteouſneſs; nor enjoy the favour of God, and the light of his countenance; nor have the light of life, or eternal glory and happineſs; ſee *Pſal.* xlix. 19.

℣. 9. *Before your pots can feel the thorns*, &c.] Which is ſoon done; for as dry thorns make a great blaze, ſo they give a quick heat; the pots ſoon feel them, or the water in them ſoon receives heat from them. From imprecations the pſalmiſt proceeds to propheſy, and foretels the ſudden deſtruction of wicked men, which would be before a pot could be heated with a blaze of thorns. The *Targum* is, "before the wicked become tender, "they harden as the thorn:" that is, they never become tender, or have any tender conſciences, but are hardened in ſin from their infancy. Some render the words, *before your thorns grow up to a briar* or *bramble*[i]; little thorns become great ones, tender thorns hard ones, as *Jarchi*; that is, as he interprets it, before the children of the wicked are grown up, they are deſtroyed; thoſe ſons of *Belial*, who are like to thorns thruſt away, 2 *Sam.* xxiii. 6. Others, as *Aben Ezra*, *before they underſtand*; that is, wiſe and knowing men; *that your thorns are a bramble*; or from leſſer ones are become greater; and ſo denotes, as before, the ſuddenneſs and quickneſs of their deſtruction, as follows: *He*, that is, God, *ſhall take them away as with a whirlwind*; not to himſelf, as *Enoch*; nor to heaven, whither *Elijah* went up by a whirlwind; but out of the land of the living, and as with a tempeſt, to hell, where ſnares, fire and brimſtone are rained upon them; ſee *Job* xxvii. 20, 21. *Pſal.* xi. 6. *Both living*, *and in* his *wrath*; when in health and full ſtrength, and ſo go quick to hell; as *Korah* and his company alive into the earth; and all in wrath and ſore diſpleaſure: for the righteous are alſo taken away; but then it is from evil to come, and to everlaſting happineſs; and through many tempeſtuous providences, which are in love, and for their good, do they enter the kingdom: and thoſe that are alive at Chriſt's coming, will be caught up to meet him in the air; but the wicked are taken away as in a whirlwind, alive, and in wrath.

℣. 10. *The righteous ſhall rejoice when he ſeeth the vengeance*, &c.] Before imprecated and foretold; the puniſhment inflicted by the Lord, to whom vengeance belongs, in a way of vindictive wrath; for what befals the wicked in an afflictive way, is in wrath, and as a vengeance upon them: and as the judgments of God are ſometimes manifeſt, are to be ſeen, they are obſerved by the righteous, who rejoice at them; not as evils and miſeries ſimply conſidered, nor from a private affection; but as the glory of divine juſtice is diſplayed therein, and the goodneſs of God is ſhewn to them, by delivering them out of their hands; ſee *Rev.* xviii. 20. and xix. 1, 2, 3. *He ſhall waſh his feet in the blood of the wicked*; which denotes the great deſtruction of the wicked, and the abundance of blood that ſhall be ſhed; ſee *Rev.* xiv. 20. and the entire victory the ſaints ſhall have over them, and their ſecurity from them, *Pſal.* lxviii. 21—23. as well as the ſatisfaction, and pleaſure and refreſhment, as it were, they ſhall have in their deſtruction; ſignified by their feet being waſhed in their blood, inſtead of being waſhed in water, uſual in the eaſtern countries; becauſe of the glory of the divine perfections appearing therein. The *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions read *his hands*.

℣. 11. *So that a man ſhall ſay*, &c.] Any man, and every man eſpecially, that is obſerving, wiſe and knowing; he ſhall conclude from ſuch a diſpenſation of things, from God's dealing with the wicked, after this manner: *Verily*, there is *a reward for the righteous*; or *fruit*[k] for them: they have the fruits of divine love, the bleſſings of an everlaſting covenant; and the fruit of Chriſt, the tree of life, which is ſweet unto their taſte, as are the benefits of his death, his word and ordinances; and the fruits of the Spirit, his ſeveral graces wrought in their ſouls; and the fruits of righteouſneſs, the effect of which is peace; and is a reward they receive in, though not for keeping the commands of God; and they gather fruit unto eternal life, which is the recompence of reward, the reward of the inheritance, the great reward in heaven, which remains for them; and which they ſhall have, not for their own righteouſneſs-ſake, but for the ſake of Chriſt's righteouſneſs; from which they are denominated righteous perſons, and which gives them a right and title to it: ſo that this is a reward, not of debt as due to them, and to be claimed by them on

[f] כמו יתמללו concidantur, ſuccidantur inſtar ſpicarum, Michaelis.
[g] T. Bab. Moed Katon, fol. 6. 2.
[h] בל חזו שמש ne videant ſolem, Pagninus, Montanus.
[i] Tigurine verſion.
[k] פרי fructus, V. L. Pagninus, Montanus, &c.

on account of any thing they have done; but of grace, ſtreaming through the blood and righteouſneſs of Chriſt. *Verily, he* is *a God that judgeth in the earth*; that there is a God, is known by the judgments that he executeth; and that he judgeth in the earth, and is the Judge of all the earth, who will do right, may be concluded from the vengeance inflicted on wicked men; and he will one day judge the world in righteouſneſs, by him whom he has ordained to be Judge of quick and dead. The words in the *Hebrew* text are in the plural number, אלהים שפטים *Gods that judge*; which *Kimchi* and *Ben Melech* ſay, is on account of honour; or as they, with *Aben Ezra*, interpret it, of the angels: but theſe are not judges in the earth; rather it is expreſſive of a Trinity of perſons in the Godhead, Father, Son, and Spirit. The Father is the Judge of all, though he does not execute judgment; but has committed it to the Son, who is Judge of quick and dead; and the Spirit judges, reproves and convinces the world of ſin, righteouſneſs, and judgment.

PSALM LIX.

To the chief muſician, Al-taſchith, Michtam of David; when Saul ſent, and they watched the houſe to kill him.

THE hiſtory of *Saul*'s ſending meſſengers to watch the houſe of *David*, and to kill him when he roſe in the morning, is in 1 *Sam.* xix. 11. which was the occaſion of his writing this pſalm; though the title of the *Syriac* verſion of it is, "*David* ſaid or compoſed this, when he heard that "the prieſts were ſlain by *Saul*:" and in the ſame is added, "but unto us it declares the converſion "of the Gentiles to the faith, and the rejection of "the Jews." And which perhaps is deſigned in ℣. 5, 13. and ſome interpreters are of opinion, that the whole pſalm is to be underſtood of Chriſt, of whom *David* was a type, eſpecially in his ſufferings; and there are ſome things in it, which better agree with him than with *David*, as particularly his being without ſin, ℣. 3.

℣. 1. *Deliver me from mine enemies, O my God,* &c.] *David* had his enemies in his youth, notwithſtanding the amiableneſs of his perſon, the endowments of his mind, his martial atchievements, his wiſe behaviour and conduct, and the preſence of God with him; yea, it were ſome of theſe things that made *Saul* his enemy, who, by his power and authority, made others; ſee 1 *Sam.* xviii. Chriſt had his enemies, though he went about doing good, both to the bodies and ſouls of men continually; the chief prieſts, Scribes and Phariſees, were his implacable enemies, and even the people of the Jews in general: and the church of God, and members of it, whom *David* may repreſent, have their enemies, ſin, Satan, and the world; and as *David* and Chriſt, ſo the church has a covenant-God to go unto, from whom deliverance from enemies may be deſired and expected. *Defend me from them that riſe up againſt me*; or, *ſet me on high above them*[l]; out of their reach, as *David* was protected from *Saul* and his men, who roſe up in an hoſtile manner againſt him; and as Chriſt was, when raiſed from the dead, and exalted at his Father's right hand; and as the ſaints are in great ſafety, dwelling on high, where their place of defence is the munition of rocks; and therefore it matters not who riſe up againſt them.

℣. 2. *Deliver me from the workers of iniquity,* &c.] See the note on *Pſal.* vi. 8. *And ſave me from bloody men*; ſuch as *Saul* ſent to kill *David*, as appears from the title of the pſalm; and ſuch as were concerned in the death of Chriſt; and ſuch are the enemies of God's people, the followers of the man of ſin. The heap of words, the various expreſſions uſed in a way of petition, in this and the preceding verſe, ſhew the diſtreſs the pſalmiſt was in, and whom he perſonates; his importunity, earneſtneſs, and fervency in prayer.

℣. 3. *For lo, they lie in wait for my ſoul,* &c.] As the men did that watched his houſe, when *Saul* ſent to kill him; ſo the Jews ſought and lay in wait to take away the life of Chriſt; and very often was it the caſe of the apoſtle *Paul*, that he was in danger of his life, through the lying in wait of the Jews; ſo Satan makes uſe of cunning devices, ſtratagems and wiles, to ruin the ſouls of God's people, if poſſible; and falſe teachers lie in wait to deceive them. The emphaſis lies upon the word *ſoul*, which is ſo precious, and the redemption of which has coſt ſo much, even the blood of Chriſt. *The mighty are gathered againſt me*; or, *dwell by me*; ſee *Pſal.* lvi. 6. around his houſe, the ſoldiers that *Saul* ſent; and ſuch were the enemies of Chriſt, *Pſal.* lxix. 4. the chief prieſts, ſcribes and elders, men of great authority and influence among the people; the kings of the earth and rulers, *Herod* and *Pontius Pilate*, with the Gentiles, and people of the Jews, *Acts* iv. 26, 27. yea Satan, and his principalities and powers; and who are alſo thoſe againſt whom the ſaints wreſtle, and would be too mighty for them, were it not that God, and Chriſt, and the holy Spirit, and the holy angels, are on their ſide. *Not* for *my tranſgreſſion, nor* for my *ſin, O Lord*; as the cauſe of ſuch uſage and treatment. *David* was not without original ſin, in which he was conceived and born; nor without inward corruptions, of which he often complained; nor without actual tranſgreſſions, and ſome very groſs ones, and which he owned and confeſſed, and prayed for the pardon of: but in the caſe of *Saul*, there was no tranſgreſſion nor iniquity in him, as he declared to him himſelf, and appeals to God for the truth of it, 1 *Sam.* xxiv. 11. *Pſal.* vii. 3, 4, 5. One of the words here uſed ſignifies *rebellion*[m]; of this he was not guilty; he never entred into any treaſonable meaſures, nor committed any treaſonable practices, nor conſpired againſt the life and crown of his ſovereign; in this reſpect he was quite clear and innocent. Chriſt, his antitype, was intirely without ſin, without original or actual tranſgreſſion; he had no ſin in his nature, nor committed any in his life; he had none inherent in him, only the ſins of his people imputed to him; and therefore the uſage he met with from men was very cruel and unjuſt. And as for the ſaints, though they are not free from ſin, original and actual, yet in the caſe for which they ſuffer reproach, and are perſecuted by men, they are not criminal;

[l] משגבני ſtatue me in loco alto, i. e. tuto, Vatablus; and to the ſame ſenſe, Piſcator, Cocceius, Michaelis, Gejerus.
[m] פשעי rebellionem meam, Gejerus, Michaelis.

criminal; they have done nothing to deſerve ſuch uſage; they do not ſuffer as evil doers, but as Chriſtians, 1 *Pet.* iv. 15, 16.

℣. 4. *They run and prepare themſelves without* my *fault*, &c.] Or, *without ſin* in me; or *without puniſhment* in them; ſo the ſame word is rendered, 1 *Sam.* xxviii. 10. *They run*, in an hoſtile manner, *againſt me*, as the *Syriac* verſion adds; or like dogs up and down, about the city, to find him and kill him; ſee ℣. 7, 14. Or this may denote their readineſs and ſwiftneſs to ſhed blood, *Prov.* i. 16. *and prepare themſelves* with weapons, with inſtruments of death, as the men did that were ſent to kill him; and as the band of men that came with *Judas* to take Chriſt, prepared themſelves with ſwords and ſtaves. The *Targum* is, "they order or ordain "war;" which they proſecuted without any occaſion of it from him, and with impunity in them. Wherefore it follows, *Awake to help me*; or *to meet me*[n]; ſee *Gen.* xlvi. 29. *Exod.* iv. 14, 27. with ſuccour and ſupplies, and to deliver out of the hands of enemies. The Lord, though he neither ſlumbers nor ſleeps, yet ſeems to be aſleep, when he does not ariſe to help his people, but ſuffers the enemy to prevail; and when he ſeems to take no notice of their caſe, but hides his eyes, and ſhuts them as a man aſleep. Hence the following petition, *And behold*; the diſtreſs the pſalmiſt was in, and the wickedneſs and malice of his enemies againſt him.

℣. 5. *Thou therefore, O Lord God of hoſts*, &c.] Of the armies in heaven, the angels, and of all the inhabitants of the earth; who are all under him, and at his diſpoſe, and can do among them and with them whatſoever he pleaſes. *The God of Iſrael*; of the people of *Iſrael*, literally underſtood; and myſtically of all the elect of God, Jews and Gentiles. The former epithet is expreſſive of his power, this of his grace and goodneſs in a covenant-way; and both encouraged the pſalmiſt to addreſs him on the following account: *Awake to viſit all the heathen*; either the wicked *Iſraelites* that roſe up againſt *David*, and ſought to take away his life, who behaved like heathens towards him, and were accounted as ſuch by him; and the petition is, that God would ariſe and puniſh them, every one of them, according to their deſerts: or elſe the Gentiles, properly ſo called, whom he deſires the Lord would viſit, either in a way of grace, by ſending the goſpel to them, and taking out of them a people for his name, as he did, *Acts* xv. 14. foreſeeing by a ſpirit of prophecy, that the Jews would be rejected for their ill uſage of the Meſſiah; ſee the note on the title of the pſalm: or in a way of puniſhment for their idolatry and impiety; and particularly the antichriſtian ſtates and powers, called the heathen, and Gentiles, and nations of the earth, *Pſal.* x. 16. *Rev.* xi. 2, 18. may be here meant; whom God will viſit for their idolatry, blaſphemy and bloodſhed. *Be not merciful to any wicked tranſgreſſors. Selah.* that are perfidiouſly and abominably wicked, as *Judas Iſcariot*, the *Romiſh* Antichriſt. The *Targum* renders it, *princes of a lie*; that ſpeak lies in hypocriſy, and are given up to believe a lie, as the followers of Antichriſt. God is merciful to wicked men and to tranſgreſſors, but not to wicked tranſgreſſors; apoſtates may be meant, ſuch as deal perfidiouſly and treacherouſly, as the word [o] uſed ſignifies; who ſin wilfully and knowingly, after they have received the knowledge of the truth; ſin againſt light and evidence, and obſtinately and wickedly perſiſt therein; who ſin the ſin againſt the holy Ghoſt, the ſin unto death, which is not to be prayed for, 1 *John* iv. 16. or otherwiſe, this may ſeem to be contrary to the command and example of Chriſt, *Matt.* v. 44. *Luke* xxiii. 34. Of *ſelah*, ſee the note on *Pſal.* iii. 2.

℣. 6. *They return at evening*, &c.] It was at evening *Saul* ſent meſſengers to watch *David*'s houſe, that they might take him in the morning; but miſſing him, perhaps after a fruitleſs ſearch for him all the day, returned at evening to watch his houſe again; or they might come, and go and return the firſt evening. So it was night when *Judas* ſet out from *Bethany*, to go to the chief prieſts at *Jeruſalem*, to covenant with them, and betray his Maſter; and it was in the night he did betray him, after he had eat the paſſover at evening with him. Or, *let them return* [p], as in ℣. 14. with ſhame and confuſion, as *David*'s enemies, when they found nothing but an image in the bed, which they reported to *Saul*; and as *Judas* returned to the chief prieſts with confuſion and horror. Or, *they ſhall return* [q]; which being prophetically ſaid, had its accompliſhment, both in the enemies of *David* and of Chriſt; and will be true of all the wicked, who will return from their graves and live again, and give an account of themſelves at the evening of the day of the Lord, which is a thouſand years; in the morning of which day, the dead in Chriſt will riſe, but the reſt will not riſe till they are ended. *They make a noiſe like a dog*; which is a very noiſy creature, and eſpecially ſome of them, which are always yelping and barking; tho' indeed there are ſome that are naturally dumb and cannot bark: ſuch there are in the *Weſt Indies*, as we are told [r]; and to which the alluſion is in *Iſa.* lvi. 10. and which may ſerve to illuſtrate the paſſage there: but thoſe referred to here are of another kind; and this noiſe of theirs either reſpects their bark in the night, as ſome dogs do continually, as *Aben Ezra* and *Kimchi*; or to their howling, as the *Syriac* and *Arabic* verſions. Wicked men are compared to dogs, *Matt.* vii. 6. *Rev.* xxii. 15. and particularly the enemies of Chriſt, *Pſal.* xxii. 16, 20. in alluſion either to hunting dogs, who make a noiſe all the while they are purſuing after the game; or hungry ravenous ones, who make a noiſe for want of food; and this character agrees not only with the *Roman* ſoldiers, who were Gentiles, and whom the Jews uſed to call by this name, *Matt.* xv. 26. but the Jews alſo, even their principal men, as well as the dregs of the people, who were concerned in the death of Chriſt; and may be truly ſaid to make a noiſe like dogs, when they cried, Away with this man, and releaſe unto us *Barabbas*, crucify him, crucify him; for which they were inſtant and preſſing with loud voices, and their voices prevailed, *Luke* xxiii. 18, 21, 23. *And go round about the city*; as *Saul*'s meſſengers very probably, when they found *David* had made his eſcape from his houſe, ſearched the city round in queſt of him; and there was much going about the city of *Jeruſalem*, at the time of our Lord's apprehenſion, trial and condemnation; after he was taken in the garden, they went with him firſt to *Annas*'s houſe, then to *Caiaphas*'s, then to *Pilate*'s, and then to *Herod*'s, and back again to *Pilate*'s, and from thence

[n] לקראתי in occurſum meum, V. L. Pagninus, Montanus, Gejerus, Michaelis. [o] בגדי perfide agentibus, Junius & Tremellius. [p] ישובו revertantur, Gejerus, Schmidt. [q] Convertentur, V. L. Pagninus, Montanus; ſo Sept. Syr. Ar. [r] P. Martyr. Decad. Ocean. decad. 1. l. 3. & de Inſulis Occid. Ind. Vid. Ignatii Epiſt. ad Epheſ. p. 124.

thence out of the city to *Golgotha*. The alluſion is ſtill to dogs, who go thro' a city barking [s] at perſons, or in queſt of what they can get; ſo informers and accuſers may be called city-dogs, as ſome ſort of orators are by *Demoſthenes* [t].

℣. 7. *Behold, they belch out with their mouth*, &c.] Bark like dogs, ſo *Aben Ezra*; or *bubble out* [u], as a fountain bubbles out with water; ſo they caſt out their wickedneſs in great abundance; ſee *Jer.* vi. 7. the phraſe denotes the abundance of evil things, and wicked ſpeeches that came out of their mouths, which ſhewed the naughtineſs of their hearts; ſo *David*'s enemies bluſtered and threatned what they would do to him could they find him; and Chriſt's enemies poured out their wicked charges of blaſphemy and ſedition againſt him, in great plenty, and without proof. *Swords* are *in their lips*; the words of their lips were like ſharp ſwords; ſee *Pſal.* lv. 24. and lvii. 4. threatning the moſt ſevere and cruel things: or, beſides their lips, and what they belched out with their mouths, they took ſwords in their hands in a literal ſenſe; as *Saul*'s meſſengers did to kill *David*, and as *Judas* and his band of men, who came to take Chriſt as a thief, with ſwords and ſtaves, *Matth.* xxvi. 55. *For who*, ſay they, *doth hear?* what they uttered with their mouths and lips, in a bluſtering and threatning manner; though they were overheard by men, who carried what they ſaid and deſigned to do, to *Michal*, *David*'s wife. The meaning may be, they would ſay what they pleaſed, and did not care who heard them, having nothing to fear from any, they having their orders from the king; ſee *Pſal.* xii. 4. and ſo the *Targum*, "behold they "belch out with their mouths words which are "ſharp as ſwords, and with their lips ſaying, We "ſhall prevail; for who is he that hears, and can "puniſh?" *Aben Ezra*'s note is, "they thought "that God did not hear their counſels;" and therefore the next words are in direct oppoſition to them; but ſo to think is monſtrous ſtupidity and brutiſhneſs, *Pſal.* xciv. 4—9. ſome take the words to be the words of *David*, complaining that the civil magiſtrate, none of the judges, took notice of, or puniſhed ſuch who belched out their lies and calumnies againſt him, ſaying, *For who doth hear?* no man.

℣. 8. *But thou, O Lord, ſhalt laugh at them*, &c.] Diſappoint their counſels, hinder them from performing their enterprize; ſend them back with ſhame and confuſion, and expoſe them to the laughter and deriſion of others; as *Saul*'s meſſengers were, when inſtead of *David* they found an image in the bed, with a pillow of goat's hair for its bolſter, 1 *Sam.* xix. 16. the ſame is ſaid as here with reſpect to the enemies of Chriſt, *Pſal.* ii. 4. *Thou ſhalt have all the heathen in deriſion*; either *David*'s enemies, who, though *Iſraelites*, yet acted like heathens to him, as in ℣. 5. or the Gentiles that were gathered together againſt Chriſt, *Pſal.* ii. 1—4. or the Antichriſtian ſtates and powers, who will be triumphed over at the time of their ruin, *Rev.* xviii. 20. and even all the wicked at the laſt day, *Prov.* i. 26.

℣. 9. Becauſe of *his ſtrength will I wait upon thee*, &c.] Either becauſe of the ſtrength of *Saul*, who was ſtronger than *David*, he determined to wait upon the Lord for ſalvation and deliverance from him; or becauſe of the ſtrength of the Lord, which he expected from him, and therefore would wait upon him for it. The *Septuagint* and *Vulgate Latin* verſions, and alſo the *Chaldee* paraphraſe, render the words, *my ſtrength will I keep for thee*; or *with thee*. I aſcribe all my ſtrength unto thee; I expect every ſupply of it from thee, and put my truſt and confidence in thee for it: ſo did Chriſt as man, and had ſtrength from the Lord, according to his promiſe, *Iſa.* l. 7, 9. *Pſal.* lxxxix. 21. and lxxxvi. 17. and ſo every believer, *Iſa.* xlv. 24. and xl. 31. *For God* is *my defence*; or *my high refuge*; or *high tower* [w]; ſee *Pſal.* ix. 9. and xlvi. 7. where he was defended and exalted, as is petitioned ℣. 1. and was ſafe and ſecure from every enemy.

℣. 10. *The God of my mercy ſhall prevent me*, &c.] Or *of my grace*, or *goodneſs*, as the *Targum*; ſee 1 *Pet.* v. 10. God is gracious in himſelf, and he has treaſured up a fulneſs of grace in Chriſt: he is the donor of all the bleſſings of grace in the covenant; and the author of all internal grace in the hearts of his people; and who ſupplies them with more grace as they want it; and he is the Father of all temporal and ſpiritual mercies. The *cetib*, or writing, is חסדו *his mercy*; the *keri*, or reading, is חסדי *my mercy*; grace, or mercy, is the Lord's; it is his own, which he diſpoſes of as he pleaſes; being given and applied, it is the believer's: all the grace and mercy in the heart of God, in his Son, and in his covenant, is the ſaints, which he keeps for them with Chriſt for evermore; *the God of my mercy*, or *grace*, is the ſame with *my merciful*, or *my gracious God*; who prevents his people, as he does the Meſſiah, with the bleſſings of his goodneſs, *Pſal* xxi. 3. It may be rendered, *hath prevented me*; and denote the antiquity of his love, being before his peoples to him, and the early proviſions of his grace and mercy for them: or *doth prevent me*; expreſſing the freeneſs of it; he not waiting for any duties, ſervices, or conditions to be performed, but beſtows his grace and mercy, notwithſtanding much unworthineſs: or *ſhall prevent me*; deſigning the ſeaſonable and timely application of mercy preventing his fears, as it ſometimes does the prayers of his people, *Iſa.* lxv. 24. *God ſhall let me ſee* my deſire *upon mine enemies*; expreſſed in the following verſes, ℣. 11—15. or *vengeance upon them*; as the *Targum* paraphraſes it; ſee *Pſal.* lviii. 10.

℣. 11. *Slay thou not*, &c.] Though they deſerved to be ſlain, and the Lord ſeemed as if he was about to ſlay them, who was able to do it; he ſeemed to be whetting his glittering ſword, and his hand to take hold of vengeance ready to execute it; wherefore interceſſion is made to ſpare them, which agrees with Chriſt's petition on the croſs, *Luke* xxiii. 34. The *Targum* adds, *immediately*; ſlay them not directly, and at once; give them ſpace for repentance; and ſo the Jews had: for it was forty years after the death of Chriſt ere their deſtruction was: or the meaning may be, ſlay them not utterly; deſtroy them not totally: and ſo it was; for though multitudes were ſlain during the ſiege of *Jeruſalem*, and at the taking of it; yet they were not all ſlain; there were many carried captive, and ſent into different parts of the world, whoſe poſterity continue to this day. The reaſon of this petition is, *Leſt my people forget*; the *Syriac* verſion renders it, *leſt they ſhould forget my people*; or my people ſhould be forgotten. *David*'s people, the Jews by birth and religion, though not

[s] Κυνης ανα πολιν ωρυονται. Theocrit. Idyll. 2. v. 35.

[t] Apud Salmuth. in Pancirol. Memorab. Rer. par. 2. tit. 2. p 97.

[u] יביעון ſcaturient, Montanus; copioſe eructant, Gejerus. Vatablus, Piſcator, Gejerus, Michaelis, all to the ſame purport.

[w] משגבי vice arcis ſublimis, Tigurine verſion; Vatablus,

not as yet his ſubjects, unleſs in deſignation and appointment; and Chriſt's people according to the fleſh: now if theſe had all been ſlain at once, they had been forgotten, like dead men out of mind: or Chriſt's ſpecial and peculiar people; his choſen, redeemed, and called ones, who truly believe in him, and are real Chriſtians; and then the ſenſe is, if full vengeance had been taken of the Jews at once, and they had been cut off root and branch, ſo that none of them remained, Chriſt's people would have forgot them, and the vengeance inflicted on them for their rejection of the Meſſiah; but now they are a continued and laſting inſtance of God's wrath and diſpleaſure on that account, and they and their caſe cannot be forgotten. The *Arabic* verſion renders it, *leſt my people forget the law*; its precepts and ſanction, its rewards and puniſhments. *Scatter them by thy power*; or let them wander up and down like fugitives and vagabonds in the earth, as *Cain* did, and as the Jews now do, being diſperſed in the ſeveral parts of the world; and which was done by the power of God, or thro' the kingdom of God coming with power upon that people, *Mark* ix. 1. or *by thine army* [x]; the *Roman* army, which was the Lord's, being permitted by him to come againſt them, and being made uſe of as an inſtrument to deſtroy and ſcatter them, *Matt.* xxii. 7. *And bring them down*; from their excellency, greatneſs, riches and honour, into a low, baſe, mean and poor eſtate and condition, in which the Jews now are. *O Lord, our ſhield*; the protector and defender of his people, whilſt he is the deſtroyer and ſcatterer of their enemies.

℣. 12. For *the ſin of their mouth*, and *the words of their lips*, &c.] The words may be read as one propoſition, *the words of their lips* are *the ſin of their mouth* [y]; they ſpeak nothing but evil; whatever they ſay is ſin; out of the abundance of their evil hearts their mouths ſpeak: or *for the ſin of their mouth* and lips; becauſe of the calumnies caſt by them on the Meſſiah, traducing him as a ſinful man, a blaſphemer, a ſeditious perſon, and even as one that had familiarity with the devil. *Let them even be taken in their pride*; in their city and temple, of which they boaſted, and prided themſelves in; and ſo they were: or for their pride in rejecting the Meſſiah, becauſe of his mean deſcent and parentage, and becauſe his kingdom was not with outward pomp and obſervation; and being vain boaſters of their carnal privileges, and works of righteouſneſs, they refuſed to ſubmit to the righteouſneſs of God, and were neither ſubject to the law of God, nor to the goſpel of Chriſt. *And for curſing and lying* which *they ſpeak*; for curſing the Meſſiah, pronouncing him accurſed, and treating him as ſuch, by hanging him on a tree; and for lying againſt him, ſaying, that he was a *Samaritan*, and had a devil, and caſt out devils by *Beelzebub*; and that he was a deceiver of the people, and a wicked man: for theſe things they were taken in their beſieged city, as is here imprecated.

℣. 13. *Conſume* them *in wrath, conſume* them, &c.] The repetition of the requeſt ſhews the ardour and vehemency of the mind of the petitioner, and the importunity in which he put up the petition; and ſuggeſts, that the perſons deſigned were guilty of very great ſins, deſerving of the wrath of God, and which came upon them to the uttermoſt, 1 *Theſſ.* ii. 16. *That they* may *not* be; either any more in the land of the living; be utterly extinct, having no being in this world, *Jer.* xxxi. 15. or that they might not be in the glory and grandeur, in the honour, dignity and felicity they once were in; which beſt ſuits the preſent ſtate of the Jews; and this ſenſe better agrees with what follows. *And let them know that God ruleth in Jacob, unto the ends of the earth. Selah.* this is to be underſtood of the Meſſiah, who is God over all, bleſſed for ever, and is the ruler in *Iſrael*, King of ſaints; reigns over the houſe of *Jacob*, in his church, and among his people, wherever they are; even to the ends of the earth, where he has had, or will have ſome that are ſubject to him: for his dominion will be from ſea to ſea, and from the river to the ends of the earth, *Pſal.* lxxii. 8. and this his government is known to men good and bad, by the judgments which he executeth; and particularly it is apparent, that he is made Lord and Chriſt, and that he is come in his kingdom, and with power, by the vengeance taken on the Jewiſh nation.

℣. 14. *And at evening let them return*, &c.] What in ℣. 6. is related as matter of fact, is here, and in the following clauſes, expreſſed by way of imprecation; and what is there taken notice of as their ſin, is here wiſhed for as their puniſhment; unleſs it can be thought that this ſhould refer to the converſion and return of the Jews in the evening of the world, and to their humiliation and mourning for piercing Chriſt, and to their very diſtreſſed and uncomfortable condition they will be in, until they have ſatisfaction that their ſins are forgiven them; ſee the note on ℣. 6.

℣. 15. *Let them wander up and down for meat*, &c.] Like hungry dogs. *And grudge if they be not ſatisfied*; or murmur and howl as dogs when hungry, and can find nothing to eat: or *when they ſhall not be ſatisfied, and ſhall lodge* [z]; when they ſhall get nothing to ſatisfy their hungry appetite, and ſhall go to bed without a ſupper, and lie all night without food. The *Targum* is, "they "ſhall wander about to ſeize the prey to eat, and "will not reſt till they are ſatisfied, and will lie all "night;" that is, in queſt of prey.

℣. 16. *But I will ſing of thy power*, &c.] In creating all things out of nothing; in upholding all things in being; in the redemption of his people; in their converſion and vocation; in the preſervation of them to eternal happineſs; in the performance of his promiſes to them; in the deſtruction of their enemies; and in their protection: *Yea, I will ſing aloud of thy mercy in the morning*; of providential mercies, which are new every morning; and of ſpecial mercy in the heart of God, in the covenant of his grace, in redemption, in regeneration, in the pardon of ſin, and in eternal life and ſalvation. *For thou haſt been my defence*; as in ℣. 9. ſee the note there. *And refuge in the day of my trouble*; whither he fled, and found protection and ſafety; ſee the note on *Pſal.* ix. 9.

℣. 17. *Unto thee, O my ſtrength, will I ſing*, &c.] That is, to God, whom he made his ſtrength, and put his truſt in for ſtrength, and from whom he received it; and he therefore determined to ſing praiſe to him for it, and give him the glory of it. *For God* is *my defence*; as before in ℣. 9, 16. And *the God of my mercy*; ſee the note on ℣. 10.

[x] בחילך exercitu tuo, Michaelis, Vatablus. Tigurine verſion; famelici pernoctabunt, Michaelis.

[y] So Gejerus, Schmidt.

[z] ויליגנו nec ſatiati cubabunt,

PSALM LX.

To the chief muſician, upon Shuſhan Eduth, Michtam of David, to teach, when he ſtrove with Aram Naharaim, and with Aram Zobah, when Joab returned, and ſmote of Edom in the valley of Salt, twelve thouſand.

THE words *Shuſhan Eduth* are thought, by *Aben Ezra*, to be the beginning of a ſong, to the tune of which this pſalm was ſet; though others, as he obſerves, take them to be the name of a muſical inſtrument, on which it was ſung. Some take *Shuſhan* to be an inſtrument of ſix chords, an hexachord; and *Eduth*, which ſignifies a *teſtimony*, to be the title of the pſalm, it being a teſtimony, or laſting memorial of the victory obtained over the *Syrians* and *Edomites*; tho' rather they may be conſidered as expreſſing the ſubject-matter of the pſalm; and ſo the *Targum* interprets them, "concerning the antient teſtimony of "the ſons of *Jacob* and *Laban*;" referring to *Gen.* xxxi. 47. they may be rendered, as they are by ſome, *concerning the lily of the teſtimony* [a]; and be applied to the goſpel, the teſtimony of our Lord Jeſus, the pure, lily-white, and unblemiſhed teſtimony it bears to him, his perſon, office, and grace; and particularly to ſalvation as alone in him, and to which witneſs is borne in this pſalm, ℣. 11, 12. The pſalm is a *Michtam*, or golden pſalm of *David*, and its uſe is to *teach*. It is of the inſtructive kind, and teaches where help and ſalvation are to be expected; ſee *Col.* iii. 16. it was written when *David ſtrove*, or fought with *Aram Naharaim*, the *Syrians* of *Meſopotamia*, which lay between the two rivers, *Tygris* and *Euphrates*, from whence is the name; hence the *Septuagint* render it *Meſopotamia* of *Syria*; and the *Targum* is, "he "made war with *Aram*, which is by *Euphrates*;" and at the ſame time *David* alſo fought with *Aram Zobah*, or the *Syrians* of *Zobah*, as they are called in 2 *Sam.* x. 6. with *Joſephus* [b], *Zobah* is the ſame with *Sophene*; but wrongly, as is thought by learned men [c]: for though this is a name which ſome part of *Syria* goes by in *Mela* [d]; and *Ptolemy* [e] makes mention of a place of this name; yet that was beyond *Euphrates*, and in *Armenia*; whereas this muſt be nearer the land of *Iſrael*; for it is ſaid [f] that *Aram Zobah* is the country of *Syria*, which *David* ſubdued, and joined to the land of *Iſrael*; concerning which the Jews ſo often ſay, that in ſome things it was the ſame with it: according to *Hillerus* [g], it is the ſame country which the *Arabians* call *Kinnoſrina*, the chief city of which is *Haleb*, or *Aleppo*; and R. *Benjamin Tudelenſis* [h], making mention of *Haleb*, ſays, this is *Aram Zobah*. Moreover, this pſalm was written *when Joab returned, and ſmote of Edom, in the valley of ſalt, twelve thouſand*; the *valley of ſalt* was near the dead ſea, and upon the borders of *Idumea*; the battle fought here by *Joab* was either the ſame with the former, or different from it, at or about the ſame time; and accounts ſeemingly different from this are given in 2 *Sam.* viii. 13. 1 *Chron.* xviii. 12. in the firſt of theſe the number is ſaid to be eighteen thouſand *Syrians*, and the victory is aſcribed to *David*; and in the latter the ſame number as there, but ſaid to be *Edomites*, as here, and the ſlaughter aſcribed to *Abiſhai*. The note of R. *Abendana* [i], for the reconciling of this, is worth tranſcribing: "Our Rabbins of bleſſed memory ſay there were two battles; that *Abiſhai*, the ſon of *Zeruiah*, ſlew eighteen thouſand, and after that *Joab* came and ſmote of them twelve thouſand; and this is what is ſaid; *and Joab returned*, &c. the ſenſe is, he returned after *Abiſhai*: and in the book of *Samuel* the battle is aſcribed to *David*, becauſe he was the root or chief (*i. e.* under whom *Joab* and *Abiſhai* fought) but R. *David Kimchi* writes, that there were between them all eighteen thouſand only; that *Abiſhai* began the battle, and ſmote of them ſix thouſand, and after that, *Joab* returned, and ſmote of them twelve thouſand; but of a truth the wiſe R. *Joel Ben Sueb* gives the right ſenſe of this affair, which is this; When *David* was fighting with the *Syrians* of *Naharaim* and *Zobah*, it was told him that *Edom* was come out to meet him, and help the *Syrians*; and then he veiled himſelf in prayer, and ſaid this pſalm; and *Joab* turned from the army, and went to meet the *Edomites*, that they might not paſs over to help the *Syrians*, and join them, and he ſmote of them twelve thouſand; and *David* was left fighting with the *Syrians* of *Naharaim* and *Zobah*, and ſubdued them under him, and he turned to help *Joab*; and *Abiſhai*, the ſon of *Zeruiah* was over the army, and he ſmote of them eighteen thouſand, and they were in all thirty thouſand, according to our Rabbins of bleſſed memory; and the text in 2 *Sam.* viii. 13. ſhould be inverted and explained thus; "when "he returned from ſmiting the *Syrians*, he got "him in the valley of ſalt a name; for his fame "went abroad, becauſe he ſmote there eighteen "thouſand, and this was in *Edom*." The *Targum* very wrongly renders it, "and there fell of "the armies of *David* and *Joab* twelve thouſand." The title of this pſalm, in the *Syriac* verſion, is, "which *David* gave out, ſaying, if I ſhould come "into the hands of *Saul*, I ſhall periſh; and he "fled, and thoſe that were with him: but to us it "declares the converſion of the Gentiles, and the "rejection of the Jews." The former part of which is quite foreign; but the latter ſeems to be right; for reference is had to both in this pſalm, and to Chriſt, the banner diſplayed, or enſign lift up, and to his dominion over Jews and Gentiles in the latter day, and to that ſalvation which is alone in him.

℣. 1. *O God, thou haſt caſt us off*, &c.] What is ſaid in this verſe, and the two following, are by ſome applied to times paſt; to the diſtreſs of the people of *Iſrael* by their neighbours in the times of the judges; to their being ſmitten by the *Philiſtines*, in the times of *Eli* and *Samuel*; and to the victory they obtained over them, when *Saul* and his ſons were ſlain; and to the civil wars between the houſe of *Saul* and *David*; but rather the whole belongs to future times, which *David*, by a prophetic ſpirit, was led to on the occaſion of the victory obtained,

[a] Super roſa teſtimonii, Tigurine verſion; ſuper flore teſtimonii, Muſculus. [b] Antiq. l. 7. c. 5. ſ. 1. and l. 8. c. 7. ſ. 6. [c] Vid. Hudſon. Not. in ibid. [d] De Orbis Situ, l. 1. c. 6. [e] Geograph. l. 5. c. 13. [f] Gloſſ. in T. Bab. Cetubot, fol. 25. 1. [g] Onomaſt. Sacr. p. 586. [h] Itinerar. p. 59. [i] In Miclol Yophi in loc.

tained, when before this the nation had been in bad circumſtances. This refers to the caſting off of the Jews as a church and nation, when they had rejected the Meſſiah and killed him, perſecuted his apoſtles, and deſpiſed his goſpel; of which ſee *Rom.* xi. 15, 19—21. *Thou haſt ſcattered us*; as they were by the *Romans* among the ſeveral nations of the world, and among whom they are diſperſed to this day; or *thou haſt broken us* [k], as in *Pſal.* lxxx. 12. not only the walls of their city were broken by the battering rams of the *Romans*, but their commonwealth, their civil ſtate were broke to pieces by them. *Jarchi* applies this to the *Romans*: his note is this; "when *Edom* fell by his "hand (*David*'s) he foreſaw, by the holy Ghoſt, "that the *Romans* would rule over *Iſrael*, and de-"cree hard decrees concerning them." *Thou haſt been diſpleaſed*; not only with their immorality and profaneneſs, with their hypocriſy and inſincerity, with their will-worſhip and ſuperſtition, and the obſervance of the traditions of their elders; but alſo with their rejection of the Meſſiah, and contempt of his goſpel and ordinances. *O turn thy ſelf to us again*; which prayer will be made by them, when they ſhall become ſenſible of their ſins, and of their ſtate and condition, and ſhall turn unto the Lord; and when he will turn himſelf to them, and turn away iniquity from them, and all *Iſrael* ſhall be ſaved, *Rom.* xi. 25, 26. or *thou wilt return unto us* [l]; who before were caſt off, broken, and he was diſpleaſed with; or others to us.

℣. 2. *Thou haſt made the earth to tremble; thou haſt broken it*, &c.] As is frequently done by an earthquake; which, whatever natural cauſes there may be of it, is always to be aſcribed to God. The ancient heathens [m] were of opinion, that all earthquakes were of God. This reſpects not the whole earth, but the land of *Iſrael* only; and ſo the *Targum*, "thou haſt moved the land of *Iſrael*, thou "haſt ſhaken and rent it;" and it does not deſign a natural earthquake in it, but a figurative one; a ſhaking and rending of their civil and church-ſtate; ſee *Heb.* xii. 26, 27. *Heal the breaches thereof*; *for it ſhaketh*; which will be done in the latter day, when they ſhall return into their own land, and be reſtored as at the beginning, *Iſa.* xxx. 30.

℣. 3. *Thou haſt ſhewed thy people hard things*, &c.] As to have their city and temple burnt, multitudes of them ſlain, and the reſt carried captive, and put into the hands of cruel lords and hard maſters, and made a proverb, a taunt, and a curſe in all places; and all this done to a people that were the Lord's by profeſſion, who called themſelves ſo, though now *a lo-ammi*; and theſe were hard things to fleſh and blood, yet no other than what they deſerved. *Thou haſt made us to drink the wine of aſtoniſhment*; or *of trembling* [n], Iſa. li. 17. that is, to endure ſuch troubles as made them tremble, and aſtoniſhed and ſtupified them; took away their ſenſes, and made them unfit for any thing, being ſmitten with madneſs, blindneſs, and aſtoniſhment of heart, as is threatened them, *Deut.* xxviii. 28. ſee *Rom.* xi. 7, 8.

℣. 4. *Thou haſt given a banner*, &c.] The word נס is, by *Jarchi*, taken to ſignify *temptation* or *trial* [o]; and he interprets it of many troubles which they had, that they might be tried by them, whether they would ſtand in the fear of God, and ſo conſiders theſe words as a continuation of the account of the diſtreſſes of the people of *Iſrael*; but they are rather to be conſidered as declaring a peculiar bleſſing and favour beſtowed upon ſome among them, who are here deſcribed, when the reſt were involved in the greateſt calamities, ſignified by a *banner* or *enſign* given them; by which is meant, not ſo much *David* literally, and the victory he obtained over the *Syrians* and *Edomites*, of which the banner diſplayed might be a token; but the Meſſiah, who is ſaid to be given for a banner, or ſet up as an enſign for the people, *Iſa.* xi. 10. for the gathering of them to him, to prepare them for war, and animate them to fight the good fight of faith, and oppoſe every enemy; to direct where they ſhould ſtand to be on duty, where they ſhould go, and whom they ſhould follow; and is expreſſive of the victory over ſin, Satan, and the world, they have through him: and this is given *to them that fear thee*; who have the grace of fear put into their hearts; who fear the Lord and his goodneſs, and ſerve him with reverence and godly fear; who worſhip him both inwardly and outwardly, in ſpirit and in truth, whether among Jews or Gentiles; though the former may be chiefly intended; ſuch as old *Simeon*, *Anna* the propheteſs, and others, to whom Chriſt was made known; and eſpecially the apoſtles of Chriſt, and thoſe to whom their miniſtry became uſeful; whoſe buſineſs it was to diſplay this banner, ſet up this enſign, and hold out this flag; as it follows: *That it may be diſplayed becauſe of the truth. Selah.* not becauſe of the truth of *Abraham*, as the *Targum*; nor becauſe of the truth, ſincerity and uprightneſs of thoſe that fear the Lord; but becauſe of his own truth and faithfulneſs in the performance of his promiſes made concerning the diſplaying of this banner; or the ſending of his Son into the world, and the preaching of his goſpel in it; ſee *Rom.* xv. 8.

℣. 5. *That thy beloved may be delivered*, &c.] Some think that theſe words expreſs the effect or end of the banner being diſplayed; but becauſe of the word *Selah* at the end of the preceding verſe, which makes ſo full a ſtop; rather they are to be conſidered in conſtruction with the following clauſe. By the Lord's *beloved* ones are meant, not ſo much the people of *Iſrael*, who were loved and choſen by the Lord above all people on the face of the earth; as the elect of God, both among Jews and Gentiles, who are the choſen of God, and precious, and are loved of him with a free, ſovereign, everlaſting and unchangeable love; theſe are the beloved of Father, Son, and Spirit; who falling into a ſtate of condemnation and death in *Adam*, and being under the power of ſin, and involved in the guilt and filth of it, and being fallen into the hands of many enemies, ſin, Satan, and the world; ſtood in need of deliverance out of all this, which they could not work out of themſelves, nor any creature for them; wherefore, that they might be delivered, the following requeſt is made. *Save* with *thy right hand*; from ſin, the cauſe of damnation; from the law, which threatens with condemnation and death; from Satan, that would devour and deſtroy; and from all their enemies; from wrath to come, from hell and the ſecond death; or from going down to the pit of corruption. The perſons for whom this petition is put up are not only *David* himſelf; but all the beloved

[k] פרצתנו rupiſti nos, Montanus, Michaelis; diſrupiſti, Gejerus; ſo Ainſworth. [l] תשובב לנו reverteris ad nos, Pagninus, Montanus; reduces ad nos, Guſſetius, p. 836. [m] A. Gell. Noct. Attic. l. 2. c. 28. [n] תרעלה tremoris, Muſculus, Vatablus, Amama; trepidationis, Michaelis; horroris, Gejerus. [o] So Yalkut Simeoni in loc. par. 2. fol. 103. 1.

ed ones; and theſe God has appointed unto ſalvation; Chriſt is the Saviour of them, and to them ſalvation is applied in due time by the Spirit, and in a little while they will be in the full poſſeſſion of it: and this is wrought out by the *right hand* of the Lord; either by his mighty power, the ſaving ſtrength of his right hand, who is mighty to ſave; or by his Son, the man of his right hand, made ſtrong for himſelf, who is able to ſave to the uttermoſt; and by whom God has determined to ſave, and does ſave all his people: or the words may be rendered, *ſave thy right hand*, thy *Benjamins* [p], who are as near and dear to thee as thy right hand, being his myſtical ſelf, to whom ſalvation is brought by him, *Iſa.* lxiii. 1, 5. *And hear me*; in ſo doing, he ſuggeſts he would hear and anſwer him; his prayers would be ended and accompliſhed; this being the ſum of them, his own ſalvation, and the ſalvation of the Lord's beloved ones. The *cetib*, or writing of this clauſe is, *hear us*; the *keri*, or reading of it is, *hear me.*

℣. 6. *God hath ſpoken in his holineſs*, &c.] Or *in his holy place* [q]; in heaven, the habitation of his holineſs and of his glory; or *in the houſe of the ſanctuary*, as the *Targum*; in the tabernacle, in the holy place by *Urim* and *Thummim*; and in the moſt holy place by his ſacred oracle, from between the mercy-ſeat: or *by his holy ones*, as the *Arabic* verſion; by his holy prophets, *Samuel* and *Nathan*, by whom he ſpoke to *David* concerning the kingdom; and by his holy Spirit dictating this pſalm, and the reſt unto him; and by his Son, his holy One, by whom he has ſpoken in theſe laſt times unto his people, to which this pſalm has reference: or it may be underſtood of the perfection of his holineſs in which he has ſpoken, and by which he has ſwore; not only to *David* literally, concerning the extent of his dominion, the perpetuity and ſtability of it; but to *David*'s ſon and antitype, the Meſſiah, concerning his ſeed, poſſeſſion, and inheritance, *Pſal.* lxxxix. 19, 20, 35, 36. and ii. 8, 9. *I will rejoice*; at the holineſs of the Lord, which is matter of joy to the ſaints, eſpecially as that is diſplayed and glorified in ſalvation by Chriſt, *Pſal.* xcvii. 12. and at what he ſaid in his holineſs to *David*, concerning his temporal kingdom, and the duration of it; becauſe he knew that what he ſaid he would perform; and at what was ſpoken to him by the Meſſiah, in council and covenant, concerning his ſeeing his ſeed, and prolonging his days; which was the joy ſet before him, which carried him through his ſorrows and ſufferings, *Heb.* xii. 2. wherefore he believed his kingdom ſhould be enlarged, both among Jews and Gentiles, as follows. *I will divide Shechem*; a city in mount *Ephraim*, Joſh. xx. 7. and ſo was in the hands of *Iſhboſheth* the ſon of *Saul*; as the valley of *Succoth*, *Gilead*, *Ephraim* and *Manaſſeh* after mentioned, and all the tribes of *Iſrael* were, but *Judah*, 2 *Sam.* ii. 4, 9. but becauſe of God's promiſe, *David* believed that they would be all in his poſſeſſion; ſignified by dividing, as a land is divided for an inheritance when conquered, *Joſh.* xiii. 7. or this is ſaid in alluſion to the dividing of ſpoils in a conquered place; and ſo the *Targum*, "I will divide the "prey with the children of *Joſeph*, that dwell in "*Shechem*;" and as *Shechem* was the ſame with *Sychar*, near to which our Lord met with the *Samaritan* woman, and converted her, and many others of that place, then might he be ſaid to divide the ſpoils there, *John* iv. 5, 29, 41, 42. *And mete out the valley of Succoth*; with a meaſuring line, ſo taking poſſeſſion of it, 2 *Sam.* viii. 2. *Zech.* ii. 1—4. *Succoth* was near to *Shechem*, Gen. xxxiii. 17, 18. and was in the tribe of *Gad*, and in a valley, *Joſh.* xiii. 27. there was a *Succoth* in the plain of *Jordan*, 1 *Kings* vii. 46. it ſignifies booths, tents, or tabernacles, and may myſtically ſignify the churches of Chriſt, wherein he dwells and exerciſes his dominion.

℣. 7. *Gilead* is *mine*, &c.] This is particularly mentioned, becauſe over this *Abner* made *Iſhboſheth* king, 2 *Sam.* ii. 9. and is the place to which the Jews ſhall be brought in the latter day, when converted, *Zech.* x. 10. It was a country that abounded with paſtures fit for feeding cattle, *Num.* xxxii. 1. *Cant.* iv. 1. and may point out thoſe green paſtures, where Chriſt makes his flocks to lie down and reſt. *And Manaſſeh* is *mine*; *Ephraim alſo* is *the ſtrength of mine head*: theſe two were alſo under *Saul*'s ſon when *David* firſt came to the throne, but afterwards became his, as was promiſed him, and he believed, 2 *Sam.* ii. 9. and v. 1—3. And the concord and harmony of the people of God among themſelves, and under *David* their Prince, the King Meſſiah, are ſignified by *Judah* and *Ephraim* being one in the hand of the Lord; and by the ceaſing of the envy of the one, and of the vexation of the other, *Ezek.* xxxvii. 19, 24. *Iſa.* xi. 13. *Ephraim* was more numerous and populous than *Manaſſeh*, and abounded with mighty men, which are the ſtrength of a prince, and therefore called here the ſtrength of his head. *Judah* is *my lawgiver*; manifeſtly referring to *Gen.* xlix. 10. which furniſhed out perſons fit to be counſellors in enacting laws, and proper to be employed in the execution of them. The great Lawgiver is Chriſt himſelf, who came of this tribe, *Iſa.* xxxiii. 22. All this is expreſſive of dominion over the whole land of *Judea*, *Ephraim* and *Manaſſeh*, with the places mentioned with them; the houſe of *Joſeph* being, as *Aben Ezra* obſerves, in the north part of it, and *Judah* in the ſouth. Next mention is made of the ſubjection of the Gentiles, and dominion over them.

℣. 8. *Moab* is *my waſh-pot*, &c.] To waſh hands and feet in: and ſo the *Syriac* verſion, *and Moab the waſhing of my feet*; a veſſel for low and mean ſervice, and ſo denotes the ſervile ſubjection of the *Moabites* to *David*; ſee 2 *Sam.* viii. 2. and as the words may be rendered, *the pot of my waſhing* [r]. Great numbers of the *Moabites* might be at this time ſervants to the *Iſraelites*, and to *David* and his court particularly; and might be employed as the *Gibeonites* were, to be drawers of water to fill their pots, in which they waſhed their hands and feet, and their bathing veſſels, in which they bathed themſelves: *Aben Ezra* explains it, "I will waſh their "land as a pot;" and ſo may not only ſignify the very great ſubjection of the Gentiles, even the chief among them, to Chriſt and his church, *Iſa.* xlix. 23. and lx. 14. but as *Moab* was begotten and born in uncleanneſs, and his poſterity an unclean generation; it may deſign the waſhing, cleanſing, ſanctifying and juſtifying of the Gentiles in the name of Chriſt, and by his Spirit, 1 *Cor.* vi. 11. *Over Edom will I caſt out my ſhoe*; as a token of poſſeſſing their land, *Ruth* iv. 7. ſo ſome: or of ſubduing them; putting the feet on which the ſhoe is, upon the necks of them, *Joſh.* x. 24. So *Kimchi* interprets

[p] הושיעה ימינך Cocceius. [q] בקדשו in ſanctuario ſuo, Tigurine verſion, Vatablus; in ſancto ſuo, V. L. Muſculus, [r] סיר רחצי olla lotionis meæ, Pagninus, Montanus, Michaelis, Gejerus; ſo Tigurine verſion, Muſculus, Vatablus.

interprets it, "the treading of my foot;" to which the *Targum* agrees, paraphraſing it thus; "upon "the joint of the neck of the mighty men of *Edom*, "I have caſt my ſhoe." It may allude to a cuſtom [s] in confirming a bargain, or taking poſſeſſion, to pluck off the ſhoe in token of it. נעלי may be rendered *my glove*; as it is by the *Targum* on *Ruth* iv. 7, 8. for as the ſhoe incloſes and binds the foot, ſo the glove the hand: and the alluſion may be thought to be to a cuſtom uſed by kings, when they ſat down before any ſtrong city to beſiege it, to throw in a glove into the city; ſignifying, they would never depart from the city until they had took it. Hence the cuſtom, which ſtill continues, of ſending a glove to a perſon challenged to fight. And indeed the cuſtom of caſting a ſhoe was uſed by the emperor of the *Abyſſines*, as a ſign of dominion [t]. Take the phraſe in every light, it ſignifies victory and power; that he ſhould be in *Edom* as at home, and there pluck off his ſhoe, and caſt it upon him; either to carry it after him, as ſome think, which was the work of a ſervant, to which the Baptiſt alludes, *Matt.* iii. 11. or rather, to clean it for him; for as *Moab* was his waſh-pot, to waſh his hands and feet in; *Edom* was his ſhoe-cleaner, to wipe off and remove the dirt and duſt that was upon them [u]; all which denotes great ſubjection: and this was fulfilled in *David*, 2 Sam. viii. 14. and may refer to the ſpread of the goſpel in the gentile world, and the power accompanying that to the ſubduing of many ſinners in it, carried thither by thoſe, whoſe feet were ſhod with the preparation of the goſpel of peace. *Philiſtia, triumph thou becauſe of me*; ſome take this to be an ironical expreſſion, like that in *Eccl.* xi. 9. ſo R. *Moſes* in *Aben Ezra*, and alſo *Kimchi*. Triumph now as thou uſedſt to do, or if thou canſt: but rather they are ſeriouſly ſpoken, ſeeing they had reaſon to rejoice and be glad, becauſe they had changed hands and maſters for the better, being ſubject to *David*, 2 Sam. viii. 1. with this compare *Pſal.* cviii. 9. and may very well be applied to the Gentiles, ſubdued and conquered by Chriſt, who triumph in him; and becauſe delivered out of the hands of ſin, Satan, and the world, thro' his victorious arms.

℣. 9. *Who will bring me* into *the ſtrong city?* &c.] Which ſome underſtand of *Rabbah* of the *Ammonites*, which *Joab* beſieged, and ſent to *David* to come and take it in perſon, 2 *Chron.* xii. 26, 29. The *Targum* interprets it of *Tyre*, which was a ſtrong fortified city, *Ezek.* xxvi. 4, 11. It rather ſeems to be the ſame with *Edom*, or the metropolis of the *Edomites*; ſince it follows: *Who will lead me into Edom?* which was ſituated in the clefts of the rock, and on the height of the hill, *Jer.* xlix. 6. but is myſtically to be underſtood of the city of *Rome*, the great and mighty city, as it is often called in the book of the *Revelation*, chap. xi. 8. and xvii. 18. and xviii. 10. whoſe deſtruction is certain, being predicted; and after which there have been deſires raiſed in the hearts of God's people in all ages; and particularly juſt before the time, God will put it into the hearts of the kings of the earth to burn it with fire; who are here perſonated by *David*, as deſirous of entring into it in triumph to deſtroy it, *Rev.* xvii. 16.

℣. 10. *Wilt not thou, O God?* &c.] This is an anſwer to the queſtion, and is made by putting another, which tacitly contains in it an affirmation, that God would do it. He has foretold the deſtruction of the *Romiſh* Antichriſt; he has ſaid it ſhall be: he is faithful to his purpoſes, predictions and promiſes; he is able to effect it; ſtrong is the Lord that judgeth *Babylon*, Rev. xviii. 10. He will put it into the hearts of the kings of the earth to hate her; he will encourage them to reward her double; he will give her blood to drink, becauſe ſhe is worthy; her deſtruction will be according to his righteous judgment, and will be irretrievable; he will call upon all his people to rejoice at it; whoſe ſhoutings on this occaſion will be like thoſe of perſons that enter into a conquered city in triumph. Which *haaſt caſt us off*; who ſeemed in former times to have caſt off his people, when they were killed all the day long; accounted as ſheep for the ſlaughter; were ſlain in great numbers in the *Low Countries*; burnt here in *England*; maſſacred in *France* and *Ireland*: eſpecially God ſeemed to have caſt off his people, and to have had no regard to his intereſt, when Antichriſt ſo prevailed, that all the world wondered after the beaſt. *And thou, O God*, which *didſt not go forth with our armies*; but ſuffered the antichriſtian beaſt to make war with the ſaints, and to overcome and kill them; and which was the caſe in many pitched battles with the *Waldenſes* and *Albigenſes* before the Reformation, and with the Proteſtants in *Germany* ſince. But this will not be always the caſe; he whoſe name is the Word of God, the King of kings, and Lord of lords, will fight with the antichriſtian powers, and overcome them, and make his people more than conquerors over them; and his having formerly ſeemed to have caſt them off, and not going forth with their armies, will ſerve as a foil, to ſet off the glorious and complete victory that will at laſt be obtained.

℣. 11. *Give us help from trouble*, &c.] To have trouble is the common lot of all men, but eſpecially of the people of God. They have ſome troubles which others have not, ariſing from indwelling ſin, Satan's temptations, and the hidings of God's face; and as for outward troubles, they have generally the greateſt ſhare of them, which are certain to them by the appointment of God, and the legacy of Chriſt; tho' they are needful and for their good, and lie in their way to heaven. But perhaps here is particularly meant the time of trouble, which will be a little before the deſtruction of Antichriſt; which will be great, and none like it; will be the time of *Jacob*'s trouble, tho' he ſhall be ſaved out of it, *Jer.* xxx. 7. This will be the time of the ſlaying of the witneſſes, the hour of temptation, that will try the inhabitants of the chriſtian world; and when the ſaints, as they do in all their times of trouble, will ſeek to the Lord for help, in whom it is, and who has promiſed it, and gives it ſeaſonably, and which is owing wholly to his own grace and goodneſs; and therefore it is aſked that he would *give* it. *For vain* is *the help of man*; or *the ſalvation of man* [w]; man himſelf is a vain thing; vanity itſelf, yea lighter than vanity; even man at his beſt ſtate, and the greateſt among men; and therefore it is a vain thing to expect help and ſalvation from men, for indeed there is none in them; only in the Lord God is the ſalvation of his people, both temporal and ſpiritual.

℣. 12. *Through God we ſhall do valiantly*, &c.] Or, *through the Word of the Lord*, as the *Targum*; Chriſt,

[s] Elias in Tiſhbi, fol. 267. [t] R. Immanuel apud Caſtell. Lex. Polyglott. col. 2342. [u] Vid. Bynæum de Calceis Heb. l. 2. c. 8. Guſſet. Ebr. Comment. p. 520. [w] תשועת אדם ſalus hominis, V. L. Pagninus, Montanus, &c.

Chriſt, whoſe name is the Word of God, appearing at the head of his armies, in a veſture dipped in blood, and with a ſharp ſword proceeding out of his mouth, will inſpire his people to fight valiantly under him; and who, in his name and ſtrength, will get the victory over all their enemies, the beaſt, falſe prophets and kings of the earth, and all under them; ſee *Rev.* xix. 11—21. *For he* it is that *ſhall tread down our enemies*; as mire in the ſtreet, or as grapes in a wine-preſs; even kings, captains, mighty men, and all the antichriſtian nations and ſtates; the beaſt, falſe prophet, and Satan himſelf, *Rev.* xix. 15, 18, 19, 20. and xx. 2, 10. and ſo there will be an end of all the enemies of Chriſt and his people; after which they will ſpend an endleſs eternity together, in joy, peace and pleaſure. The victory is wholly aſcribed to God the Word; it is not they that ſhall do valiantly, that ſhall tread down their enemies; but he by whom they ſhall do valiantly, ſhall do it; even the mighty הוּא *He*, to whom was promiſed, in *Eden*'s garden, the bruiſing the head of the ſerpent, and all enemies, *Gen.* iii. 15. and who has the ſame name here as there.

PSALM LXI.

To the chief muſician, upon Neginath, *a pſalm* of David.

NEGINATH is either the beginning of a ſong, as *Aben Ezra*; or the muſical note or tune of one: or rather, the name of a muſical inſtrument, which was touched by the hand, or with a quill or bow. It is the ſingular of *neginoth*, uſed in the title of *Pſal.* iv. ſee the note there. This pſalm was written by *David*, when at the end of the earth, or land of *Judea*, as appears from ℣. 2. either when he was fighting with the *Syrians*, as R. *Obadiah*, and ſo was compoſed about the ſame time with the former; or when he was in the land of the *Philiſtines*, being obliged to fly there from *Saul*, as *Kimchi* and others: or rather, after he himſelf was king, ſince mention is made of the king in it; and when he fled from his ſon *Abſalom*, and paſſed over to the other ſide of *Jordan*, and came to *Mahanaim*, 2 Sam. xvii. 22, 24. where very probably he wrote this pſalm. In it reſpect is had to the Meſſiah, as in ℣. 2, 6. tho' *Arama* thinks it was compoſed after the prophecy came to *Nathan*, that *David* ſhould not build the temple; ſee ℣. 4.

℣. 1. *Hear my cry, O God*, &c.] Being in diſtreſs; and which was vocally expreſſed with great fervency and importunity. *Attend unto my prayer*; which was made by him, and not for him; inwrought in his heart by the Spirit of God, and put up by him with a true heart and full aſſurance of faith, and related to his own caſe in particular. *Aben Ezra* thinks that the former word deſigns public prayer, vocally and openly expreſſed; and that this intends prayer in the heart, or mental prayer: both the Lord hears and attends unto, and is here requeſted; which is marvellous grace and condeſcenſion in him.

℣. 2. *From the end of the earth will I cry unto thee*, &c.] Where he now was, as is obſerved on the title of the pſalm; ſee the note there: tho' he was diſtant from his own houſe, and from the houſe of God, he did not reſtrain prayer before him, but continued to cry unto him, and determined to do ſo; and as the people of God are ſometimes forced to flee to diſtant parts, they have a God ſtill to go to, who is a God afar off, as well as at hand. It may be the pſalmiſt may perſonate the church in goſpel-times, throughout the whole world, even at the further parts of it, in the iſles afar off, where men may and do lift up holy hands to God without wrath and doubting. *When my heart is overwhelmed*; or *covered* [x]; with grief and ſorrow for any trouble, outward or inward, and ready to ſink, and fail and die. Sometimes the ſaints are overwhelmed with a ſenſe of ſin, are preſſed down with the weight and burden of its guilt; their faces are covered with ſhame and confuſion; and their hearts are ſwallowed up and overwhelmed with overmuch ſorrow, both at the number of their ſins, and at the aggravated circumſtances of them; and eſpecially when they are without a view of pardoning grace and mercy, *Pſal.* xxxviii. 4, 10. and xl. 12. *Lam.* iii. 42, 43. and ſometimes they are overwhelmed with afflictive providences; the Lord cauſes all his waves and billows to go over them, and they are juſt ready to ſink; and did he not ſtay his hand, and ſtop contending with them, the ſpirit would fail before him, and the ſouls that he has made, *Pſal.* xlii. 6, 7. *Iſa.* lvii. 16. and ſometimes with divine deſertions, which cauſe a deliquium of ſoul, and throw them into fainting fits, *Cant.* v. 6. and ſometimes thro' unbelieving frames; and did not the Lord appear to them, and ſtrengthen their faith, and remove their unbelief, they would ſink and die away, *Pſal.* lxxvii. 2, 3, 7, 8, 9. and xxvii. 13. And at all ſuch times it is right to cry unto the Lord, and make the following requeſt to him: *Lead me to the rock that is higher than I*; not the land of *Iſrael*, as *Kimchi* thinks, the pſalmiſt being now in the low lands of the *Philiſtines*; nor *Jeruſalem*, and the fort and hill of *Zion*; he being now at the extreme and lower parts of the land: this ſenſe is too low. Some think that ſome great difficulty is meant; which ſeemed inſuperable, and like a rock inacceſſible, which he could not get up to, and upon, and get over; and therefore deſires the Lord would lead him up it and over it, before whom every rock, mountain and hill, becomes a plain, *Zech.* iv. 7. but rather Chriſt is meant, the rock of *Iſrael*, the rock of our ſalvation, and our refuge. He is higher than *David*, and all the kings of the earth; higher than the angels in heaven, and than the heavens themſelves, *Heb.* vii. 26. and who by his height is able to protect and defend his people from all their enemies; and by the ſhade he caſts to refreſh and comfort them; and by the ſufficiency in him to ſupply all their wants; for he is as a rock impregnable, and well ſtored, *Iſa.* xxxiii. 16. and xxxii. 2. And here gracious ſouls deſire to be led by the Spirit of God always, and eſpecially when in diſtreſſing circumſtances; and he does lead them to his blood for pardon and cleanſing, and to his righteouſneſs for juſtification and acceptance with God, and to his fulneſs for freſh ſupplies.

℣. 3. *For thou haſt been a ſhelter for me*, &c.] Or *refuge* [y], from avenging juſtice; a hiding-place and covert from the ſtorms and tempeſts of divine wrath;

[x] בעטף quum tegitur, Michaelis. [y] מחסה aſylum, Tigurine verſion, Vatablus; perfugium, Cocceius; refugium, Michaelis.

wrath; a ſhadow and a ſcreen from the heat of Satan's fiery darts, and the blaſt of his terrible temptations, *Iſa.* xxv. 4. *And a ſtrong tower from the enemy*; from Satan the devouring lion, from furious perſecutors, and every other enemy; ſee *Prov.* xviii. 10. and this experience the pſalmiſt had of protection from the rock in former times, made him deſirous of being led to it now.

℣. 4. *I will abide in thy tabernacle for ever*, &c.] Under the protection of the Lord, as in a ſhepherd's tent, or as in one belonging to a general of an army, where are fulneſs and ſafety; ſee the note on *Pſal.* xxvii. 5. or elſe the tabernacle of the congregation is meant; the houſe of God, the place of divine and public worſhip, where he deſired and determined always to continue, *Pſal.* xxiii. 6. or elſe the tabernacle which was prefigured by that below, where he knew he ſhould dwell to all eternity. *Kimchi*, by *for ever*, underſtands a long time; and *Jarchi* explains it both of this world and of the world to come; which is true, underſtanding the tabernacle of the church below, and the church above. *I will truſt in the covert of thy wings. Selah.* or, *in* or *into the ſecret of thy wings* [z]; this he determined to make his refuge for the preſent time, and whilſt in this world; ſee the note on *Pſal.* lvii. 1.

℣. 5. *For thou, O God, haſt heard my vows*, &c.] Or *my prayers*, as the *Septuagint* and other verſions. Vows are ſo called, becauſe it was uſual to make vows in trouble, when prayer was made to the Lord for help and deliverance, *Pſal.* lxvi. 13, 14. and cxxxii. 1, 2. This is a reaſon why the pſalmiſt was encouraged to put his truſt in the Lord; becauſe his prayers were heard by him; or he was ſure they would be, as he had intreated, ℣. 1. The paſt is put for the future, as *Kimchi* and *Ben Melech* obſerve; and it may be becauſe of the certainty of his prayers being heard; and which may be concluded, from the Lord's declaring himſelf a God hearing prayer, from the prevalent mediation of Chriſt, from the aſſiſtance and interceſſion of the Spirit, and from the exerciſe of faith in prayer, and the divine promiſes; or whilſt he was crying to God, an anſwer was returned, and he was delivered out of his troubles, *Iſa.* lxv. 24. *Dan.* ix. 20, 21, 23. Another reaſon follows: *Thou haſt given* me *the heritage of thoſe that fear thy name*; not the land of *Iſrael*, as *Aben Ezra* and *Jarchi*; which was given for an inheritance to the poſterity of *Abraham*, Pſal. cv. 11. and which was never more fully in their poſſeſſion than in the times of *David*: nor the tabernacle or ſanctuary of the Lord, as *Kimchi*; where he deſired to dwell, ℣. 4. and now had his requeſt granted: but the heavenly glory, the incorruptible inheritance, the inheritance of the ſaints in light, prefigured by them both; which is the gift of God their Father to them his children; comes to them thro' the death of Chriſt the teſtator; is not of the law, and the works of it; is not acquired nor purchaſed: but is owing to the free grace of God; to predeſtinating grace, as the fource of it; to juſtifying grace, thro' the righteouſneſs of Chriſt, as the right unto it; and to regenerating and ſanctifying grace, as the meetneſs for it. Wherefore it manifeſtly belongs to thoſe that *fear the name of the Lord*, himſelf, his perfections, particularly his goodneſs; who adore and admire, ſerve and worſhip him, internally and externally; not with a ſlaviſh fear, but with a filial, godly fear. The *Targum* renders it, "Thou "haſt given an inheritance to them that fear thy "name;" that in the king's Bible is, "an inhe-"ritance in the world to come;" ſo the *Septuagint*, *Vulgate Latin*, and the *Oriental* verſions; and which ſenſe is given by *Aben Ezra*. It may be underſtood of them that fear the Lord, being the inheritance itſelf; as they are of Chriſt, *David*'s ſon and antitype, and who is deſigned in the next verſe; ſee *Deut.* xxxii. 9. *Pſal.* ii. 8. and xvi. 6.

℣. 6. *Thou wilt prolong the king's life*, &c.] Or *add days to the days of the king* [a]. Meaning either himſelf, who, tho' his life was in danger by fighting with the *Syrians* and *Edomites*, or rather thro' the conſpiracy of his ſon; yet was aſſured that he ſhould yet live many years more, and eſpecially in his poſterity; and that his kingdom would be eſtabliſhed for ever, as was promiſed him, 2 *Sam.* vii. 12—16. Or rather, the King Meſſiah, ſo the *Targum*: and *Kimchi* obſerves, that if this pſalm reſpects the captivity, the king is the King Meſſiah: it may be underſtood of his life as man; who, tho' he died, roſe again, and lives for evermore; and that, as to the glory of God the Father, ſo to the good of his people, for whom he makes interceſſion; and of the continuance of his ſpiritual ſeed, in whom he may be ſaid to live, and his days be prolonged, *Iſa.* liii. 10. and of the duration of his kingdom, of which there will be no end. For it is an everlaſting one, as follows: And *his years as many generations*; he living, and his poſterity and kingdom continuing age after age. The *Targum* is, "his years as the generations of this world, "and the generations of the world to come."

℣. 7. *He ſhall abide before God for ever*, &c.] Or *ſit* [b]; or *may he ſit*: Being raiſed from the dead, he was received up to heaven, into the preſence of God, and ſat down at his right hand; where he abides for ever, a Prieſt upon his throne, having an unchangeable prieſthood, *Heb.* vii. 24. *And prepare mercy and truth*, which *may preſerve him*; which, if literally underſtood of *David*, is a prayer that the Lord would ſhew him favour and kindneſs, and perform his promiſes to him, whereby his life would be preſerved from the plots and conſpiracies of his enemies, and his kingdom be eſtabliſhed; or that he might be exalted to exerciſe mercy towards his ſubjects, and adminiſter juſtice, or execute the judgment of truth among them; which would make for the preſervation of his perſon, and the ſupport of his throne and government, *Prov.* xx. 28. But as the words may be applied to the Meſſiah, they are to be underſtood, not of the preſervation of his corporal life whilſt here on earth; but either of the preſervation of his people, in whom he lives, thro' the mercy and truth of God, expreſſed in the exertion of his power, by which they are preſerved unto the heavenly kingdom and glory; or of the ſecurity of his kingdom, which, not being of this world, is not ſupported by worldly power and policy, but in a ſpiritual manner and by ſpiritual means; ſuch as mercy, or *grace and truth*; that is, the doctrines of grace and truth, which came by Chriſt, and are preached by his miniſters, and are the means of continuing, promoting and preſerving his kingdom and intereſt in the world. Or the words may be rendered, *may mercy and the truth of manna keep thee*; the true manna, Chriſt; ſee *John* vi. 32. or *mercy and*

[z] בסתר in abſcondito, Pagninus, Montanus; in occultum, Junius & Tremellius. [a] ימים על ימי מלך תוסיף dies ſuper dies regis adjicies, V. L. Pagninus, Montanus, &c. [b] ישב ſedebit, Tigurine verſion, Vatablus, Muſculus, Cocceius, Michaelis; ſo Ainſworth; vel ſedeat, Vatablus, Gejerus, Amama.

and truth, as the manna, keep thee [c]; as that was kept in the golden pot, *Exod.* xvi. 33. or rather, as that kept and ſuſtained the *Iſraelites* in the wilderneſs.

℣. 8. *So will I ſing praiſe unto thy name for ever*, &c.] Or conſtantly; and not only in this world, but in that to come, for the favours before mentioned; for hearing his prayers; giving him a goodly heritage; prolonging the king's life; and preparing mercy and truth to preſerve him. *That I may daily perform my vows*; which is done by praiſing the Lord, giving him the glory of all mercies, as vowed and promiſed; ſee *Pſal.* l. 14. The *Targum* adds, "in the day of the redemption of *Iſ-*" *rael*, and in the day that the King Meſſiah ſhall" be anointed, that he may reign."

PSALM LXII.

To the chief muſician, to Jeduthun, a pſalm of David.

CONcerning *Jeduthun*, ſee the note on the title of pſalm thirty-ninth. *Kimchi* thinks this pſalm was written concerning the captivity; and *Jarchi* על הרחוקות concerning the decrees and judgments made againſt *Iſrael* by their enemies; and ſo ſome of their ancient expoſitions [d]; but it ſeems to have been compoſed by *David* when in diſtreſs, either through *Saul* and his courtiers, or by reaſon of the conſpiracy of *Abſalom*. *Theodoret* takes it to be a prophecy of the perſecution of *Antiochus* in the times of the *Maccabees*.

℣. 1. *Truly my ſoul waiteth upon God*, &c.] In the uſe of means, for anſwers of prayer, for performance of promiſes, and for deliverance from enemies, and out of every trouble: or *is ſilent* [e], as the *Targum*; not as to prayer, but as to murmuring; patiently and quietly waiting for ſalvation until the Lord's time come to give it; being *ſubject* to him, as the *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions; reſigned to his will, and patient under his afflicting hand: it denotes a quiet, patient waiting on the Lord, and not merely bodily exerciſe in outward ordinances; but an inward frame of ſpirit, a ſoul-waiting on the Lord, and that in truth and reality, in oppoſition to mere form and ſhew; and with conſtancy *waiteth*, and *only* [f] on him, as the ſame particle is rendered in ℣. 26. and ſo *Aben Ezra* here. *From him* cometh *my ſalvation*; both temporal, ſpiritual and eternal, and not from any creature; the conſideration of which makes the mind quiet and eaſy under afflictive providences: the contrivance of everlaſting ſalvation is from the Father, the impetration of it from the Son, and the application of it from the Spirit.

℣. 2. *He only* is *my rock and my ſalvation*, &c.] The rock on which the church is built, and every believer; and which was *David*'s ſafety, ſhelter and ſhade, and which made him eaſy in his preſent ſtate; and he was the author of his ſalvation, and the rock and ſtrength of it, *Pſal.* xcv. 1. He is *my defence*; or refuge; ſee *Pſal.* ix. 9. and xlvi. 7. and lix. 9, 17. *I ſhall not be greatly moved*; or, *with much motion*, as *Kimchi*; or *with great motions*, as *Jarchi*: he could not be moved off of the rock on which he was built; nor out of the city of refuge, whither he had betook himſelf for ſafety; and though he might be troubled in ſpirit, and ſhaken in mind, and ſtaggered in his faith, and fall from ſome degree of ſtedfaſtneſs of it; yet not fall ſo as to be utterly caſt down, or finally and totally, and ſo as to periſh eternally. *Aben Ezra* interprets it, *ſhall not be moved* into the great deep; into the abyſs or bottomleſs pit; and ſo ſome of the ancient *Midraſſes* expound רבה of *hell* [g]; but much better is the *Targum*, "I ſhall not be moved in a day of "great affliction;" ſee *Acts* xx. 23. 1 *Theſſ.* iii. 3.

℣. 3. *How long will ye imagine miſchief againſt a man?* &c.] Againſt a good man, as the *Targum*; or againſt any *Iſraelite*, as *Kimchi*; or rather he means himſelf, a ſingle man, a weak man, and an innocent one; which aggravated their ſin, in deviſing his hurt, and contriving ways to take away his life, as did *Saul* and his courtiers; and *Abſalom*, and thoſe that were with him. R. *Jonah*, from the *Arabic* language, interprets the word here uſed of putting, or drawing out the tongue to a great length; that is, multiplying words, as lies and calumnies, in agreement with the next verſe; but *Jarchi*, *Aben Ezra*, and *Kimchi*, explain it as we do, of deviſing miſchief. The *Targum* is, "how "long do ye rage againſt a good man?" *Ye ſhall be ſlain all of you*; this is a further aggravation of their folly, ſince it would iſſue in their own ruin; the miſchief they deviſed for him would fall upon themſelves. Some underſtand this דרך תפלה *by way of prayer*; as *Aben Ezra*, *Kimchi*, and *Ben Melech*, "may ye be ſlain all of you:" there is a double reading of theſe words; *Ben Napthali*, who is followed by the eaſtern Jews, reads them actively, *ye ſhall ſlay*; with which agree the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions; and ſo the *Targum*, "ye ſhall become "murderers all of you." *Ben Aſher*, who is followed by the weſtern Jews, reads paſſively, as we do, *ye ſhall be ſlain*; and which is approved by *Aben Ezra*, *Kimchi*, and others. *As a bowing wall* ſhall ye be, and as *a tottering fence*; which are eaſily and ſuddenly puſhed down; and ſo theſe ſimilies denote the eaſy, ſudden, and certain deſtruction of thoſe men; ſee *Iſa.* xxxvi. 13. though ſome connect the words with the men againſt whom miſchief was imagined by his enemies, who was like a bowing wall and a tottering fence; and ſo are expreſſive of his weakneſs, and of the eaſy deſtruction of him; and read the words, *ye ſhall be ſlain all of you*, in a parentheſis; but the former ſenſe ſeems beſt.

℣. 4. *They only conſult to caſt him down from his excellency*, &c.] Either from the excellency of God, from his greatneſs, and from his height, as *Kimchi*; or from his grace, as the *Arabic* verſion; that is, they conſulted to diſcourage him from looking to God, his rock and fortreſs, and from truſting in him; or rather, from his own excellency, from that high eſtate of dignity and honour he was advanced to, or deſigned for, namely, his kingly office. *Saul* and his courtiers conſulted how

[c] Vid. Hackman. Præcidan. Sacr. tom. 1. p. 71.
[d] Vid. Yalkut Simeoni in loc.
[e] דומיה filet, Pagninus, Munſter, Cocceius; ſilens, Montanus, Tigurine verſion; ſo the Targum.
[f] אך tantum, Pagninus, Montanus, Muſculus; tantummodo, Junius & Tremellius, Schmidt.
[g] Vid. Jarchi & Yalkut Simeoni in loc.

how to prevent his coming to the throne, and *Abſalom* and *Ahithophel* how to pull him down from it, and ſeize his crown and kingdom; which latter beſt agrees with the expreſſion here. *They delight in lies*; in making and in ſpreading them, in order to hurt his character, and give his ſubjects an ill opinion of him; and thereby alienate their affections from him, and weaken their allegiance and obedience to him; ſee *Rev.* xxii. 15. *They bleſs with their mouth*; ſaying, God bleſs the king, or ſave the king. *But they curſe inwardly*; they curſe the king in their hearts, and when by themſelves in private, when they imagine nobody hears them; ſee *Eccl.* x. 20. *Selah*; ſee the note on *Pſal.* iii. 2.

℣. 5. *My ſoul, wait thou only upon God*, &c.] Be ſilent and ſubject to him, acquieſce in his providences, reſt in him patiently and quietly, wait for his ſalvation; ſee the note on ℣. 1. perhaps ſome new temptation might ariſe, and *David*'s ſoul began to be uneaſy and impatient; for frames are very changeable things; and therefore he encourages it to be ſtill and quiet, and patiently wait on the Lord, and on him only. *For my expectation* is *from him*; or *my hope*, as the *Targum*; the grace of hope is from the Lord, and the thing hoped for is from him; he is the author and the object of it; and his word of promiſe encourages to the exerciſe of it; or *my patience*; as the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions. The grace of patience is from the Lord; the means of it is his word; and it is exerciſed, tried and increaſed by afflictions ſent and ſanctified by him; and *expectation* is nothing elſe than theſe graces in exerciſe, a waiting patiently for things hoped for. Old Teſtament-ſaints expected the firſt coming of Chriſt; New Teſtament-ſaints expect his ſecond coming; and all expect good things from him in time and eternity; nor ſhall their expectation fail and periſh; and therefore is a reaſon why their ſouls ſhould wait only on the Lord.

℣. 6. *He only* is *my rock and my ſalvation*, &c.] See the note on ℣. 2. He is *my defence*; theſe epithets of God are repeated, to ſtrengthen his faith and hope in him, and to encourage a patient waiting upon him. *I ſhall not be moved*; neither greatly, nor at all; his faith gets freſh ſtrength and vigour, the more he conſiders God as his rock, ſalvation, defence and refuge; ſee the note on ℣. 2.

℣. 7. *In God* is *my ſalvation*, &c.] Or *upon God*[h]; he that is God over all has took it upon him to ſave me; he is the author of ſalvation to me; and it is in him ſafe and ſecure, and I ſhall be ſaved in him with an everlaſting ſalvation. *And my glory*; the author of all his temporal glory, honour and dignity; and of all his ſpiritual glory, which lay in the righteouſneſs of Chriſt put upon him, and in the grace of God wrought in him; and of the eternal glory he was waiting for; and beſides, God was the object of his glorying, of whom he boaſted, and in whom he gloried; ſee *Pſal.* iii. 3. *The rock of my ſtrength*, and *my refuge* is *in God*; not only his ſtrength, as well as his righteouſneſs and refuge; but the firmneſs and ſecurity of his ſtrength were in God, who is the rock of ages, in whom is everlaſting ſtrength.

℣. 8. *Truſt in him at all times; ye people*, &c.] Of the houſe of *Iſrael*, as the *Targum*; or of God, as *Aben Ezra*; all that are *Iſraelites* indeed, and are the Lord's covenant-people; theſe are exhorted and encouraged to truſt in him; not in a creature, nor in any outward thing, in riches, wiſdom, ſtrength, birth, privileges, the law, and the works of it; in their own righteouſneſs, in their hearts, in themſelves or in others; but in the Lord only, both for temporal and ſpiritual bleſſings: the *Targum* is, *in his Word*; his eſſential Word, by whom the world was made, and who, in the fulneſs of time, was made fleſh, and dwelt among us, and who is a proper object of truſt; in him ſhould the people of God truſt; in his perſon for acceptance with God, in his righteouſneſs for juſtification, in his blood for pardon, in his grace for ſupply, and in his ſtrength for ſupport, deliverance, and ſalvation, and that *at all times*: there is no time excepted; there is not a moment in which the Lord is not to be truſted in: he is to be truſted in, in adverſity, as well as in proſperity; in times of affliction, when he is preſent, and will not forſake; in times of temptation, when his grace is ſufficient for them; and in times of darkneſs, when he will ariſe and appear unto them. *Pour out your heart before him*; as *Hannah* did, 1 *Sam.* i. 15. and as water is poured out, *Lam.* ii. 19. it means the deſires of the heart, the complaints of the ſoul, the whole of their caſe which they ſhould ſpread before the Lord, and make known unto him; ſee *Pſal.* cii. title, and cxlii. 2. the phraſe denotes the abundance of the heart, and of its requeſts, and the freedom with which they ſhould be made to the Lord; for thro' the blood and ſacrifice of Chriſt, a believer may come to the throne of grace with boldneſs and liberty, and there freely tell the Lord all his mind, and the whole that is in his heart. *God* is *a refuge for us. Selah.* to whom the ſaints may have recourſe in all their times of trouble, and where they find ſafety and plenty, *Iſa.* xxxiii. 16.

℣. 9. *Surely men of low degree* are *vanity*, &c.] Or *ſons of Adam*[i]; of the earthly man; of fallen *Adam*; one of his immediate ſons was called *Hebel, vanity*; and it is true of all his ſons; but here it deſigns only one ſort of them; ſuch as are poor and low in the world; mean men, as the phraſe is rendered in *Iſa.* ii. 9. ſee the note on *Pſal.* xlix. 2. theſe are ſubject to ſinful vanity; their thoughts are vain, their affections vain, their minds vain, their converſation vain, ſinful, fooliſh, fallacious, and inconſtant. The wicked poor are, generally ſpeaking, of all perſons, the moſt wicked; and therefore, though they are the multitude, they are not to be truſted in. The *Arabic* verſion is, they are as a *ſhadow*, fleeting and unſtable, no ſolidity in them; the *Syriac* verſion, *as a vapour*, that ſoon paſſeth away, like the breath of the mouth, and ſo not to be accounted of. And *men of high degree* are *a lie*; or *ſons of men*; of איש *the great man*[k], as it is rendered in *Iſa.* ii. 9. noblemen, men of high birth, fortune, rank, and quality; theſe are a *lie*, fallacious and deceitful: they talk of their blood, as if it was different from the reſt of mankind; but trace them up to their original *Adam*, and it is a lie. All men are made of one blood, *Acts* xvii. 26. their riches promiſe them peace and pleaſure, and long life, but do not give thoſe things, *Luke* xii. 16—20. their honour is fickle and inconſtant; they are ſet in high places, and thoſe are ſlippery ones; they are brought to deſolation in a moment, and

[h] על אלהים ſuper Deo, Montanus, Gejerus, Michaelis; ſuper Deum, Vatablus, Cocceius. [i] בני אדם filii Adam, Muſculus, Michaelis; nati plebeio homine, Junius & Tremellius; plebeii, Gejerus; ſons of baſe men, Ainſworth. [k] בני איש nati præſtante viro, Junius & Tremellius; ſons of noble men, Ainſworth. Vid. Schindler. col. 214.

and if they continue in them till death, their glory does not deſcend after them, *Pſal.* xlix. 17. and lxxiii. 18. they make promiſes of great things to thoſe who apply to them, but rarely perform, and are by no means to be confided in. This diſtinction of high and low degree is obſerved in *Jam.* iii. 9, 10. *To be laid in the balance, they* are *altogether* lighter *than vanity*; take a pair of balances, and put men both of high and low degree together in one ſcale, and vanity in the other, vanity will weigh heavieſt; the ſcale in which men are will go up, as the word [l] here uſed ſignifies: they are *in the balances to aſcend*; or being put in the balances, they will aſcend, and the ſcale in which vanity is will go down; for take them altogether, they are *lighter* than that: the word *lighter* is not in the text, but is rightly ſupplied, as it is by *Aben Ezra*, *Kimchi*, and *Ben Melech*. This laſt clauſe, according to the accents, may be beſt rendered thus; being put *in the balance, they muſt aſcend*; *they are* lighter *than vanity together*. The *Targum* is, "if "they ſhould take the ſons of men in a balance, "and weigh their fates, they themſelves would be "*lighter* than nothing, as one;" or than vanity together.

℣. 10. *Truſt not in oppreſſion*, &c.] Either in the power of oppreſſing others; ſee *Iſa.* xxx. 12. or in riches gotten by oppreſſion, which being put into a man's hand by his friend, he keeps, and will not return them; ſo *Aben Ezra* and *Kimchi* interpret it of mammon unlawfully obtained; mammon of unrighteouſneſs, or unrighteous mammon; ſee *Jer.* xvii. 11. *And become not vain in robbery*; in riches gotten by open rapine and theft; and men become vain herein when they boaſt of ſuch riches, place their confidence in them, and think to make atonement for their ſins by burnt-ſacrifices purchaſed with them, *Iſa.* lxi. 8. *If riches increaſe*; in a lawful way, in ſuch manner as the fruits of the earth do, as the word [m] uſed ſignifies: if they increaſe in great abundance from a little, as from one grain of corn many proceed; and inſenſibly, as the ſeed ſown grows up, a man knows not how, through diligence, and the bleſſing of God from heaven. *Set not your heart* upon them; your affections on them; they are enſnaring, they are apt to take the heart from God, to draw off the affections from Chriſt, and things above, to choak the word, and lead into many temptations and hurtful luſts; let not your hearts be elated, or lifted up with them; be not high minded, or filled with pride and vanity on account of them; nor put any truſt in them, for they are uncertain things. *Jarchi* interprets it of the increaſe of the riches of others; ſee *Pſal.* xlix. 16, 17.

℣. 11. *God hath ſpoken once*, &c.] One word of his is more to be confided in, and depended on, than all the men and things in the world. The meaning is not that God hath only ſpoke once; he has ſpoke often; he ſpoke all things out of nothing in creation; he ſpoke all the words of the law at mount *Sinai*; he ſpoke by the prophets under the Old Teſtament-diſpenſation, and by his Son in the laſt days, and ſtill by the miniſters of the goſpel: but the ſenſe is, that what God has once ſpoken ſtands; it is irreverſible and immutable; it is firm, ſure, and unalterable; he does not repent, he cannot lie, nor will he alter the thing that is gone out of his lips; and therefore his word is to be truſted to, when men of high degree are a lie. *Twice have I heard this*; that is, many times, as *Kimchi* explains it: the *Targum* refers this, and the preceding clauſe, to the delivery of the law: "one law God "ſpake, and twice we heard it from the mouth of "*Moſes* the great ſcribe;" but the meaning is, that the pſalmiſt had heard of two things, and was well aſſured of the truth of them, and which were the foundation of his truſt and confidence; one is mentioned in this verſe, and the other in the next; the firſt is, *That power* belongeth *unto God*; great power, even almighty power, as appears from the creation of all things out of nothing, the preſervation of them in their beings, the government of the world, the redemption of his people by Chriſt, the work of grace upon their hearts by his Spirit, the perſeverance of the ſaints, their deliverance from their enemies, and the deſtruction of them. The ancient Cabaliſts [n] among the Jews have endeavoured, from this paſſage, to eſtabliſh a Trinity in unity, they ſpeak of "three ſuperior *Sephirot*, or "numbers; and of them it is ſaid, *God hath ſpoken* "*once, twice have I heard this*; once and twice, lo, "the three ſuperior numbers, of whom it is ſaid, "one, one, one, three ones; and this is the mean-"ing of *God hath ſpoken once, twice have I heard* "*this*; *this* in it makes them one."

℣. 12. *Alſo unto thee, O Lord*, belongeth *mercy*, &c.] This is the other thing the pſalmiſt had heard, and was aſſured of, and which encouraged his hope and truſt in the Lord; that mercy belonged to him, *Pſal.* cxxx. 7. as appears, not only from the common bounties of his providence, daily beſtowed upon his creatures; but from the ſpecial gift of his Son, and of all ſpiritual mercies and bleſſings in him; from the regeneration of the Lord's people, the pardon of their ſins, and their eternal ſalvation. *For thou rendereſt to every man according to his work*; and which is a reaſon proving that both power and mercy belong to God; power in puniſhing the wicked according to their deſerts, and mercy in rewarding the ſaints, not in a way of merit, or of debt, but of grace. Some interpret the words, as *Aben Ezra* and *Kimchi* obſerve, *though thou rendereſt*, &c. that is, God is gracious and merciful, though he is alſo juſt and righteous in rendering to every man as his work is, whether it be good or evil.

PSALM LXIII.

A pſalm of David, when he was in the wilderneſs of Judah.

THIS pſalm was compoſed by *David*, either when he was perſecuted by *Saul*, and obliged to hide himſelf in deſart places, as in the foreſt of *Hareth*, the wilderneſſes of *Ziph*, *Maon* and *Engedi*, 1 Sam. xxii. 5. and xxiii. 14, 24, 25. and xxiv. 1. all which were in the tribe of *Judah*, Joſh. xv. 55, 62. or when his ſon *Abſalom* rebelled againſt him, which obliged him to flee from *Jeruſalem*, and go the way of the wilderneſs, where *Ziba* and *Barzillai* ſent him food, left his young men

[l] לעלות aſcendant, Pagninus, Cocceius; ſo Muſculus, Junius & Tremellius, &c. Montanus; effloreſcunt, Cocceius; germinant, fructificant, Amama.

[m] נוב cum pullulaverit,

[n] Tikkune Zohar, Correct. 38. fol. 82. 1.

men that were with him ſhould faint there, 2 *Sam.* xv. 23. and xvi. 2. and xvii. 29. The *Septuagint* verſion, and thoſe that follow that, call it the wilderneſs of *Idumea*, or *Edom*, as the *Arabic* verſion; and ſo the *Chaldee* paraphraſe, "in the wilderneſs "which was on the border of the tribe of *Judah*;" as *Edom* was, *Joſh.* xv. 21. ſo the Meſſiah, *David*'s ſon, was in a wilderneſs, where he was tempted by the devil, and where he was hungry and thirſty in a literal ſenſe, as *David* was here in a ſpiritual ſenſe, as the pſalm ſhews, *Matt.* iv. 1, 2. and the church of God, whom *David* ſometimes perſonates, is ſaid to be in a wilderneſs, where ſhe is fed for a time, and times, and half a time, even during the whole reign of the antichriſtian beaſt, *Rev.* xii. 14. and indeed all the ſaints are, at one time or another, in a deſart condition, and whilſt they are here, are in the wilderneſs of the people, *Hoſ.* ii. 14. *Ezek.* xx. 35.

℣. 1. *O God, thou* art *my God*, &c.] Not by nature only, or by birth, nor merely as an *Iſraelite* and ſon of *Abraham*; but by grace through Chriſt, and in virtue of an everlaſting covenant, the bleſſings and promiſes of which were applied unto him; and he, by faith, could now claim his intereſt in them, and in his God as his covenant-God; who is a God at hand and afar off, was his God in the wilderneſs of *Judea*, as in his palace at *Jeruſalem*. The *Targum* is, "thou art my ſtrength." *Early will I ſeek thee*; or *I will morning thee* [o]; I will ſeek thee as ſoon as the morning appears; and ſo the *Targum*, "I will ariſe in the morning before "thee;" it has reſpect to prayer in the morning, and to ſeeking God betimes, and in the firſt place; ſee *Pſal.* v. 3. and lv. 17. or *diligently* [p]; as a merchant ſeeks for goodly pearls, or other commodities ſuitable for him; ſo *Aben Ezra* ſuggeſts, as if the word was to be derived, not from שחר *the morning*, but from סחר *merchandize*; and thoſe who ſeek the Lord both early and diligently ſhall find him, and not loſe their labour, *Prov.* ii. 4, 5. and viii. 17. *Heb.* xi. 6. *My ſoul thirſteth for thee*; after his word, worſhip, and ordinances; after greater knowledge of him, communion with him, and more grace from him; particularly after pardoning grace and juſtifying righteouſneſs; ſee *Pſal.* xlii. 1, 2. *Matt.* v. 6. *My fleſh longeth for thee*; which is expreſſive of the ſame thing in different words; and denotes, that he moſt earneſtly deſired, with his whole ſelf, his heart, ſoul and ſtrength, that he might enjoy the preſence of God. *In a dry and thirſty land, where no water is*; ſuch was the wilderneſs of *Judea*, where he now was, and where he was deſtitute of the means of grace, of the ordinances of God's houſe, and wanted comfort and refreſhment for his ſoul, which he thirſted and longed after, as a thirſty man after water in a deſart place.

℣. 2. *To ſee thy power and thy glory*, &c.] Either the ark, as the Jewiſh writers generally interpret it; the ſymbol of God's preſence and glory, and which is called his ſtrength and his glory; ſee *Pſal.* lxxviii. 61. and cxxxii. 8. or rather, the Lord Chriſt, who is the power of God, as well as the wiſdom of God; by whom he made the world, and upholds it; by whom he has redeemed his people, and keeps and preſerves them; and whoſe power is ſeen in the efficacy of the word and ordinances: and who is alſo the glory of God; he is the brightneſs of his Father's glory; his glory is the glory as of the only begotten of the Father; he has the ſame glorious nature, perfections, names, homage and worſhip; and the glory of all the divine attributes is diſplayed in the work of ſalvation and redemption he has wrought out; and this glory is to be ſeen, thro' the glaſs of the word and ordinances, in the houſe of God. Hence it follows; *So* as *I have ſeen thee in the ſanctuary*; where he comes and bleſſes his people, and manifeſts himſelf unto them, as he does not unto the world; where his goings are ſeen, and his footſteps traced, *Pſal.* lxviii. 24. The pſalmiſt calls to mind former experiences in the ſanctuary; and theſe ſtimulate him to an eager deſire of freſh taſtes of the grace of God, and clearer views of his power and glory. Or, as in a dry and thirſty land, my ſoul longed and thirſted for thee, ſo have I deſired to ſee thee in the ſanctuary; or ſo I ſee thee there as if in the ſanctuary.

℣. 3. *Becauſe thy loving-kindneſs* is *better than life*, &c.] For life without the love of God is nothing elſe than death: a man that has no ſhare in the love of God, is dead while he lives; all the enjoyments of life, health, riches, honour, friends, &c. are nothing without the love of God; the meaneſt temporal bleſſings with it, are preferable to the greateſt without it, *Prov.* xv. 17. it laſts longer than life, and therefore muſt be better than that; death cannot ſeparate from it; it continues to all eternity. And that the ſaints prefer it to this natural life, appears by their readineſs to lay it down for the ſake of Chriſt and his goſpel, in which the loving-kindneſs of God is ſo richly manifeſted unto them; to which may be added, that it is the love of God which gives to his people ſpiritual life, and which iſſues in eternal life, and therefore muſt be better than a temporal one. The *Targum* is, "for better is thy kindneſs, which thou "wilt do for the righteous in the world to come, "than the life which thou giveſt the wicked in this "world." *My lips ſhall praiſe thee*; that is, for thy loving-kindneſs, and becauſe it is better than life, and any enjoyment of it.

℣. 4. *Thus will I bleſs thee while I live*, &c.] With his whole heart and ſoul, as he had ſought after him, and as under a ſenſe of his loving-kindneſs; and as he now praiſed him with his lips, ſo he determined to do as long as he had life and being; by proclaiming his bleſſedneſs, by aſcribing bleſſing and honour to him, and by giving him the glory of all mercies temporal and ſpiritual. *I will lift up my hands in thy name*; not againſt his enemies, againſt thoſe that fought againſt him, as *Kimchi* and *Ben Melech* interpret it, but unto God in heaven; and that not as a geſture uſed in ſwearing, but either in bleſſing, as *Aben Ezra* obſerves; ſo the high-prieſt lift up his hands when he bleſſed the people; or in prayer, or in both, ſo *Jarchi*'s note is, to pray and to praiſe; ſee the note on *Pſal.* xxviii. 2. The *Targum* is, "in the name of "thy Word; I will ſpread out my hands in prayer "for the world to come;" that is, in the name of the Meſſiah, the eſſential Word, in whoſe name prayer is to be made, and whereby it becomes prevalent and ſucceſsful; ſee *John* xiv. 13, 14. and xvi. 23, 24, 26. This is a prayer-geſture; ſee the note on *Pſal.* xxviii. 2.

℣. 5. *My ſoul ſhall be ſatisfied as* with *marrow and fatneſs*, &c.] When he ſhould return to the houſe of the Lord, and partake of the proviſions of it, called the fatneſs of his houſe, *Pſal.* xxxvi. 8. ſee the note there. The phraſe denotes the abundance of ſpiritual refreſhment and delight in the word

[o] אשחרך ſub auroram quæro te, Piſcator.

[p] Studioſiſſimè, Gejerus, Michaelis.

word and ordinances, and the great ſatisfaction had in them; and may have ſome regard to benefits ariſing from prayer, as well as other ordinances. Fat was not to be eaten under the legal diſpenſation, and therefore not to be literally taken; but in the typical and ſpiritual ſenſe which *David* underſtood, and therefore reſpects that, or otherwiſe he would ſpeak contrary to the law of God: he refers to thoſe ſpiritual good things which they typified, and give ſpiritual pleaſure and ſatisfaction. *And my mouth ſhall praiſe* thee *with joyful lips*; ſuch a full meal, ſuch a rich entertainment, calls for abundant thankfulneſs; which is here ſignified by the mouth praiſing the Lord, and doing this with lips of ſhouting, expreſſions of joy, ſongs of praiſe, jubilee-ſongs. The alluſion is to the uſe of muſic and ſinging at feſtivals; ſee *Iſa.* v. 12.

℣. 6. *When I remember thee upon my bed*, &c.] Or *beds* [q]; ſeeing he lay in many, as *Kimchi* obſerves, being obliged to flee from place to place. The ſenſe is, that when he was on his bed in the night-ſeaſon, when alone, and free from worldly cares and fatigues, and called to mind the love of God to him, the paſt experience of his kindneſs, his promiſes to him, and the fulfilment of them; that he ſhould then be delightfully entertained, abundantly ſatisfied, and his mouth be filled with ſongs of praiſe. And *meditate on thee in the* night-*watches*; which the Jewiſh writers on the text ſay, were three, as they were with the Jews, but with the *Romans* four; ſee the note on *Matt.* xiv. 25. and the night in the times of *Homer* [r] was divided into three parts: the night-ſeaſon is a very proper one for meditation, on the perfections, providences, promiſes, word and works of God; and which is very delightful and profitable, when attended with the preſence, Spirit, and grace of God. The *Targum* is, "in the watches I will meditate on thy "word."

℣. 7. *Becauſe thou haſt been my help*, &c.] Or, *that thou haſt been my help* [s]; and ſo the words may be conſidered as the ſubject of his meditation in the night-watches, at leaſt as a part of it; and as what gave him a great deal of pleaſure to reflect upon, how the Lord had been in times paſt a preſent help to him in time of trouble. *Therefore in the ſhadow of thy wings will I rejoice*; meaning under the protecting power of God, where he knew he was ſafe, and therefore had reaſon to rejoice. The alluſion is to the chirping of chickens under the wing of the hen; ſee *Pſal.* lvii. 1. and lxi. 4. The *Targum* is, "in the ſhadow of thy *ſhekinah* will I re-"joice;" referring it may be to the *ſhekinah*, or preſence of God between the cherubim, whoſe wings overſhadowed the mercy-ſeat.

℣. 8. *My ſoul followeth hard after thee*, &c.] In a way of duty, and in the uſe of means; as prayer, meditation, &c. tho' at a diſtance from the houſe of God, and worſhip of it; that he might not loſe ſight of him; that he might know more of him, and have more communion with him; being drawn after him with the cords of love, and ſtrongly affected to him. Or, *my ſoul cleaveth after thee*, or *to thee* [t]; not to the world, and the things of it; not to that which is evil, but to that which is good, even the *ſummum bonum*; not to the creature, but to the Lord; which is expreſſive of union to him, even ſuch an one as is between man and wife, who cleave to each other, and are one fleſh, *Gen.* ii. 24. and as is between head and members, vine and branches; ſee 1 *Cor.* vi. 17. and of communion in the exerciſe of grace, and diſcharge of duty. To cleave to the Lord, is to hold to him the head; to exerciſe the graces of faith, hope and love upon him; and to follow him in his ways and worſhip; to abide by his truths; to attend his ordinances; to keep cloſe to his people, and to adhere firmly to his cauſe and intereſt; ſee *Acts* xi. 23. The *Targum* is, "my ſoul cleaveth after thy "law." *Thy right hand upholdeth me*; that he fell not through the ſnares laid for him, and the ſtumbling-blocks thrown in his way; that he ſtood and bore up under all his afflictions, temptations and difficulties; that he was enabled to follow hard after the Lord, and cleave unto him; this ſupported, ſupplied and protected him, even the mighty power and grace of God. In what a happy, comfortable, and ſafe condition muſt the pſalmiſt be! his ſoul following hard after the Lord; and the Lord holding and ſuſtaining him with his right hand! and how vain muſt be the attempts of his enemies againſt him! whoſe deſtruction is next predicted.

℣. 9. *But thoſe* that *ſeek my ſoul to deſtroy it*, &c.] Meaning his life; for as for his ſoul, that was immaterial and immortal, and could never be deſtroyed by man: but as for his natural life, his enemies laid ſnares for that, and ſought to take it away, and nothing leſs would ſatisfy them. *Shall go into the lower parts of the earth*; not the grave, whither the righteous go as well as the wicked; beſides, by their being the portion of foxes, as follows, it ſeems that they ſhould have no burial; but hell is meant, the bottomleſs pit. Some take it to be a prayer, as *Kimchi* and *Ben Melech*; *may they go*, or *let them go*, &c. ſee *Pſal.* lv. 15. The alluſion may be thought to be to the death of *Korah* and his company.

℣. 10. *They ſhall fall by the ſword*, &c.] As *Saul*, his ſons, and mighty men did, 1 *Sam.* xxxi. 4, 5, 6. or, *they ſhall make him pour out* [u]; that is, his blood, *by the hands* or means *of the ſword*; meaning either ſome principal enemy, as *Saul* in particular, or every one of his enemies; who ſhould be thruſt with the ſword, their blood let out, and they ſlain: ſo Antichriſt, the enemy of *David*'s ſon, will be put to death in this manner, *Rev.* xiii. 10. *They ſhall be a portion for foxes*; falling in deſolate places where foxes run, and ſo become the food of them, and have no other burial. The foxes hunt after dead carcaſes, and will find them out where they are, in holes and ditches; as appears from the caſe of *Ariſtomenes*, related by *Pauſanias* [w]: ſo the followers of Antichriſt, their fleſh will be eaten by the fowls of heaven, *Rev.* xix. 17, 18.

℣. 11. *But the king ſhall rejoice in God*, &c.] Not *Saul*, as R. *Obadiah*; as if *David* wiſhed him well, and that he might have reaſon to rejoice in God, tho' he ſought his hurt; which ſenſe is rejected by *Aben Ezra*: but either *David*, who ſpeaks of himſelf as king, being anointed by *Samuel*, and who, upon the death of *Saul*, was ſo in fact; and who rejoiced, not merely at the deſtruction of his enemies, for he lamented the death of *Saul*, 2 Sam. i. 17. but in God, in his grace and goodneſs to him, and in his power and juſtice ſhewn in the vengeance taken on them. Or rather, the King Meſſiah, who rejoiced

[q] יצועי ſtratis meis, Pagninus, Montanus, Piſcator, Cocceius; ſo Junius & Tremellius, Ainſworth. [r] Iliad. 10. v. 252, 253. [s] כי quod, Muſculus, Gejerus, Michaelis; ſo Ainſworth. [t] דבקה אחריך adhæſit poſt te, Montanus, Gejerus; tibi adhæſit, Tigurine verſion; ſo Piſcator, Michaelis. [u] ינירהו fundere facient eum, Montanus; ſo Junius & Tremellius, Piſcator, Schmidt. [w] Meſſenica ſive l. 4. p. 251.

rejoiced in God becauſe of the good of his people, their converſion and ſalvation, and their deliverance from their enemies, *Pſal.* xxi. 1. *Luke* x. 21. *Every one that ſweareth by him ſhall glory*; not by *David*, tho' ſuch a form of ſwearing was uſed; ſee 2 *Sam.* xv. 21, or, *to him*; and ſo deſcribes his faithful ſubjects ſwearing allegiance to him: but rather by the Lord, in whom the king ſhould rejoice; and deſigns the worſhippers of him; ſwearing by him, being ſometimes put for the whole worſhip and ſervice of God, *Deut.* vi. 13. The heathens uſed to ſwear by their deities, and their chief was called *Jupiter Horcius*, becauſe he preſided over oaths [x]: Or elſe that the King Chriſt ſhould rejoice in God; and intends ſuch as believe in him and confeſs him; ſee *Iſa.* xlv. 23. compared with *Rom.* xiv. 11. And every ſuch an one will glory, not in themſelves, nor in any thing of theirs, but in Chriſt, in his grace and righteouſneſs, and in what he is unto them. *But the mouth of them that ſpeak lies ſhall be ſtopped*; ſuch as *Saul*'s courtiers, who invented and ſpread lies of *David*; but now upon the death of *Saul*, and *David*'s advancement to the throne, would be ſilent; their mouths being ſtopped either by death, or thro' fear: and ſo all the followers of Antichriſt, that make and believe a lie, will have their mouths ſtopped, when caſt into the lake of fire, *Rev.* xxi. 8.

PSALM LXIV.

To the chief muſician, A pſalm of David.

THIS pſalm is applied by R. *Obadiah*, to *Haman* and *Mordecai*. The enemy is *Haman*, the perfect man ſhot at is *Mordecai*; about whom *Haman* communed with his friends to lay ſnares for him, and ſearched diligently for occaſions againſt him and his people, which iſſued in his own deſtruction. The ancient *Midraſh* [y] of the Jews, applies it to *Daniel*, when caſt into the den of lions; and *Jarchi* ſuppoſes that *David*, by a ſpirit of prophecy, foreſaw it, and prayed for him who was of his ſeed; and that every thing in the pſalm beautifully falls in with that account: *Daniel* is the perfect man aimed at; the enemy are the princes of *Darius*'s court, who conſulted againſt him, communed of laying ſnares for him, and gained their point, which proved their own ruin. But the pſalm literally belongs to *David*, by whom it was compoſed. The *Arabic* verſion calls it a pſalm of *David*, when *Saul* perſecuted him; and the *Syriac* verſion refers it to the time when *Gad* ſaid to him, Abide not in the hold, 1 *Sam.* xxii. 5. He is the perfect man, who was upright and innocent as to what he was charged with in reſpect to *Saul*; who is the enemy, from the fear of whom he deſires his life might be preſerved; and who with his courtiers took counſel againſt him, and laid deep ſchemes to deſtroy him, but at laſt were deſtroyed themſelves. Moreover, the pſalm may very well be applied to the Meſſiah, the ſon of *David*, and who was his antitype, and eſpecially in his ſufferings: He is the perfect man in the higheſt ſenſe; the Jews were the enemies that took counſel, and ſearched for occaſions againſt him, and accompliſhed their deſigns in a good meaſure; for which wrath came upon them to the uttermoſt. The pſalmiſt alſo may be very well thought to perſonate the church and people of God; who in all ages have had their enemies and their fears; againſt whom wicked men have deviſed miſchief, and levelled their arrows of perſecution; tho' no weapon formed againſt them ſhall proſper.

℣. 1. *Hear my voice, O God, in my prayer*, &c.] The prayer of the pſalmiſt was vocal, and expreſſed in a mournful manner, with groans and cries, as the word [z] uſed ſignifies, and with great ardour and fervency; his condition, by reaſon of his enemies, being very diſtreſſing, and therefore he is very eager and earneſt that he might be heard. *Preſerve my life from fear of the enemy*; *David* had his enemies, *Saul* and his courtiers, and was afraid of them; Chriſt had his enemies, the wicked Jews, who ſought his life before the time, and therefore he walked no more in *Jury* till near the time; and whoſe human nature was ſometimes poſſeſſed of the fears of death, though they were ſinleſs ones: the church and people of God have their enemies; as the men of the world, who revile, reproach and perſecute them; Satan their adverſary, who goes about ſeeking to devour them; and their own corruptions and luſts, which war againſt their ſouls; and death, the laſt enemy, which is ſo to human nature, tho' by the grace of Chriſt friendly to the ſaints. And the people of God have their fears of theſe enemies; they are afraid of men, their revilings and perſecutions, tho' they have no reaſon, ſince God is on their ſide; and of Satan, whoſe fiery darts and buffetings are very diſtreſſing, tho' if reſiſted he will flee; and of their own corruptions, leſt they ſhould one day periſh by them; or at leaſt, leſt they ſhould break out, to the wounding of their ſouls, and the diſhonour of God: and ſome of them, thro' fear of death, are all their lifetime ſubject to bondage; which fears, tho' they are not the ſaints excellencies, but their infirmities, yet are conſiſtent with the grace of God; and under the power and influence of theſe fears, they apprehend ſometimes their life to be in danger; and therefore pray to the God of their life, who has given them it, and is the preſerver of it, that he would preſerve their natural life, as he does; as alſo their ſpiritual life, which is preſerved by him; is bound up in the bundle of life with the Lord their God, and is hid with Chriſt in God.

℣. 2. *Hide me from the ſecret counſel of the wicked*, &c.] The word uſed denotes both the place where wicked men meet together for conſultation; ſee *Gen.* xlix. 6. *Pſal.* i. 1. and the counſel itſelf they there take; from the bad effects of which the pſalmiſt deſired to be hid and preſerved. So *Saul* and his courtiers ſecretly took counſel againſt *David*, and the Jews againſt Chriſt, and that very privily and ſecretly; ſee *Matt.* xxvi. 3. and xxvii. 1. *From the inſurrection of the workers of iniquity*; their noiſe, rage and tumult; ſee *Pſal.* ii. 1, 2. The former phraſe denotes their ſecret machinations and deſigns, and this their open violence; and the perſons that entred into ſuch meaſures, are no

[x] Euripidis Medea, v. 170. Vid. Alex. ab Alex. Genial. Dier. l. 5. c. 10.
[y] Apud Jarchium & Yalkut Simeoni in loc.
[z] בשיחי in querimonia mea, Tigurine verſion; in oratione mea gemebunda, Gejerus; ſo Michaelis.

no other than evil-doers and workers of iniquity; though they might be under a profeſſion of religion, as *David*'s enemies, and the Jews who were Chriſt's enemies were, *Matt.* vii. 22, 23. and who are further deſcribed in the next verſes.

℣. 3. *Who whet their tongue like a ſword*, &c.] Uſe cutting, wounding, killing and devouring words; on which they ſet an edge, and make them keener and keener, to hurt and ruin the characters and reputations of good men, and grieve and diſtreſs their minds. And *bend* their bows to ſhoot *their arrows*, even *bitter words*; ſuch are the falſe doctrines of heretical men, which are roots of bitterneſs, that defile ſome and trouble others; ſuch are the oaths and curſes of profane ſinners, whoſe mouths are full of curſing and bitterneſs; and ſuch are the blaſphemies of Antichriſt againſt God, againſt his tabernacle, and againſt them that dwell therein; and ſuch are the hard ſpeeches ſpoken by ungodly ſinners againſt Chriſt and his people; theſe are like arrows ſhot from a bow, and full of deadly poiſon. The *Targum* is, "they ſtretch out "their bows, they anoint their arrows with deadly and bitter poiſon." There ſeems to be an alluſion to fixing letters by arrows, and ſo ſhooting or directing them where it was deſired they ſhould fall and be taken up; ſo *Timoxenus* and *Artobazus* ſent letters to one another in this way, at the ſiege of *Potidæa*[a]: and after the ſame manner the Jews ſay[b], *Shebna* and *Joab* ſent letters to *Sennacherib*, acquainting him, that all *Iſrael* were willing to make peace with him; but *Hezekiah* and *Iſaiah* would not ſuffer them.

℣. 4. *That they may ſhoot in ſecret at the perfect*, &c.] Meaning himſelf, who tho' not without ſin, and far from perfection in himſelf, in the ſight of God and with reſpect to his righteous law, which was exceeding broad; and therefore he ſaw an end of all perfection, and deſired that God would not enter into judgment with him; but yet, in the caſe of *Saul*, he was quite clear and innocent, and without fault. Likewiſe the Meſſiah, of whom *David* was a type, may be meant; who has all the perfections of the divine and human nature in him, and is without ſin, holy, harmleſs, pure and undefiled: and it may be applied to the church and people of God, who, tho' they are not perfect in themſelves, far from it, ſin being in them, and their graces weak; unleſs it be in a comparative ſenſe; yet they are perfect in Chriſt Jeſus, their ſouls being clothed with his righteouſneſs, and ſo are the ſpirits of juſt men made perfect. And this character may alſo reſpect the truth and ſincerity of grace in them, and the uprightneſs of their hearts and converſation; and ſuch as theſe, wicked men level their arrows at, and direct their ſpite and venom againſt, and that in the moſt private and ſecret manner. *Suddenly do they ſhoot at him*; as unſeen by him, ſo unawares to him. *And fear not*; neither God nor judgment to come. Though ſome underſtand this of the perfect, who, though ſhot at in this manner, are intrepid and courageous, and have no fear of their enemies; but the former ſenſe ſeems beſt, which deſcribes perſons that neither fear God, nor regard man.

℣. 5. *They encourage themſelves* in *an evil matter*, &c.] Or *ſtrengthen him*[c]; that is, *Saul*, by making uſe of arguments and reaſonings, to induce him to go on in his wicked perſecution of *David*; or, they ſtrengthened and hardened themſelves in their wickedneſs, as *Saul*'s courtiers, and the enemies of Chriſt did, and as all wicked men do, when they obſerve the ſentence againſt them is not ſpeedily executed, *Eccl.* viii. 11. *They commune of laying ſnares privily*; that is, they converſed together, and conſulted how to lay ſnares for the perfect man in the moſt private manner, that they might entrap him and deſtroy him. *They ſay; Who ſhall ſee them?* either the ſnares laid, or the perſons that laid them? None; no not even God himſelf; ſee *Pſal.* x. 11, 14.

℣. 6. *They ſearch out iniquities*, &c.] The *Targum* adds, "to deſtroy the juſt." Either occaſions againſt them, by charging them with ſin and ſuborning falſe witneſſes againſt them, as did the enemies both of *David* and Chriſt; they ſought for proper time and opportunity of committing the iniquities they were bent upon, and even ſearched for new ſins, being inventers of evil things, *Rom.* i. 30. *They accompliſh a diligent ſearch*; diligently ſearched out the perfect man, and found him; and alſo falſe witneſſes againſt him, and carried their point; which was eſpecially true with reſpect to Chriſt. *Both the inward* thought *of every one of them, and the heart* is *deep*; being full of cunning, craftineſs and wickedneſs, ſo as not to be ſearched out and fully known; ſee *Pſal.* v. 9. *Jer.* xvii. 9.

℣. 7. *But God ſhall ſhoot at them* with *an arrow*, &c.] With one or other of his four judgments; famine, peſtilence, ſword, and wild beaſts, *Ezek.* xiv. 24. which he brings upon wicked men; and may be compared to arrows, as they are, *Ezek.* v. 16, 17. *Pſal.* xci. 5, 6. *Deut.* xxxii. 41, 42. becauſe they move ſwiftly. The judgment of wicked men lingereth not, tho' it may ſeem to do ſo; and becauſe they often come ſuddenly and at an unawares, when men are crying, Peace, peace; and becauſe they are ſharp and piercing, penetrate deep, and ſtick faſt, and wound and kill; they are not arrows of deliverance, unleſs to the Lord's people, who, by his judgments on the wicked, are delivered from them; but deſtroying ones, 2 *Kings* xiii. 17. *Pſal.* cxliv. 6. when God draws the bow and ſhoots, execution is done. This is ſaid in oppoſition to what wicked men do, ℣. 3, 4. and in juſt retaliation; they ſhoot at the perfect, and God ſhoots at them. *Suddenly ſhall they be wounded*; with the wound of an enemy, with the chaſtiſement of a cruel one, with a deadly wound that ſhall never be healed; not with the arrow of God's word, but with the ſtroke of his hand; which comes ſuddenly, falls heavy, and makes the wound incurable.

℣. 8. *So ſhall they make their own tongue to fall upon themſelves*, &c.] The evil things they have wiſhed for, threatened unto and imprecated on others, ſhall come upon themſelves; the curſes they have curſed others with, ſhall come upon themſelves; the pit they have dug for others, they fall into. So *Haman*, to whom ſome apply the pſalm, was hanged on the gallows he made for *Mordecai*; and the accuſers of *Daniel*, to whom others apply it, were caſt into the ſame den of lions they procured for him; and *Babylon*, who has been drunk with the blood of the ſaints, ſhall have blood given her to drink. *All that ſee them ſhall flee away*; not being able to help them, nor to bear the horrible ſight, and fearing the ſame judgments ſhould fall on themſelves; ſee *Num.* xvi. 34. *Rev.* xviii. 10, 15. Or, *they ſhall move themſelves*[d]; ſhake their heads in a way of deriſion, as *Jarchi* interprets it; or

[a] Herodot. Urania, ſive l. 8. c. 128. [b] Deraſh R. Aba in Kimchi in Pſal. xi. 2. [c] יחזקו למו firmant illi, Muis. [d] ינועדו amovebunt ſe, Montanus; commovebuntur, Vatablus.

or ſkip for joy, as the word is rendered in *Jer.* xlviii. 27. and then it muſt be underſtood of the righteous; who ſeeing the vengeance on the wicked, rejoice, as in *Pſal.* lii. 6. and lviii. 10. tho' as they are afterwards particularly mentioned, others ſeem to be deſigned. The word is uſed for lamenting and bemoaning one's ſelf, in *Jer.* xxxi. 18. and ſo may be applied to the friends of the wicked, lamenting and bemoaning their ruin, and their being bereaved of them, *Rev.* xviii. 9, 11.

℣. 9. *And all men ſhall fear*, &c.] Either God himſelf, or his judgments; they ſhall be affrighted at them, learn righteouſneſs by them, worſhip God, and give glory to him: they ſhall fear him as King of ſaints, his judgments being made manifeſt; not with a ſlaviſh fear, but with reverence and godly fear; ſee *Rev.* xi. 13. and xv. 4. *And ſhall declare the work of God*; the puniſhments inflicted on wicked men; his work of juſtice and judgment, which is his work, his ſtrange work; for there is no evil of puniſhment but the Lord has done it, *Iſa.* xxviii. 21. *Amos* iii. 6. *For they ſhall wiſely conſider of his doings*; conſider that it is done by him, and done well and wiſely, after the counſel of his own will; and ſo conſider it as to be admoniſhed, and take warning and caution by it. This is the uſe men in general ſhould make of ſuch diſpenſations of providence; the uſe the righteous in particular make of them follows:

℣. 10. *The righteous ſhall be glad in the Lord*, &c.] They rejoice at the vengeance executed on the wicked; but then their joy centers in the Lord: it is not at the ruin of the wicked, ſimply conſidered, but becauſe of the glory of God's juſtice diſplayed therein, and of his grace and mercy to them. They rejoice in the Lord, becauſe of what he is unto them, and becauſe of what he has done for them; becauſe of his righteouſneſs they are clothed with, from whence they are denominated righteous ones; and becauſe of the ſalvation he has wrought out for them; and they are the more affected with it, when they ſee the calamities, woes and deſtruction of wicked men; ſee the note on *Pſal.* xxxii. 11. *And ſhall truſt in him*; who is known by his judgments he executes on the wicked; and the more he is known, be it in what way it will, the more is he truſted in, *Pſal.* ix. 10, 16. The *Targum* paraphraſes it, "and ſhall truſt in his Word;" either in his word of promiſe, or rather in his eſſential Word, Chriſt. *And all the upright in heart ſhall glory*; not in men, nor in themſelves, nor in any creature, or creature-enjoyments; nor in their wiſdom, ſtrength, riches, nor righteouſneſs; but in Chriſt, in his wiſdom, righteouſneſs and ſtrength; in whom all the ſeed of *Iſrael* are juſtified and glory; and in what he is to them, and has done for them; of the upright in heart, ſee the note on *Pſal.* xxxii. 11.

PSALM LXV.

To the chief muſician, A pſalm *and* ſong of David.

SOME copies of the *Septuagint*, and *Vulgate Latin* verſions, read "a ſong of *Jeremiah* and "*Ezekiel*, *ſung* by the people of the captivity, "when they were about to come out;" and ſome copies have *Haggai*: but though it is poſſible it might be ſung upon that occaſion, it is certain it was not then compoſed, but was written by *David*, as the genuine title ſhews: as for *Jeremiah*, he was not carried captive to *Babylon*, and *Ezekiel* died before the return of the people from it; nor is there any thing in the pſalm relating to that captivity. The title of it indeed, in the *Arabic* verſion, is concerning the captivity of the people; which it ſeems to have taken from ſome *Greek* copy; and *Kimchi* and *Arama* interpret it of the captivity of the people of the Jews; but then they mean their preſent captivity, and their deliverance from it. According to the title of it in the *Syriac* verſion, the occaſion of it was the bringing up of the ark of God to *Sion*; and *Aben Ezra* is of opinion that *David* compoſed the pſalm at that time; or that one of the ſingers compoſed it at the building of the temple, and which he thinks is right, and perhaps is concluded from ℣. 1, 3. and who alſo ſays it was compoſed in a year of drought; but it rather ſeems to have been written in a year of great plenty, as the latter part of it ſhews; and the whole ſeems to reſpect the fruitful, flouriſhing, and happy ſtate of the church in goſpel-times, for which it is a ſong of praiſe.

℣. 1. *Praiſe waiteth for thee, O God, in Sion*, &c.] Who dwells in *Sion*, as *Jarchi* interprets it; and ſo the *Targum*; whoſe *Shekinah*, or glorious Majeſty, is in *Sion*; ſee *Pſal.* lxxvi. 2. or elſe *Sion*, which deſigns no other than the church of God, and which is ſo called under the goſpel-diſpenſation, *Heb.* xii. 22. *Rev.* xiv. 1. is the place where *praiſe* waits for God, that being the city of our ſolemnities, as well as the city of the great King; and not only a houſe of prayer but of praiſe, where the ſacrifices, both of prayer and praiſe, are offered to God through Chriſt with acceptance: and praiſe may be ſaid to *wait* for him here, becauſe it is *due* to him here, as ſome render it, on account of many bleſſings and privileges of grace here enjoyed, through the word and ordinances; and becauſe the people of God wait upon him here with their tribute of praiſe, which is comely in them to bring, and is *agreeable* and acceptable to him; and becauſe it *remains*, abides, and continues here; or, in other words, the ſaints are continually praiſing the Lord here, giving thanks to him always for all things, *Pſal.* lxxxiv. 4. *Eph.* v. 20. ſome render the words *praiſe* is *ſilent for thee*[c]; becauſe there is no end of it, as *Jarchi* obſerves; or becauſe of the greatneſs of the works of the Lord, praiſe cannot reach him, as *Ben Melech* expreſſes it. The greateſt ſhouts, and loudeſt acclamations of praiſe, are but ſilence in compariſon of what ought, if it could be expreſſed, on account of the nature, perfections, and works of God. The *Targum* is, "before thee praiſe is "reputed as ſilence." In the king of *Spain*'s Bible it is, "the praiſe of angels is reputed before thee "as ſilence;" perhaps it may be beſt rendered, to *thee* belong, or are due, *ſilence* and *praiſe*[f]: there ought to be firſt a ſilent and quiet waiting upon God for mercies wanted, and which he has promiſed to give; and when they are beſtowed, praiſe ſhould be rendered unto him. *Guſſetius*[g] gives the ſenſe of the words, and renders them, "praiſe, which is "thine

[c] לך דמיה תהלה tibi ſilet laus, Pagninus, Vatablus.
[g] Ebr. Comment. p. 193.

[f] Tibi ſilentium eſt & laus, Piſcator, Gejerus;

" thine image, which bears a likeneſs to thee, ſhall " be paid in *Sion*." *And unto thee ſhall the vow be performed*; that is, of praiſe and thankfulneſs for deliverance and ſalvation, made in a time of trouble and diſtreſs; ſee *Pſal.* lxvi. 13, 14.

℣. 2. *O thou that heareſt prayer*, &c.] So as to anſwer it ſooner or later, in one way or another, and always in the fitteſt time, and in the beſt way; ſo as to fulfil the requeſts, and ſupply the wants of men, ſo far as may be for their good, and God's glory; which is a proof of the omnipreſence, omniſcience, and all-ſufficiency of God; who can hear the prayers of his people in all places at the ſame time, and knows all their perſons and wants, and what is moſt proper for them, and can and does ſupply all their needs, and cauſes all grace to abound towards them; and it alſo ſhews his wondrous grace and condeſcenſion, to liſten to the cries, and regard the prayers of the poor and deſtitute. *Unto thee ſhall all fleſh come*; being encouraged by the above character of him. All ſorts of perſons may come to him; men of all nations, of every rank and degree, condition and circumſtance; there is no bar unto, nor bounds about the throne of grace; the way to it lies open through the Mediator; and all ſenſible ſinners ſhall, and do come thither, tho' they are but *fleſh*, frail and mortal, corrupt and ſinful creatures, and know themſelves to be ſo; and they that come aright come through Chriſt, the new and living way, in his name, and in the faith of him, and of being heard for his ſake, and under the gracious influences of the ſpirit of grace and ſupplication: it may be conſidered as a prophecy of the calling of the Gentiles, and of their calling upon God through Chriſt, and of their coming to God in his houſe, which was to be, and is an houſe of prayer to all people, *Iſai.* lvi. 7. *Zech.* viii. 21, 22, 23.

℣. 3. *Iniquities prevail againſt me*, &c.] Or *are mightier than I* [h]; this may be underſtood, either of the iniquities of others, his enemies; their *words of iniquities* [i]; or iniquitous words, as in the *Hebrew* text; their calumnies, reproaches, falſe charges and accuſations, which prevailed againſt *David* in *Saul*'s court; or rather his own iniquities, inward luſts, indwelling ſins, as well as open tranſgreſſions, which he conſiders as his enemies, as numerous and powerful, too mighty for him, which warred againſt him, and ſometimes got the aſcendant of him, and threatened him with utter ruin and deſtruction; but amidſt all this he ſpies atonement and pardon through the blood and ſacrifice of Chriſt, as follows. As for *our tranſgreſſions, thou ſhalt purge them away*; not only his own, but others, which Chriſt has done by the ſacrifice of himſelf; and when his blood is applied to the conſcience of a ſenſible ſinner, it purges it from all his ſins, *Heb.* i. 3. and ix. 14. it may be rendered, *thou ſhalt expiate them*, or *make atonement for them* [k]; which Chriſt, our propitiation, has done: this was the work appointed him, which he undertook, came into the world to do, and has performed, *Dan.* ix. 24. *Heb.* ii. 17. and ix. 26. or *thou ſhalt cover them*; with the blood and righteouſneſs of Chriſt; or forgive them for the ſake of them, *Pſal.* xxxii. 1, 2.

℣. 4. *Bleſſed* is the man whom *thou chooſeſt*, &c.] In eternity; both to grace and glory; for ſuch have true faith in Chriſt given them, called the faith of God's elect, and ſhall never periſh: they are effectually called by the grace of God, and are juſtified by the righteouſneſs of Chriſt, and ſhall be glorified; or in time, for there is a choice in time, as the fruit, effect, and evidence of the eternal choice, and is no other than effectual vocation; ſee *John* xv. 19. 1 *Cor.* i. 26. and happy are thoſe who are both choſen and called; both election and vocation are to grace and glory, and ſpring from the good-will and pleaſure of God; and the *Targum* in the king of *Spain*'s Bible is, " bleſſed " is the man in whom thou art well-pleaſed." *And cauſeſt to approach* unto thee; the ſame *Targum* ſupplies " unto the fear of thee;" or unto thy fear and worſhip. The perſons whom God has choſen for himſelf are, in their ſtate of nature, at a diſtance from him by reaſon of ſin; and thro' the blood and ſacrifice of Chriſt, by which atonement is made, they are brought nigh to him; and in the faith of Chriſt the Mediator, their hearts are engaged to approach unto God, and come with boldneſs to his throne, and aſk grace and mercy of him; and thro' the grace of Chriſt they have nearneſs to him, and communion with him, *Eph.* ii. 13, 18. and iii. 12. That *he may dwell in thy courts*; or *he ſhall dwell* [l]; the man that is choſen of God, and brought nigh by Chriſt; he ſhall not only come into the houſe of God, and tread in his courts, but he ſhall dwell there, ever abide, and never go out. *We ſhall be ſatisfied with the goodneſs of thy houſe*; even all that are like this man, choſen by the grace of God, redeemed by the blood of Chriſt, brought into the houſe of God, and have a place and a name there, better than that of ſons and daughters of men: by *the houſe* of God we are to underſtand the church of God; and by *the goodneſs* of it, the proviſions of grace in it, the word and ordinances, and the bleſſings of grace held forth in them, and eſpecially Chriſt the bread of life, whoſe fleſh is meat indeed, and whoſe blood is drink indeed; of which true believers may eat, and do to full ſatisfaction; and bleſſed are they that have ſuch food, and appetites for it, and are filled with it. The *Targum* paraphraſes it, " the righteous ſhall ſay, we ſhall " be ſatisfied with the goodneſs of thy houſe." It follows, Even *of thy holy temple*; which means the ſame as the houſe of God; namely, the church; ſee *Eph.* ii. 21. Some, as *Aben Ezra* obſerves, interpret it, *thou holy One in thy temple*; as if it was an addreſs to God, and a deſcription of him as in his temple.

℣. 5. By *terrible things in righteouſneſs wilt thou anſwer us*, &c.] Not by afflictive diſpenſations of providence, which, though diſagreeable to fleſh and blood, and are ſometimes terrible to good men, when they apprehend the wrath of God in them, and look upon them as puniſhments for ſin; yet theſe are conſiſtent with the love of God to them, are for their ſpiritual good, and when viewed in this light, they rejoice and glory in them; but as afflictions are not prayed for, nor to be prayed for, there being no direction for it, nor example of it, they cannot be conſidered as anſwers of prayer; but the Lord anſwers his people in this way, by inflicting judgments on their enemies: by ſuch terrible things did he anſwer the *Iſraelites* at the Red ſea in the wilderneſs, and in the land of *Canaan*, Deut. x. 17, 21. *Pſal.* cvi. 21, 22. and lxvi. 5, 6. and in this way will he anſwer his people in the deſtruction of Antichriſt and his followers, *Rev.* vi. 9. and xvi. 6. and xviii. 8. and xix. 20. Moreover,

[h] מני præ me, Muis, Michaelis. [i] דברי עונת verba iniquitatum, Montanus, Vatablus, Gejerus, Michaelis; ſo Ainſworth. [k] תכפרם propitiaberis, V. L. Pagninus, Montanus; expiabis, Vatablus, Gejerus, Michaelis. [l] ישכן habitabit, Pagninus, Montanus, Tigurine verſion, Muſculus.

over, by *terrible things* may be meant things ſtupendous, marvellous, and even miraculous; and by ſuch things does God ſometimes anſwer his people, in deſtroying their enemies and ſaving them; and which are ſo called, becauſe they inject horror and terror into their enemies, and fill them with fear and reverence of God: and which are done *in righteouſneſs*; in faithfulneſs to his promiſes made to his people; in the exerciſe of his vindictive juſtice upon their enemies; in goodneſs, grace, and mercy to them, as *righteouſneſs* ſometimes ſignifies, as in *Pſal.* li. 14. and not for their righteouſneſs, who do not preſent their ſupplications to him for the ſake of that; but for the righteouſneſs of his Son, for the ſake of which they are heard and anſwered. *O God of our ſalvation*; not only temporal, but ſpiritual and eternal; which he has reſolved upon, and choſe his people to, and has ſettled the way and manner of, in which it ſhould be brought about; has ſecured it in covenant for them, promiſed it in his word, ſent his Son to obtain it, and his Spirit to give knowledge, and make application of it; and from this character of his, and the concern he has in ſalvation, it may be concluded he will anſwer the prayers of his people for their good. Who art *the confidence of all the ends of the earth*; of all that dwell upon the continent, to the uttermoſt parts of the habitable world. *And of them that are afar off* upon *the ſea*; not only in ſhips upon the ſea, but upon iſlands in the ſea; and ſo the *Targum*, "and of the iſlands of the ſea, "which are afar off from the dry land;" and *Kimchi* and *Ben Melech* interpret it in the ſame manner; ſuch as are the iſles in which we live: this ſeems to refer to goſpel-times, in which the Lord is not only the *confidence* or *hope* of *Iſrael*, but of the Gentiles alſo; who are encouraged to hope in the Lord, and put their confidence in him, ſeeing with him there is forgiving mercy, and plenteous redemption; hath appointed Chriſt to be his ſalvation to the ends of the earth; has ſent his goſpel into all the world declaring this; and Chriſt in it encourages all the ends of the earth to look unto him for ſalvation; and multitudes upon the continent, and in different iſles, have been enabled to hope in him.

℣. 6. *Which by his ſtrength ſetteth faſt the mountains*, &c.] In the firſt creation and formation of them, when they were ſettled on their baſis ſo firmly that they are rarely removed, and when they are, it is ſomething extraordinary. Some underſtand this of the Lord's preparing the mountains with the rain of his ſtrength, for the bringing forth of herbs and graſs for the ſervice of man and beaſt, and of his adorning them with trees; and the *Targum* is, "who prepareſt food for the wild goats of the mountains;" others interpret them of kingdoms and communities, comparable to mountains, *Jer.* li. 25. *Zech.* iv. 7. *Rev.* xvii. 9. but theſe are not ſet faſt, they are not firm and ſtable, but in a courſe of time are removed, and give way to others; rather the church of God is meant; ſee *Iſa.* ii. 2. where the ſame phraſe is uſed as here; and *mountains* may ſignify particular churches, or indeed particular believers; for all that truſt in the Lord are like to mountains, *Pſal.* cxxv. 1. and theſe are ſet faſt in the everlaſting love of God, by which their mountain is made to ſtand ſtrong; in eternal election, which is the foundation of God that ſtands ſure; in the covenant of grace, which is more immoveable than hills and mountains; and on Chriſt the rock, againſt whom the gates of hell can never prevail; and who are ſo eſtabliſhed, ſettled, and kept by the power of God, that they cannot be removed by the moſt boiſterous ſtorms and winds of the world's perſecutions, Satan's temptations, or their own ſins and corruptions. Being *girded with power*; not the mountains, but God himſelf; whoſe power, like himſelf, is infinite, and appears in the works of his hands, of nature, providence and grace: the alluſion is to a mighty man girded for battle; or for the performance of great undertakings.

℣. 7. *Which ſtilleth the noiſe of the ſeas, the noiſe of their waves*, &c.] By a word ſpeaking; as our Lord did when here on earth, and which was a proof and evidence of his eternal power and Godhead. Theſe figurative expreſſions are interpreted by the next clauſe. *And the tumult of the people*; of wicked men, who foam and rage againſt the people of God, and are like a troubled ſea that cannot reſt; but God can ſay to theſe proud waters, which threaten to go over their ſouls, Peace, be ſtill; he can ſtop their oppoſition, quell their inſurrections, reſtrain their wrath, and make them peaceable and quiet; wherefore the ſaints have no reaſon to be afraid of them, *Pſal.* xlvi. 2, 3. and lxxvi. 10. and cxxiv. 1—5.

℣. 8. *They alſo that dwell in the uttermoſt parts are afraid at thy tokens*, &c.] The tokens of his wrath and diſpleaſure at wicked men, ſeen in the puniſhments inflicted on them, which cauſe them to fear and tremble. Some interpret them of the ſun, moon, and ſtars, which are ſet for *ſigns*, as the word[m] uſed ſignifies; and which declare the glory of God to the uttermoſt parts of the earth, and ſtrike men with awe and reverence of him; and others of thunder and lightning, which are ſometimes very dreadful and terrible. Moreover, the word[n] ſignifies ſigns and wonders, marvelous things, miraculous operations; and may be underſtood of thoſe that were wrought in the firſt times of the goſpel, for the confirmation of it; ſome of which were wrought in the uttermoſt parts of the earth; or however, were heard of there and believed; which cauſed them to receive the goſpel with all reverence, not as the word of man, but as the word of God. *Thou makeſt the outgoings of the morning and of the evening to rejoice*; ſome interpret this of the morning and evening-ſacrifices; others of the ſun that goes forth in the morning, and rejoices as a ſtrong man to run his race, and of the moon and ſtars that appear in the evening, and both give pleaſure and delight to the inhabitants of the earth; others of men who go forth in the morning chearfully to their labour, and of the beaſts that go out in the evening to ſeek their prey, *Pſal.* xix. 5. and civ. 20—23. but it ſeems better to underſtand it of the riſing of the ſtars before the ſun in the morning, and the appearance of them after the moon is up in the evening; or of the riſing and ſetting ſun; of the eaſt and weſt, which include the whole world, and the inhabitants of it; who are made to rejoice at the coming of the goſpel among them, which brings the good news and glad tidings of peace, pardon, righteouſneſs and ſalvation by Chriſt, whereby his name becomes great, and is praiſed among the Gentiles; ſee *Mal.* i. 11.

℣. 9. *Thou viſiteſt the earth, and watereſt it*, &c.] So the Lord looked upon the earth, quickly after its formation, before rain came upon it, and he watered the whole face of the ground, *Gen.* ii.

[m] מאותיך a ſignis tuis, Pagninus, Montanus, &c.

[n] A ſignis & prodigiis tuis, Michaelis.

ii. 5, 6. ſo he cared for the land of *Judea* in particular, and watered it with the rain of heaven, *Deut.* xi. 11, 12. ſee 2 *Sam.* xxi. 1—14. to which ſome think reference is had here; and ſo he viſits and waters the whole earth in general, at certain times and ſeaſons, *Acts* xiv. 16, 17. this may be applied to the church and people of God in goſpel-times, who are his huſbandry, and the good ground on which the ſeed falls and is received, and brings forth fruit; and are comparable to the earth that drinks in the rain that comes oft upon it, and brings forth herbs meet for thoſe that dreſs it, and receives a bleſſing from God, *Heb.* vi. 7. thus the Lord viſited his people, by the miſſion of his Son to redeem them, whoſe coming was as the rain, the former and latter to the earth, *Luke* i. 68, 78. *Hoſ.* vi. 3. ſo he viſited the Gentile world, by the preaching of the goſpel by his apoſtles, whoſe doctrines dropped as the rain, and diſtilled as the dew and ſmall rain on the tender herb, and as ſhowers on the graſs; and ſo made a wilderneſs a pool of water, and the dry land ſprings of water, *Acts* xv. 14. *Deut.* xxxii. 2. *Iſa.* xl. 18. and in like manner he viſits particular perſons in converſion, and waters them with the graces of his Spirit, by which he regenerates, quickens, and ſanctifies them, and makes them fruitful, *Iſa.* xliv. 3. *John* iii. 5. and iv. 14. and vii. 37, 38. *Thou greatly enricheſt it with the river of God*, which *is full of water*; not *Shiloah* nor *Jordan*; but the clouds which are full of rain, which falling upon the earth, impregnate it with rich particles, which make it very fertile and fruitful; ſo the *Targum*, "with a multitude of fruits thou enricheſt it out "of the river of God, which is in heaven, which "is full of rain:" this may myſtically denote the river of God's everlaſting love, which is full of the bleſſings of grace, and which flowing upon his people, makes them fruitful, and enriches them with the riches of grace and glory; ſee *Pſal.* xlvi. 4. *Thou prepareſt them corn, when thou haſt ſo provided for it*; or *becauſe thou haſt ſo prepared it*[o]; that is, the earth being diſpoſed and prepared by the Lord, watered and enriched with the rain of heaven, produces corn in great plenty for the inhabitants of the earth; which may ſpiritually deſign either the fruitfulneſs of the ſaints, whoſe hearts are diſpoſed and prepared by the grace of God to receive the ſeed of the word, which brings forth fruit in them; or the bread-corn, that wheat of the goſpel, and Chriſt the ſum and ſubſtance of it, which is of God's preparing for his people, and by which they are nouriſhed and made comfortable; ſee *Zech.* ix. 17.

℣. 10. *Thou watereſt the ridges thereof abundantly*, &c.] *Kimchi* calls them the eminences of the earth, the little hills, the higher parts of ploughed land; thoſe which lie between furrow and furrow ſeem to be meant, which being watered with rain become lower, and are made fruitful: theſe may denote ſuch as are lifted up with their own imaginary purity and righteouſneſs; and who, when the grace of God takes hold upon them, are humbled, and confeſs themſelves the chief of ſinners, and the leaſt of ſaints, renounce their own righteouſneſs, and ſubmit to Chriſt's. *Thou ſettleſt the furrows thereof*; or *thou cauſeſt* the rain *to deſcend into the furrows thereof*[p]; which fills them, and makes them fruitful; and may deſign humble ſouls, whom the Lord fills with his good things, and makes them fruitful in every good work. *Thou makeſt it ſoft with ſhowers*; which through drought is become like iron and braſs, and, without large and heavy ſhowers, as the word[q] uſed ſignifies, and theſe repeated, it is ſo hard, that no impreſſions can be made upon it, nor any thing ſpring out of it; and ſuch is the hard heart of man, which God only can make ſoft by the means of his word, through the energy of his Spirit, and the efficacy of his grace; which coming in great abundance, like large ſhowers of rain, removes the hardneſs of the heart, makes it ſuſceptible of divine impreſſions, and of receiving the ſeed of the word, whereby it becomes fruitful. *Thou bleſſeſt the ſpringing thereof*; the tender blade, when it firſt peeps out of the earth; this the Lord nouriſhes and cheriſhes; he preſerves it from the nipping froſts, by covering it with ſnow; he waters it with the dews of heaven, and warms it with the beams of the ſun; he cauſes it to grow, and brings it to perfection: ſo the Lord takes great notice of the ſpringing and buddings forth of grace, of the firſt acts and exerciſes of it in young converts, and takes care of them; and as he will not hurt them himſelf, nor break the bruiſed reed, nor quench the ſmoaking flax; ſo he takes care that others ſhould not; ſee *Cant.* vi. 11. vii. 11. and ii. 15. he gives them more grace, and ſtrengthens what they have; cauſes it to grow, and brings it on to perfection. The word here uſed is the ſame by which Chriſt, the branch, is expreſſed, *Zech.* iii. 8. and vi. 12. and as the Lord has bleſſed him with the bleſſings of goodneſs; ſo he bleſſes all the branches which are in him, *John* xv. 4, 5. *Eph.* i. 3.

℣. 11. *Thou crowneſt the year with thy goodneſs*, &c.] The whole circling year, from one end of it to the other; particularly that ſeaſon of it when the harveſt is gathered in; the ſeed being ſown, the earth watered, the ſpringing of it bleſſed, and the corn brought to perfection, the year is crowned with a plentiful harveſt: this may denote the acceptable year of the Lord, the year of the redeemed, the whole goſpel-diſpenſation, *Iſa.* lxi. 2. and lxiii. 4. in certain ſeaſons and periods of which there have been great gatherings of ſouls to Chriſt; at the firſt of it multitudes were converted in *Judea*, and in the Gentile world, which were the firſt-fruits of the Spirit; and in all ages there have been more or leſs inſtances of this kind; and in the latter day there will be a large harveſt, when the Jews will be converted, and the fulneſs of the Gentiles brought in. *And thy paths drop fatneſs*; the heavens, as *Jarchi* interprets it; or the clouds, as *Kimchi*; which are the chariots and horſes of God, in which he rides, and are the duſt of his feet, *Pſal.* civ. 3. *Hab.* iii. 15. *Nah.* i. 3. and theſe drop down rain upon the earth, and make it fat and flouriſhing; and may myſtically deſign the miniſtration of the goſpel, and the adminiſtration of ordinances; which are the paths in which the Lord goes forth to his people, and directs them to walk in, and in which he meets them with a fulneſs of bleſſings, and ſatisfies them as with marrow and fatneſs.

℣. 12. *They drop* upon *the paſtures of the wilderneſs*, &c.] As well as upon the ploughed land, and turn them into a fruitful field; which may denote the Gentile world, whither the goſpel was ſent by Chriſt, and preached by his apoſtles; and whoſe doctrines dropped as the rain, and proſpered to the thing whereunto they were ſent, and made this wilderneſs

[o] כי כן תכינה quia ſic paraſti eam, Pagninus; ſo Cocceius, Vatablus. [p] נחת גרוריה deſcendere ſapis pluviam in ſulcos ejus, Vatablus. [q] ברביבים guttis grandioribus, Piſcator.

wilderneſs as the garden of God. *And the little hills rejoice on every ſide*; or *joy girds the hills*; or *they are girded with joy* [r]; or *gird themſelves with joy*, as the *Targum*; being covered on all ſides with graſs, herbs and trees: theſe may denote the churches of Chriſt, and little hills of *Sion*, who rejoice when the intereſt of Chriſt flouriſhes, *Pſal.* lxviii. 14, 15. and xiv. 7.

℣. 13. *The paſtures are clothed with flocks*, &c.] Of ſheep, which are ſo thick, that there is ſcarce any thing to be ſeen upon the paſtures but them; which look as if they were clothed with them: theſe may intend the multitude of converts, ſignified by the flocks of *Kedar*, and rams of *Nebaioth*; which gathering about the church, and joining to her, ſhe clothes herſelf with them as with an ornament, *Iſa.* lx. 7, 8. and xlix. 18. it may be rendered *the rams clothe, or cover the flocks* [s]; or the flocks are clothed, or covered with the rams, as expreſſive of their copulation with them; and ſo the *Targum*, "the rams aſcend upon the flocks;" which ſenſe is favoured by the *Septuagint*, *Vulgate Latin*, *Ethiopic*, and *Arabic* verſions. *The valleys alſo are covered over with corn*; being made very fruitful with the rain, and bringing forth in great abundance; ſo humble ſouls are the moſt fruitful ones. *They ſhout for joy, they alſo ſing*; that is, the paſtures, hills and valleys, being laden with all kind of fruit for the uſe of man and beaſt, for neceſſity and pleaſure, which occaſion joy to the inhabitants of the earth: this may be expreſſive of the joy that will be among men, when the intereſt of Chriſt will be in a more flouriſhing condition in the latter day; ſee *Iſai.* xlix. 13. and lv. 9—13.

PSALM LXVI.

To the chief muſician, A ſong *or* pſalm.

THIS pſalm does not bear the name of *David* in the title of it, yet is generally thought to be one of his; but becauſe the plural number is uſed in it, which is not ſo common in *David*'s pſalms, *Aben Ezra* is of opinion, it is not his, but wrote by the ſingers. This is not a ſufficient objection: and beſides, from ℣. 13. to the end, the ſingular number is uſed. The *Arabic* verſion aſcribes it to *David*, and that verſion makes the ſubject-matter of it to be *concerning the reſurrection*; as do the *Septuagint*, *Ethiopic*, and *Vulgate Latin* verſions. The title of the *Syriac* verſion is, "concerning ſacrifices and burnt-offerings, and the "incenſe of rams; the ſpiritual ſenſe intimates "to us the calling of the Gentiles, and the preaching, *i. e.* of the goſpel;" which comes neareſt the truth: for the pſalm reſpects goſpel-times, and the church of Chriſt under the New Teſtament, ſpread throughout the world, and eſpecially as it will be in the latter day; ſee ℣. 1, 4. and ſo in *Yalkut Simeoni* on the pſalm, it is ſaid to be a pſalm for time to come, and agrees with *Zeph.* iii. 9. *I will turn to the people a pure language*, &c. *Kimchi* ſays, it is a pſalm concerning the gathering of the captives of *Iſrael*; and ſo *Jarchi* and *Obadiah* expound it; and *Theodoret* ſays, *David* wrote this pſalm for the captives in *Babylon*.

℣. 1. *Make a joyful noiſe unto God*, &c.] The Creator of the ends of the earth; the Provider for all his creatures; and the Diſpenſer of the bleſſings of grace, under the goſpel-diſpenſation, to men in all countries. The Meſſiah may well be thought to be intended, ſince the pſalm refers to goſpel-times; who is God over all, bleſſed for ever; to whom a joyful noiſe, ſhouts and acclamations, are to be made by all his ſubjects, true believers in him, in all lands, as to their King; ſee *Num.* xxiii. 21. who is aſcended on high, has led captivity captive; received gifts for men, and gives them to them; is enthroned on his Father's right hand, is crowned with glory and honour; where he reigns, and muſt reign, till all enemies are put under his feet; when his kingdom will be from ſea to ſea, and from the river to the ends of the earth: and upon the deſtruction of his enemies, and the enlargement of his kingdom in the latter day, voices will be heard in heaven, the church; and ſuch joyful noiſes as are here exhorted and directed to, *Rev.* xix. 1—7. and xi. 15, 16, 17. and xv. 3, 4. Moreover, ſuch acclamations are ſuitable to him, as a victorious conqueror; who, at his death, overcame ſin, Satan, the world, and death itſelf; and by the miniſtry of the goſpel, went forth conquering, and to conquer; and has ſubdued many people in all nations, and cauſed his miniſters to triumph in him in every place; and who, by his Spirit and grace, ſtill continues to bring ſouls to a ſubjection to him, to diſpoſſeſs Satan from them, to ſet up his throne in their hearts, and reign there, and to make them more than conquerors through himſelf that has loved them: of which there will be more numerous inſtances in the latter day; and all ſuch are under great obligations to make a joyful noiſe unto him, or to expreſs their joy and thankfulneſs in loud ſinging of his praiſes. *All ye lands*; that is, all the inhabitants of the earth, as the *Targum*; not *Judea*, to which ſome reſtrain it, but the whole earth: for Chriſt is the Saviour of ſome, in all countries, of the children of God, that are ſcattered abroad throughout the whole world, for whom he is a propitiation. The goſpel has been ſent to all nations, and preached to every creature; ſome in all lands have been converted, and made partakers of the bleſſings and privileges of the goſpel, and therefore have reaſon to be glad and make a joyful noiſe; and the more ſo, inaſmuch as they were in a ſtate of great darkneſs and ignorance before, without Chriſt, without hope, and without God in the world.

℣. 2. *Sing forth the honour of his name*, &c.] Meaning not any particular names of the Meſſiah, ſuch as in *Iſa.* ix. 6. and vii. 14. or his name *Jeſus*, a Saviour; though they are all honourable and glorious, and furniſh out ſufficient matter for a ſong: but rather that, by which he was made known to the ſons of men, his goſpel; ſee *Acts* ix. 15. Which is a glorious goſpel; the truths of which may be expreſſed in a ſong of praiſe, to the honour and glory of Chriſt, and to the inſtruction and profit of men, *Coloſſ.* iii. 16. Or rather, Chriſt himſelf is meant; his name often deſigns himſelf, *Matt.* xii. 21. *Pſal.* ix. 10. *Prov.* xviii. 10. There is a glory that is due unto him, and ought to be given

[r] וגיל גבעות תחגרנה colleſque exultatione accinguntur, Tigurine verſion, Junius & Tremellius, Piſcator; ſo Ainſworth; accinxerunt ſe, Pagninus; accingent ſe, Montanus. [s] מרחים *arietes*, Sept. *arietes*, V. L.

given him; which is done when all divine perfections and works are aſcribed to him, divine worſhip is paid him, and the glory of ſalvation given him; which may be done in pſalms, hymns, and ſpiritual ſongs. *Make his praiſe glorious*; let the high praiſes of him be in your mouths; give him the moſt excellent praiſe; praiſe him in the beſt manner. This is done when we ſing his praiſe with grace in our hearts in exerciſe; when we with one mind and mouth glorify him; and when we honour him, the Son, as we honour the Father.

℣. 3. *Say unto God*, &c.] Or, *concerning God* [t], as ſome; or, *before God*, as the *Targum*; ſay to him as follows, in pſalms and hymns of praiſe: *How terrible* art thou *in thy works!* or *reverend* [u]! to be feared and reverenced with a godly fear on account of them; ſuch as the works of nature and providence, which are ſtupendous and marvellous, fearfully and wonderfully wrought; and eſpecially thoſe of grace and redemption, in which the goodneſs of Chriſt is manifeſt, and for which he is to be feared: unleſs rather his judgments upon his enemies are here meant; who, though he is a Lamb to his own people, is the Lion of the tribe of *Judah* to them, whom he will break in pieces as a potter's veſſel. It may be read, *how terrible*, or *tremendous*, is every one of *thy works*; ſo *Aben Ezra*, and alſo *Jarchi*, who interprets the next clauſe, *Through the greatneſs of thy power*, thus, "when thou ſheweſt to the world thy power, by "the peſtilence, or ſword, or famine, or lightnings;" *Shall thine enemies ſubmit themſelves unto thee*; in a lying, flattering and deceitful manner, as the word [w] here uſed ſignifies; ſee the note on *Pſal.* xviii. 44. or as the above interpreters, "they ſhall, through the greatneſs of fear, confeſs "the lies and tranſgreſſions they have committed." It will be a forced, and not a free confeſſion and ſubmiſſion; Chriſt's enemies, whether they will or no, will be obliged to own that he is Lord, to the glory of God the Father, *Phil.* ii. 10, 11.

℣. 4. *All the earth ſhall worſhip thee*, &c.] The Meſſiah, who is equal with God; the Creator of men; the Redeemer of his people; the Head of the church, and King of ſaints; their Lord, and therefore to be worſhipped; with internal worſhip, in the exertiſe of faith, hope and love; and with external worſhip, in the word and ordinances, by prayer and praiſe, public and private. This univerſal worſhip that will be yielded him, will be in the latter day; which ſhews that this pſalm reſpects thoſe times; when Chriſt ſhall be King over all the earth, and his name, worſhip and religion one, *Zech.* xiv. 9, 16. *Rev.* xv. 4. *And ſhall ſing unto thee*; the ſong of *Moſes* and the Lamb, the Lamb's new ſong, the ſong of redeeming grace; which none but the redeemed ever can ſing aright, *Rev.* xiv. 3. and xv. 3. *They ſhall ſing* to *thy name*; or, *they ſhall*, or *let them ſing thy name* [x]; thou ſhalt be the ſubject of their ſong; thy perſon, offices, kingdom, grace and glory: or they ſhall ſing to the honour of thy name, as in ℣. 2. *Selah*; of this word, ſee the note on *Pſal.* iii. 2.

℣. 5. *Come and ſee the works of God*, &c.] Of the Meſſiah, God manifeſt in the fleſh; thoſe divine works which he did when here on earth; his miraculous works, which were proofs of his Deity and Meſſiahſhip; his preaching the goſpel, in ſo divine a manner as never man did; his works of obedience to the law, which were pure and perfect; the everlaſting righteouſneſs he wrought out for the juſtification of his people; and the great work of redemption and ſalvation finiſhed by him, which none but God could ever have effected. This is an invitation to the inhabitants of all lands, where the goſpel ſhould come with power, to take notice of and conſider theſe works of Chriſt, and the glory of his might, wiſdom and grace in them, in order to engage them to ſing his praiſe. He is *terrible* in his *doing toward the children of men*; in his vengeance on the Jews, for diſbelieving and rejecting him; in deſtroying Antichriſt, and pouring out the vials of his wrath on the antichriſtian ſtates; and in the everlaſting damnation of the wicked. So that as his other works in the former clauſe deſign thoſe of grace, this doing of his reſpects his work, his ſtrange work of judgment on his enemies; on account of which he is terrible to them, and reverenced by his people.

℣. 6. *He turned the ſea into dry land*, &c.] The Red-ſea, or ſea of *Suph*, as the *Targum*; by cauſing a ſtrong eaſt wind to blow, which made it dry, ſo that the children of *Iſrael* paſſed through it on dry ground, *Exod.* xiv. 21, 22. Or *he turneth* [y]; for tho' the alluſion is to the making the Red ſea dry land, when the *Iſraelites* paſſed through it; yet it refers to ſomething to be done in the times of Chriſt and the goſpel-diſpenſation. So Chriſt might be ſaid to do this literally, when he walked upon the ſea of *Galilee* as on dry land, and enabled *Peter* to do ſo likewiſe, *Matt.* xiv. 25, 29. and figuratively, when he makes his people walk thro' the ſea of this world, and the waters of afflictions in it, without overflowing them. He is with them, bears them up, and upholds them with his right hand; ſo that they paſs on, as on dry land, till they come ſafe to the ſhores of bliſs and happineſs. *They went through the flood on foot*; or *river* [z]; the river *Jordan*, as the *Targum*: for this alludes not to the paſſage of the *Iſraelites* through the ſea, but through *Jordan*, when they entred into the land of *Canaan*, Joſh. iii. 17. The words may be rendered according to *Kimchi*, "they ſhall "paſs thro' the river on foot;" the *Targum* adds, "the children of *Iſrael*;" ſo the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions. Such things are ſaid in prophecy concerning the people of God in future times; ſee *Iſa.* xi. 15, 16. and li. 10, 11. So the river *Euphrates* ſhall be dried up, to make way for the kings of the eaſt, *Rev.* xvi. 12. *There did we rejoice in him*; ſtill alluding to the above caſes, when *Iſrael* paſſed through the Red-ſea, and ſung praiſe to God; and went through *Jordan*, and ſet up ſtones of memorial, *Exod.* xv. 1. *Joſh.* iv. 6, 7. Or, *there ſhall we rejoice in him*; ſo the *Septuagint*, *Vulgate Latin*, *Ethiopic*, *Syriac* and *Arabic* verſions; only the latter reads in the ſingular, *he ſhall rejoice*. The *Targum* is; "I will lead them to the mountain "of his holineſs, there ſhall we rejoice in his "word:" in the eſſential Word, the Meſſiah, as the ſaints do rejoice in him in his houſe, under his word and ordinances; when they ſee the ſalvation wrought out by him, and their intereſt in it; the righteouſneſs he has brought in, and themſelves clothed with it; pardon procured by him, and that applied to them; and when they are favoured with a ſight

[t] אמרו לאלהים dicite de Deo, Campenſis apud Gejerum; and ſome in Michaelis. [u] נורא reverendus, Junius & Tremellius. [w] יכחשו mentientur, V. L. Muſculus, Montanus; mendaciter ſe dedunt, Junius & Tremellius, Piſcator, Amama. [x] יזמרו שמך cantent nomen tuum, Gejerus; cantabunt nomen tuum, Michaelis. [y] הפך convertit, V. L. Pagninus, Montanus, &c. [z] בנהר per fluvium, Gejerus.

a ſight of him, and communion with him; ſo will they rejoice in him, when the marriage of the Lamb is come, and the bride is ready; when Antichriſt ſhall be deſtroyed, and they ſhall have got the victory over him; then they ſhall ſtand on the ſea of glaſs, and there ſhall they ſing the ſong of *Moſes* and of the Lamb, *Rev.* xix. 7, 8. and xviii. 20. and xv. 2, 3. and when they ſhall have got thro' all their difficulties ſafe to heaven; there ſhall they rejoice in Chriſt, and with him to all eternity.

℣. 7. *He ruleth by his power for ever*, &c.] Chriſt is the Ruler in *Iſrael*, King over his holy hill of *Zion*; who muſt reign till all enemies are put under his feet. He rules in the kingdom of nature and providence by his power, and does whatſoever he pleaſes; nor can any ſtay his hand. He rules in the kingdom of grace, in the hearts of his people, by his efficacious grace; which makes them willing, in the day of his power, to be ſubject to him; and in the latter day he will take to himſelf his great power and reign, when he will be King for ever. His kingdom is an everlaſting kingdom, it ſhall never be ſubverted nor uſurped; nor will he in it be ſucceeded by another; he will reign to the end of the world, throughout the thouſand years, with his ſaints on earth, and then with them in heaven for evermore. The *Targum* renders it, "over the world;" over the whole world; for Chriſt will be King over all the earth in the latter day, *Zech.* xiv. 9. *His eyes behold the nations*; the antichriſtian ſtates. He ſees all the idolatry and wickedneſs committed in them; and his eyes will be as flames of fire to deſtroy them, when the time is come. The alluſion is to God's looking thro' the pillar of fire and cloud upon the *Egyptians* in the Red-ſea, and troubling them, *Exod.* xiv. 24. *Let not the rebellious exalt themſelves. Selah.* that are rebels againſt Chriſt, would not have him to reign over them; Antichriſt, who exalts himſelf above all that is called God, and all his followers. Or, *they ſhall not exalt themſelves*[a]: or, as the *Targum*, "they ſhall not be exalted in themſelves for "ever;" ſee *Rev.* xviii. 7, 8.

℣. 8. *O bleſs our God, ye people*, &c.] In all countries, that know the Lord and fear him; aſcribe bleſſing, and honour and glory, to Chriſt our God, on account of his works, actions, perfections, kingdom and power; and becauſe of the deſtruction of thoſe, who are rebels to his government. *And make the voice of his praiſe to be heard*; far and near, in pſalms, and hymns, and ſpiritual ſongs; by ſhoutings, and loud acclamations of joy; ſee *Rev.* xix. 5, 6. where Chriſt is called our God, and a like exhortation is made as here.

℣. 9. *Which holdeth our ſoul in life*, &c.] Or, *putteth our ſoul in life*[b], or *among the living*. Which is not to be underſtood of infuſing a living ſoul in man, nor of the preſervation of natural life, which is common to all men; but of appointing and ordaining them unto eternal life, as the *Targum*; and of procuring it for them by Chriſt; and of implanting a principle of ſpiritual life in them, by his Spirit and grace; and of the preſervation of the principle of life, that it be not loſt; and of giving them a right and title to eternal life, and that itſelf: all which are a ſufficient reaſon, and powerful argument, to bleſs our God, and praiſe his name. It follows: *And ſuffereth not our feet to be moved*; that is, not to be greatly moved; or if moved ſo as to ſlip and fall, yet not ſo as to fall finally and totally; ſee *Pſal.* lv. 22. and lvi. 12, 13.

℣. 10. *For thou, O God, haſt proved us*, &c.] And by the experiment found them to be true and faithful; to have the truth of grace, and the root of the matter in them; not reprobate ſilver, or their grace counterfeit grace; but of the right kind, ſolid and ſubſtantial. *Thou haſt tried us as ſilver is tried*; in a furnace, where it is put and melted by the refiner, and purified from the droſs that attends it. So the *Targum*, "thou haſt purified us "as the ſilverſmith purifieth the ſilver;" or tries it by melting and purifying it. Thus the Lord puts his people into the furnace of afflictions, and ſits as a refiner and purifier of them; hereby he tries their graces, faith, patience, hope and love, their principles and their profeſſions; refines their graces, and makes them more bright and illuſtrious; removes their droſs and tin, and reforms their manners; and proves them to be good ſilver, and approves of them, and eſteems them as ſuch, even as his peculiar treaſure. From whence it appears, as well as from the following verſes, that afflictions are of God; that they are for the good of his people, and not their hurt; like ſilver they are put into the fire of affliction, not to be deſtroyed and loſt, but to be purged and refined; and that they are not in wrath, but in love: and this with what follows, may reſpect the ſufferings of the ſaints under *Rome*, pagan and papal; when Chriſt's feet, the members of his myſtical body, were like unto fine braſs, as if they burned in a furnace; when their graces were tried, their works were known, and their perſons proved and approved, *Rev.* i. 15. and ii. 9, 10—13, 18, 19. ſee *Zech.* xiii. 9.

℣. 11. *Thou broughteſt us into the net*, &c.] That is, ſuffered them to be taken in the net of wicked men, which they laid and ſpread for them; whereby they were drawn either into bad principles or bad practices, or into ruinous circumſtances; tho' the Lord does not leave his own people there, but breaks the net or ſnare, ſooner or later, and they eſcape; ſee *Pſal.* ix. 15. and x. 9. and cxxiv. 6, 7. *Jarchi* interprets it of a ſtrait place, as in a priſon; and which has often been literally true of the people of God, into which, though they have been caſt by Satan, or by men inſtigated by him, yet, becauſe permitted by the Lord, it is aſcribed to him, *Rev.* ii. 10. *Thou laidſt affliction upon our loins*; the *Targum* renders it *a chain*: the word ſignifies any thing that is binding and preſſing; it ſeems to be a metaphor, taken from the binding of burdens upon the backs of any creatures. Afflictions often lie heavy upon the ſaints, are very cloſe upon them, and preſs them ſore, even, as they ſometimes think, beyond meaſure; though the Lord ſupports them, and will not ſuffer them to ſink under them.

℣. 12. *Thou haſt cauſed men to ride over our heads*, &c.] *Jarchi* and *Kimchi* interpret it of the kings and nations of the world ruling over *Iſrael*; and may very well deſign the heathen powers and antichriſtian ſtates tyrannizing over Chriſtian people. The word in the original text is ſingular, *a man*[c], a frail mortal man; and may be underſtood of the man of ſin and ſon of perdition; who rides upon the heads of men, exalts himſelf above all that is called God, and has exerciſed dominion over the ſaints

[a] אל ירימו למו laudquaquam ſeſe exultabant, Figurine verſion, Muſculus, & Gejerus. V. L. Pagninus, Montanus, Vatablus; ponens, Montanus; qui ponit, Gejerus, Michaelis [illegible], Montanus.

[b] השם qui poſuit, [c] אנוש hominem, Pagninus, Montanus.

ſaints in a moſt lawleſs and tyrannical manner. *Vitringa*, on *Iſa.* xliii. 2. interprets it of *Antiochus Epiphanes*, who was a type of Antichriſt, and ſuppoſes the following clauſe to refer to the perſecution of the church in his time. The *Targum* renders it, *a lord of rebuke*; that is, either one worthy of rebuke, as Antichriſt is; or one that gives rebukes, delivers out anathemas and excommunications, as he does: though ſome tranſlate the words of the *Targum*, *lords of uſury*, or *uſurers*; a title not unfit for the creatures of Antichriſt. *We went through fire and through water*; through afflictions compared to fire and water; through fiery trials and overwhelming providences, though not deſtroyed by them, becauſe the Lord was with them; ſee *Iſa.* xliii. 2. therefore they are ſaid to go thro' them, not to abide in them; nor to ſink under them, and periſh by them: they went chearfully through them for Chriſt's ſake, even the greateſt hardſhips and difficulties, which this phraſe may be expreſſive of. It may have a particular reference to the ſufferings of the ſaints in goſpel-times; to the burning of the martyrs with fire and faggot, who, like *Elijah*, went up to heaven in a fiery chariot; and to the flood of waters caſt out after the woman, the church, by the dragon; ſee *Rev.* i. 15. and xii. 15, 16. *But thou broughteſt us out into a wealthy* place; the *Targum* is, *into largeneſs*; or into a large place; ſee *Pſal.* xviii. 19. and cxviii. 5. This may intend either the ſtate of the church upon the Reformation, or rather, as it will be in the latter day-glory; when there will be a large ſpread of the goſpel, and of the intereſt of Chriſt every where; when the church will be enlarged with converts, and the members of it with the gifts and graces of the Spirit; and which will be a ſtate of great liberty and freedom in the worſhip of God, both inward and outward. The *Septuagint* verſion renders it, *into refreſhment*; ſo the *Tigurine* verſion, and *Piſcator*; as thoſe times will be times of refreſhing from the preſence of the Lord, which will be every where among his people, in his word and ordinances, and to a great degree; ſee *Acts* iii. 19. The *Arabic* verſion, *unto reſt*; from adverſity, from perſecution: for after this ſtate takes place, there will be no more perſecution; no more fines, impriſonment, racks, and torturing deaths, for the ſake of Chriſt and his goſpel. The word uſed ſignifies a well watered place [d], or land; ſuch as was the land of *Canaan*, Deut. viii. 7, 8, 9. and ſuch will be the ſtate of the church in the latter-day: the Spirit will be poured down like floods of water upon the dry ground; the doctrines of the goſpel will drop as the rain, and as ſhowers upon the graſs; the ordinances of it will be as green paſtures beſide the ſtill waters; and every believer will be as a watered garden, whoſe ſprings fail not; it will be a time of great plenty and proſperity in ſpiritual things. *Ainſworth* renders it, *to an abundant place*; ſo *Gejerus*: a place abounding with all good things: a *wealthy* one, as we tranſlate it. And even in a literal ſenſe, this will be the wealthy time of the church; when kings ſhall come into it, and bring their riches and honour there, and uſe them for the good of it, *Iſa.* xlix. 23. and lx. 3, 11, 16, 17. and then alſo will the ſaints be enriched with every gift, and be rich in grace and in all good works.

℣. 13. *I will go into thy houſe with burnt-offerings*, &c.] The pſalmiſt here perſonates the ſaints and faithful in thoſe times, who being delivered out of all their troubles, and brought into a large, free, plentiful, and comfortable condition, will come together into the place of public worſhip, and there unite in their ſacrifices of praiſe to God; will come and preſent themſelves as a whole burnt-offering to the Lord; will come with hearts inflamed with love to God and one another, which is more than all whole burnt-offerings and ſacrifices, *Mark* xii. 33. *I will pay thee my vows*; thankſgivings promiſed in time of diſtreſs, as follows; ſee *Pſal.* l. 14.

℣. 14. *Which my lips have uttered*, &c.] Or *opened* [e]; publickly and diſtinctly declared; and from which there is no going back; ſee *Judg.* xi. 33. *And my mouth hath ſpoken when I was in trouble*; this refers to the time when the people of God were under antichriſtian tyranny and bondage; and when they vowed and promiſed, that if the Lord would deliver them, they would give him all praiſe and glory.

℣. 15. *I will offer unto thee burnt-ſacrifices of fatlings*, &c.] Of the fatteſt of the flock; that is, of the beſt; ſuch as *Abel* offered, *Gen.* iv. 4. *With the incenſe of rams*; or *rams with incenſe* [f]; the *Targum* is, "with ſweet incenſe, the ſacrifice of rams;" *Kimchi* interprets it of incenſe of the fat of rams. *I will offer bullocks with goats. Selah.* he propoſed to offer all kind of offerings, to ſhew gratitude and thankfulneſs for the favours received; by all which are meant the calves, or fruit of the lips, the ſacrifices of praiſe, thankſgiving to God, in the name of the whole church and people of God; ſee *Rev.* xix. 1—7.

℣. 16. *Come* and *hear*, *all ye that fear God*, &c.] Who have a reverential affection for him, and by whom he is worſhipped and ſerved with reverence and godly fear; theſe have good things done for themſelves, and will glorify God for what he does for others: theſe know the nature, worth, and value of the good things the Lord does for the ſouls of men, and hear them with pleaſure and profit; when to tell them to others, is caſting pearl before ſwine, and giving that which is holy to dogs; and therefore only ſuch as fear the Lord are called upon to come and hear what follows. *Jarchi* interprets this character of proſelytes; ſee *Acts* xiii. 26. *And I will declare what he hath done for my ſoul*; not what he had done for God, or offered unto him, or ſuffered for his ſake; nor what God had done for his body in the make and preſervation of it; but what he had done for his ſoul, and the ſalvation of that: what God the Father had done in ſetting him apart for himſelf; in making a ſure, well-ordered, and everlaſting covenant with him in Chriſt; in bleſſing him with all ſpiritual bleſſings in him; in providing for the redemption of his ſoul by him; in pardoning his ſins, juſtifying his perſon, adopting him into his family, and regenerating, quickening, and ſanctifying him: alſo what God the Son had done for him; in engaging to aſſume a true body and a reaſonable ſoul on his account; and to make that ſoul an offering for his ſin, and thereby obtain for him eternal redemption, even the ſalvation of his immortal ſoul: likewiſe what God the Spirit had done for him; in quickening and enlightening his ſoul; in implanting principles of grace and holineſs in it; in ſhewing Chriſt unto him, and bringing near his righteouſneſs, and leading him to him for ſalvation and eternal life; in applying exceeding great and precious promiſes to him, and remembring to him ſuch on which he had

[d] לרויה ad irriguam. Pagninus, Montanus.

[e] פצו aperuerunt, Pagninus, Montanus, Vatablus, Gejerus.

[f] עם קטרת אילים arietes cum incenſo, Gejerus; ſo Campenſis in ibid.

had cauſed him to hope; in delivering him out of temptation and troubles, and in carrying on the work of his grace in him hitherto: theſe are things that are not to be concealed in a man's breaſt, but to be told to the church and people of God, to their joy and comfort, and to the glory of divine grace; ſee *Mark* v. 19.

℣. 17. *I cried unto him with my mouth*, &c.] Crying deſigns prayer, and ſuppoſes diſtreſs; and crying with the mouth denotes vocal, ardent and fervent prayer. *And he was extolled with my tongue*; at the ſame time the pſalmiſt prayed for deliverance out of his diſtreſſes, he praiſed God for the mercies he had received; and did, as the apoſtle *Paul* directs, make known his requeſts with thanſgiving, *Phil.* iv. 6. or *he was exalted under my tongue*[g]; that is, in his heart, as ſome interpret it; his heart and his mouth went together; and out of the abundance of his heart his tongue ſpoke of the goodneſs, kindneſs, and mercy of God to him. The *Targum* is, "and his promiſe was under my tongue;" and ſo he was very different from a wicked man, who keeps iniquity under his tongue, as a ſweet morſel, *Job* xx. 12.

℣. 18. *If I regard iniquity in my heart*, &c.] There was iniquity in his heart, as there is in every good man's heart, and a great deal too; it is full of it; and it ſhould be regarded in ſome ſenſe, ſo as to guard againſt it, and pray to be kept from it, that it may not break forth into action; and ſo as to loath it, abhor it, and be humbled for it; but not ſo as to nouriſh and cheriſh it, to take delight and pleaſure in it: or *if I look upon it*[h]; as it may be rendered; that is, with approbation of it, and ſatisfaction in it, and ordered his converſation according to it; or acted the deceitful and hypocritical part in prayer; or had any evil intention in his petitions, to conſume on his luſts what he aſked for. *The Lord will not hear* me; for the Lord hears not ſinners that delight in ſin, and live in it; neither profane ſinners nor hypocrites; ſee *John* ix. 31. *Job* xxvii. 8, 9.

℣. 19. But *verily God hath heard* me, &c.] So that it was a plain caſe that he had not regarded iniquity in his heart; had not lived a vicious courſe of life, nor was an hypocrite; otherwiſe God would not have heard his prayer; whereas he had, and which is confirmed in the following clauſe. *He hath attended to the voice of my prayer*; which is an inſtance of the grace and condeſcenſion of God, and ſhewed in what high favour the pſalmiſt was with the Lord, and what regard he had unto him; and therefore could not be the man his enemies repreſented him to be.

℣. 20. *Bleſſed* be *God, which hath not turned away my prayer*, &c.] Has not been angry againſt it, ſhut it out, or covered himſelf with a cloud, that it might not paſs through, which ſometimes ſaints have complained of, *Pſal.* lxxx. 4. *Lam.* iii. 8, 44. but graciouſly heard and received it. *Nor his mercy from me*; for that endures for ever, and is from everlaſting to everlaſting on them that fear the Lord, *Pſal.* ciii. 17. all which require thankfulneſs and praiſe, which is here given.

PSALM LXVII.

To the chief muſician, on Neginoth, a pſalm *or* ſong.

ACcording to the *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions, this pſalm is a pſalm of *David*; and very probably it was written by him, ſince the ſpirit and language of it agree with that ſweet ſinger of *Iſrael*, though his name is not in the title; wherefore *Aben Ezra* ſays, we know not who compoſed it; and ſo the inſcription of the *Syriac* verſion pronounces the ſame uncertain; which adds, "the people ſung it when they brought "*David* over *Jordan*;" meaning after *Abſalom*'s rebellion was over, 2 *Sam.* xix. 41. but what follows better expreſſes the occaſion and intent of it; "but to us it intimates a prophecy in it concerning "the calling of the Gentiles, and the preaching of "the apoſtles; likewiſe concerning the judgments "of the Lord:" and it ſeems indeed to breathe out the deſires of the church after the coming of Chriſt, and ſpiritual bleſſings by him, and the ſpread of the goſpel among the Gentiles, as what would bring forth much fruit in the earth, and be the occaſion of great joy. The ancient Jews[i] apply it לעתיד לבא *to future time*; the world to come, the times of the Meſſiah: and *Kimchi* underſtands it of the gathering of the preſent captivity when the Meſſiah comes, and of the deſtruction of *Gog* and *Magog*. Of the word *Neginoth*; ſee the note on the title of *Pſal.* iv.

℣. 1. *God be merciful unto us, and bleſs us*, &c.] That is, God of his unmerited mercy, of his rich grace and free favour, bleſs us with the coming of his Son, the promiſed ſeed, in whom all nations are to be bleſſed; and with the bleſſings of peace, pardon and righteouſneſs in him; all which with him ſpring from the tender mercy of God, the riches of his grace, and his great love; than which nothing could be more deſirable to the Old Teſtament-ſaints, who were ſhut up under the Law, until faith came; and though children, they differed nothing from ſervants, being in a ſtate, and under a ſpirit of bondage: for the pſalmiſt ſeems to perſonate the whole church under that diſpenſation: ſome underſtand the words as a prophecy, expreſſing the certainty of what would be; and as the words may be rendered, *God will be merciful*, or *gracious to us*[k], *and he will bleſs us*; as he has promiſed to do. And *cauſe his face to ſhine upon us. Selah.* that is, grant his gracious preſence, and the diſcoveries of his love; that he would favour with communion with himſelf through Chriſt, and a greater knowledge of him in him; or that he would cauſe him, who is his face, his image, the brightneſs of his glory, to appear and ſhine forth; the great light, the Sun of righteouſneſs, and dayſpring from on high, that was to ariſe and ſhine upon the people of God. The *Targum* is, "and "cauſe the ſplendor of his face to ſhine with us "always;" there ſeems to be ſome reference to the high-prieſt's form of bleſſing in *Numb.* vi. 24—26.

℣. 2. *That thy way may be known upon earth*, &c.] God's way and method of grace, in the ſalvation

[g] תחת לשוני ſub lingua mea, Montanus, Tigurine verſion, Vatablus, Muſculus, Cocceius, Gejerus, Michaelis. [h] אם ראיתי ſi vidi, Pagninus, Montanus; ſi aſpexi, V. L. ſi conſpexi, Gejerus. [i] Debarim Rabba, ſ. 1. fol. 233. 4. Yalkut Simeoni in loc. [k] יחננו miſerebitur, Gejerus, Schmidt.

vation of ſinners; the contrivance of it in Chriſt, the impetration of it by him, and the application of it by his Spirit; and the way of ſinners to him through Chriſt, the way, the truth, and the life, the new and living way to the Father; and the way of life and ſalvation, which is of grace, and by Chriſt alone; and the goſpel which points out this way, and is itſelf called the way of God, *Acts* xviii. 25. together with the ordinances of it, which are ways of pleaſantneſs, and paths of peace; all this was made known by the apoſtles, and firſt preachers of the goſpel; not only in the land of *Judea*, but throughout the whole earth. *Thy ſaving health among all nations*; or *thy ſalvation*; or *thy Jeſus* [l]; whoſe name ſignifies a Saviour; and who is the only one, and an able and willing one, and is God's ſalvation, of his appointing, promiſing, and ſending; ſalvation is by him, and by him only; he came to obtain it, and he is the author of it; health is alſo by him, he is the phyſician of ſouls, and his blood the balm that cures every diſeaſe; ſo that he is the Saviour, ſalvation, and ſaving health to his people: this was unknown to the nations of the world until the goſpel came among them, until the grace of God bringing this ſalvation appeared unto them, and ſhone upon them, *Titus* ii. 11.

℣. 3. *Let the people praiſe thee, O God*, &c.] Let them have occaſion to praiſe God, the people of the Jews, for the miſſion of Chriſt, and for the bleſſings of grace and peace with him. *Let all the people praiſe thee*; all the nations of the world, for making known the way of life and grace, and the ſaving health or ſalvation of God unto them: the word uſed ſignifies to *confeſs* [m]; and ſo the *Targum*, "the people ſhall confeſs before thee, O God; "all the people ſhall confeſs before thee;" that is, ſhall confeſs their ſins, being made ſenſible of them; and confeſs the true and living God, turning from their idols to ſerve him; and Chriſt to be the only Saviour and Redeemer, being now made known unto them, through the preaching of the goſpel.

℣. 4. *O let the nations be glad and ſing for joy*, &c.] As they were glad, and did ſing for joy, and glorified God, when Chriſt was made known, and the goſpel was preached unto them, *Acts* viii. 5, 8. and xiii. 47, 48. *For thou ſhalt judge the people righteouſly*; meaning not the people of the world at the laſt day, at the general judgment, which will be a righteous one; when God will judge the world in righteouſneſs, according to the ſtrict rules of juſtice and equity by him whom he has ordained, *Pſal.* xcvi. 13. *Acts* xvii. 31. but either the righteous judgment which will be executed on the enemies of Chriſt's church and people; particularly on Antichriſt, which will be matter of great joy, *Rev.* xix. 1, 2. and *Kimchi* interprets it of the judgment of the nations which ſhall come with *Gog* and *Magog*; or elſe the judging and vindicating the Lord's own people, defending their cauſe, righting their wrongs, and ſuffering no weapon to proſper againſt them. *And govern the nations upon earth. Selah.* or *lead* them [n]; not to puniſhment, as *Kimchi*, who interprets this clauſe as the other; but by his grace and Spirit, into the knowledge of his way, and ſaving health; or as a ſhepherd leads his flock into green paſtures, and beſide the ſtill waters; or as a king leads and governs his people, as *David* guided the people of *Iſrael*, with the ſkilfulneſs of his hands; ſo Chriſt leads and governs his people, protects and defends them, holds them by his right hand, guides them with his counſel, and then receives them to glory; ſee *Pſal.* xxiii. 2. and lxxviii. 72. and lxxiii. 24.

℣. 5. *Let the people praiſe thee, O God*, &c.] This is repeated from ℣. 3. to ſhew the earneſt deſire of the church that it might be ſo; or that there might be an occaſion for it; the ardour of her mind, and fervency of her petitions, and how much ſhe was ſolicitous for the praiſe and glory of God; or to declare the certainty of it, ſhe moſt ſtrongly believing that ſo it would be; as the *Targum*, *the people ſhall confeſs*, &c. becauſe of a new favour to be enjoyed, mentioned in the next verſe.

℣. 6. *Then ſhall the earth yield her increaſe*, &c.] Not literally the land of *Iſrael*, as in ſome copies of the *Targum*, and as *Kimchi* interprets it; ſee *Lev.* xxvi. 3, 4. but myſtically and ſpiritually the church of God in the times of the Meſſiah, *Ezek.* xxxiv. 23—27. the word of God preached in the world, is the ſeed ſown in it; converts to Chriſt are the increaſe or fruit of it; and the church is God's huſbandry, where it is yielded or brought forth; and this increaſe is of God, and is owing to the efficacy of his grace attending the miniſtration of the word, 1 *Cor.* iii. 6. it had its accompliſhment in part in the firſt times of the goſpel, when it was preached by the apoſtles throughout the earth, and brought forth fruit every where, *Col.* i. 5, 6. and has been fulfilling more or leſs ever ſince, and will appear more abundantly in the latter day; a large increaſe, and a plentiful harveſt of ſouls ſhall be brought in, both Jews and Gentiles: or this may be underſtood of the fruitfulneſs of believers in Chriſt, who may be called *earth*, becauſe of their common original from the earth with the reſt of mankind; becauſe they are inhabitants of the earth; and becauſe they have earthly, as well as heavenly principles in them; but more eſpecially becauſe they are the good ground on whom the ſeed of the word falls and becomes fruitful; or are the earth which drinks in the rain of the goſpel, and of grace, and brings forth fruit meet for them, by whom it is dreſſed, and receives bleſſing of God, *Matt.* xiii. 23. *Heb.* vi. 7. theſe yield the fruits of the Spirit, increaſe in grace, and abound in the exerciſe of it; bring forth fruits meet for repentance, being filled with the fruits of righteouſneſs by Chriſt; for the increaſe and fruit yielded by them are owing to the grace of God, to their ingrafture into Chriſt the vine, and to the influence of the bleſſed Spirit. Some of the ancients underſtand this of the incarnation of Chriſt; ſee *Pſal.* lxxxv. 11. *Iſai.* xlv. 8. then *the earth* is the virgin *Mary*, who was as to her original of the earth earthly; of whoſe earthly ſubſtance Chriſt took fleſh, and is called the fruit of her womb; yea, the fruit of the earth, *Luke* i. 42. *Iſa.* iv. 2. for though he is the Lord from heaven, as to his divine nature, and came down from thence, not by change of place, but by aſſumption of nature; yet, as to his human nature, he was made of a woman, and is the ſeed of the woman, the promiſed ſeed, in whom all nations of the earth were to be bleſſed; and it here follows, And *God*, even *our own God ſhall bleſs us*; not as the God of nature and providence only; but as the God of grace, as a covenant-God in Chriſt, in which ſenſe he is peculiarly his peoples own God, ſo as he is not others; and as ſuch he bleſſes them with all ſpiritual bleſſings in Chriſt: or the repetition

[l] ישועתך ſalutem tuam, Pagninus, Montanus, &c. i. e. ſalvatorem cujus nomen erit Jeſus, Gejerus. [m] יודוך confiteantur, V. L. Pagninus, Montanus, &c. Cocceius; deducis, Piſcator. [n] תנחם duces eas, Montanus; deduces, Junius & Tremellius,

tition of the word *God*, with the affix *our own*, may denote the certainty of the divine bleſſing, the aſſurance had of it, and the great affection of the perſons that expreſs it: and ſome think, becauſe the word is repeated three times in this and the following verſe, reſpect is had to the Trinity of perſons in the Godhead; God the Father bleſſes his people in Chriſt with the bleſſings of juſtification, pardon, adoption, and eternal life: the Son, who is *Immanuel*, God with us, God in our nature, our own God, God manifeſt in the fleſh; he bleſſes with the ſame bleſſings of grace, peace, and eternal happineſs; he was raiſed up of God as man and Mediator, and ſent to bleſs his people, *Acts* iii. 26.

℣. 7. *God ſhall bleſs us*, &c.] The holy Spirit bleſſes with regenerating and renewing grace; with faith, comfort, joy and peace, by ſhedding abroad in the heart the love of the Father and the Son; by applying precious promiſes; by teſtifying adoption; by making meet for heaven and happineſs, and working up for the ſelf-ſame thing eternal glory. *And all the ends of the earth ſhall fear him*; the one God, Father, Son, and Spirit, the object of religious fear, internal and external; for this includes the exerciſe of that inward grace of filial fear, and the performance of all divine worſhip, publick and private; and which in the latter day will be found among Jews and Gentiles, in all the inhabitants of the earth, even to the ends of it, *Hoſ.* iii. 5. *Rev.* xv. 4.

PSALM LXVIII.

To the chief muſician, A pſalm *or* ſong of David.

THE *Targum* makes the argument of this pſalm to be the coming of the children of *Iſrael* out of *Egypt*, and the giving of the law on mount *Sinai*; in which it is followed by many of the Jewiſh interpreters: but *Aben Ezra* rejects ſuch an interpretation of it, and thinks that *David* compoſed it, concerning the war he had with the uncircumciſed nations, the *Philiſtines* and others, 2 *Sam.* viii. 1, &c. And ſo the title of the *Syriac* verſion begins, "A pſalm of *David*, when the "kings prepared themſelves to fight againſt him:" and *Kimchi* ſays, it was compoſed on account of *Sennacherib*'s army coming againſt *Jeruſalem*, in the times of *Hezekiah*, and ſo delivered by *David*, under a ſpirit of prophecy concerning that affair; tho' he owns, that ſome of their writers interpret it of the war of *Gog* and *Magog*, in the times of the Meſſiah they yet expect. But they are much nearer the truth, who take it that it was written on occaſion of the ark being brought to the city of *David*; ſeeing it begins with much the ſame words that *Moſes* uſed when the ark ſet forward in his times, *Num.* x. 35. and the bringing of which was attended with great joy and gladneſs, 2 *Sam.* vi. 14, 15. ſuch as the righteous are called upon to expreſs in this pſalm, ℣. 3, 4. And this being a type of Chriſt, and of his aſcending the holy hill of God, may be allowed of; for certain it is, that this pſalm treats of the coming of Chriſt, and of bleſſings by him, and of victory over his enemies; and particularly of his aſcenſion to heaven, as moſt evidently appears from *Epheſ.* iv. 8, 9. and from prophecies in it, concerning the calling of the Gentiles. Wherefore the latter part of the *Syriac* inſcription of it is very pertinent; "alſo a prophe-"cy concerning the diſpenſation of the Meſſiah, "and concerning the calling of the Gentiles to "the faith." *Jarchi* interprets ℣. 31. of the Meſſiah.

℣. 1. *Let God ariſe*, &c.] Which, as *Kimchi* obſerves, is either by way of prayer, or by way of prophecy; and in either way the ſenſe is the ſame: for if it is conſidered as a prayer, it is a prayer of faith, that ſo it would be; or if as a prophecy, it is certain that ſo it ſhould be. And this is to be underſtood of the ſame divine perſon, whoſe chariots the angels are; who is ſaid to be the *Adonai*, or *Lord* in the midſt of them; and of whom it is propheſied, that he ſhould aſcend to heaven, ℣. 17, 18. even the Meſſiah, who is God over all. And this *ariſing*, attributed to him, may be interpreted either of his incarnation, his exhibition and manifeſtation in the fleſh; which is ſometimes called in ſcripture, a raiſing of him up, as in *Acts* iii. 26. and xiii. 23. or of his reſurrection from the dead, as it is interpreted by many of the ancients; which, as it was a certain thing, and previous to his aſcenſion hereafter ſpoken of, ſo it was a proof of his deity; for tho' it was only the man that roſe, who died and was buried, yet as in union with the divine perſon of the Son of God, and who roſe by virtue of that union; and thereby he was declared to be the Son of God with power. Or elſe, rather this is to be underſtood of his ariſing and exerting his power as a man of war, as a mighty and victorious hero, on the behalf of his people, and againſt his enemies; as he did, when he aroſe and met Satan, the prince of the world, and engaged with all the powers of darkneſs; ſee *Pſal.* xlv. 3, 4. *John* xiv. 30, 31. and this ſenſe is confirmed by what follows: *Let his enemies be ſcattered*; *let them alſo that hate him flee before him*: the ſenſe of theſe two clauſes is the ſame; his enemies, and thoſe that hate him, are the ſame perſons; and to be ſcattered and flee, expreſs the ſame things; for enemies being diſcomfited, flee and ſcatter. Some interpret this of the watch ſet to guard our Lord's ſepulchre; who, upon his riſing from the dead, were filled with great fear and dread, and ſcattered, and fled to the prieſts, to acquaint them with what was done: others, of the Jewiſh nation in general, who were enemies to Chriſt, and hated him, and would not have him to reign over them; againſt whom he roſe up and exerted his great ſtrength; came in his kingdom and power againſt them; poured out his wrath upon them to the uttermoſt; which iſſued in the utter deſtruction of them, as a body politic; and in the intire diſperſion of them in all countries, which remains unto this day. Or rather, the whole is to be applied to Satan, and to his principalities and powers; the profeſſed enemies of Chriſt, perſonal and myſtical; who, when he aroſe and exerted his mighty power in his conflict with them, in the garden and on the croſs, were ſpoiled and diſſipated, and obliged to fly before him; and who at the ſame time overcame the world, made an end of ſin, aboliſhed death, as well as

as deſtroyed him which had the power of it; ſee *Num.* x. 35.

℣. 2. *As ſmoke is driven away*, ſo *drive* them *away*, &c.] This both deſcribes the character of wicked men, Chriſt's enemies; as their darkneſs and ignorance, their will-worſhip and ſuperſtition, and their deteſtableneſs to God, *Rev.* ix. 2. *Iſa.* lxv. 5. and the manner of their deſtruction; which is as eaſily brought about, as ſmoke is driven by the wind; and is as irretrievable, like ſmoke that vaniſheth into air °; ſee *Pſal.* xxxvii. 20. *Iſa.* li. 6. *As wax melteth before the fire*; whereby its conſiſtency, form and ſtrength, are loſt. Reſpect may be had both in this and the foregoing metaphor, to the fire of divine wrath, and the ſmoke of eternal torments; ſince it follows: So *let the wicked periſh at the preſence of God*; the appearance of Chriſt, either in his awful diſpenſation againſt the Jews, or in the laſt judgment; when the wicked ſhall not be able to ſtand before his face, but ſhall call to the rocks and mountains to hide them from him; and when they ſhall be bid to depart from him, and ſhall be puniſhed with everlaſting deſtruction in ſoul and body, from the preſence of the Lord, and the glory of his power.

℣. 3. *But let the righteous be glad*, &c.] At the incarnation of Chriſt, which is matter of joy to all people that believe in him; as did *Zacharias* and *Eliſabeth*, who were both righteous, and alſo *Simeon*; and at his reſurrection from the dead, ſince it is for their juſtification, by which they are denominated righteous; as did the diſciples of Chriſt, and as do ſaints in all ages; who know the power of his reſurrection, and the influence it has on the regeneration of their ſouls, the juſtification of their perſons now, and the reſurrection of their bodies hereafter; and at the deſtruction of the enemies of Chriſt and theirs. *Let them rejoice before God*; in the preſence of him; enjoying communion with him; having views of intereſt in him; as they do when this is the caſe, and as they will when they ſhall appear before him, and ſtand at his right hand at the laſt day, clothed with his righteouſneſs, and having palms in their hands. *Yea, let them exceedingly rejoice*; as they have juſt reaſon to do, in his perſon, grace, righteouſneſs and ſalvation. All theſe expreſſions denote the greatneſs, frequency, fervency, fulneſs and continuance of their joy. They may be rendered in the future, *but the righteous ſhall be glad* [p], &c. ſo the *Targum*.

℣. 4. *Sing unto God*, &c.] Manifeſt in the fleſh, riſen from the dead, aſcended on high, ſet down at the right hand of his divine Father; having exerted his great ſtrength in their redemption; and therefore ſhould ſing the ſong of redeeming love, with grace and melody in their hearts, unto him. *Sing praiſes to his name*; to the honour of his name Jeſus, a Saviour, becauſe of the great work of ſalvation wrought out by him; give him all the praiſe and glory of it, which is due unto his name. *Extol him that rideth upon the heavens*; having aſcended above them, and being higher than they, and ſo is exalted above all bleſſing and praiſe; and uſes his power and greatneſs for the help of his people; ſee *Deut.* xxxiii. 26. Some chooſe to render the words, *prepare the way* [q], as *John* the Baptiſt is ſaid to do, before him, *Iſa.* xl. 3. *for him that rideth through the deſerts*, or *fields* [r]; as he did through the fields of *Judea* on an aſs, and thro' the nations of the world, in the miniſtry of the word, carried thither by his apoſtles; whereby places, comparable to deſerts for their barrenneſs and unfruitfulneſs, became like the garden of the Lord: or rather, *that rideth in the weſt*; it being at the weſt end of the tabernacle and temple, where the Cherubim were, on which *Jehovah* rode, they being his chariot. *By his name* JAH; or *Jehovah*; which being a name incommunicable to creatures, and given to Chriſt, ſhews him to be the moſt High; a ſelf-exiſtent being, the immutable and everlaſting *I am*; which is, and was, and is to come; from whom all creatures receive their being, and are continued in it; and who is alſo *Jehovah* our righteouſneſs; and by, in, and becauſe of this name, is he to be extolled and magnified. *And rejoice before him*; ſee the note on ℣. 3.

℣. 5. *A father of the fatherleſs*, &c.] In a literal ſenſe, ſo as to ſhew mercy to them, take care of them, and protect them; and this is a character which the great God often aſſumes, partly to expreſs his power and providence over ſuch, and partly to ſignify his tenderneſs, mercy, and goodneſs to them; and in which he ſhould be imitated by civil magiſtrates, and by all good men: for it was not only a law in *Iſrael*, to ſhew regard to ſuch, and take care not to afflict them; but it is alſo a branch of pure, undefiled Chriſtian religion, *James* i. 27. in attending to which we reſemble the great author of it, who is here intended. Moreover, this may be underſtood in a ſpiritual ſenſe of ſuch, who are deſerted by their friends, or are called to leave father and mother for the ſake of Chriſt and his goſpel; and who are like fatherleſs ones, in an helpleſs condition in themſelves, and are ſenſible of it; and will not truſt in the creature, nor in any works of their own, but apply to Chriſt, where they have help and ſalvation, in whom the fatherleſs find mercy, *Hoſea* xiv. 3. and who afterwards, when they are without the preſence of Chriſt, and ſenſible communion with him, are like orphans or fatherleſs children; but Chriſt, who is the father of ſuch, will not leave them ſo, will have pity on them, ſhew favour to them, provide every thing needful for them, and will come and viſit them, as in *John* xiv. 18. where the word *orphans* or *fatherleſs* is uſed of Chriſt's diſciples. *And a judge of the widows*; of ſuch who are widows indeed in a literal ſenſe, and eſpecially that are believers, his elect that cry unto him; ſee *Luke* xviii. 2, 3, 6, 7. and of ſuch who are ſo in a ſpiritual ſenſe; even of the whole church of Chriſt, who may, even now, be ſaid to be in a widowhood-eſtate, as well as under the former diſpenſation; ſince Chriſt, her bridegroom, is gone to heaven, and who yet, in the mean time, is her judge, protector and defender; and when ſhe is made ready for him, as a bride adorned for her huſband, will come and take her to himſelf, and ſhe ſhall remember the reproach of her widowhood no more, *Iſa.* liv. 4, 5. Is *God in his holy habitation*; in heaven, the habitation of his holineſs, where is Chriſt the high and holy One; and has reſpect to the poor and lowly, the fatherleſs and the widow: or in his church, his holy temple, where he dwells and walks, and grants his gracious preſence, and will do to the end of the world, according to his promiſe; or in his holy human nature,

° —— & tenues fugit, ceu fumus in auras. Virgil. Æneid. 5. prope finem.

[p] ישמחו lætabuntur, exultabunt, & gaudebunt, Pagninus, Montanus, Piſcator, Cocceius, Michaelis.

[q] סלו elevate viam lapidibus, Vatablus; parata viam, Gejerus; make an highway, Ainſworth.

[r] בערבות per deſerta, Hieron. Theodoret. Bugenhagius, aliique in Michaelis; in campeſtribus, Piſcator, Cocceius; in campis, vel per campos, Guſſetius, p. 641; in the deſerts, Ainſworth.

nature, the temple and tabernacle, in which the Godhead dwells.

℣. 6. *God ſetteth the ſolitary in families*, &c.] Which the Jewiſh writers generally underſtand of an increaſe of families, with children in lawful marriage; ſee *Pſal.* cxiii. 9. an inſtance of which we have in *Abraham* and *Sarah*; from which ſingle or ſolitary ones, when joined in marriage, ſprung a numerous offspring, *Iſa.* li. 2. *Heb.* xi. 12. And to this ſenſe the *Targum* paraphraſes the words; "God is he that joins, couples ſingle ones into a "couple, as one:" ſome copies add, "to build an "houſe out of them;" that is, a family; ſee *Ruth* iv. 11. But it may be better interpreted of the fruitfulneſs and increaſe of the church with converts, under the goſpel-diſpenſation, even from among the Gentiles; who were before ſolitary, or were alone, without God and Chriſt, and aliens from the commonwealth of *Iſrael*; but being called and converted by the miniſtry of the word, were brought into and placed in goſpel-churches, or families; ſee *Iſa.* liv. 1. *Gal.* iv. 26, 27. *Eph.* ii. 12. *Acts* xiv. 23. and may be applied to particular perſons, who, before converſion, may be ſaid to be *ſolitary* or alone; living without God, the knowledge and fear of him, and fellowſhip with him, being alienated from the life of him through ignorance; and without Chriſt, and communion with him, he not dwelling in them, nor they in him; and alſo ſenſual, not having the Spirit, his graces and fruits; being deſtitute of faith, hope and love: and moreover, aliens from the people of God, having no ſociety with them, being in a ſtate of ſolitude and darkneſs, and under the power of ſin and Satan; helpleſs and *deſolate*, as the word here uſed is rendered, *Pſal.* xxv. 16. But in effectual calling, ſuch are brought out of this diſmal ſtate, and being drawn with the cords of love by the Spirit, to the Father and the Son, and brought to a ſpiritual acquaintance with them, they are *ſet in families*, or placed in goſpel-churches; which, as families have a maſter over them, who is Chriſt the Son and firſt-born, of whom they are named; where are ſaints of various ages, ſizes and ſtanding: ſome fathers, ſome young men, and ſome children; where are proviſions ſuitable for them, and ſtewards to give them their portion of meat in due ſeaſon, who are the miniſters of the word; and laws and rules, by which they are directed and regulated, and every thing is kept in good decorum. *He bringeth out thoſe which are bound with chains*; as *Peter* and others literally, *Acts* xii. 5—11. 2 *Cor.* xi. 23. or rather, it is to be underſtood ſpiritually, of ſuch as are bound with the chains of their own ſins, and are under the power of them, with the fetters of the Law, in which they are held, and who are led and kept captive by Satan; thoſe Chriſt the Son makes free, proclaims liberty to them, ſays to ſuch priſoners, Go forth; and, by the blood of his covenant, ſends them forth, and directs them to himſelf, the ſtrong-hold, as priſoners of hope; ſee *Iſa.* lxi. 1. and xlix. 9. *Zech.* ix. 11, 12. The *Septuagint* and *Vulgate Latin* verſions render it, *he bringeth forth the priſoners with fortitude*; ſo *Apollinarius*, with his great power and ſtrength; and the *Syriac* verſion, *with proſperity*: or in a pompous manner, as the *Targum*. But the words may be better rendered, *he bringeth forth the priſoners*, either as *Ainſworth*, *into fit (and commodious) places*, or rather, *into the conveniencies* or *commodities*; that is, of life, ſuch as priſoners are deſtitute of. *But the rebellious dwell in a dry* land; meaning the Jews, to whom Chriſt came, and whom they rejected, reviled, hated, and would not have him to reign over them, and were a gainſaying and diſobedient people; for which their land was ſmitten with a curſe, and in the time of their wars became a dry land; when famine and peſtilence were every where, and ſuch tribulation as was never known, *Iſa.* viii. 21, 22. *Matt.* xxiv. 6, 7, 21. Moreover, the nations of the world, among whom they are diſperſed, are a dry land to them; and even ſuch places as are become fruitful thro' the preaching of the goſpel, are no other to them, who neither do hear it, nor will they hear it; and they are like perſons in a dry and thirſty land, vainly expecting a Meſſiah, who will never come. This may alſo be applied to all that obey not the goſpel of Chriſt, who will be puniſhed with everlaſting deſtruction from his preſence, and ſhall not have a drop of cold water allowed them to cool their tongue. The alluſion may be thought to be to the Jews, that murmured and rebelled againſt God, and vexed his Spirit in the wilderneſs, where their carcaſſes fell; and ſo dwelt in a dry land, and entered not into reſt, or the land of *Canaan*. The *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions render it, *in graves*; *Apollinarius* paraphraſes it, "he bringeth the dead out of the graves "to light."

℣. 7. *O God, when thou wenteſt forth before thy people*, &c.] In the pillar of cloud, and in the pillar of fire, as the *Targum* adds; and this divine perſon was the Son of God, the Angel of his preſence, in whom his name was, even his name *Jah* or *Jehovah* before-mentioned. *When thou didſt march through the wilderneſs. Selah.* At the head of the *Iſraelites*, leading, guiding and directing them; providing for them all things neceſſary, and protecting them againſt their enemies. And ſo Chriſt goes before his people, as they paſs through the wilderneſs of this world; and does the like good offices for them, until he, as the great Captain of their ſalvation, brings them ſafe to glory: for what is here ſaid is taken notice of as a reſemblance of what he now does, or has done, under the goſpel-diſpenſation, to which this pſalm belongs; particularly of his marching thro' the wilderneſs of the Gentile world, in the miniſtry of the word by his apoſtles, wherein he went forth conquering and to conquer.

℣. 8. *The earth ſhook*, &c.] Not only about *Sinai*, but in other places; ſee *Pſal.* cxiv. 1, 4, 6, 7. *Hab.* iii. 6, 10. It may alſo deſign the dread and trembling of the inhabitants of the earth, when they heard of the wonderful things God did for his people, *Exod.* xv. 14, 15, 16. *The heavens alſo dropped at the preſence of God*; the *Targum* ſupplies, *dew*; to which may be added, quails and manna: tho' it rather ſeems to deſign a large ſhower of rain, which followed the lightning and thunder, when the Law was given. Even *Sinai itſelf* was moved *at the preſence of God, the God of Iſrael:* it is ſaid to quake greatly, *Exod.* xix. 18. The words of this and the preceding verſe, ſeem to be borrowed out of the ſong of *Deborah*, Judg. v. 4, 5. Like effects followed the promulgation of the Goſpel, even a ſhaking of the heavens and of the earth, as an emblem of the removing of the ceremonial rites and *Moſaic* ordinances. Let it be obſerved, that Chriſt, who went before the *Iſraelites* in the wilderneſs, and whom they tempted and rebelled againſt, is called the God of *Iſrael*.

℣. 9. *Thou, O God, didſt ſend a plentiful rain*, &c.] Not of water literally taken, as when the *Iſraelites* paſſed thro' the ſea, *Pſal.* lxxvii. 17. or when

when the thundrings and lightnings were on mount *Sinai*, at the giving of the Law, which are commonly attended with rain, *Exod.* xix. 16. or in the land of *Canaan*, which was the land that drank in the water of the rain of heaven, *Deut.* xi. 11. nor the rain of manna and of quails, as *Arama*, Exod. xvi. 4. *Pſal.* lxxviii. 23, 27. but either the effuſion of the holy Spirit, ordinary or extraordinary; that, on the day of Pentecoſt, in conſequence of Chriſt's aſcenſion, propheſied of in this pſalm, was a *plentiful* one indeed; when the diſciples were filled with the holy Ghoſt, and baptized with it: yea, the ordinary meaſure of the Spirit's grace in converſion, is abundant, and exceeding abundant; it is ſhed abundantly through Chriſt, and ſuperabounds ſin, and may be called, as the words here ſignify, *a rain of liberalities* [s], or a free and liberal rain; for it comes from the free grace of God, and makes thoſe on whom it deſcends a willing people in their obedience. The Spirit of God is a free Spirit; and where he is, there is liberty, in the exerciſe of grace, and in the diſcharge of duty. Or elſe, the miniſtration of the goſpel [t] is meant; which is compared to rain, *Deut.* xxxii. 2. *Iſa.* lv. 9, 10, 11. This eſpecially, in the firſt times of the goſpel, was a very large and plentiful one; it being ſent all over the world, and brought forth fruit in every place: this was alſo a *liberal* one, flowed from the free grace of God; the ſubject of it is free grace; and the tendency and effect of it are, to make men free from the bondage of the law, and the ſpirit of bondage which that induces. The *Targum* is, "thou haſt let down the dews of quick-"ning, and the rains of good pleaſure;" grace, or free favour. *Whereby thou didſt confirm thine inheritance when it was weary*; that is, the church, as the *Targum* explains it; the inheritance of Chriſt, which he has choſen, the Father has given him, and he poſſeſſes: the people of God, *weary* with the burdenſome rites and ceremonies of the law; with their own ſins and corruptions, a burden too heavy for them to bear; with the ſins of others, among whom they dwell; with the temptations of Satan, with which they are annoyed; with the perſecutions of the men of the world, which make them weary ſometimes, and faint in their minds; and with the common afflictions of life, which often make them weary of life itſelf. Now, by the plentiful miniſtration of the doctrines of the goſpel, accompanied with the Spirit and grace of God, the hearts of the Lord's people are refreſhed, as the weary, dry and thirſty land, is with a comfortable ſhower of rain; and by it weary ſouls have reſt, or at leaſt are directed by it to Chriſt, where they find it: and as the earth is *prepared* [u], as the word uſed ſignifies, by rain, for the nouriſhment of plants; ſo is the church by the goſpel, whoſe plants are an orchard of pomegranates, for the reviving and fructifying of thoſe who are planted in it; whereby they appear to be trees of righteouſneſs, and the planting of the Lord; and ſo are confirmed, ſettled, and eſtabliſhed in the houſe of God, and in the truths of the goſpel.

℣. 10. *Thy congregation hath dwelt therein*, &c.] That is, in the Lord's inheritance, in the midſt of his church and people. The word for *congregation*, ſignifies *beaſts* or *living creatures* [w]: ſome underſtand them of the Gentiles, who, before the goſpel came among them, were comparable to ſuch; but, under the goſpel-diſpenſation, being called and taken out by it, were put among the people of God, and dwelt in his inheritance. Tho' without any limitation, it may be applied to all that are quickned and made alive by the grace of God; to all that are written among the living in *Jeruſalem*; and particularly to the miniſters of the goſpel, who are ſignified by the four living creatures, in *Ezekiel*'s viſion and in *John*'s *Revelation*; tho' not to the excluſion of any living believer, who has a name and a place here, and who are fellow-citizens with the ſaints, and of the houſhold of God. *Thou, O God, haſt prepared of thy goodneſs for the poor*; bleſſings of goodneſs, ſpiritual bleſſings, bleſſings of grace and of glory; which flow from divine goodneſs, are in themſelves good and in their effects; and theſe were prepared in the covenant of grace and in Chriſt from all eternity; and that for perſons poor and mean, indigent and helpleſs; and ſo the goodneſs of God in preparing them, appears to be free and unmerited. The *Targum* is, "thou "haſt prepared an hoſt of angels to do good to "the poor of God." *Arama* interprets it of the manna.

℣. 11. *The Lord gave the word*, &c.] The word of the goſpel to his apoſtles. He committed the word of reconciliation to them; he intruſted them with it, as a ſacred depoſitum; he gave gifts unto them, qualifying them for the miniſtration of it; he gave them a commiſſion to preach it; and he gave them a door of utterance to ſpeak it as it ſhould be, and an opportunity to publiſh it. The *Targum* wrongly interprets it of the word of the law. *Great* was *the company of thoſe that publiſhed* it; there were in our Lord's time, twelve apoſtles and ſeventy diſciples, who were ſent out to preach the goſpel; and many more in the times of the apoſtles, and ſince. The word for *company*, ſignifies an *army* [x]: Chriſt's miniſters are ſoldiers, and war a good warfare; they have weapons which are not carnal, but ſpiritual and mighty through God, and they are made to triumph in Chriſt in every place. And the word rendered, *thoſe that publiſhed*, is in the feminine gender; not as ſuggeſting that women would be preachers of the goſpel under the New-Teſtament-diſpenſation, for that is forbidden, 1 *Cor.* xiv. 34. but in alluſion to the cuſtom of women in *Iſrael*, publiſhing the victories obtained by their armies and generals; ſee 1 *Sam.* xviii. 7. and it may be, it is uſed to denote the weakneſs of goſpel-miniſters in themſelves, who have the treaſure of the word put into their earthen veſſels, that the power may appear to be of God and not of man; ſo miniſters are called maidens, *Prov.* ix. 3. and this ſame word is uſed of them in *Iſa.* xl. 9. And it may be obſerved, that notwithſtanding it is of the ſaid gender, yet it is by the *Targum* interpreted of men, thus; "but *Moſes* "and *Aaron* evangelized the word of God to the "great army of *Iſrael*." And it may alſo be obſerved, that this word המבשרות which ſignifies a *publiſhing of good news*, is derived from a root which ſignifies *fleſh*; denoting, that the good tidings of the goſpel, or of peace and pardon, righteouſneſs, life and ſalvation, publiſhed in it, are by an incarnate Saviour, or through his aſſumption of our fleſh, and ſuffering in it.

℣. 12.

[s] גשם נדבות pluviam munificentiarum, Montanus; vel liberalitatum, Vatablus, Gejerus, Michaelis; ſo Ainſworth; to the ſame purpoſe, the Tigurine verſion, Cocceius, Junius & Tremellius. [t] Dicitur de pluvia, Pſal. lxviii. 10 quæ effuſionem Spiritus ſancti, & præconium evangelii deſignat. Stockius, p. 660. [u] כוננתה paraſti eam, Michaelis; præparas, Gejerus. [w] חיתך τα ζωα σου, Sept. animalia tua, V. L. ſo Eth. Syr. Arab. & Cocceius; pecus tuum, Muſculus, and ſome in Vatablus. [x] צבא exercitus, Pagninus, Montanus, Gejerus, Cocceius.

℣. 12. *Kings of armies did flee apace*, &c.] Or, *they fled, they fled* [y]; or *they flee, they flee.* This is either the ſubject-matter of the word *publiſhed*, the words of the publiſhers ſo ſaying; or the effect of the publication of the goſpel: for though ſome, by theſe kings of armies, underſtand the apoſtles, either fleeing from place to place becauſe of perſecution, or running to and fro, as they interpret the words, to ſpread the goſpel; yet they rather intend the enemies of the goſpel, and the chief of them that oppoſed themſelves to it; namely, the *Roman* emperors and kings, and who fled before it; particularly at the time of the downfal of paganiſm, when they fled to the mountains and hills, and called upon them to hide them from Chriſt, *Rev.* vi. 15, 16. *And ſhe that tarried at home divided the ſpoil*; the church, compared to a woman that keeps at home, *Titus* ii. 5. who ſhared in the ſpoils taken out of the hands of Satan, and from among the Gentiles, even converted ſouls, brought unto her. What is promiſed to Chriſt, *Iſa.* liii. 12. is ſaid of the church; ſhe being made more than a conqueror through him, and ſharing in all his victories and ſpoils. It denotes the certain and eaſy ſucceſs of the goſpel-miniſtry, attended with a divine power, and the advantages thereof to the church of Chriſt; this was particularly true of the church in the times of *Conſtantine.*

℣. 13. *Though ye have lien among the pots*, &c.] *Kimchi* takes theſe words to be the words of the women, or of the pſalmiſt addreſſing the *Iſraelites* going out to war; that though they ſhould lie in a low, dark and diſagreeable place, in the camp, in the open field, expoſed to wind and weather; yet they ſhould be fair and beautiful, and be loaded with gold and ſilver, the ſpoil of the enemy. But *Fortunatus Scacchus* [z] refers them much better, to the encampment of the *Iſraelites* in their tents, and to the diſpoſition and order of their army going to battle: the body of the army in the middle, and the two wings, right and left, on each ſide; whoſe glittering armour of gold and braſs, the rays of the ſun ſtriking on them, are fitly reſembled by the colours on the wings and back of a dove. Another learned writer [a] thinks they are an addreſs to the wings of the dove; that is, to the dove itſelf, meaning the holy Spirit, expoſtulating with him how long he would dwell within the limits and borders of the land of *Canaan*; which was not long after the aſcenſion of Chriſt, for ſoon was the gift of the holy Ghoſt poured down upon the Gentiles. But rather they are an addreſs to the people of *Iſrael*; intimating, that though they had been in adverſity, and their lives had been made bitter with hard bondage, in morter and in brick, and in all manner of ſervice in the field; and had lain among the brick-kilns and furnaces when in *Egypt*; and in the times of the *Judges* had ſuffered much from their neighbours, by whom they were frequently carried captive; and had been in affliction in the times of *Saul*; yet now in proſperous circumſtances in the times of *David*, who had conquered their enemies, and enlarged their dominions, and reſtored peace; and eſpecially would be more ſo in the days of *Solomon*, when they enjoyed great plenty and proſperity, and ſilver was made to be as the ſtones of the ſtreet. Tho' it is beſt of all to apply the words to the church and people of God in goſpel-times; and they may deſcribe their ſtate and condition by nature and by grace, in adverſity and in proſperity: the former in this clauſe, in which there is an alluſion to ſcullions, or ſuch as lie among coppers and furnaces, and are black and ſooty; and ſo it deſcribes the Lord's people before converſion, who are black with original ſin and actual tranſgreſſions; who being tranſgreſſors from the womb, and as long as they live and walk in ſin, and have their converſation with the men of the world, may be ſaid to lie among the pots: and this may alſo be expreſſive of the church of Chriſt being in adverſity, and black with the ſun of perſecution ſmiting her; and ſhe might be ſaid to lie among the pots while the ten heathen perſecutions laſted, and alſo in the reign of Antichriſt; during which time the church is in the wilderneſs, and the witneſſes propheſy in ſackcloth. Yet ſhall they be as *the wings of a dove covered with ſilver, and her feathers with yellow gold:* alluding to the white, ſilver colour of ſome doves. Such were the white doves *Charon* of *Lampſacum* ſpeaks of [b], ſeen about *Athos*, which were like the white crow, *Ovid* calls [c], the ſilver fowl with ſnowy wings: and alſo it may be to the time when they become of a golden colour, at which time they are fit for ſacrifice, as the Jews [d] obſerve; or to the different appearances of them, according as the rays of light and of the ſun differently fall upon them. So the philoſopher [e] obſerves, that the necks of doves appear of a golden colour by the refraction of light. And this deſcribes the ſaints and people of God as they are by grace. They are comparable to the *dove* on many accounts: like doves of the valleys, every one of them mourn for their iniquities; like the trembling and fearful dove, tremble at the apprehenſions of divine wrath, and judgment to come under firſt convictions; and are fearful of their enemies, and of their own ſtate; are humble, modeſt and meek; think the worſt of themſelves, and the beſt of others; flee to Chriſt for refuge, and to ordinances for refreſhment; are chaſte and affectionate to Chriſt, and harmleſs and inoffenſive in their lives and converſations, *Ezek.* vii. 16. *Hoſea* xi. 11. *Cant.* iv. 1. *Iſa.* lx. 8. *Matt.* x. 16. Being *as the wings of a dove covered with ſilver*, may denote the purity of doctrine held by them; the words of the Lord being as ſilver purified ſeven times, *Pſal.* xii. 6. and the preciouſneſs and ſincerity of their faith, by which they mount up with wings as eagles; and the holineſs of their converſation, being, as becomes the goſpel of Chriſt: and being as the *feathers* of a dove covered *with yellow gold*, may denote their being adorned with the graces of the Spirit, as faith, hope and love; which are more precious than gold that periſheth, and are called chains of gold, *Cant.* i. 10. ſee 1 *Pet.* i. 7. or their being clothed with the righteouſneſs of Chriſt, ſignified by gold of *Ophir*, and cloathing of wrought gold, *Pſal.* xlv. 9, 13. or their being enriched with the unſearchable, ſolid, ſubſtantial and durable riches of Chriſt, *Rev.* iii. 18. And both may deſcribe alſo the proſperous eſtates of the church, either in the firſt ages of Chriſtianity, when ſhe was clothed with the ſun, and had a crown of twelve ſtars on her head, *Rev.* xii. 1. or in the latter day, when her light will be come, and the glory of the Lord will riſe upon her; when her ſtones will be laid with fair colours, and her foundations with ſapphires; when ſhe ſhall have the glory of God upon

[y] דרון ידרון fugiebant, fugiebant, Pagninus, Montanus; fugerunt, fugerunt, Tigurine verſion, Muſculus. [z] Eleochriſm. Sacr. l. 3. c. 24. [a] Guſſet. Comment. Heb. p. 884. [b] Apud Ælian. Var. Hiſt. l. 1. c. 15. [c] Metamorph. l. 2. fab. 7. [d] Maimon. Iſſure Mizbeach, c. 3. ſ. 2. [e] Ariſtotel. de Color. c. 3. Vid. Lucret. l. 2. v. 800.

upon her, and be as a bride adorned for her huſband, *Iſa.* lx. 1, 2. and liv. 11, 12. *Rev.* xxi. 9, 10, 11.

℣. 14. *When the Almighty ſcattered kings in it*, &c.] His inheritance, his congregation, the church, ℣. 9, 10. Which ſome underſtand of his diffuſing, and ſpreading and giving, in large numbers, miniſters and preachers of the goſpel, paſtors and teachers; who are kings and ſpiritual governors, are over churches, and have the rule over them in the Lord: and ſo *Jarchi* interprets them of the diſciples of the wiſe men. Or they may be underſtood of the Lord's bringing into his churches ſuch as are made kings and prieſts unto God, and in whoſe hearts grace reigns; and even of kings, in a literal ſenſe, who will be brought into the church in the latter day, *Iſa.* xlix. 23. and lx. 3, 11, 16. ſee ℣. 27, 29. Tho' they may be interpreted of wicked kings, and the deſtruction of them *by it* [f], the dove, the church of Chriſt; which will be done at the battle of *Armageddon*, at which time we read of the church being clothed in white, as follows; ſee *Rev.* xvi. 14, 16. and xix. 8, 14, 18, 19. The name of *Almighty* well agrees with Chriſt, *Rev.* i. 8. or *Shaddai*, who is ſufficient, all-ſufficient; and whoſe grace is ſufficient for his people, 2 *Cor.* xii. 9. *It was* white *as ſnow in Salmon*; a mountain near to *Shechem*, Judg. ix. 48. which ſeems to have had its name from the ſhady trees upon it; and which alſo, as it ſeems from hence, was ſometimes covered with ſnow; as was *Lebanon*, ſo called from the whiteneſs of the ſnow on it; and *Olympus* is called ſnowy by *Homer*, from the ſnow continually on it [g]: *Jarchi* and *Kimchi* interpret it, *in darkneſs*, or *in the ſhadow of death*; denoting, as *Ainſworth* obſerves, light in darkneſs, joy in tribulation: but rather, it may deſign the purity of the church and people of God, through the imputation of Chriſt's righteouſneſs to them, which is as fine linen, clean and white; and thro' his pardoning blood, whereby their ſcarlet and crimſon ſins are as white as wool, as white as ſnow; and thro' the ſanctifying grace of the Spirit, by which they are waſhed and cleanſed, and made all-glorious within; and thro' the holineſs of their lives and converſations, they hating the garment ſpotted with the fleſh; and waſhing their garments, and making them white in the blood of the Lamb: or they may be ſaid to be ſo, as having got the victory over all their enemies; and eſpecially this will be the caſe, when the kings of the earth will be ſcattered and deſtroyed by the almighty Saviour, *Rev.* vii. 9. and xix. 14.

℣. 15. *The hill of God* is as *the hill of Baſhan*, &c.] The church is the hill of God, an excellent and ſupereminent one, and in which he dwells, as is ſaid in the next verſe; called an hill for its viſibility, and eſpecially as it will be in the latter day, when it will be eſtabliſhed and exalted above the mountains and hills, the kingdoms of this world, *Iſa.* ii. 2. this is compared to the hill of *Baſhan* for fertility and fruitfulneſs; hence we read of the kine and bulls, the rams and lambs, and fatlings of *Baſhan*, and of the oaks thereof, *Deut.* xxxii. 14. *Pſal.* xxii. 12. *Iſa.* ii. 13. *Ezek.* xxxix. 18. *Amos* iv. 1. the ordinances of the church are green paſtures, where his people become fat and flouriſhing, *Pſal.* xxiii. 2. and xcii. 13, 14. *An high hill* as *the hill of Baſhan*; or *an hill of eminences* [h]; it had ſeveral tops, or little hills that roſe up from it; ſo the church of Chriſt, though but one hill or church in general, yet there are ſeveral little hills belong unto it, or particular congregational churches, of which it conſiſts: or *a mountain abounding with cheeſe* [i]; which fed much cattle, and theſe produced much milk, of which large quantities of cheeſe were made, and ſo is expreſſive of the fruitfulneſs of it.

℣. 16. *Why leap ye, ye high hills?* &c.] Meaning the kingdoms of this world that lift up themſelves above, and look with contempt upon the intereſt, kingdom, and church of Chriſt; lie in wait for it, leap upon it, inſult over it, and endeavour to cruſh and extirpate it; but all in vain; theſe high hills and mountains are nothing before *Zerubbabel* King of ſaints; his church is built on a rock, and the gates of hell cannot prevail againſt it; the little ſtone cut out of the mountain without hands will become a great mountain, and fill the whole earth, and break in pieces and conſume the kingdoms of it: the word רצד in the *Arabic* language, ſignifies *to lie in wait*, as *Jarchi* from R. *Moſes Hadarſan* obſerves; and to look out, and leap upon the prey; ſo R. *Hai* in *Ben Melech* ſays it has the ſignification of looking, obſerving, hoping, or waiting, in the *Arabic* language [k]. This is *the hill* which *God deſireth to dwell in*; as in *Pſal.* cxxxii. 13. the Word of the Lord, as the *Targum*; the eſſential Word, the Meſſiah: his deſire was towards his church and people, in eternity, in time, and now is; he has choſen and deſired them for his habitation, and in the midſt of them he delights to be, *Rev.* i. 13. *Yea, the Lord will dwell* in it *for ever*; he dwells in his church now by his gracious preſence; he will dwell in the new *Jeruſalem*-church-ſtate perſonally for the ſpace of a thouſand years; and after that he will dwell with, and among his people to all eternity; ſee *Pſal.* cxxxii. 14.

℣. 17. *The chariots of God* are *twenty thouſand*, &c.] By which are meant the angels, as the following clauſe ſhews; called *chariots*, becauſe they have appeared in ſuch a form, 2 *Kings* ii. 11. and vi. 17. and becauſe, like chariots of war, they are the ſtrength and protection of the Lord's people; and becauſe of their ſwiftneſs in doing his work; and becauſe they are for his honour and glory: they are the chariots of God, in which he rides about the world doing his will; they are the chariots in which Chriſt aſcended up to heaven, and in which he will deſcend at the laſt day; and in which he now fetches the ſouls of his people to him at death, and will make uſe of them at the reſurrection to gather them to him, when their bodies are raiſed by him: their number is very great, and in other places is mentioned as greater, *Dan.* vii. 10. *Rev.* v. 11. Chriſt ſpeaks of twelve legions of them, *Matt.* xxvi. 53. there is a multitude of them, and they are ſaid to be even innumerable, *Luke* ii. 13. *Heb.* xii. 22. which is obſerved, both for the glory of God, and for the ſafety of his people. Even *thouſands of angels*; the word for *angels* is only uſed in this place; *Kimchi* and *Ben Melech* take it to be one of the names of angels by which they were called: ſome derive it from a word which ſignifies *peaceable* and *quiet*; as expreſſive of the tranquil ſtate in which they are in heaven, always beholding the face of God there: others from a word which ſignifies *ſharp*, as *Jarchi*; and ſo refers to their being the executioners of God's wrath and vengeance on men, and alluding to a ſort of chariots with ſharp hooks uſed in war: others from a word which ſignifies to *ſecond*; theſe being

[f] בה per eam, vel propter eam, Gejerus.
[g] Iliad. 1. v. 420. & 18. v. 615.
[h] הר גבנים mons gibborum, Montanus; vel eminentiarum, Gejerus; monte frequente gibbis, Junius & Tremellius; mons faſtigiorum, Cocceius.
[i] Mons qui caſeis abundat, Tigurine verſion.
[k] Ratzad, inſidiatus fuit, uti prædæ leo, Golius, col. 991. Caſtel. col. 3633.

being the ſecond, or next to God, the chief princes; or, as *Aben Ezra*, it denotes the number of angels, even *two thouſand*; ſo the *Targum*, "the "chariots of God are two myriads, (or twenty "thouſand) of burning fires, two thouſand of angels lead them." *The Lord* is *among them* as *in Sinai, in the holy* place; that is, at the head of them, being their governor and commander, at whoſe beck they are, and ready to do his will; and he was among them when he aſcended to heaven, as it follows, being carried up by them; as he was among them at *Sinai*, when the law was given; for Chriſt was there then, *Acts* vii. 38. and attended with ten thouſands of his holy angels, by whom the law was ordained, ſpoken and given, *Deut.* xxxiii. 2. *Acts* vii. 53. *Gal.* iii. 19. *Heb.* ii. 2. which *Sinai* is called the holy place, from the preſence of God there, and the law given from it: or elſe the ſenſe is, that Chriſt is among the angels as in *Sinai* of old; ſo in the holy place, in *Sion* his holy hill, the church under the goſpel-diſpenſation, where there are an innumerable company of angels, *Heb.* xii. 22. according to the conſtruction of the word in the *Hebrew* text, it ſeems as if *Sinai* was in the holy place, the inſide of it being of cedar, like the *Shittim* wood that grew about *Sinai* [l]; or rather, the worſhip commanded and directed to on mount *Sinai* was performed in it.

℣. 18. *Thou haſt aſcended on high*, &c.] Which is to be underſtood, not of *Moſes* aſcending up to the firmament, as the *Targum* and *Jarchi* interpret it, of which we no where read; nor of *David*'s going up to the high fortreſſes, as *Aben Ezra*; nor of God's aſcent from mount *Sinai*; but of Chriſt's aſcenſion to heaven, as the apoſtle cites and explains it in *Eph.* iv. 8, 9. which aſcenſion reſpects him as man, was not figurative, as in *Gen.* xvii. 22. but real and local, from earth to heaven, and was certain and viſible; he was ſeen to go up by angels and men; and becauſe of the certainty of it, it is here expreſſed in the paſt tenſe, though it was then future. *Thou haſt led captivity captive*; meaning either ſuch who had been captives, in which ſenſe the word is uſed, *Pſal.* cxxvi. i. and ſo may deſign either thoſe who had been priſoners in the grave, but were ſet free at Chriſt's reſurrection, and went with him in triumph to heaven; or all his people, whom he redeemed by his blood from that captivity and bondage they were in by nature; or rather, thoſe who led them captive are here meant by *captivity*; ſuch as ſin, Satan, the world, death, and every ſpiritual enemy, whom Chriſt conquered and triumphed over; the alluſion may be to public triumphs, when captives were led in chains, even kings and great men, that had captivated others: the words ſeem to be borrowed out of *Judg.* v. 12. *Thou haſt received gifts for men*; the gifts of the holy Spirit, qualifying men for the miniſtry of the goſpel, as they are interpreted by the apoſtle, *Eph.* iv. 11. theſe Chriſt received from his divine Father in human nature, when he aſcended up to heaven, in order to give them to men; and which he did in a very extraordinary manner on the day of *Pentecoſt*. The *Targum* and *Syriac* verſion render it, *thou haſt given gifts to men*; and the *Arabic* verſion, *and he gave gifts to men*, as the apoſtle, *Eph.* iv. 8. *Yea*, for *the rebellious alſo*; diſobedient and unbelieving [m], as all men are by nature, even God's elect, before converſion, *Tit.* iii. 3. who are not only called by grace, and have the bleſſings of grace beſtowed upon them; but ſome of them have gifts given them, whereby they are fitted to preach the goſpel to others, as *Saul*, the blaſphemer, perſecutor, and injurious; and ſome of thoſe among the Jews, that were concerned in the crucifixion of Chriſt: though ſome think the Gentiles are intended, on whom the holy Spirit was poured forth after our Lord's aſcenſion; and ſo the *Targum* interprets it of the rebellious, who become proſelytes, and return by repentance. *That the Lord God might dwell* among them; that is, that they, by the gifts and graces of the Spirit beſtowed on them, might become a fit habitation for God; or that *they*, the rebellious, being now partakers of the grace of God and his gifts, *might dwell* with *the Lord God* [n] in his churches; enjoy his divine preſence, and have communion with him in his word and ordinances.

℣. 19. *Bleſſed* be *the Lord*, who *daily loadeth us* with benefits, &c.] With all ſpiritual bleſſings, with an abundance of grace, as well as with temporal mercies, for which he is, and ought to be praiſed day by day: ſo *Aben Ezra* and *Kimchi* ſupply the text, and ſuppoſe the word *bleſſings* or *goodneſſes* to be wanting; though the words may be rendered, *bleſſed be the Lord day by day; he will bear us*; or *carry us* [o]; as a father his child, or a ſhepherd his lambs; and ſo he does from the womb, even to hoary hairs; and therefore bleſſing and praiſe ſhould be aſcribed to him; ſee *Iſa.* xlvi. 3, 4. and lxiii. 9. or *he will put a burden upon us* [p]; meaning the burden of afflictions: theſe are of the Lord's laying upon his people; and he will lay no more upon them than he will enable them to bear; and will in his own time and way deliver them from them, and be the author of ſalvation to them, as follows; and therefore his name is to be praiſed, 1 *Cor.* x. 13. the *Targum* interprets it of the burdenſomneſs of the law; "bleſſed be the Lord "every day, he burdens us, adding precepts un-"to precepts." Even *the God of our ſalvation. Selah.* the author of temporal, ſpiritual, and eternal ſalvation, as Chriſt is.

℣. 20. *He that is our God*, &c.] Or *God for us* [q]; is on our ſide; and is the mighty God, able to ſave to the uttermoſt; is *the God of ſalvation*; or *God for ſalvations* [r]; for the obtaining of them for his people, and giving them to them, even of every kind. *And unto God the Lord* belong *the iſſues from death*; deliverance from it; Chriſt has aboliſhed it, and him that had the power of it; has delivered himſelf from it, and will deliver all his people from it, though they become ſubject to it, as well as from eternal death; for he has the keys of hell and death in his hands. Some render the words, *to God the Lord* belong *the iſſues*, or *ways unto death* [s]; he has various ways of bringing perſons to death, of deſtroying his and his peoples enemies; and ſo *Jarchi*, *Aben Ezra*, and *Kimchi* interpret it; though the following words ſeem to be oppoſed to theſe: the heathens had a notion, that the power of death belonged to God; hence they had a deity called the god of death, *Dites* [t].

℣. 21. *But God ſhall wound the head of his enemies*, &c.] Him who is the chief of his enemies, even

[l] Vid. Texelii Phœnix, l. 3. c. 7. p. 281. [m] סוררים απειθουντες, Sept. non credentes, V. L. [n] לשכן ut habitent cum Jah, Jehovah, Piſcator; cum Deo, Gejerus; ut habitent pulchritudinem Dei, Cocceius. [o] יעמס לנו portat nos, Vatablus, Muſculus; bajulat nos, Cocceius. [p] Onus imponit nobis, Lutherus, Gejerus. [q] לנו האל Deus nobis, vel eſt nobis, Pagninus, Montanus, Vatablus, Piſcator. [r] אל למושעות Deus ad ſalutes, Pagninus, Montanus, &c. [s] למות תוצאות ad mortem exitus, Pagninus, Montanus; mille viæ læthi, Lucan. [t] Macrob. in Somn. Scip. l. 1. c. 11.

even Satan the prince of devils, the god of the world, the father of the wicked Jews, all enemies of Chriſt; to *wound*, is the ſame as to bruiſe him as in *Gen.* iii. 15. and ſo the *Targum* here, "but "God ſhall break the head of his enemies;" diſappoint his ſchemes, blaſt his deſigns, cruſh his power and authority, demoliſh his empire, and eternally deſtroy him with the fire prepared for him and his angels; and the ſame may be applied to the man of ſin, and all other enemies of Chriſt, who is the divine perſon here, and all along ſpoken of; ſee *Pſal.* cx. 6. And *the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes*; by whom may be meant Antichriſt: *Jarchi* interprets it of *Eſau*, who was an hairy man, and a figure of Antichriſt; and his hairy ſcalp may denote his fierceneſs and cruelty, appearing like a ſavage beaſt, drinking the blood of the ſaints; and like a thief and a robber, who uſed to let their hair grow long, ſhagged and entangled, to ſtrike terror into men they met with, *Job* v. 5. and alſo his pride and haughtineſs; he exalting himſelf above all that is called God, and opening his mouth in blaſphemy againſt him: and likewiſe it ſignifies his great power and authority, he having people, kingdoms and nations depending upon him, as hair on the head, and ſubject to him: and of him it may be truly ſaid, that he *goes on ſtill in his treſpaſſes*; in tyranny, idolatry, ſuperſtition, and will-worſhip; taking no notice of what God ſays by his witneſſes, nor any warning by what the eaſtern empire ſuffered by the *Turks* and *Saracens*; ſo as to repent of the works of his hands, of worſhipping idols of gold, ſilver, braſs and wood; nor of his murders, ſorceries, fornications and thefts; but ſtill perſiſting in them, until his, and the ſins of his followers, reach to heaven, *Rev.* ix. 20, 21. and xviii. 5. but the God-man, Chriſt Jeſus, will give him a deadly wound, of which he ſhall never be healed: this alſo holds true of all that perſiſt in a ſinful courſe of life without repentance; who are workers of iniquity, whoſe lives are one continued ſeries of ſinning; theſe will be puniſhed by Chriſt with everlaſting deſtruction.

℣. 22. *The Lord ſaid*, &c.] Within himſelf, in his own heart; he reſolved upon it in his mind; or he ſaid it in council and in covenant; he undertook and engaged to do what follows; or he ſpoke of it in promiſe and in prophecy, as what would be done. *I will bring again from Baſhan*; as he delivered his people from *Og* king of *Baſhan* formerly, *Numb.* xxi. 33—35. ſo he purpoſed and promiſed to ranſom them out of the hands of him that was ſtronger than they; to recover them from the ſtrong man armed, and deliver them from the power of darkneſs, and tranſlate them into his own kingdom, and ſave them from all the bulls of *Baſhan*; ſee *Pſal.* xxii. 14. to which text *Jarchi* refers in the expoſition of this; though ſome underſtand it of the fat and great ones of the earth, of the converſion of kings and princes, *Pſal.* xxii. 29. *I will bring* my people *again from the depths of the ſea*; out of the moſt wretched and deſperate condition, out of the depths of ſin and miſery; out of an helpleſs and hopeleſs ſtate, in which they were through the fall, and their actual tranſgreſſions: the alluſion is to the bringing of the children of *Iſrael* through the Red ſea, and out of the depths of it, unto dry land: the *Targum* interprets the whole of the reſurrection of the righteous, whether devoured by wild beaſts, or drowned in the ſea; ſee *Rev.* xx. 13. ſome interpret the paſſage of the Lord's gathering of his people, in effectual vocation, from the eaſt and from the weſt; from the eaſt, ſignified by *Baſhan*; and from the weſt, by the depths of the ſea; ſee *Iſa.* xliii. 5.

℣. 23. *That thy foot may be dipped in the blood of* thine *enemies*, &c.] This verſe is in connexion with ℣. 21. the 22d verſe being to be read in a parentheſis: the ſenſe is, that the Meſſiah would ſo wound the head and hairy ſcalp of his peoples enemies, and there ſhould be ſuch a large effuſion of blood, that their feet ſhould be dipped therein, *Rev.* xiv. 20. ſee the note on *Pſal.* lviii. 10. And *the tongue of thy dogs in the ſame*; who ſhould lick it up, as the dogs licked the blood of *Jezebel*, 1 *Kings* xxi. 19. 2 *Kings* ix. 35, 36. and ſo ſuch a carnage will be made of Antichriſt and his followers, that the fowls of the heavens will be called upon to eat the fleſh of kings, captains, and mighty ones, *Rev.* xix. 17, 18.

℣. 24. *They have ſeen thy goings, O God*, &c. In ſaving his people, and deſtroying his enemies. Even *the goings of my God, my King, in the ſanctuary*; The walk and converſation of Chriſt, when he was made fleſh, and dwelt among men; his manner of life and deportment; his works and miracles, his ſufferings, death, and reſurrection from the dead; all which his apoſtles were eye-witneſſes of; as alſo his going up to heaven, which was viſible to angels and men; likewiſe his progreſs and victorious expeditions in *Judea*, and in the Gentile world, by the miniſtry of the word, in which he went forth conquering, and to conquer; which ſenſe is confirmed by the following words: for Chriſt, who is God over all, the Lord and God of his people, and King of ſaints, is here, as throughout the pſalm, intended. The *Targum* interprets it of the path or goings of the divine Majeſty upon the ſea, which the houſe of *Iſrael* ſaw.

℣. 25. *The ſingers went before*, &c.] The apoſtles and miniſters of the word, the ſweet ſingers of *Iſrael*, the charmers that charm ſo very wiſely: the goſpel is a joyful ſound; it is like vocal muſic, harmonious and delightful; it is as a very lovely ſong of one that hath a pleaſant voice, as *Ezekiel*'s miniſtry was, *Ezek.* xxxiii. 32. it is a voice of love, grace, and mercy, of peace, pardon and righteouſneſs, and of eternal life and ſalvation by Chriſt; it is as muſic in the ears of ſenſible ſouls, when ſounded forth, and ſung out clearly and diſtinctly by the faithful miniſters of it. The alluſion ſeems to be to ſingers going before armies, when marching to battle, or returning with victory; ſee 2 *Chron.* xx. 21, 28. *The players on inſtruments* followed *after*; ſo the ſweet ſtrains of the goſpel, the melodious notes, and diſtinguiſhing ſounds of it, as well as the praiſes of God's people, are, in the New Teſtament, ſignified by harps, and mens playing upon them, *Rev.* v. 8. and xiv. 2. and xv. 2. *Amongſt* them were *the damſels playing with timbrels*; or *in the midſt of the virgins playing* with *timbrels*"; or *beating on tabrets*; as women uſed to do when they met their kings returning from the conqueſt of their enemies; ſee 1 *Sam.* xviii. 6, 7. theſe may be the pure and primitive churches of Chriſt, and the members thereof, rejoicing at the preaching of the goſpel, and praiſing God for the bleſſings of grace in it; in the midſt of which the miniſters of the word ſung the new ſong of goſpel-truths: and who may be compared to damſels

" בתוך עלמות in medio puellarum, Pagninus, Montanus; inter puellas, Junius & Tremellius, Piſcator; ſo Cocceius, Gejerus.

ſels or virgins for their beauty and comelineſs thro' Chriſt; for their relation to him, being betrothed unto him; and for their ſtrong and chaſte affection for him; for their incorruptneſs in doctrine and worſhip, and their uprightneſs in their lives and converſation, *Rev.* xiv. 4. the alluſion may be to *Miriam* and the women with her at the Red ſea, *Exod.* xv. 20. and the *Targum* interprets the whole verſe of *Moſes* and *Aaron* ſinging at the Red ſea, and of *Miriam* and the women playing with timbrels.

℣. 26. *Bleſs ye God in the congregations*, &c.] This was what they ſaid as they ſung and played; they called upon the churches, and the members of them, and upon one another, to bleſs the Lord Jeſus Chriſt, God manifeſt in the fleſh; not by invoking, or beſtowing a bleſſing on him, which cannot be, and of which he has no need; but by proclaiming him to be God over all, bleſſed for evermore, as he is in himſelf; and the perfections of his nature, by attributing all the bleſſings of nature, grace, and glory to him, in whom they are, and from whom they come; and by exerciſing faith upon him for them particularly, and for pardon, righteouſneſs, ſupplies of grace, and everlaſting ſalvation; and by giving him the glory of all, and aſcribing bleſſing and honour to him on account of them; which ſhould be done openly and publickly, in the ſeveral particular congregated churches of Chriſt; and this ſhews the pſalm ſtill refers to goſpel-times, in which only ſuch churches are. Even *the Lord, from the fountain of Iſrael*; or *the Lord*, who is *of the fountain of Iſrael* [w]; that is, whoſe natural deſcent is from *Iſrael*, or *Jacob*, as Chriſt's was according to the fleſh, *Rom.* ix. 5. though ſome take this to be a deſcription of the poſterity of *Jacob*, thoſe that go out from the fountain of *Iſrael*, as *Aben Ezra* and *Kimchi*; ſee *Iſai.* xlviii. 1. ſo the *Tigurine* verſion, and others; who are called upon to bleſs the Lord: but then it muſt be underſtood, not of the carnal *Iſraelites*, they rejected the Meſſiah, Jeſus, and called him accurſed; but the ſpiritual ſeed of *Jacob*, whether Jews or Gentiles; *Iſraelites* indeed, in whom is no guile. The *Targum*, and ſo *Jarchi*, interpret it of the ſeed of *Iſrael*; compare with this *Luke* i. 41, 44. the words may be read, *for*, or *becauſe of the fountain of Iſrael* [x]: God, who is the fountain of living waters; Chriſt, whoſe blood is the fountain opened for ſin and uncleanneſs; the Spirit, who, in the operations of his grace, is a well, or fountain of living water, ſpringing up unto eternal life; and all ſpiritual bleſſings, and the abundance of them, which the ſpiritual *Iſrael of God* enjoy, may be deſigned by this phraſe; and ſo be conſidered as the reaſon why God the Lord is to be bleſſed. Some underſtand it of the ſcriptures, from whence all divine knowledge, bleſſing and praiſe are derived; and others of the heart, and the abundance of it, from whence, and not with the lips only, men ſhould bleſs and praiſe the Lord.

℣. 27. *There is little Benjamin, with their ruler*, &c.] Or who is *their ruler* [y]; that is, in the congregations or churches, where he was a ruler; or in the proceſſion, the triumphal progreſs of Chriſt in *Judea*, and in the Gentile world, by the miniſtry of the word; where the ſingers and players of inſtruments, and damſels with timbrels, went in order: for not the tribe of *Benjamin* is meant, called *little*, becauſe *Benjamin* was *Jacob*'s younger ſon; or becauſe it was greatly weakened and reduced at *Gibeah*, Judg. xx. 48. and was one of the ſmalleſt tribes in *Iſrael*; and *Saul*'s family, who was the firſt king of *Iſrael*, the leaſt in that tribe, 1 *Sam.* ix. 21. though the *Targum* interprets it of the tribe; and ſo *Jarchi*; but the apoſtle *Paul* is here meant, who was of the tribe of *Benjamin*, Rom. xi. 1. *Phil.* iii. 5. was a young man when he was converted, *Acts* vii. 58. as the *Septuagint* and *Vulgate Latin* verſions have it here; was *little* in ſtature, as is generally reported of him, and as his name *Paul* may be thought to ſignify, and might be given him on that account; ſee 2 *Cor.* x. 10. and was little in his own eyes, leſs than the leaſt of all ſaints, and the chief of ſinners; one born out of due time, and unworthy to be called an apoſtle; as well as he was little and contemptible in the eyes of others; yet he was greatly honoured by Chriſt, had an authority from him, was a *ruler* in his churches; ſet in the firſt place there, made an apoſtle, and was an apoſtle of the Gentiles, and not a whit behind the very chief of the apoſtles; and he was a principal in this progreſs, and therefore is named firſt: he was a choſen veſſel to bear the name of Chriſt, and carry it into the Gentile world; he travelled and laboured more abundantly than the reſt, and preached the goſpel fully from *Jeruſalem* round about to *Illyricum*. The *Septuagint* and *Vulgate Latin* verſions, render it, *there was Benjamin the younger in an extaſy*, or trance, as the apoſtle *Paul* was, *Acts* ix. 9. and xxii. 17. 2 *Cor.* xii. 2—4. but our verſion is beſt. *The princes of Judah*, and *their council*; or *company*, as *Kimchi*; their churches, or congregations over which they preſided, or were the means of gathering; theſe were the apoſtles, ſome of which were of the tribe of *Judah*, of which tribe Chriſt was, and ſo muſt be thoſe that are called his brethren, *Matt.* xiii. 55. *Acts* i. 14. theſe were *princes*, not only in common with other chriſtians, by adoption and regeneration, but by their office, being apoſtles, and over others in the Lord; and beſides the church at *Jeruſalem*, where *James* preſided, there were other churches in *Judea*, which had ſpiritual guides and governors over them; ſee *Heb.* xiii. 7, 17. and ſo the *Septuagint* verſion, and thoſe that follow it, render the words, *the princes of Judah, their governors*; and ſo *Aben Ezra* interprets them, and obſerves that *regem* in *Zech.* vii. 2. ſo ſignifies; to which the ſenſe of R. *Menachem* in *Jarchi* agrees, who renders it *their purpled ones*; ſo *Cocceius*; but *Guſſetius* [z] renders it *their ſtoning*; who ſtoned thoſe that preached the goſpel to them; ſee *Matt.* xxi. 35. and xxiii. 37. or ſtoned their enemies, conquered them; or *their ſtone* [a], the Meſſiah, that ſprung from *Judah*, Gen. xlix. 24. *Pſal.* cxviii. 22. *The princes of Zebulun*, and *the princes of Naphtali*; the reſt of the apoſtles, who were of *Galilee*, in which country lay the tribes of *Zebulun* and *Naphtali*; ſuch as *Peter*, *Andrew*, *James* and *John*, *Philip* and *Nathaniel*, ſee *Matt.* iv. 13—21. *John* i. 44—46.

℣. 28. *Thy God hath commanded thy ſtrength*, &c.] Which is either an apoſtrophe, or an addreſs to the Meſſiah, as in *Pſal.* xlv. 7. declaring, that as his God and Father had purpoſed and promiſed to ſend forth, ſo he had ſent forth the rod of his ſtrength out of *Sion*, Pſal. cx. 1, 2. that is, his goſpel, both into the ſeveral cities of *Judea*, and into the Gentile world, where it was the power of God

[w] ממקור ישראל qui eſt ex fonte Iſraelis, i. e. natus ex ſemine Iſraelis, Tillius & Vitringa apud Michael. vel propter fontem Iſrael, Gejerus. [x] Ob Cnlus.; ſo Tigurine verſion, Coccius. [y] רדם dominans eos, Pagninus, Montanus, Gejerus; dominator eorum, Muſ- [z] Ebr. Comment. p. 777. [a] Vid. Teelman. Explic. Parabol. p. 312.

God unto ſalvation, both to Jew and Gentile: or elſe theſe words are ſpoken to the churches and congregations, in whom the Lord's name was to be bleſſed; or to the princes, rulers, and governors of them before mentioned, ſhewing that the Lord has made good his promiſe to them, that as their day was, their ſtrength ſhould be; and it was owing to their being ſtrengthened by him that they walked up and down in his name, doing his work, and preaching his goſpel, both to Jews and Gentiles; to which they reply by petition, *Strengthen, O God, that which thou haſt wrought for us*; which, if underſtood of the apoſtles, princes and rulers, refers to the work of preaching the goſpel, and the ſucceſs of it, deſiring it might be more and more confirmed; and to the ſettlement of chriſtianity, in the pagan world, and alſo to the work of the reformation from popery in later times; compare with this *Rev.* iii. 2. if of the churches, and the members thereof, it may reſpect the carrying on, and finiſhing the work of grace in them. It is rendered *in us* by the *Septuagint*, and others; ſee *Iſai.* xxvi. 12. for this work ſometimes ſeems to be very low and weak, and needs ſtrengthening, and it is God only that can do it, and he will do it, 1 *Pet.* v. 10. and this ſhews that the grace of God is not only neceſſary at firſt converſion, but to be continued for the performing of the work of grace until the day of Chriſt.

℣. 29. *Becauſe of thy temple at Jeruſalem*, &c.] Not the material temple there, which was not in being in *David*'s time, but was built by his ſon, and deſtroyed by *Nebuchadnezzar*; and though it was rebuilt by *Zerubbabel*, repaired by *Herod*, and was the Meſſiah's temple, into which he entered as the Lord and proprietor of it, *Mal.* iii. 1. yet was quickly after his time demoliſhed, and will never be rebuilt more; but the Meſſiah's ſpiritual temple, of which he is the builder, foundation, and corner-ſtone; the materials of which are believers in him, and it is for his ſervice, worſhip and glory: and *becauſe of Jeruſalem* [b], as it may be tranſlated; by which alſo the church of Chriſt is meant, which is the heavenly *Jeruſalem*, the *Jeruſalem* which is above, and free, the mother of us all, the city of the great King, the place of divine worſhip, and well fortified by the power and grace of God. The words may be rendered *above Jeruſalem* [c], and connected, either with the preceding verſe, and ſo point at the place, heaven, the temple, and palace of the Meſſiah; from whence ſpiritual health and ſtrength are deſired, and may be expected; or with the following words, and the ſenſe be, *from*, or *out of thy temple in Jeruſalem*; even out of the material temple, the goſpel ſhould be preached, as it was by the apoſtles on the day of *Pentecoſt*; and ſo the word of the Lord went out from thence, and from *Jeruſalem* into *Judea*, and ſo into the Gentile world, where it is continued, and will be until the kings of the earth ſhall be converted, as follows. *Shall kings bring preſents unto thee*; that is, ſuch as ſhould become chriſtians, as *Conſtantine* and others, in the earlier ages of chriſtianity; who brought their riches and wealth to Chriſt, and into his church, with a deſign for the good and welfare of it, though it proved otherwiſe; and as many will in the latter day, who being converted, will bring preſents to the King Meſſiah, join his churches, and be their nurſing fathers; ſee *Pſal.* lxxii. 10, 11. *Iſai.* xlix. 23. and lx. 3, 11, 16. and who will bring their glory and honour, and that of the nations, into the new *Jeruſalem*-church-ſtate, *Rev.* xxi. 24, 26. and it will be becauſe of his church and people, and for their good and welfare, as well as for the glory and honour of Chriſt, that thoſe preſents will be brought; and which will not only be theirs, their good things, but themſelves, whom they will preſent to the Lord, as living and acceptable ſacrifices, *Rom.* xii. 1. the *Targum* is, "out "of thy temple thou ſhalt receive offerings; "upon *Jeruſalem* thy *ſhekinah* dwells; out of "their palaces kings ſhall bring unto thee ſacri-"fices."

℣. 30. *Rebuke the company of ſpear-men*, &c. Or *of the reed* [d]; that is, men that uſe and fight with ſpears, like to reeds, as *Kimchi* and *Ben Melech* interpret it. *Aben Ezra* ſays, that ſpears are ſo called in the *Kedarene*, or *Arabian* language; and the *Arabians* uſe a ſort of reed for a ſpear, as Mr *Caſtel* out of *Avicenna* obſerves [e], and *Pliny* [f] ſays they are uſed for ſpears: or rather the words ſhould be rendered, *rebuke*, reſtrain, deſtroy *the wild beaſt*, or *beaſts of the reed* [g]; as the *Syriac*, *Septuagint*, and *Vulgate Latin* verſions, and others, render it: the alluſion is to ſuch kind of creatures as lions in the thickets of *Jordan*; ſee *Jer.* xlix. 19. and the note there; and the behemoth, that lies under the covert of reeds, *Job* xl. 21. or as the crocodile in the river *Nile*, and other rivers of *Egypt*, which abounded with flags and reeds, in which ſuch creatures lay; ſee *Iſa.* xix. 6, 7. and xxxv. 6. and xxxvi. 6. perhaps the hippopotamus, or river-horſe, is referred to; ſo may deſign an inſidious, cruel, and tyrannical prince; ſuch an one as *Pharaoh* king of *Egypt*, Iſa. xxvii. 1. a type of Antichriſt, and who ſeems to be here meant; for as *Rome*, for it wickedneſs, cruelty, and idolatry, is ſpiritually called *Egypt*, Rev. xi. 8. ſo the *Roniſh* Antichriſt is the beaſt aſcending out of the bottomleſs pit; and is an inſidious creature, lies in wait to deceive, puts on the maſk and vizor of chriſtianity; has two horns, like a lamb in his eccleſiaſtic capacity; lies covered with the reeds of the traditions, inventions, and the doctrines of men; and teaches men to truſt in the ſtaff of a broken reed, in their own merits, and the merits of others. *Jarchi* interprets it of *Eſau*, who is like to a wild boar that dwells among the reeds; and the *Talmud* [h] interprets it of a beaſt that dwells among reeds, and the Gloſs explains it of the nation of *Amalek*; the *Turks*, according to ſome, are meant. *The multitude of bulls*; the ſecular powers of the beaſt of *Rome*; the antichriſtian ſtates, their kings and princes, comparable to theſe creatures for their great ſtrength, power and authority, and for their fierceneſs and furiouſneſs in perſecuting the people of God: theſe are horned creatures, the ten horns of the beaſt, in his civil and ſecular capacity, with which he puſhes at the ſaints, caſts them down, and tramples upon them; ſee *Pſal.* xxii. 13. *Ezek.* xxxix. 18. compared with *Rev.* xix. 18. *With the calves of the people*; or the people comparable to calves for their weakneſs, folly, and ſtupidity; theſe are the common people under the government and influence of the kings and princes of the earth; the people, multitudes, nations and tongues, over whom the antichriſtian harlot ſits, rules and reigns: this phraſe ſhews that the whole is to be taken, not in

[b] על ירושלם propter Jeruſchalaima, Junius & Tremellius. [c] Super Jeruſalaim, Pagninus, Montanus, Vatablus.
[d] חית קנה congregationem calami, Pagninus. [e] Lexic. Polyglott. col. 3376. [f] Nat. Hiſt. l. 16. c. 36.
[g] Feram cannæ, Montanus; beſtiam arundineti, Cocceius; feram vel beſtiam arundinis, Gejerus, Michaelis. [h] T. Bab. Peſachim, fol. 118. 2.

in a literal, but figurative ſenſe. Till every one *ſubmit himſelf with pieces of ſilver*; that is, rebuke them by thy word, or by thy providences, until they become ſenſible of their ſins, repent of them, and ſubmit themſelves to Chriſt; and bring with them their wealth and ſubſtance, and lay it at his feet for the uſe of his intereſt, as a teſtification of their ſubjection to him: but as this is not to be expected from the perſons before deſcribed, at leaſt not from every one of them; the words require another ſenſe, and are to be conſidered as a continued deſcription of the perſons to be rebuked, and may be rendered, even every one *that treads with pieces of ſilver* [k]; that walks proudly and haughtily, being decorated with gold and ſilver on their garments; ſo the *Romiſh* Antichriſt is ſaid to be decked, her popes, cardinals and biſhops, with gold and precious ſtones, *Rev.* xvii. 4. or *every one that humbles himſelf for pieces of ſilver* [l], as the word is rendered in *Prov.* vi. 3. that lies down to be trampled upon for the ſake of temporal advantage; and ſo it deſcribes the paraſites and flatterers of the man of ſin, who crouch unto him, take his mark in their hands, or foreheads, that they may be allowed to buy and ſell; all theſe, it is deſired, God would rebuke, not in love, but with flames of fire, as he will ſooner or later; for when the kings of the earth are become chriſtians, as in the preceding verſe, God will put it into their hearts to hate the whore, and burn her fleſh with fire. *Scatter thou the people* that *delight in war*; as Antichriſt, and the antichriſtian ſtates do: they take delight in making war with the ſaints, and in ſlaying of them, to whom power has been given ſo to do; with whoſe blood they have been made drunk, and have took as much pleaſure in the ſhedding of it, as a drunken man does in indulging himſelf to exceſs in liquor; but theſe in God's own time ſhall be ſcattered, when Chriſt the Lamb ſhall fight againſt them with the ſword of his mouth, and ſhall utterly deſtroy them; ſee *Rev.* xiii. 7. and xvii. 6, 14. and xix. 15—21.

℣. 31. *Princes ſhall come out of Egypt*, &c.] The *Vulgate Latin* and all the *Oriental* verſions render it, *ambaſſadors*. This verſe is a prophecy of the converſion of the Gentiles, under the names of *Egypt* and *Ethiopia*; which will be at the ſame time that the kings of the earth will become Chriſtians, and Antichriſt will be deſtroyed. The goſpel is ſaid to be preached in *Egypt* by *Mark* the Evangeliſt; and no doubt but there were converſions there in the firſt times of the goſpel; but there will be more in the latter day; ſee *Pſal.* lxxxvii. 3, 4. and the whole 19th chapter of *Iſaiah*. Unleſs we underſtand this of kings and princes, that ſhall leave the communion of the church of *Rome*, which is ſpiritually and myſtically *Egypt*, and join themſelves with the true churches of Chriſt; ſee *Rev.* xi. 8. and xviii. 4. The converſion of every ſinner, is a coming out of *Egypt*; it is a call of them out of darkneſs and bondage, worſe than that of *Egypt*, into light and liberty, when they are ſet among princes, even the princes of Chriſt's people. *Ethiopia ſhall ſoon ſtretch out her hands unto God:* the goſpel is ſaid to be preached in *Ethiopia* by the Evangeliſt *Matthew*, and alſo by *Matthias*, who ſucceeded *Judas* in the apoſtleſhip; by means of whoſe miniſtry there is reaſon to conclude, ſome were converted: and we have an inſtance of a famous *Ethiopian*, that was converted and baptized by *Philip*, Acts viii. 27. and who very likely carried the goſpel into this country, and ſpread it: ſo that this prophecy began to have its fulfilment then, but will have a greater hereafter; ſee *Pſal.* lxxxvii. 4. All men are like *Ethiopians*, even God's elect, in a ſtate of nature and unregeneracy: they are black with original ſin and actual tranſgreſſions; and can no more remove this blackneſs, than the *Ethiopian* can change his ſkin, *Jer.* xiii. 23. They are like them, idolaters, ſerving divers luſts and pleaſures, the idols of their own hearts; are in a ſtate of diſtance, afar off from God and Chriſt, and from his people, word and ordinances; and are enemies in their minds by wicked works, yea enmity itſelf, and ſtretch out their hands againſt God; but when they are called and converted, and made ſenſible of their ſtate, then they ſtretch out their hands unto God, as a geſture of ſorrow, *Jer.* iv. 31. *Lam.* i. 17. expreſſing their ſorrow for ſin, as committed againſt God, and becauſe of the evil that is in it; and look to Chriſt, and ſtretch out their hands to him, whom they have pierced, and mourn; and as a prayer-geſture, *Job* xi. 13. For as ſoon as a man is converted, he prays and cries to God for pardoning grace and mercy, and to be cleanſed from his ſin, and to be openly received into his favour, and to enjoy communion with him; and as the geſture of a man in the utmoſt danger, who ſtretches out his hand to lay hold on any thing to ſave him; and ſo a ſinner, ſenſible of its danger, and ſeeing Chriſt and ſalvation in him, it ſtretches out its hand, lays hold on him, and will have him and no other to be its Saviour, and receives his righteouſneſs, and grace out of his fulneſs; and as the geſture of one that is conquered, reſigning up himſelf into the victor's hands, as a token of ſubmiſſion, peace and reconciliation [m]; ſo ſinners, in the day of Chriſt's power upon them, are made willing to ſubmit and give up themſelves to him. In the *Hebrew* text it is, *ſhall make her hands to run unto God* [n]; that is, with an offering, gold or ſome treaſure, to bring it unto God; as *Aben Ezra*, *Kimchi* and *Ben Melech* interpret it; which may very well be underſtood of the offering of themſelves, as well as of the ſpiritual ſacrifices of prayer and praiſe. The *Targum* is, "the ſons of *Ham* ſhall come, the great "men out of *Egypt*, to be made proſelytes; the "children of *Cuſh* (or *Ethiopia*) ſhall run to ſtretch "out their hands in prayer to God." *Jarchi*'s note is, "and then when thou ſhalt deſtroy *Eſau* (his "poſterity) and the King Meſſiah ſhall ariſe, they "ſhall bring to thee gifts out of *Ethiopia*." And ſo he owns this to be a prophecy of the Meſſiah; and ſo it is applied to the times of the Meſſiah, and to the nations bringing gifts to him, in the *Talmud* [o], and other Jewiſh writings [p].

℣. 32. *Sing unto God, ye kingdoms of the earth*, &c.] Not only the *Egyptian* and *Ethiopian* kingdoms, but all the kingdoms of the world; which will now be converted to Chriſt, and become his, even all the papal, pagan and mahometan kingdoms; ſee *Rev.* xi. 15. Theſe are called upon to ſing ſongs and hymns of praiſe to Chriſt, who is God, for redemption by him, and ſalvation in him; and for their deliverance from all the darkneſs and deluſions, under which they formerly were. *O ſing praiſes* unto *the Lord. Selah.* the Lord of all, the Lord

[k] מחרפס gloriantem ſe, Montanus, Vatablus; calcantem, Rivet. [l] Ob fragmina argenti, Gejerus. [m] Vid. Cæſar. Comment. de Bello Gallic. l. 7. c. 48. Oremus pacem & dextras tendamus inermes. Virgil. Æneid. 11. [n] ידיה faciet currere, Pagninus, Montanus, Gejerus, Michaelis. [o] T. Bab. Peſachim, fol. 118. 2. [p] Shemot Rabba, ſ. 35. fol. 136. 4.

Lord of lords, the Head of the church, and Saviour of the body; and whom thoſe converted nations will acknowledge to be their Lord and King; and make their homage, and bring their tribute of praiſe to him, for breaking the antichriſtian yokes that were upon them, and freeing them from the tyranny and bondage with which they were oppreſſed: this will be fulfilled in the latter day; ſee *Rev.* xi. 15, 16, 17. and xv. 2, 3, 4. and xix. 1, 2.

℣. 33. *To him that rideth upon the heaven of heavens*, which were *of old*, &c.] Or *eaſtward* [q]; the firſt, ſecond and third heavens, which were created from the beginning of time by Chriſt himſelf, *Pſal.* cii. 25. compared with *Heb.* i. 10. Theſe he rode upon when he aſcended on high, even far above all heavens, as the apoſtle ſays, *Epheſ.* iv. 10. and ſo above the heaven of heavens, when he was made higher than they, and both Lord and Chriſt; and placed his throne in them, and from thence exerciſes his government over the whole world: and it may be obſerved, that it was from mount *Olivet*, which was to the eaſt of *Jeruſalem*, that Chriſt aſcended, and ſo to the eaſtern part of the heavens, *Acts* i. 12. *Zech.* xiv. 4. ſee *Rev.* vii. 2. *Lo, he doth ſend out his voice*; which is his goſpel, for that is the voice of Chriſt; which he utters by his miniſters, and which his ſheep, his people, hearken unto, and can diſtinguiſh from the voice of a ſtranger. This is a voice of love, grace and mercy; it ſpeaks of righteouſneſs, peace, pardon and ſalvation by him, and is very joyful and comfortable to hear. This he ſent out by his apoſtles into all the earth, after his aſcenſion to heaven; and which he has been, more or leſs, ſending out in one place or another, by his miniſters, ever ſince; and in the latter day will ſend it out more clearly, fully and largely, by a ſett of miniſters he will raiſe up for that purpoſe. And that *a mighty voice*; or, *a voice of ſtrength* [r]; a ſtrong and powerful voice, ſuch as the goſpel is, when accompanied with the power and Spirit of God. It is a ſoul-ſhaking and awakening voice; it is an heart-melting and an heart-breaking one; it is a quickning and an enlightning voice; it quickens dead ſinners, gives life unto them, and the entrance of it gives light to dark minds: it is a ſoul-charming and alluring one; it draws to Chriſt, engages the affections to him, and fills with unſpeakable delight and pleaſure. The *Targum* interprets this of the voice of the Spirit of prophecy; *Aben Ezra* underſtands this voice as ſaying what follows.

℣. 34. *Aſcribe ye ſtrength unto God*, &c.] The Meſſiah; by aſſerting him to be the mighty God, even the Almighty; by attributing works of ſtrength and power to him: ſuch as the creation of all things; upholding all things in their being; the redemption and preſervation of his people; the reſurrection of the dead, *&c.* by applying to him, and exerciſing faith on him for ſpiritual ſtrength, and giving him the glory of it: ſo the *Targum*, "give "the glory of ſtrength to God." Moreover, this may be underſtood of aſcribing dominion and power to him by the kingdoms of the earth, who are here addreſſed, when they ſhall be converted to him; and who, upon this enlargement of his kingdom, will be congratulated by his people, for taking to himſelf his great power and reigning, *Rev.* xi. 15, 16, 17. *His excellency is over Iſrael*; the ſpiritual *Iſrael*, ſuch who are *Iſraelites* indeed. Over theſe his glorious Majeſty in his kingdom rules; they are ſubject to him, and acknowledge him for their King; and among them is his *ſhekinah*, or divine preſence. Or over *Iſrael*, literally underſtood; when they ſhall, as at this time the prophecy refers to, be all called, converted and ſaved: they ſhall ſeek the Lord their God, and *David* their King, and he ſhall be Prince over them. *And his ſtrength* is *in the clouds*; which are round about him, the chariots in which he rides, and in which he ſhews his ſtrength; by ſending forth from thence the rain of his ſtrength, the terrible lightning and thunder. In theſe he went up to heaven, and in theſe he will come again to judgment. They may be myſtically underſtood of the miniſters of the goſpel, eſpecially in the latter day, who may be compared to clouds for their numbers, they will then be many; for their ſwiftneſs in moving to and fro, and ſpreading the goſpel; and for their being full of the doctrines of grace, comparable to rain; ſee *Iſa.* v. 6. And the Lord's ſtrength will be ſeen in them, who will greatly ſtrengthen them to do their work; his ſtrength will be made perfect in their weakneſs; the excellency of the power attending their miniſtrations, to the large converſion of ſinners, will appear to be of God, and not of man.

℣. 35. *O God*, thou art *terrible*, &c.] In his judgments and acts of vengeance, on Antichriſt and the antichriſtian ſtates; being the Lion of the tribe of *Judah*, that will break them to pieces as a potter's veſſel: or *reverend* [s]; to be feared and worſhipped by his ſaints. *Out of thy holy places*; both out of heaven, the habitation of his holineſs, by angels and glorified ſaints there; and out of all his churches, the ſeveral aſſemblies of them, among whom he is greatly to be feared and adored: the *Targum* interprets it of the houſe of the ſanctuary. *The God of Iſrael* is *he that giveth ſtrength and power unto* his *people*; his peculiar covenant-people, his *Iſrael* he is the God of. Theſe are weak, and encompaſſed about with infirmities; he has ſtrength in himſelf for them; he has promiſed it to them, and he gives it to them as a pure gift and unmerited favour of his. It may be underſtood of the great degree of ſtrength that will be given them in the latter day; when a ſmall one ſhall be a ſtrong nation, and the feeble ſhall be as *David*, and *David* as God, as the angel of the Lord, *Iſa.* lx. 21. *Zech.* xii. 8. and of the dominion and greatneſs of the kingdom under the whole heaven; which will be given to the ſaints of the moſt High, *Dan.* vii. 27. *Bleſſed* be *God*: the pſalm is concluded with an aſcription of bleſſing to the Meſſiah, who is God bleſſed for evermore; and who, as Mediator, is the promiſed ſeed, in whom all nations were to be bleſſed, and now will be; ſee *Rev.* v. 12, 13.

[q] קדם ab oriente, Pagninus; ad orientem, V. L. ſo Sept. Eth. Syr. Arab. [r] קול עז vocem fortitudinis, Pagninus, Montanus. [s] נורא venerandus, Michaelis.

PSALM

PSALM LXIX.

To the chief muſician, upon Shoſhannim, *A pſalm* of David.

OF the word *ſhoſhannim*, ſee the note upon the title of *Pſal.* xlv. The *Targum* renders it, "concerning the removal of the *ſanhedrim*;" which was about the time of Chriſt's death. The *Talmudiſts* [t] ſay, that forty years before the deſtruction of the temple, the *ſanhedrim* removed, they removed from the paved chamber, *&c.* But it can hardly be thought that *David* propheſied of this affair; nor of the captivity of the people of *Iſrael*, as the *Targum*, *Aben Ezra*, *Kimchi*, *Arama* and R. *Obadiah* interpret it: and ſo *Jarchi* takes the word *ſhoſhannim* to ſignify lilies, and applies it to the *Iſraelites*, who are as a lily among thorns. But not a body of people, but a ſingle perſon is ſpoken of, and in ſorrowful and ſuffering circumſtances; and if the Jews were not blind, they might ſee that they are the enemies of the perſon deſigned, and the evil men from whom he ſuffered ſo much. And indeed what is ſaid of him cannot be ſaid of them, nor of any other perſon whatever but the Meſſiah: and that the pſalm belongs to Chriſt, and to the times of the goſpel, is abundantly evident from the citations out of it in the New Teſtament; as ℣. 4. in *John* xv. 25. ℣. 9. in *John* ii. 17. and *Rom.* xv. 3. ℣. 21. in *Matt.* xxvii. 34, 38. *John* xix. 28, 29. ℣. 22, 23. in *Rom.* xi. 9, 10. ℣. 25. in *Acts* i. 16, 20. The inſcription of the pſalm in the *Syriac* verſion is, "*a pſalm* of *David*, according to "the letter, when *Shemuah (Sheba)* the ſon of "*Bichri*, blew a trumpet, and the people ceaſed "from following after him (*David*); but the pro-"phecy is ſaid concerning thoſe things which the "Meſſiah ſuffered, and concerning the rejection of "the Jews." And *Aben Ezra* interprets the laſt verſe of the days of *David*, or of the days of the Meſſiah.

℣. 1. *Save me, O God*, &c.] The petitioner is Chriſt; not as a divine perſon, as ſuch he is bleſſed for ever, and ſtands in no need of help and aſſiſtance; but as man, and in diſtreſſed and ſuffering circumſtances. As a prieſt, it was part of his work to intercede, as well as to offer ſacrifice; and though he did not offer a ſin-offering for himſelf, yet he offered up ſupplications, with ſtrong cryings and tears; and as the ſurety of his people, he prayed, in point of right and juſtice, both for himſelf and them; ſee *John* xvii. 4, 5, 24. The perſon petitioned is God the Father, who was able to ſave him, and always heard him; and did in this petition, *Heb.* v. 7. which perfectly agrees with ſome petitions of Chriſt, recorded in the New Teſtament, *John* xii. 27. *Matth.* xxvi. 39. Theſe ſhew the weakneſs of the human nature, the weight of ſin upon him, and his ſenſe of the wrath of God; and which notwithſtanding, were made with limitations and reſtrictions, and even with a correction. Moreover, this may alſo deſign help and aſſiſtance from his divine Father, which was promiſed him, and he expected and had, in the acceptable time, in the day of ſalvation: and he was ſo ſaved in death, as that he aboliſhed that, and deſtroyed him that had the power of it; and was quickly raiſed from the grave, and thereby ſaved out of it. And this he could have done himſelf, but he would be ſaved in a legal way, in a way of juſtice; and as a point of honour, when he had done the work, he, as a ſurety, engaged to do. The reaſons enforcing this petition follow: *For the waters are come in unto* my *ſoul*; the Meſſiah repreſents his caſe, in theſe words and in the following verſe, as like to that of a man ſtanding up to his chin in water, and the waters running into his mouth, juſt ſuffocating him; and that in a miry place, where he could not ſet his feet firm, nor get himſelf out; and even overflowed with the floods, and immerſed in the deep waters, and ſo in the moſt imminent danger. Theſe overwhelming waters may ſignify the floods of ungodly men that encompaſſed him, the aſſembly of the wicked that incloſed him; and the proud waters that went over his ſoul, the Gentiles and people of *Iſrael*, that were gathered againſt him to deſtroy him; and ſo the *Targum* interprets it of the camp of ſinners, that preſſed him on every ſide, as water: the whole poſſe of devils may alſo be deſigned, for now was the hour and power of darkneſs; Satan, and his principalities and powers, came in like a flood upon him, to ſwallow him up; innumerable evils, the ſins of his people, came upon him from every quarter, and preſſed him ſore; the curſes of the law fell upon him, which may be compared to the bitter water of jealouſy that cauſed the curſe. Theſe entred into him, when he was made a curſe for his people; and the wrath of God went over him, and lay hard upon him, and came about him like water, into his very ſoul, which made him exceeding ſorrowful, even unto death.

℣. 2. *I ſink in deep mire, where* there is *no ſtanding*, &c.] Which ſignifies not deſpair of mind, but difficult and diſtreſſed circumſtances; the Meſſiah now bearing the filthy ſins of his people, and the puniſhment of them, and ſo was got into the horrible pit, the mire and clay; ſee the note on *Pſal.* xl. 2. *I am come into deep waters, where the floods overflow me*; as afflictions are often compared to waters in ſcripture; Chriſt's ſorrows and ſufferings are very aptly ſignified by deep waters and overflowing floods; and therefore rightly called a baptiſm, as by himſelf, *Luke* xii. 50. when he was as one immerſed in and overwhelmed with water.

℣. 3. *I am weary of my crying*, &c.] In his diſtreſs; when, bearing the puniſhment both of loſs and ſenſe, he cried unto God; he prayed earneſtly, with great intenſeneſs and fervency of ſpirit; he offered ſupplications, with ſtrong cryings and tears, inſomuch that he calls it a roaring: and whereas there was a ſeeming delay of anſwer to his cries, he cried till he was weary of crying; and yet it is remarkable, that his laſt cry was with a loud voice, which ſurpriſed the centurion; ſee *Pſal.* xxii. 1, 2. *Matt.* xxvii. 46. *My throat is dried*; with crying, ſo that he was hoarſe; or *burnt* [u], with inward heat of a fever, which uſually attended perſons crucified; ſee *Pſal.* xxii. 15. *Mine eyes fail*, while *I wait for my God*; God the Father was the God of Chriſt, as he was man; he prepared a body for

[t] T Bab. Avoda Zara, fol. 8. 2. & Roſhhaſhanah, fol. 31. 1, 2.

[u] חרך aduſtum, Montanus, Gejerus, Michaelis; ſo Ainſworth.

for him, and anointed his human nature with the holy Spirit; he ſupported and upheld him: and as ſuch Chriſt loved him, believed in him, prayed to him, and waited and looked for help and ſalvation from him; this being delayed, his eyes failed with intenſe looking about for it, as well as with grief and tears. *Ainſworth* obſerves, that failing of the eyes is one of the curſes of the law, *Lev.* xxvi. 16. *Deut.* xxviii. 32. and it ſhews how in every thing Chriſt was made a curſe for his people.

℣. 4. *They that hate me without a cauſe*, &c.] As the Jews did; ſee *John* xv. 18—25. for he did no injury to the perſons or properties of men; but went about continually doing good, both to their ſouls and bodies; ſo that he merited their higheſt eſteem and love, and not their hatred; and yet they were his implacable enemies; ſee *Luke* xix. 14, 27. *Are more than the hairs of mine head*; they were a multitude that came to take him in the garden; and it was the multitude, that the prieſts and phariſees inſtigated to aſk for the releaſe of *Barabbas*, and the crucifixion of Jeſus; and a vaſt number of people followed him to the croſs, and inſulted him on it; the Gentiles and the people of *Iſrael* were gathered together againſt him. *They that would deſtroy me*; as the Jews ſought to do often before his time was come. Being *mine enemies wrongfully*; without cauſe, as before; or through lies and falſhoods told of him, and ſpread about concerning him: *Are mighty*; lively and ſtrong, as *David*'s enemies were, *Pſal.* xxxviii. 19. The great men of the earth, kings and princes, as *Herod* and *Pontius Pilate*, and alſo the infernal principalities and powers, who were concerned in contriving thoſe lies, and putting them into the minds of men; for Satan is the father of lies and falſhood. *Then I reſtored that which I took not away*; by rapine, force and violence, as the word [w] ſignifies; and which was done by others. Thus, for inſtance, Chriſt reſtored the glory of God, of which he was robbed, and which was taken away by the ſin of man; by vailing his own glory, not ſeeking that, but his Father's; and by working out the ſalvation of his people, in ſuch a manner as that all the divine perfections were glorified by it; hence, *Glory to God in the higheſt*, Luke ii. 14. He ſatisfied juſtice he had never injured, though others had; he fulfilled a law, and bore the penalty of it, which he never broke; and made ſatisfaction for ſins he never committed; and brought in a righteouſneſs he had not taken away; and provided a better inheritance than what was loſt by *Adam*: and all this was done at the time of his ſufferings and death, and by the means of them.

℣. 5. *O God, thou knoweſt my fooliſhneſs*, &c.] Not that there was real fooliſhneſs in him, who, as man, from his infancy was filled with wiſdom, and increaſed in it; and as Mediator had the Spirit of wiſdom on him, and the treaſures of wiſdom in him; and as a divine perſon, he is the wiſdom of God, and the only wiſe God; and as in our nature there was no fooliſhneſs in his heart, nor in his words, nor in his actions: but this is to be underſtood, either of what was accounted ſo by others; he and his followers were reckoned fooliſh and illiterate men, and the goſpel preached by him and his apoſtles, was fooliſhneſs to them that periſhed; or of what he was charged with by his enemies; even with immorality, hereſy, blaſphemy and ſedition; of all which he was innocent, and therefore could appeal to his divine Father, who knows all things, that he was clear of all ſuch folly; for it may be rendered, *thou knoweſt as to my fooliſhneſs* [x], with reſpect to what he was charged with, that there was none in him; or elſe it regards the fooliſhneſs of his people imputed to him, the ſin of *Adam*, that folly of follies, together with all the fooliſhneſs in the heart, lip, and lives of his people, before and after converſion; theſe were all reckoned to him, and reckoned by him, as his own in ſome ſenſe; and which is confirmed by what follows. *And my ſins are not hid from thee*; meaning not any committed by him; for then he could not have ſaid what he does in the preceding verſe; but the ſins of his people imputed to him, which he calls his own, as he does in *Pſal.* xl. 12. ſee the note there: theſe muſt be known to his divine Father, ſince he is God omniſcient, and ſince he laid them upon him, and he made ſatisfaction for them to him; and which he obſerves to inforce his petition, ℣ 1. with this compare *Iſa.* liii. 11, 12.

℣. 6. *Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake*, &c.] Of their expectation of redemption and ſalvation by the Meſſiah, they have been waiting upon the Lord for; when they ſhall ſee him in ſuffering circumſtances, and even dead and laid in the grave, without any hope of his riſing again; which was the caſe of the two diſciples travelling to *Emmaus*, Luke xxiv. 19, 20, 21. whoſe truſt in him, and expectation of him, as the Redeemer of *Iſrael*, were almoſt gone. The people of God, and believers in Chriſt, are deſcribed by ſuch that *wait on the Lord*; for the coming of Chriſt, and ſalvation by him; who would be in danger of being put to ſhame and in confuſion, when they ſhould ſee him under the power of death and the grave; wherefore in this petition Chriſt addreſſes his divine Father, as *the Lord God of hoſts*, of armies above and below, as God omnipotent; partly to encourage their truſt and confidence in him, and partly to encourage his own faith as man, that this petition would be anſwered. *Let not thoſe that ſeek thee*; in the word and ordinances, by prayer and ſupplication, with all their hearts, in Chriſt, in whom the Lord is only to be found, and for life and happineſs. *Be confounded for my ſake*; that is, through his ſufferings and death, as before. *O God of Iſrael*; the covenant-God of the ſpiritual *Iſrael*, whom he has choſen; the Meſſiah redeems, and the Spirit makes *Iſraelites* indeed.

℣. 7. *Becauſe for thy ſake I have borne reproach*, &c.] Being reckoned a ſinner, called a deceiver, ſaid to be a *Samaritan*, and to have a devil; with many other reproaches, which he bore patiently for the ſake of the word and worſhip of God, and for the ſake of the glory of God; which he all along ſought, and to repair the loſs of it, which was ſuſtained through the ſin of man. *Shame hath covered my face*; when he was ſpit upon by ſome, and ſmote by others with a rod upon his cheek; and when he was blindfolded, and bid to propheſy who ſmote him; ſee *Iſa.* l. 6.

℣. 8. *I am become a ſtranger unto my brethren*, &c.] Not only to the Jews in general, who were his own people and nation, to whom he came, and of whom he came; who received him not, hid as it were their faces from him, and rejected him as the Meſſiah; but alſo to ſuch who were ſtill nearer a-kin to him, according to the fleſh, who did not believe in him, *John* vii. 5. and even in ſome ſenſe to his diſciples and followers; ſome of which having heard ſome doctrines delivered by him not agreeable

[w] גזלתי rapui, V. L. Pagninus, Montanus, &c. Guſſetius, p. 312.

[x] לאולתי tu noſti ut res ſe habeat quoad ſtultitiam meam,

greeable to them, withdrew from him, and walked no more with him, *John* vi. 60, 66. yea, to his apoſtles, whom he often called his brethren: one of theſe betrayed him, another denied him with oaths and curſing, and all of them forſook him and fled, when he was taken by his enemies, and about to ſuffer death. *And an alien unto my mother's children*; which is the ſame as before, in other words. The *Targum* is, "as the ſon of the Gentiles to my "mother's children;" that is, as an heathen to them; ſee *Matt.* xviii. 17.

℣. 9. *For the zeal of thine houſe hath eaten me up*, &c.] Of the houſe of the ſanctuary, as the *Targum*; that is, the temple, which was Chriſt's Father's houſe, where he was worſhipped and dwelt; and zeal for his Father, and his glory in it, and indignation againſt thoſe that made it an houſe of merchandiſe, inflamed him; put him upon driving out the buyers and ſellers in it, whereby this paſſage had its accompliſhment, *John* ii. 14, 17. and this may be applied to the church of God, which is the houſe of God, of his building, and where he dwells; and zeal may deſign the fervent affection of Chriſt for it, for the doctrine, diſcipline, and ſalvation of it. His zeal for the goſpel appeared in his warm and lively preaching it, in his aſſiduity and conſtancy in it; in the weariſome journies he took to ſpread it, in the riſks he run, and dangers he expoſed himſelf to for the ſake of it; in the miracles he wrought to confirm it, and in the care he took to free it from calumny and reproach: his zeal for the worſhip and diſcipline of God's houſe was ſhewn, by his aſſerting the purity of worſhip in ſpirit and truth; by his ſevere inveighing againſt the traditions, ſuperſtition, and will-worſhip of men, and againſt the vices and corruptions of profeſſors of religion, the ſcribes and Phariſees: his zeal for the ſalvation of his people, is eaſily ſeen in his ſuretyſhip-engagements for them; in coming into this world to do the will of him that ſent him; in his early regards unto it, and vehement deſire, even of ſuffering death, in order to accompliſh it, and in his voluntary and chearful ſubmiſſion and obedience, even to the death of the croſs: this zeal of his was according to knowledge, and was cordial, hearty and unfeigned; and this *eat* him *up*, enflamed like fire his ſpirit and affections; conſumed his time and ſtrength, and even life itſelf. *And the reproaches of them that reproached thee are fallen upon me*; the ſame perſons that reproached the one reproached the other; and the reproaches of his divine Father were as cutting to him as if caſt on himſelf; it went to his heart that his Father's houſe ſhould be made an houſe of merchandiſe; that his doctrine ſhould be deſpiſed, his worſhip neglected, and his glory leſſened; to have the name of God, his ways and truth, evil ſpoken of, were not pleaſing to him; he took all reproach of this kind to himſelf, and bore it becomingly; and yet ſhewed zeal for his Father's glory, and indignation againſt thoſe that reproached him; ſee *Rom.* xv. 1—3.

℣. 10. *When I wept*, &c.] Becauſe of the ſins of his people imputed to him; the hardneſs and unbelief of the Jews that rejected him; their impiety and profaneneſs in polluting the temple with their merchandiſe: he wept at the grave of *Lazarus*, and over the city of *Jeruſalem*, on account of the blindneſs of its inhabitants, and the ruin coming upon them; and in his prayers at different times, eſpecially in the garden and on the croſs, which were offered up with ſtrong crying and tears; ſee *John* xi. 35. *Luke* xix. 41. *Heb.* v. 7. And chaſtened *my ſoul with faſting*; or *my ſoul* being *in faſting*[y]. The *Targum* renders it *in the faſting of my ſoul*; the word *chaſtened* is ſupplied from *Pſal.* xxxv. 13. and *ſoul* is put for the body, or for the whole perſon. Chriſt faſted forty days and nights in the wilderneſs; and often, through neglect of himſelf, and multiplicity of buſineſs, in preaching, and in healing diſeaſes, was without food for ſome time: he ſeems to have been faſting the day that he ſuffered, when he made atonement for ſin; and ſo anſwered the type on the day of atonement, when every man was to afflict his ſoul with faſting, *Lev.* xvi. 29. hence the Jews taunting at him gave him gall for his meat, and vinegar for his drink, ℣. 21. and it follows, *That was to my reproach*; if he eat and drank, he was charged with being a glutton and wine-bibber; and if he wept and faſted, as *John* his forerunner did, they reproached him with madneſs, and having a devil, *Matt.* xi. 18, 19. *Mark* iii. 20, 21. and, as may be reaſonably ſuppoſed, after this manner; "Can this poor creature, that weeps, and mourns, and faſts, be thought to be the Son of God, a divine perſon, as he makes himſelf to be, and his followers believe he is?" and ſo the blind Jews reaſon to this day.

℣. 11. *I made ſackcloth alſo my garment*, &c.] Though we no where read that Jeſus put on ſackcloth upon any occaſion, yet it is not improbable that he did; beſides, the phraſe may only intend, that he mourned and ſorrowed at certain times, as perſons do when they put on ſackcloth: moreover, as the common garb of his forerunner was raiment of camel's hair, with a leathern girdle; ſo it is very likely his own was very mean, ſuitable to his condition; who, though he was rich, for our ſakes became poor. *And I became a proverb to them*; a bye-word; ſo that when they ſaw any perſon in ſackcloth, or in vile raiment, behold ſuch an one looks like Jeſus of *Nazareth*.

℣. 12. *They that ſit in the gate ſpeak againſt me*, &c.] The princes, magiſtrates and judges, who ſat in the gates of cities, heard and tried cauſes, and executed judgment there; the elders of the city; ſee *Ruth* iv. 1. *Lam.* v. 14. *Zech.* viii. 16. the civil rulers among the Jews are meant; and alſo their eccleſiaſtical ones, the ſcribes and Phariſees that ſat in *Moſes*'s ſeat; though ſome think men of lower characters are deſigned, idle perſons that ſaunter about, and ſit in gate-ways, and corners of ſtreets, and in market-places; ſpending their time like the *Athenians*, in hearing and telling of news, and prating about this and the other perſon, and their affairs; but the former ſenſe ſeems beſt, ſince theſe are rather intended in the next clauſe: now ſuch men of rank and figure ſpoke againſt Chriſt; againſt his perſon as the Son of God, againſt his office as the Meſſiah, againſt his doctrines and ordinances, and againſt his people and followers: or they ſpake together *of him*[z]; they confabulated and conſulted together, how to ſeize him, and take away his life, as the chief prieſts and elders frequently did; and when they had taken him they gave their voice againſt him, and unanimouſly condemned him, when they ſat in judgment upon him. *And* I was *the ſong of the drunkards*; or *of them that drink ſtrong drink*[a]; be it made of what it will; that is, to exceſs: theſe, whilſt they played

[y] בצום נפשי cum eſſet in jejunio anima mea, Muſculus, Cocceius, Gejerus, De Dieu. [z] בי de me, Tigurine verſion, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis. [a] שחר ſechar, Montanus; ſiceram, Tigurine verſion, Cocceius; potum inebriantem, Junius & Tremellius, Piſcator, Michaelis.

ed on their inſtruments of muſic, as the word [b] here uſed ſignifies, ſung ſongs, and Chriſt was the ſubject of them; as *Job* complains was his caſe, *Job* xxx. 8, 9. very probably the common people that were employed in taking of Jeſus might have plenty of liquor given them by the prieſts and elders, to encourage them; and this being a feſtival time too, might come at it more eaſily than uſual, and drink more freely; and this might be the caſe of the *Roman* ſoldiers, when they made Chriſt the ſubject of their mirth and diverſion in *Pilate*'s hall.

℣. 13. *But as for me, my prayer* is *unto thee, O Lord*, &c.] Chriſt betook himſelf to prayer in theſe circumſtances, and not to railing and reviling again: he applied to his divine Father, and committed himſelf to him that judgeth righteouſly, and prayed both for himſelf and for his enemies too; and this he did In *an acceptable time*; or *a time of good-will* [c]; which was the time of his ſufferings and death; ſo called, becauſe the good will and pleaſure of God was ſeen therein; in not ſparing his Son, his own, and only begotten Son, his beloved Son, and delivering him up to juſtice and death for the worſt of ſinners; and becauſe at this time the good will of God was done: Chriſt laid down his life by the commandment of his Father, offered himſelf a ſacrifice by the will of God, and hereby the law of God was fulfilled, juſtice ſatisfied, and the work of man's redemption finiſhed; which was the pleaſure of the Lord, that proſpered in his hands; and therefore this muſt be an acceptable time to God. The ſufferings of Chriſt were well-pleaſing to him; the ſacrifice of Chriſt was for a ſweet-ſmelling ſavour; the righteouſneſs of Chriſt was acceptable to him, the law being magnified and made honourable by it: peace was now made by the blood of his croſs; the perfections of God were glorified; his purpoſes executed, his promiſes fulfilled, his covenant confirmed, and his people ſaved; and ſo a proper time for the Mediator to offer up his ſupplications and prayers, in which he was heard, as appears from *Iſa.* xlix. 8. *O God, in the multitude of thy mercy*; theſe words, according to the accents in the *Hebrew* text, ſhould be rendered in connexion with the preceding words, thus: *in the time of good will, O God*; or *in the time of the good will of God, through the multitude of thy mercy*; and then the ſenſe is, that the acceptable time was owing to the greatneſs of divine mercy; it was from hence that the day-ſpring from on high viſited men; or Chriſt came in the fleſh, and ſuffered in the room and ſtead of ſinners; in which there was a wonderful diſplay of the abundant mercy of God to men; for otherwiſe there was none ſhewn to the ſurety and Saviour; he was not ſpared, but delivered up; and then it follows, *Hear me, in the truth of thy ſalvation*; or *becauſe of*, or *by thy true ſalvation* [d]; that which God contrived in council, and ſecured in covenant, and ſent his Son to effect, and which he is become the author of, is a true and real ſalvation; not figurative and ſhadowy, as the ſalvation of *Iſrael* out of *Egypt* and *Babylon* were: or becauſe of the truth and faithfulneſs of God, who had promiſed ſalvation to the Meſſiah, that he ſhould be carried through his ſufferings, be raiſed from the dead, and be crowned with glory and honour; and therefore he prays he might be heard on this account, and his prayer follows, and the ſeveral petitions in it.

℣. 14. *Deliver me out of the mire, and let me not ſink*, &c.] in which he was ſinking, ℣. 2. and accordingly he was delivered out of it, *Pſal.* xl. 2. even out of all the mire of ſin, the ſins of his people that were upon him, from which he was juſtified when raiſed from the dead; and ſo will appear without ſin, when he comes a ſecond time. *Let me be delivered from them that hate me, and out of the deep waters*; theſe phraſes deſign the ſame, even the enemies of Chriſt; ſuch that hated him, compared to deep waters: theſe are the floods of the ungodly, and the many waters out of which he was drawn and delivered, *Pſal.* xviii. 4, 16, 17.

℣. 15. *Let not the water-flood overflow me*, &c.] The enemy, Satan, that came in like a flood upon him, with his whole poſſe of devils; or the wrath of God, which came upon him like a flood overwhelming him. *Neither let the deep ſwallow me up*; as *Jonah* by the whale, and *Dathan* and *Abiram* in the earth. *And let not the pit ſhut her mouth upon me*; either the pit of hell; ſo the *Targum* interprets it: for Chriſt, when he endured the curſes of the law, and the wrath of God, ſuffered the ſame for kind as the damned in hell; only the mouth of this pit could not be ſhut upon him, or he be continued under ſuch wrath and curſe: or elſe the pit of the grave, where his divine Father left him not, or ſuffered him to be ſo long in it as to ſee corruption; this pit was not ſhut upon him, but he was delivered out of it, and will die no more.

℣. 16. *Hear me, O Lord; for thy loving-kindneſs* is *good*, &c.] His loving-kindneſs to him, not only as his Son, but as Mediator; and which is a love of complacency and delight, and was from eternity, and will be to eternity: and this is *good*, as appears by the effects and evidences of it; ſuch as putting all things into his hands, ſhewing him all that he does, concealing and keeping nothing from him, appointing him to be the Saviour of his people, the head of the church, and the Judge of the world; and this loving-kindneſs ſhewn to him is a reaſon why he might expect to be heard by his God and Father; ſee *John* xvii. 24. and the loving-kindneſs of God to his people, and the members of Chriſt, is alſo good: it ariſes from the good will and pleaſure of God; it is pleaſantly and delightfully good to the ſaints, who have taſted that the Lord is gracious, and have had his love ſhed abroad in their hearts; it is profitably good unto them; it has prepared and laid up good things for them, both for time and eternity, even all the bleſſings of grace and goodneſs: it has promiſed good things unto them in covenant, and it gives Chriſt, and all good things along with him; it has a good influence on the graces of the Spirit, faith, hope and love, to encourage them; and engages believers to a chearful obedience to all the divine commands; to which may be added the duration of it, it laſts for ever: and it is ſo good, that it is better than any temporal good thing without it; it is better than life, and all the comforts of it, *Pſal.* lxiii. 3. *Turn unto me, according to the multitude of thy tender mercies*; his divine Father had turned away his face from him, and turned his fury upon him; he had awoke his ſword of juſtice againſt him, pointed it at him, and thruſt it into him; and now ſatisfaction being made, he deſires he would turn unto him in a way of grace and favour; that he would have reſpect unto him, and look upon him with his paternal countenance, and in a kind and tender manner, as well pleaſed with him, and with his righteouſneſs and ſacrifice. Of the phraſe, *according*

[b] בגינות cantiones ad inſtrumenta muſica, Vatablus; pulſationes, Gejerus. [c] עת רצון tempus beneplaciti, V. L. Pagninus, Montanus, &c. [d] באמת ישעך per ſalutem tuam veram, Gejerus.

ing to the multitude of thy tender mercies, ſee the note on *Pſal.* li. 1.

℣. 17. *And hide not thy face from thy ſervant*, &c.] This is a character that is frequently given to Chriſt as Mediator; he is a ſervant of God's chooſing, calling, and appointing; of his ſending, bringing forth, and ſupporting; who is an obedient, diligent, righteous, and prudent one; who always reverenced and honoured him whoſe ſervant he was, *Iſa.* xlii. 1. and xliii. 10. and xlix. 1, 3. and lii. 13. and liii. 11. *Zech.* iii. 8. now, when he was on the croſs, ſuffering in the room and ſtead of his people, his Father hid his face from him; which he here deprecates, and deſires he would not continue to do, ſeeing he was his ſervant, now doing his ſervice, and about to finiſh it, even the great work of man's redemption; and for a reaſon following. *For I am in trouble*; in ſtraits and difficulties; preſſed on every ſide, incloſed with the aſſembly of the wicked, who were mocking of him, and with the whole poſſe of devils, who were throwing their fiery darts at him; having the ſins of his people, and the curſes of a righteous law on him, and the wrath of God in him; and what increaſed his trouble was, he was forſaken by him. *Hear me ſpeedily*; or *make haſte to hear* [e]; and anſwer me; his caſe required haſte; ſee *Pſal.* xxii. 19.

℣. 18. *Draw nigh unto my ſoul*, &c.] God his Father, whilſt he was ſuffering, ſtood afar off from him; wherefore he deſires that he would draw nigh to him in the manifeſtations of his love and favour to him; which he did, when he made known to him the way of life, and made him full of joy with his countenance. And *redeem it*; that is, from the power of the grave; not leave it there, but raiſe him from the dead, and give him glory, as he did. *Deliver me, becauſe of mine enemies*; that they might not triumph over him, as if being dead, he ſhould riſe no more; and ſo the *Targum*, "that mine enemies might not lift up themſelves againſt me." Or the meaning is, deliver me from the grave, raiſe me from the dead, that I may requite mine enemies, and take vengeance on them; ſee *Pſal.* xli. 8, 9, 10, 11.

℣. 19. *Thou haſt known my reproach, and my ſhame, and my diſhonour*, &c.] A heap of words to expreſs the greatneſs of the contempt that was caſt upon him, and the injury that was done to his perſon and character; which was all known to God: as how he was vilified by wicked words and blaſphemous ſpeeches; how he was expoſed to ſhame and diſhonour by deeds; by ſpitting upon him, buffeting him, veiling his face, ſtripping him of his garments, and ſcourging and crucifying him naked. *Mine adverſaries* are *all before thee*; in his ſight: he knew their perſons, the malice and wickedneſs that were in their hearts; and all the evil words that were ſpoken, and the evil actions that were done by them. Or, *are all againſt thee* [f]; for they that were againſt Chriſt, were againſt his Father.

℣. 20. *Reproach hath broken my heart*, &c.] This was his caſe when his ſoul was exceeding ſorrowful unto death, and his heart like wax melted in the midſt of his bowels, *Matt.* xxvi. 38. *Pſal.* xxii. 14. *And I am full of heavineſs*; as he was in the garden, *Mark* xiv. 33. or, *very ſick*, yea *incurably ſick*, as the word [g] ſignifies; ſee 2 *Sam.* xii. 15. *Jer.* xxx. 12, 15. For what cure is there for a broken heart? *And I looked* for ſome *to take pity, but* there was *none*; *and for comforters, but I found none*: his diſciples forſook him and fled; the prieſts, ſcribes and common people, that attended him at the croſs, mocked him; the thieves that were crucified with him, reviled him; and his Father hid his face from him; only a few women ſtood afar off and lamented.

℣. 21. *They gave me alſo gall for my meat*, &c.] Either ſome bitter herb mentioned with wormwood and hemlock, *Deut.* xxix. 18. *Lam.* iii. 19. *Amos* vi. 12. or the gall of ſome animal. The *Targum* renders it, "the gall of the heads of ſerpents:" the poiſon of ſome ſerpents is in their heads, and the word that is here uſed ſignifies the head; ſee *Deut.* xxxii. 33. *Job* xx. 14. This was literally fulfilled in Chriſt, *Matt.* xxvii. 34. and ſhewed that he bore the curſe of the law; that being given to him for food, which was not fit to be eaten; thereby intimating, that he deſerved not to have the common food and neceſſaries of life; which is the caſe of thoſe, in whoſe place and ſtead he ſuffered: and this may be a rebuke to ſuch who, through fulneſs and affluence, are apt to ſlight and contemn ſome of the good creatures of God, which ought to be received with thankſgiving; let them remember the gall that was given Chriſt for meat. And this may ſerve to reconcile poor Chriſtians to that mean fare and low way of living they are obliged to; though they have but a dinner of herbs, or bread and water, it is better fare than their Lord's; it is not gall. *And in my thirſt they gave me vinegar to drink*; Chriſt, when on the croſs, was athirſt, which was occaſioned by a fever that uſually attended perſons in his circumſtances; ſee *Pſal.* xxii. 15. and that this ſcripture might be fulfilled, he ſignified it, ſaying, *I thirſt*; upon which vinegar was given to him, as all the evangeliſts relate; *Matt.* xxvii. 48. *Mark* xv. 36. *Luke* xxiii. 36. *John* xix. 28, 29. This ſhews the truth of Chriſt's human nature; that it was a true and real body that he aſſumed, which was ſubject to hunger and thirſt, and was ſupported by food and drink, as our bodies are; alſo the truth of divine revelation; ſince ſuch a minute circumſtance as this, predicted ſo many hundred years ago, ſhould, after ſo long a time, be exactly fulfilled; and likewiſe the truth of the Meſſiahſhip of Jeſus, in whom this, and every thing elſe ſaid of the Meſſiah, in the Law, the Prophets, and the book of Pſalms, were fully accompliſhed; and therefore it may be ſtrongly concluded, that this is he of whom they ſpoke. Moreover, this expreſſes the inhumanity of the enemies of Chriſt, to uſe him in this manner, when he was ſuffering and dying; ſee *Prov.* xxxi. 6, 7.

℣. 22. *Let their table become a ſnare before them*, &c.] This and the following imprecations were not the effects of a ſpirit of private revenge; of which there was no appearance in Chriſt, but all the reverſe; who prayed for his enemies, while they were uſing him as above related: but they are prophecies of what ſhould be, being delivered out under the inſpiration of the Spirit of God, *Acts* i. 16, 20. Wherefore ſome verſions render the words, *their table ſhall become a ſnare* [h]; and therefore are not to be drawn into an example by us, to favour and

[e] מהר עננו feſtina exaudire me, Vatablus. [f] נגדך coram te, vel contra te, Cocceius. [g] ואנושה adeo ut afficiar ægritudine, Junius & Tremellius, Piſcator; dolui vel ægritudine affectus ſum, Gejerus. [h] יהי erit, Pagninus, Montanus; fiet vel fiat, Gejerus.

and encourage a revengeful ſpirit: and they are very juſt and righteous, according to *lex talionis*, the law of retaliation; ſince, inaſmuch as they gave Chriſt gall for his meat, and vinegar for his drink, it was but right, that the ſame meaſure ſhould be meted out to them again; and their table-mercies and bleſſings be curſed; that they ſhould have them not in love, but in bitter wrath. Or that they ſhould be left to be overcharged with them, and ſurfeit upon them; and ſo the day of their deſtruction come upon them as a ſnare: or that they ſhould want the common neceſſaries of life, and be tempted to eat what was not lawful; and even their own children, as ſome did; ſee *Mal.* ii. 2. *Luke* xxi. 34, 35. *Lam.* iv. 10. The *Targum* gives the ſenſe of the words, thus; "Let their table, which they pre-"pared before me, that I might eat before them, "be for a ſnare;" meaning a table ſpread with vinegar and gall. Of the figurative ſenſe of theſe words, ſee my note on *Rom.* xi. 9. where the apoſtle cites this paſſage, and applies it to the Jews, the enemies of Chriſt. *And* that which ſhould have been *for* their *welfare*, let it become *a trap*; the word tranſlated, *for* their *welfare*, comes from שלם which ſignifies both *to be at peace*, and *to recompenſe*; and ſo is differently interpreted. Some think the *ſhelamim*, or peace-offerings, are meant; ſee *Exod.* xxiv. 5. and ſo the *Targum*, "let their "ſacrifices be for a trap, or ſtumbling-block;" as they were, they truſting in them for the atonement of ſin; and ſo neglected the atoning ſacrifice of Chriſt, and his righteouſneſs; which was the ſtumbling-block at which they ſtumbled, and the trap into which they fell, and was their ruin. And it is obſervable, that whilſt they were eating the ſacrifice of the paſſover, they were ſurrounded by the *Roman* army, and taken as birds in a net, and as beaſts in a trap. Others render the words, *to them that are at peace* [i], let their table be *for a trap*; whilſt they are living in ſecurity, and crying, Peace, peace, let ſudden deſtruction come upon them; as it did. But the apoſtle has taught us how to render the word, *for a recompence*, Rom. xi. 9. as the word differently pointed is in *Iſa.* xxxiv. 8. The true rendering and meaning of the whole ſeem to be this, *let their table become a ſnare before them*; and let their table be *for recompences* unto them, or in juſt retaliation; let the ſame food, or the like unto it, be ſet upon their tables, they gave to Chriſt, and let their table *become a trap*; for all relate to their table.

℣. 23. *Let their eyes be darkned, that they ſee not*, &c.] Not literally, the eyes of their bodies; but figuratively, the eyes of their underſtanding; which were ſo darkned, and they given up to ſuch judicial blindneſs, that they could not diſcern the ſigns of the times that the Meſſiah muſt be come, *Daniel*'s weeks being up; could not ſee any glory, excellency, and comelineſs in Chriſt; could not ſee the evidence of the Meſſiahſhip of Jeſus in the miracles he wrought; nor in the prophecies of the Old Teſtament fulfilled in him: that book was a ſealed book unto them; the goſpel, and the doctrines of it, were hid from them, even from the wiſe and prudent among them; yea, alſo thoſe things which belonged to their temporal peace; they were ſo blinded and infatuated, they could not ſee what was for their outward good and happineſs: and in proof of this their blindneſs, the words are cited by the apoſtle in *Rom.* xi. 7, 10, 25. ſee *Matt.* xvi. 3. and xi. 25. and xiii. 11, 13. *Luke* xix. 42. *And make their loins continually to ſhake*; weaken their loins, in which a man's ſtrength lies, that they may not be able to riſe up againſt their enemies; and that they might not be able to flee and eſcape from them; ſee *Deut.* xxxiii. 11. or fill them with horror, dread and trembling, as they will be when Chriſt ſhall come in the clouds of heaven; and they ſhall ſee him whom they have pierced, *Rev.* i. 7. The apoſtle renders the words in *Rom.* xi. 10. *bow down their back alway*; ſee the note there.

℣. 24. *Pour out thine indignation upon them*, &c.] Not a few drops of it only, but a flood of it, ſweeping away and bearing down all before it; which was done when wrath came upon them to the uttermoſt, in the deſtruction of their city, temple and nation, 1 *Theſſ.* ii. 16. *Let thy wrathful anger take hold of them*; follow after them, overtake them, ſeize upon them, and hold them faſt, that they may not eſcape. It denotes the ſeverity of God towards them; the fierceneſs and fury of his wrath upon them; and that their deſtruction would be inevitable, and an intire and utter one.

℣. 25. *Let their habitation be deſolate*, &c.] Which is applied to *Judas*, Acts i. 20. but not to the excluſion of others; for it muſt be underſtood of the habitations of others; even of their princes and nobles, their chief magiſtrates, high prieſt and other prieſts, ſcribes, and doctors of the law: for the word may be rendered, *their palace* or *caſtle* [k], as it is by ſome; and ſo may denote the houſes of their principal men, the members of their *ſanhedrim*; their houſes great and fair, of which there were many in *Jeruſalem* when it was deſtroyed; ſee *Iſa.* v. 9. as well as the habitations of the meaner ſort of people, which all became deſolate at that time; and particularly their houſe, the temple, which was like a palace or caſtle, built upon a mountain. This was left deſolate, as our Lord foretold it would, *Matt.* xxiii. 38. And *let none dwell in their tents*; the city of *Jeruſalem* was wholly deſtroyed, and not a houſe left ſtanding in it, nor an inhabitant of it; it was laid even with the ground, plowed up, and not one ſtone left upon another, *Luke* xix. 44.

℣. 26. *For they perſecute* him *whom thou haſt ſmitten*, &c.] Meaning the Meſſiah, who was not only ſmitten and ſcourged by men, but was ſtricken and ſmitten of God; according to his determinate counſel and foreknowledge, and agreeable to his will and pleaſure; with the rod of his juſtice for the ſatisfaction of it; for the ſins of his people, whoſe ſurety he was. Him the Jews followed with reproaches and calumnies; purſued after his life, and perſecuted him unto death; and which was the cauſe of their ruin and deſtruction; ſee 1 *Theſſ.* ii. 15, 16. *And they talk to the grief of thoſe whom thou haſt wounded*; or, *of thy wounded ones* [l]; not wounded by him, but wounded for his ſake, on his account, and for their profeſſion of faith in his Son Jeſus Chriſt. Theſe, as they were led to the ſlaughter, had trial of cruel mockings, which aggravated their ſufferings, and were very grieving to them; eſpecially ſuch talk as reflected upon their dear Redeemer, for whoſe ſake they were put to death.

℣. 27. *Add iniquity to their iniquity*, &c.] Let them alone in ſin; ſuffer them to go on in it; lay no reſtraints upon them; put no ſtop in providence in

[i] לשלומים tranquilli, Gejerus; ſo ſome in Michaelis. [k] טירתם palatium eorum, Pagninus, Montanus, Tigurine verſion, Cocceius, Michaelis; caſtella eorum, Junius & Tremellius, Piſcator; palatium vel caſtellum eorum, Gejerus; ſo Ainſworth. [l] חלליך vulneratorum tuorum, Pagninus, Montanus, Tigurine verſion, Muſculus; ſo Ainſworth.

in their way; let them proceed from one evil to another, till they fall into ruin: to their natural and acquired hardneſs of heart, give them up to a judicial hardneſs; that they may do things that are not convenient, and be damned. Suffer them not to ſtop at the crucifixion of the Meſſiah; let them go on to perſecute his apoſtles and followers; to ſhew the utmoſt ſpite and malice againſt the Chriſtian religion; to embrace falſe Chriſts, and blaſpheme the true one; to believe the greateſt lies and abſurdities, and commit the fouleſt of actions; as ſeditions, rapines, murders, &c. as they did whilſt *Jeruſalem* was beſieged; that they may fill up the meaſure of their ſins, and wrath may come upon them to the uttermoſt, 1 *Theſſ.* ii. 15, 16. The word עון rendered *iniquity*, ſometimes ſignifies *puniſhment*, as in *Gen.* iv. 13. and, according to this ſenſe of it, the words may be differently rendered, and admit a different meaning; either, *give puniſhment for their iniquity* [m]; ſo *Kimchi*; that is, puniſh them according to their deſerts, as their ſins and iniquities require: or, *add puniſhment to their puniſhment* [n]; to their preſent temporal puniſhment before imprecated, relating to their table-mercies, their perſons and their habitations, add future and everlaſting puniſhment; let them be puniſhed with everlaſting deſtruction, ſoul and body, in hell. *And let them not come into thy righteouſneſs*; meaning, not his ſtrict juſtice or righteous judgment; into that they would certainly come; nor was it the will of the Meſſiah they ſhould eſcape it: but either the goodneſs, grace and mercy of God, which is ſometimes deſigned by righteouſneſs, as in *Pſal.* xxxi. 1. and li. 14. and the ſenſe is, Let them have no ſhare in pardoning grace now, nor obtain mercy in the laſt day; but be condemned when they are judged, *Pſal.* cix. 7. Or rather, the righteouſneſs of Chriſt, which is called the righteouſneſs of God, that is, the Father; becauſe he approves and accepts of it, and imputes it to his people without works: and ſeeing the Jews ſought for juſtification by their own works, and went about to eſtabliſh their own righteouſneſs, and ſubmitted not to Chriſt's, but deſpiſed and rejected it; it was but juſt that they ſhould be excluded from all benefit and advantage by it, as is here imprecated. The *Targum* is, "and let them not be worthy to come into the congregation of thy righteous ones;" neither here, nor at the laſt judgment; ſee *Pſal.* i. 5.

℣. 28. *Let them be blotted out of the book of life*, &c.] Which ſome underſtand of this animal life, or of the catalogue of living ſaints; of their being not written among the living in *Jeruſalem*, or in the writing of the houſe of *Iſrael*, Iſa. iv. 3. Ezek. xiii. 9. The *Targum* is, "let them be blotted out of the book of the memory of the living." Let their names rot and periſh, being buried in everlaſting oblivion. *Aben Ezra* interprets this book of the heavens; where, he ſays, all things that ſhould come to paſs were written, at the time they were created; ſee *Luke* x. 20. *Heb.* xii. 23. But this is the book of divine predeſtination or election, often in the New Teſtament called the Book of Life; in which the names of ſome perſons are written, and others not, *Phil.* iv. 3. *Rev.* iii. 5. and xiii. 8. and xvii. 8. and xx. 12, 15. and xxi. 27. ſo called, not with reſpect to the preſent life, and the affairs of it, which belong to the book of providence; but with reſpect to the life of the world to come, or eternal life, as *Kimchi* explains it. It is no other than God's ordination or fore-appointment of men to eternal life; which being called a book, and names written in it, ſhew that election is perſonal or particular; the exact knowledge God has of his choſen ones, his great care of them, and value for them; his conſtant remembrance of them, and the certainty of their ſalvation; for ſuch whoſe names are written here in reality, can never be blotted out: this would be contrary to the unchangeableneſs of God, the firmneſs of his purpoſes, and the ſafety of his people. Wherefore the deſign of this imprecation is, that thoſe perſons who had, in their own conceits, and in the apprehenſions of others, a name in this book; that it might appear, both to themſelves and others, they had none, by the awful ruin and deſtruction that ſhould be brought upon them. *And not be written with the righteous*; neither in the book of life with them; by which it appears, that to be blotted out, and not be written, are the ſame: nor in a goſpel-church-ſtate; ſo they were the branches broken off: nor be among them at the reſurrection of the juſt, and in the judgment-day. *Kimchi* obſerves, that it is the ſame thing in different words; to be blotted out, is the ſame as not to be written.

℣. 29. *But I am poor and ſorrowful*, &c.] The Meſſiah was poor in a literal ſenſe, as it was foretold he ſhould, *Zech.* ix. 9. ſo he was in his private life; born of poor parents, and brought up in a mean way: and in his public life, having no certain dwelling place, and miniſtered to by others; and when on the croſs, being ſtripped of his garments; and nothing to eat and drink, but gall and vinegar; and nothing to leave to his mother, but commits her to the care of his beloved diſciple. Tho' this phraſe in general may denote the low eſtate of Chriſt in his humiliation, being in the form of a ſervant, humbled and obedient to death; and the character of *ſorrowful* well agrees with him, who was a man of ſorrows all his days; and in the garden his ſoul was exceeding ſorrowful, even unto death; and when on the croſs he had ſorrow enough; what with the ſins of his people on him, the flouts and jeers of his enemies at him; the pains of body he endured, the wrath of God, the hidings of his face, and the curſes of his righteous law. After this declaration of his low and diſtreſſed ſtate, a petition follows: *Let thy ſalvation, O God, ſet me up on high*; meaning either the ſalvation of the Lord's people, ſo called, becauſe concerted and appointed of God, and is what he ſent his Son to effect, and he approves of; this being wrought out, was the way and means of the exaltation of Chriſt; both by his divine Father, who on this account exalted him at his right hand; and by his people, who exalt him in their hearts, and with their tongues, and give him all the glory of their ſalvation. Or elſe this means the ſalvation of Chriſt out of the hands of all his enemies, whom he conquered on the croſs; and particularly death, from which he was ſaved by his reſurrection, and was the firſt ſtep to his exaltation and glory; after which he aſcended on high, and ſat down at the right hand of God; where no mere creature, angels or men, were ever admitted; and where angels, principalities and powers, are ſubject to him. The whole may be rendered thus; *though I am poor and ſorrowful, thy ſalvation, O God, will ſet me up on high* [o]; and ſo is expreſſive of the Meſſiah's faith in his reſurrection and exaltation, notwithſtanding his ſorrows and ſufferings; on account of which he determines to praiſe the Lord, as follows.

℣. 30. *I will praiſe the name of God with a ſong*, &c.] The *name* of God is himſelf, his perfections and

[m] תנה עון על עונם da punitionem iniquitatis, Pagninus; appone illis pœnam pro iniquitate, Muis. [n] So Junius & Tremellius. [o] תשגבני elevabit me, Pagninus, Montanus; ſo Gejerus, Michaelis.

and attributes; which are to be *praiſed* by all his creatures, and eſpecially his ſaints; and here by the Meſſiah, who ſung the praiſe of God with his diſciples at the ſupper, a little before his death; and in the great congregation in heaven, upon his aſcenſion thither, having finiſhed the great work of man's redemption. For as it was no leſſening of his glory, as Mediator, to pray to God when on earth, it is no diminution of it to praiſe him in our nature in heaven; ſee *Pſal.* xxii. 22. This being ſaid to be done with a ſong, agrees with *Heb.* ii. 12. and is an inſtance of praiſing God this way, and which could not be prayer-wiſe; as well as is a confirmation of the practice of New-Teſtament-churches ſinging pſalms, hymns and ſpiritual ſongs, by the example of our Lord. *And will magnify him with thankſgiving:* to *magnify*, is to make great; but God cannot be greater than he is. He is great above all gods; he is greater than all. But he is magnified when his greatneſs is owned and declared, and that is aſcribed unto him; and particularly when *thanks* are *given* to him for favours; for then is he acknowledged by men to be the Father of mercies, the author and giver of them; and that they are unworthy of them, and that all the glory belongs to him. Chriſt, as man, not only prayed, but gave thanks to his Father when on earth, *Matt.* xi. 25, 26. *John* xi. 41. nor is it unſuitable to him, as ſuch now in heaven, to give thanks and praiſe, for being heard and helped in a day of ſalvation; or at the time when he wrought out the ſalvation of his people, and glorified all the divine perfections.

℣. 31. This *alſo ſhall pleaſe the Lord*, &c.] That is, this ſong of praiſe and thankſgiving. The *Targum* has it, "my prayers;" as if it referred to ℣. 29. but what is expreſſed in ℣. 30. ſeems to be the proper antecedent to this, and which is a ſacrifice; ſee *Pſal.* l. 14. *Heb.* xiii. 15. and more acceptable to God than any of the legal ſacrifices, even when they were in force; and much more, now they are abrogated; and eſpecially as offered up by the Meſſiah himſelf, all whoſe offerings are well-pleaſing to God; particularly the offering up of himſelf, which was for a ſweet-ſmelling ſavour to him, and in virtue of which all ſpiritual ſacrifices of prayer and praiſe become acceptable unto God. *Better than an ox* or *bullock that hath horns and hoofs*; that is, than the beſt of legal ſacrifices; as an ox or bullock was, whoſe horns and hoofs were grown; one of three years old, as *Jarchi* and *Kimchi* obſerve: the words may be literally rendered, *than an ox, than a bullock, than horns, than hoofs*; not only better than an ox or a bullock, but than any creature that has horns and hoofs; that is, than the lawful ſacrifice of any animal whatever, as *Junius* renders and explains it.

℣. 32. *The humble ſhall ſee* this, and *be glad*, &c.] The reſurrection and exaltation of Chriſt, ℣. 29. the meek and humble followers of Chriſt, as his diſciples were, ſaw him riſen from the dead, ſaw him alive, to whom he ſhewed himſelf forty days after his reſurrection; they ſaw his hands, and feet, and ſide, and the prints of the nails and ſpear in them; they ſaw him go up to heaven, to be ſet on high at the right hand of God; and humble believers now ſee him by faith, crowned with glory and honour; and as the diſciples were glad, and rejoiced when they ſaw him again, and when he was parted from them, and went up to heaven, *John* xx. 20. *Luke* xxiv. 51, 52, 53. ſo true believers in Chriſt, who have a ſpiritual ſight of a riſen, aſcended and exalted Saviour, are glad and rejoice in him, with joy unſpeakable, and full of glory, 1 *Pet.* i. 8. they rejoice in the righteouſneſs he has brought in, in the atonement that he has made, and in the ſalvation he has wrought out, which is ſo ſuitable for them; and becauſe they do, or will ſhare in all the bleſſings of his reſurrection, aſcenſion and exaltation; ſuch as regeneration, juſtification, every ſupply of grace, and perſeverance in it, the reſurrection of their bodies, and eternal glorification: and *humble* ones are ſuch as are humbled under a ſenſe of ſin, and the exceeding ſinfulneſs of it, in a view of their own righteouſneſs, and its inſufficiency to juſtify them before God; they aſcribe all they have and are to the free grace of God; and all boaſting is excluded from them, ſave in Chriſt; they are ſuch that learn of him, who is meek and lowly; and behave humbly before men, eſteem others better than themſelves; and are in their own account the chief of ſinners, and the leaſt of ſaints: and as they are, for the moſt part, *afflicted*, and ſo ſome render the word [p] here; they are humble under the mighty hand of God, and patiently bear it. *And your heart ſhall live that ſeek God*; that ſeek his face and favour, his gracious preſence, and communion with him; that ſeek, by prayer and ſupplications, bleſſings from him; that ſeek him in Chriſt, where he is to be found; that ſeek Chriſt and righteouſneſs and ſalvation by him, and that early, earneſtly and diligently; that ſeek the things of Chriſt, the honour of his name, and the good of his intereſt; and who, in a word, are the true and ſpiritual worſhippers of God; theſe ſeek him, and he ſeeks them. The *Targum* is, "that "ſeek doctrine from before God:" and the hearts of thoſe revived, who were as dead men before, as were the two diſciples travelling to *Emmaus*, when they found that Chriſt was riſen, *Luke* xxiv. 17—35. juſt as the ſpirit of old *Jacob* revived, when he underſtood that his ſon *Joſeph* was alive, *Gen.* xlv. 27. ſee *Pſal.* xxii. 26. *John* xvi. 22.

℣. 33. *For the Lord heareth the poor*, &c.] The prayer of the poor, as the *Targum*; of the poor diſciples of Chriſt, who were together mourning, weeping and praying, when their Lord was dead, and laid in the ſepulchre, *Mark* xvi. 10. *Luke* xxiv. 10, 33. this epithet agrees with all the followers of Chriſt, who for the moſt part are literally poor, and are all of them ſo in a ſpiritual ſenſe; they are poor in ſpirit, and are ſenſible of it; they are full of wants, and theſe daily return upon them; wherefore they conſtantly apply to the throne of grace for help in time of need; and the Lord regards them, his eye is upon them, his heart is towards them, his thoughts are about them, his ears are open to their cries, and his hand is ready to ſupply their wants. *And deſpiſeth not his priſoners*; the ſame diſciples of Chriſt; who being aſſembled together, the doors were ſhut for fear of the Jews, *John* xx. 19. it may be applied to ſuch who are the Lord's priſoners; that is, for his ſake, in a literal ſenſe, as the apoſtle *Paul* is called the priſoner of the Lord, *Eph.* iii. 1. and iv. 1. and there were many, both under the Old, and under the New Teſtament, that ſuffered impriſonment for their profeſſion of religion; and theſe the Lord deſpiſes not, though men may, but highly eſteems and honours; and it may be underſtood myſtically and ſpiritually of ſuch as are, in their nature-ſtate, priſoners of ſin and Satan, and the law, and when called, are priſoners of hope; theſe the Lord has a regard unto, and opens the priſon-doors and ſets them at liber-

ty,

[p] עניים afflicti, Vatablus, Muſculus; miſeri, Gejerus; manſueti ac miſeri, Michaelis.

ty, and directs them to the ſtrong-hold, *Iſa.* xlix. 9. and lxi. 1. *Zech.* ix. 11, 12.

℣. 34. *Let the heaven and earth praiſe him*, &c.] As thoſe, by a *proſopopeia*, are often called upon to do, to expreſs the greatneſs of the favour enjoyed, and to excite thoſe that are poſſeſſed of it to greater joy and thankfulneſs; ſee *Pſal.* xcvi. 11—13. *Iſa.* xliv. 23. and xlix. 13. or the inhabitants of the heavens and earth may be meant, as the angels of heaven; and ſo the *Targum* interprets it; who, as they praiſed the Lord at the incarnation of Chriſt, *Luke* ii. 14. ſo doubtleſs they did at his aſcenſion, when he was ſeen and accompanied by them, 1 *Tim.* iii. 16. *Pſal.* lxviii. 17, 18. *Acts* i. 11. and alſo the ſpirits of juſt men made perfect in heaven, who were there when Chriſt was received into it; and the inhabitants of the earth, as the *Targum* alſo paraphraſes it; of the continent, particularly the *Roman* empire, when the goſpel was ſent thither, which brought the good news of an incarnate, ſuffering, riſen, aſcended, and exalted Saviour. *The ſeas, and every thing that moveth therein*; the inhabitants of the iſles in the ſeas, ſuch as ours of *Great Britain* and *Ireland*, who waited for the doctrine of the Meſſiah, and to whom he calls to liſten to what he ſays; and which is a ſufficient reaſon for praiſe and thankſgiving in them; even in as many as have ſpiritual life and motion, who are quickened, influenced and moved by the Spirit of God; ſee *Iſa.* xlii. 4. and xlix. 1.

℣. 35. *For God will ſave Zion*, &c.] The church of Chriſt, as it is often called; ſee the note on *Pſal.* ii. 6. this is to be underſtood, not ſo much of the ſalvation of the people of God by Chriſt, from ſin, and Satan, and the world, law, hell and death; as of the preſervation and continuance of the goſpel-church-ſtate, notwithſtanding all the oppoſition and perſecution of the Jews and Gentiles; and eſpecially of the deliverance of the Lord's people in the latter day, from the cruelty, captivity and bondage of Antichriſt, by the deſtruction of him; which will occaſion joy and praiſe, *Rev.* xviii. 4, 20. and xix. 1, 2. *And will build the cities of Judah*; erect goſpel-churches in the *Roman* empire, and in the ſeveral parts of the world; as were in the firſt times of the goſpel, and will be in the latter day, when the cities of God ſhall be yet ſpread abroad through proſperity, *Zech.* i. 17. of which the ſaints are citizens, and enjoy in them many privileges and immunities: theſe may be ſaid to be *built*, when they are built upon Chriſt, and on their moſt holy faith; when the members of them are edified and multiplied; when purity of faith, diſcipline and worſhip prevails among them; and though this is uſually by the miniſters of the goſpel, as inſtruments; yet the Lord is the chief builder; for unleſs he builds, in vain do the builders build, *Pſal.* cxxvii. 1. *That they may dwell there, and have it in poſſeſſion*; the men of *Judah*, ſuch as confeſs the name of Chriſt, as the word *Judah* ſignifies; who profeſs to believe in him with their hearts; theſe have a name and a place, and an inheritance in the churches, and an abiding one; they ſhall never go out, but dwell in the houſe of God for ever; goſpel-churches being erected and built up for their ſakes, and for ſuch ends and purpoſes.

℣. 36. *The ſeed alſo of his ſervants ſhall inherit it*, &c.] Not their natural, but ſpiritual ſeed, or a ſucceſſion of converts in the churches; ſee *Pſal.* xlv. 16. *Iſai.* lix. 21. who are born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God; not of corruptible, but incorruptible ſeed, by the word of God, which lives and abides for ever, *John* i. 13. 1 *Pet.* i. 23. theſe are the proper and rightful inheritors of the goſpel-church-ſtate, and all its privileges, in all ſucceſſive generations, quite down to the new *Jeruſalem*-church-ſtate, wherein will dwell only righteous perſons, and whoſe names are in the Lamb's book of life. *Aben Ezra*'s note upon it is, "they ſhall inherit it, they and their children, in the days of "*David*, or in the days of the Meſſiah." *And they that love his name ſhall dwell therein*; that love the perſon, goſpel, truths and ordinances of Chriſt; ſee *Cant.* i. 3. theſe ſhall have an abiding-place in *Zion*, the church of God; in the cities of *Judah*, particular congregational churches; and in the city of the new *Jeruſalem*, where will be the tabernacle of God among men, and he ſhall dwell among them, and they with him.

PSALM LXX.

To the chief muſician, *a pſalm* of David, to bring to remembrance.

THIS pſalm, according to *Kimchi*, was compoſed by *David* when he fled from *Saul*, or from *Abſalom*; ſo *Theodoret*; but if at either of thoſe times, it is moſt likely to be the latter, ſince the following pſalm, it is certain, was penned when he was an old man, ℣. 9. the word tranſlated *to bring to remembrance* is thought, by *Aben Ezra*, to be the firſt word of ſome pleaſant ſong; ſee *Pſal.* xxxviii. The *Targum* paraphraſes it, "to remember the "uſe of the frankincenſe;" alluding to *Lev.* ii. 2. *Jarchi* ſays it ſignifies prayer, and refers to *Pſal.* xx. 7. 1 *Chron.* xvi. 4. as inſtances of the uſe of the word in ſuch a ſenſe; and ſo this pſalm is compoſed by the pſalmiſt in a petitionary way, to put the Lord in remembrance of his afflictions, and of his promiſes of help and deliverance, which he prays for; ſee *Pſal.* cxxxii. 1. *Iſa.* xliii. 26. and that he would avenge him on his enemies, and ſhew reſpect to his friends; or it was written to refreſh his own memory with his preſent ſtate, and to put him in mind from whence he might expect help and ſalvation. The title of the pſalm in the *Arabic* verſion is, and ſo in the *Vulgate Latin*, following the *Septuagint*, "a remembrance that the "Lord had ſaved him:" and in the *Syriac* verſion, "A pſalm of *David* as to the letter, when he ſent "*Joab* to take *Shemuah* (*Sheba*) who rebelled; al-"ſo a ſupplication of the righteous, and even of "Chriſt himſelf." And ſeeing this follows upon the preceding, and may be reckoned an appendix to it, and there are ſome things in it which manifeſtly refer to the latter part of that, and the whole is detached from the fortieth pſalm, with which it agrees, a few words only excepted, which manifeſtly belongs to the Meſſiah; it is right to underſtand this of him; ſee the note on *Pſal.* xl. 13, 14—17.

℣. 1. Make haſte, *O God, to deliver me*, &c.] The phraſe, *make haſte*, is ſupplied from the following

lowing clauſe in *Pſal.* xl. 13. it is, *be pleaſed, O Lord,* or *Jehovah.* The *Targum* renders it *to deliver us*; very wrongly. *Make haſte to help me, O Lord*; ſee the note on *Pſal.* xxii. 19.

℣. 2. *Let them be aſhamed and confounded,* &c.] In *Pſal.* xl. 14. it is added, *together*; ſee the note there. *That ſeek after my ſoul*; or *life,* in *Pſal.* xl. 14. it is added, *to deſtroy it*; for that was the end of their ſeeking after it. *Let them be turned backward,* &c. ſee the note on *Pſal.* xl. 14.

℣. 3. *Let them be turned back for a reward of their ſhame,* &c.] In *Pſal.* xl. 15. it is *let them be deſolate*; which ſeems to reſpect their land and houſes, here their perſons; ſee the note there. *That ſay*; in the ſaid pſalm it is added, *To me*; not to his people, but himſelf, *Aha, aha*; rejoicing at his calamity and diſtreſs. The *Targum* is, "we are "glad, we are glad;" ſee the note as before, and compare with this *Ezek.* xxv. 3.

℣. 4. *Let all thoſe that ſeek thee,* &c.] The *Targum* is, "that ſeek doctrine (or inſtruction) "from thee." *Rejoice, and be glad in thee*; the *Targum* paraphraſes it, "rejoice and be glad in "thy word." *And let ſuch as love thy ſalvation ſay continually, Let God be magnified*; the *Targum* is, "let the glory of the Lord be increaſed;" and in *Pſal.* xl. 16. inſtead of *God,* it is *the Lord,* or *Jehovah*; ſee the note there.

℣. 5. *But I* am *poor and needy,* &c.] In *Pſal.* xl. 17. it follows, yet *the Lord thinketh on me*; inſtead of which it is here, *Make haſte unto me, O God*; which repeats for ſenſe the ſame petition as in ℣. 1. *Thou* art *my help and my deliverer*; *O Lord, make no tarrying*; in *Pſal.* xl. 17. it is, *O my God.*

PSALM LXXI.

THIS pſalm is without a title, but is thought to be *David*'s: the *Septuagint,* and *Vulgate Latin* verſions, and all the *Oriental* ones, aſcribe it to him; and both the ſubject and ſtile ſhew it to be his. According to the title of the *Syriac* verſion, it was compoſed by him when *Saul* made war againſt the houſe of *David*; but this is not likely, ſince it was written by him in his old age, ℣. 9, 18. rather, according to *Kimchi* and *Arama,* it was penned when he fled from his ſon *Abſalom:* there are ſeveral things in it which incline to this. The *Septuagint,* and *Vulgate Latin* verſions, call it "A "pſalm of *David,* of the ſons of *Jonadab,* and of "the firſt that were carried captive;" and ſo the *Ethiopic* and *Arabic* verſions. *Apollinarius* ſays the ſons of *Jonadab* compoſed it; but without any foundation for it; and the *Syriac* verſion is, it is a prophecy concerning the ſufferings and reſurrection of the Meſſiah; and ſo *Jerom* and others interpret it. The literal meaning reſpecting *David* ſeems beſt, though it may be applied to the church, and to any believer in diſtreſs. *Theodoret* thinks it was written by *David* in the perſon of the captives in *Babylon.*

℣. 1. *In thee, O Lord, do I put my truſt,* &c.] The *Targum* is, "in thy word;" ſee the note on *Pſal.* xxxi. 1. *Let me never be put to confuſion*; or *be aſhamed*; ſee the note as before.

℣. 2. *Deliver me in thy righteouſneſs,* &c.] *By* it, or *for the ſake of* it [q]; ſee the note on *Pſal.* xxxi. 1. *And cauſe me to eſcape*; preſent danger, and out of the hands of enemies, as well as wrath to come, and eternal death; which nothing but the righteouſneſs of God can deliver from, or cauſe to eſcape. *Incline thine ear unto me*; or *bow it*; ſee the note on *Pſal.* xxxi. 2. *And ſave me*; out of all troubles and afflictions, and from wicked and unreaſonable men.

℣. 3. *Be thou my ſtrong habitation,* &c.] This is very appoſitely ſaid, when *David* was driven out of his dwelling-place, and palace at *Jeruſalem,* by his ſon, as *Kimchi* obſerves. When God's people have no certain dwelling-place, which is ſometimes their caſe, they always find one in the Lord; particularly in his heart's love; for he that dwelleth in love dwelleth in God, 1 *John* iv. 16. and a ſtrong habitation he is: wherefore he is called a ſtrong rock, a ſtrong hold, a ſtrong tower; he is as a wall of fire around his people, a munition of rocks; his ſalvation is as walls and bulwarks, and his power as a garriſon in which they are kept. The pſalmiſt adds, *Whereunto I may continually reſort*; or *may go into daily* [r], in times of danger and diſtreſs, for ſafety; the name of the Lord being a ſtrong tower, whither the righteous run, and are ſafe, *Prov.* xviii. 10. and his perfections, his power, faithfulneſs, loving-kindneſs and unchangeableneſs, being as ſo many ſecret chambers, where they may enter into, and hide themſelves, till calamities are over, *Pſal.* lvii. 1. *Iſai.* xxvi. 20. and every day indeed for food, for comfort, for refreſhment and pleaſure, through communion with him; and God in Chriſt is always to be come at: Chriſt is the way of acceſs and acceptance; and through his blood, ſacrifice, and righteouſneſs, the believer has boldneſs to enter into the holieſt of all, and go up to the ſeat of God, the throne of his grace; and even to enter into him himſelf, who has been the dwelling-place of his people in all generations, *Pſal.* xc. 1. *Thou haſt given commandment to ſave me*; either to the miniſtring angels, as *Aben Ezra* and *Kimchi* interpret it, comparing it with *Pſal.* xci. 11. or rather to his Son, in the council and covenant of grace and peace; when he enjoined him the ſalvation of his people, which he readily agreed to, and with which *David* was acquainted, *Pſal.* xl. 7, 8. of this command our Lord ſpeaks, *John* x. 18. and xiv. 31. and to which he was obedient, *Phil.* ii. 8. it may reſpect *David*'s ſalvation from preſent trouble, and his aſſurance of it, believing that the Lord had determined it, and by his mighty power would effect it; ſee *Pſal.* xliv. 4. *For thou* art *my rock and my fortreſs*; ſee *Pſal.* xviii. 2. and xxxi. 3.

℣. 4. *Deliver me, O my God, out of the hand of the wicked,* &c.] Meaning *Abſalom* his ſon, as *Arama,* who had riſen up in rebellion againſt him; and he may not only intend him, but all thoſe wicked men, that had joined with him: it was *David*'s mercy he had a covenant-God to go to, and could claim his intereſt in him, who had power to deliver him, and from whom he might expect it. *Out of the hand of the unrighteous and cruel man*; or *leavened* [s]; a ſour, ill-natured man; one leavened with malice and wickedneſs: perhaps *Ahithophel* is intended.

[q] בצדקתך propter juſtitiam tuam, Pagninus, Piſcator; ſo Schmidt. [r] לבוא תמיד ut ingrediar jugiter, Pagninus; ſo Junius & Tremellius, Piſcator. [s] חומץ malitiæ fermento prorſus corrupti, Michaelis, ſecundum Gejerum & Guſſetium; ſo Ainſworth.

tended. It may be applied to any wicked, lawleſs, and tyrannical perſecutor of God's people; and particularly to the lawleſs and wicked one, the man of ſin, the ſon of perdition, Antichriſt, 2 *Theſſ.* ii. 4, 8.

℣. 5. *For thou* art *my hope, O Lord God,* &c.] The object, ground, and foundation of it, even of preſent deliverance, and of future and eternal ſalvation. Thou art *my truſt from my youth*; in whom he truſted in his youthful days, of which there is an eminent inſtance in 1 *Sam.* xvii. 33——45.

℣. 6. *By thee have I been holden up from the womb,* &c.] Supported in being, upheld in life, and ſuſtained with food and raiment, and followed with the mercies and bleſſings of life from thence to this preſent moment; which the pſalmiſt takes notice of, as he does of what goes before and follows after, to encourage his faith and hope in God as to preſent deliverance. *Thou art he that took me out of my mother's bowels*; ſee the note on *Pſal.* xxii. 9. the *Syriac* verſion is, *thou art my hope from my mother's bowels*; the *Arabic* verſion, *thou art my helper*; and the *Septuagint* and *Vulgate Latin* verſions, *thou art my protector:* the word is only uſed here, and in *Pſal.* xc. 10. and is there rendered *cut off*; the Lord was, as it were, his *cutter off* [t]; that cut the navel-ſtring, and looſed him from his mother, and ſafely brought him into the world, and preſerved him ever ſince: wherefore he adds, *My praiſe* ſhall be *continually of thee*; as the God of nature and providence; and alſo as the God of grace, who had bleſſed him both with temporal and ſpiritual bleſſings; and theſe being continued with him, he determines that God ſhould be the ſubject of his praiſe always. The *Targum* is, "in thy word my "praiſe is continually."

℣. 7. *I am as a wonder unto many,* &c.] To the multitude, to the populace, or *to the great* [u] and mighty; and indeed to both: which reſpects not his wonderful preſervation from the womb, he had before obſerved; nor his being in a wonderful manner raiſed to the throne of *Iſrael*; nor the wonderful things, and amazing exploits done by him, and victories he obtained; nor the wonderful inſtances of divine grace and goodneſs to him; but rather the forlorn and diſtreſſed ſtate and condition he was now in, being obliged to quit his palace, and flee from the face of his ſon, accompanied only with a few of his ſervants; and ſo was a ſhocking ſight, a ſpectacle, as the apoſtle ſays of himſelf, to others, to the world, to angels, and to men, 1 *Cor.* iv. 9. ſo the Meſſiah and his children are ſaid to be ſet for ſigns and wonders, *Iſai.* viii. 18. and *Joſhua* and his fellows to be men wondered at, *Zech.* iii. 8. as the ſaints are by themſelves, that they ſhould partake of ſuch favours; and by the angels, that they ſhould be the objects of electing, redeeming, calling, adopting, juſtifying, and pardoning grace; and by the world, that they ſhould chuſe to ſuffer affliction and reproach for Chriſt, bear it with ſo much patience, and be ſupported, and thrive under it; ſee 2 *Cor.* vi. 8—10. *But thou* art *my ſtrong refuge*; or *my refuge of ſtrength* [w]; his refuge and ſtrength, as in *Pſal.* xlvi. 1. his refuge to which he betook himſelf, when refuge failed him, and no man cared for him, and which he found to be a ſtrong one, and in it ſafety.

℣. 8. *Let my mouth be filled* with *thy praiſe,* &c.] Or *thy praiſe ſhall fill my mouth* [x]; which ſhews that his heart was affected with the goodneſs of God to him, and that he had a deep impreſſion and ſenſe of it upon him; for out of the abundance of the heart the mouth ſpeaks; and for the mouth to be filled with the praiſe of God, is to ſpeak largely, publickly, and with great delight, in the praiſe of God, his divine perfections and benefits. And with *thy honour all the day*; the excellency of his nature, the glory of his majeſty, the honour due unto him, on account of his being, attributes, and bleſſings of providence and grace; a work to be employed in all the day, evening, morning, and at noon: as often as prayer is made to God, praiſe, honour, and glory ſhould be given him; ſince his mercies are new every morning, and they continue all the day long; his goodneſs endures for ever.

℣. 9. *Caſt me not off in the time of old age,* &c.] The Lord never caſts off, nor caſts away his people, whom he foreknew; they are near unto him; they are on his heart, and are engraven on the palms of his hands; and they ſhall never be removed from his heart's-love, nor out of his arms, nor out of his covenant, and ſhall always be the objects of his care: he bears and carries them to old age, and even to hoary hairs: the Lord had been the guide of *David*'s youth, and his truſt then, ℣. 5. and now he deſires he would be the ſtaff of his old age; at which age he was when *Abſalom* rebelled againſt him. *Forſake me not when my ſtrength faileth*; as it does when old age comes on; then the keepers of the houſe tremble, and the ſtrong men bow themſelves, and eſpecially at death, when fleſh and heart fail; but God will never forſake his people, neither in youth, nor in old age, neither in life nor at death.

℣. 10. *For mine enemies ſpeak againſt me,* &c.] Or *ſay unto me* [y], what is expreſſed in the following verſe, *God hath forſaken him*; and ſo theſe words are a reaſon of the above petitions: or *mine enemies ſpeak to me*; or *of me* [z]; not good, but evil: and ſo the *Targum* paraphraſes it, "for "mine enemies ſpeak evil againſt me;" or concerning me. *David* had his enemies, and many, as *Ahithophel*, and others, who ſpake againſt him to the people, and thereby drew many with them into rebellion againſt him; and particularly *Shimei* ſpoke againſt him, and curſed him, calling him a bloody man, a man of *Belial*, 2 Sam. xvi. 7. *And they that lay wait for my ſoul*; or *life*; that laid ſnares for him; or lay in ambuſh, and ſought for an opportunity to take away his life: or *they that keep my ſoul*, or *life* [a]; that were his life-guards that were about his perſon for the preſervation of him; and ſo ehe *Targum* ſeems to underſtand it. *Take counſel together*; lay ſchemes, and form plots how to deſtroy him, as *Ahithophel* did, 2 *Sam.* xvi. 20—23. and xvii. 1—4.

℣. 11. *Saying, God hath forſaken him,* &c.] Good men may ſeem to others to be forſaken of God; and they themſelves may ſometimes think they are; and they may be forſaken for a ſmall moment, when God withdraws his gracious preſence, or does not afford immediate help; but never finally and totally. This *David*'s enemies concluded, from the diſtreſſed condition he was in, being obliged to leave his family and court, and flee

[t] גוזי exciſor meus, Gejerus. [u] לרבים multis vel magnis, Piſcator; ſo Ainſworth. [w] מחסי עז refugium meum roboris, Gejerus. [x] ימלא פי תהלתך [y] אמרן לי dixerunt mihi, Montanus. [z] De me loquuti ſunt, vel loquuntur, Tigurine verſion, Junius & Tremellius, Gejerus, Michaelis. [a] שמרי נפשי cuſtodientes animam meam, Pagninus, Montanus; cuſtodiebant, V. L.

flee from his ſon, and wander up and down with a ſmall retinue; and this they ſaid to one another, to encourage themſelves to lay violent hands upon him, which they thought they might do with eaſe and impunity; wherefore it follows, *Perſecute and take him*; purſue after him eagerly and diligently; loſe no time; and when come up to him, ſeize upon him, without any fear of God or man. *For* there is *none to deliver* him; out of our hands. God will not, for he has forſaken him; and men cannot, for he has not an army ſufficient to defend him or recover him.

℣. 12. *O God, be not far from me*, &c.] God is every where, at hand and afar off, with regard to his being, power and providence; his glorious preſence is in heaven, his gracious preſence is with his people; but when he hides his face, he ſeems to be at a diſtance; and this they cannot bear, and therefore deprecate it; ſee *Pſal.* x. 1. *O my God, make haſte for my help*; he knew that his help was in God, and that there was none for him elſewhere; and that he could help him when none elſe could, and was a preſent help in time of trouble; and it being ſuch a time with him, and his caſe deſperate, he deſires the Lord that he would make haſte; and he addreſſes him as his own God, the conſideration of which encouraged his faith and hope in him, and carried in it an argument to help him; ſee *Pſal.* cxix. 94.

℣. 13. *Let them be confounded*, &c.] See *Pſal.* lxx. 2. And *conſumed*; like ſmoke; ſee *Pſal.* xxxvii. 20. as Antichriſt will be with the breath of Chriſt's mouth, and the brightneſs of his coming, 2 *Theſſ.* ii. 8. *That are adverſaries to my ſoul*; that hated him with a diabolical hatred, as the devil hates the ſouls of men, and who has his name Satan from the word here uſed; all wicked men are Satans, full of enmity againſt God, and all good men; and ſuch were *David*'s enemies, ſpiteful and malicious, and nothing would ſatisfy them but his life. *Let them be covered* with *reproach and diſhonour*; as with a garment. *That ſeek my hurt*; ſee *Pſal.* xxxv. 26. and cix. 18, 19. as *Abſalom* and his company; ſo *Arama*.

℣. 14. *But I will hope continually*, &c.] For deliverance and ſalvation from preſent outward troubles, for more grace here and glory hereafter: it is the excellency of the grace of hope to be exerciſed in times of affliction and diſtreſs, and with *Abraham* to believe in hope againſt hope; and then it is that this grace is eminently and remarkably uſeful: it is an anchor to the ſoul when in diſtreſs, which keeps it firm and ſtedfaſt; and an helmet, which covers the head in the day of battle; in the exerciſe of which the believer glories in tribulation: it is an abiding grace, and ſhould be continually exerciſed by thoſe that have it, which is to abound in it; but this muſt be through the power of the holy Ghoſt, *Rom.* xv. 13. *And will yet praiſe thee more and more*; or *will add to all thy praiſe* [b]; to former praiſes and thankſgivings, freſh ones, as his mercies were renewed to him, and he was daily loaded with benefits.

℣. 15. *My mouth ſhall ſhew forth thy righteouſneſs*, &c.] Both his punitive juſtice in taking vengeance on his enemies, agreeable to the above imprecations; and his faithfulneſs in the performance of promiſes of good things unto him; as alſo his eſſential righteouſneſs diſplayed and glorified in the redemption that is by Chriſt; and particularly the righteouſneſs of Chriſt, accepted of God, and imputed by him; which the pſalmiſt with his mouth declared his faith in, expreſſed his joy at, and ſet forth in a ſtrong manner the glory and excellency of it, and determined to make mention of it, and of that only, as in the following verſe. And *thy ſalvation all the day*; both temporal and eternal; the glory of both, and praiſe for the ſame. *For I know not the numbers* thereof; of that righteouſneſs and ſalvation, the numerous bleſſings which are contained in them; ſee *Pſal.* xl. 5. or *though I know not the numbers* of them [c]; though he could not fully declare the glories and excellencies of the righteouſneſs and ſalvation of God, and the numerous mercies and rich grace included in them; yet he would attempt to ſet them forth in the beſt way he could, though in a feeble and imperfect manner.

℣. 16. *I will go in the ſtrength of the Lord God*, &c.] Go on praiſing him, as he had determined to do in the preceding verſes; not in his own ſtrength, knowing that his heart was not always diſpoſed aright, or prepared and fit for ſuch ſervice; and that though the daily continuance of favours required conſtant praiſe; yet he needed always the aids of divine grace to raiſe his affection and ſong: or *I will go into the ſtrengths of the Lord God* [d]; the power of God is expreſſed in the plural number, to ſhew the greatneſs of it, which is as a garriſon to the believer; ſee 1 *Pet.* i. 5. a ſtrong-hold, a ſtrong tower, a ſtrong habitation, as in ℣. 3. into which he goes by faith, and is there ſafe, in all times of diſtreſs and danger: or the ſenſe is, that he would go into the houſe of God, the temple and ſanctuary, and in his ſtrength perform the duties of public worſhip there; and it may include all religious actions, private and public, and every ſpiritual undertaking; which ought to be attempted and performed, not in our own ſtrength, but in the ſtrength of the Lord: man is become, thro' ſin, a weak and impotent creature; though he is very hard to be brought to a ſenſe and acknowledgment of his weakneſs; true believers are ſenſible of it, and own it; and ſuch knowing that there is a ſufficiency of ſtrength in Chriſt for them, look and go to him for it; to do otherwiſe, to attempt to do any thing in our own ſtrength, betrays our weakneſs, folly and vanity, and is dangerous, attended with bad conſequences, and never ſucceeds well: the apoſtle *Peter* is an inſtance of this, *Matt.* xxvi. 33, 35, 70. *I will make mention of thy righteouſneſs*, even *of thine only*; and that before the Lord himſelf: not his own righteouſneſs, which he knew would not juſtify him in his ſight, nor render him acceptable to him; nor furniſh out a plea or argument why he ſhould receive any favour from him; and therefore reſolves not to mention it; but the righteouſneſs of Chriſt, which is the righteouſneſs of God, which he approves of, accepts, and imputes. This is a pure, perfect, and ſpotleſs righteouſneſs, which God is well pleaſed with; honours his law, ſatisfies his juſtice, and ſo juſtifies in his ſight; and renders perſon and ſervice acceptable to him; and therefore with great propriety, pleaſure and boldneſs, may be mentioned unto him; as it ſhould be to Chriſt himſelf alſo; by aſcribing it to him, as the author of it; by expreſſing a deſire to be found in it; to have faith of intereſt in it, and joy on account of it; and by owning him openly and freely, as the Lord our righteouſneſs: and we ſhould make mention of it to others, in praiſe of it; extolling

[b] והוספתי על כל תהלתך omnibus laudibus tuis adjiciam, Tigurine verſion. [c] כי quamvis, Junius & Tremellius, Piſcator, Gejerus; ſo Ainſworth. [d] בגבורות in fortitudines, Montanus; in potentias, V. L. Vatablus.

tolling it as the righteouſneſs of God, and not a creature; and ſo ſufficient to juſtify many, even all the ſeed of *Iſrael*; as the beſt robe of righteouſneſs, better than the beſt of man's, better than *Adam*'s in innocence, or than the angels in heaven; as a law-honouring and juſtice-ſatisfying one, and as an everlaſting one. And we ſhould put ourſelves in mind of it, and, by repeated acts of faith, put it on as our juſtifying righteouſneſs; ſince much of our joy, peace and comfort, depend upon it. And this, and this only, is to be made mention of; it is only in the Lord that there is righteouſneſs: as there is ſalvation in him, and in no other; ſo there is righteouſneſs in him, and in no other; wherefore no other is to be mentioned along with it: juſtification is not partly by Chriſt's righteouſneſs, and partly by our own; but only by his, and thro' faith in it; ſee *Rom.* ix. 32.

℣. 17. *O God, thou haſt taught me from my youth*, &c.] The corruption of human nature; the weakneſs and impotence of it, to every thing that is ſpiritually good; and the need of continual ſtrength and grace from Chriſt, to go to him for righteouſneſs and ſtrength, life and ſalvation, and to walk by faith on him; the doctrine of juſtification by the righteouſneſs of Chriſt, and the inſufficiency of his own; the will, ways, and worſhip of God; and all the duties of religion, prayer, praiſe, *&c.* and whoever were the inſtruments, or whatever were the means, of teaching *David* theſe things, he aſcribes to God. Whether his parents, or the prieſts and Levites, taught him the ſacrifices and ordinances of the law, it was the Lord that bleſſed inſtructions to him; and that taught him by providences and precepts, and by his holy Spirit. And a wonderful bleſſing it is to be taught of God, and not of men, things relating both to doctrine and practice; and it is an addition to it, to be taught theſe things early, as *David* was from his youth; and therefore the Lord was ſo ſoon the object of his faith and truſt, ℣. 5. and, as *Timothy*, from a child, was acquainted with the holy ſcriptures, and the things contained in them, which are able to make wiſe unto ſalvation, *Iſa.* xxix. 13. and liv. 13. 2 *Tim.* iii. 15. *And hitherto have I declared thy wondrous works*; not only of nature and providence, but of grace; the treaſuring up of all grace, and the bleſſings of it in Chriſt; the work of redemption by him; the work of regeneration and converſion by his Spirit; and the perſeverance of the ſaints by his grace and ſtrength; which are all wonderful and amazing. And as the pſalmiſt ſaw his intereſt in theſe things, and had an experience of them; he declared them to others for their encouragement, and to the glory of all the three Perſons; ſee *Pſal.* lxvi. 16. *Mark* v. 19.

℣. 18. *Now alſo when I am old and gray-headed, O God, forſake me not*, &c.] A repetition of his requeſt, ℣. 9. with a reaſon annexed to it, ſuggeſted in the following words: *Until I have ſhewed thy ſtrength unto* this *generation*; or, *thine arm* [c]; which ſometimes deſigns the Meſſiah, *Iſa.* liii. 1. who is the power of God, by whom he made the worlds, and in whom all things conſiſt; and who has wrought out the ſalvation of his people; and is the arm on which they lean, and by which they are upheld. And the pſalmiſt may be thought to deſire that he might be continued a little longer, and be favoured with the preſence of God, and the influences of his Spirit and grace; that he might ſhew forth in prophecy, both by word and writing, to the men of the then preſent age, more things concerning the perſon, office and grace of Chriſt; his ſufferings, death, reſurrection from the dead, and ſeſſion at the right hand of God; things which are ſpoken of in the book of Pſalms. Sometimes the arm of the Lord denotes his power and ſtrength, *Pſal.* xliv. 3. and ſo it may be taken here; and the next clauſe ſeems to be an explanation of it: And *thy power*; or even *thy power, to every one* that *is to come*; that is, to come into the world, that is to be born into it; namely, the power of God, not only in creating all things out of nothing, and ſupporting what is made; but in the redemption of men; in the converſion of ſinners, and in the preſervation of the ſaints, and in enabling them to hold on and out unto the end: and which is ſhewn forth by the pſalmiſt in what he has committed to writing; and which continue, and will continue to the end of the world, for the inſtruction of thoſe that come into it; ſee *Pſal.* xxii. 31.

℣. 19. *Thy righteouſneſs alſo, O God*, is *very high*, &c.] Or, *unto* the place *on high* [f]; it reaches unto heaven, as the mercy, truth and faithfulneſs of God, are ſaid to do, *Pſal.* xxxvi. 5. and lvii. 10. The righteouſneſs of Chriſt is accepted of with God the Father in heaven; it is in Chriſt, who is there at the right hand of God; and it is higher and infinitely above any righteouſneſs of a creature, angel's or man's. *Who haſt done great things*; in nature, in forming the world out of nothing, and in upholding all creatures in their beings; in providence, in governing the world, and ordering all things in it for the beſt, and to anſwer the wiſeſt purpoſes; in grace, in the ſalvation of loſt ſinners by Chriſt; in the juſtification of them by his righteouſneſs; and in the atonement and pardon of their ſins, through his blood and ſacrifice; in the regeneration of them by his grace; in making and performing exceeding great and precious promiſes, and in giving them eternal life. *O God, who* is *like unto thee?* either for greatneſs or goodneſs; for power or for mercy; for juſtice, truth and faithfulneſs; for the perfections of his nature, or the works of his hands; and to be praiſed, reverenced and adored, as he is; ſee *Pſal.* lxxxix. 6, 7.

℣. 20. Thou *which haſt ſhewed me great and ſore troubles*, &c.] Or, *made* him *to ſee* [g]; that is, to experience. *David* had his troubles, and theſe were *great*, both as to quantity and quality; and very grievous and hard to be borne, and were very trying and afflictive: ſome outward, ſuch as he endured when perſecuted by *Saul*; and afterwards in his own family, through the inceſt of *Amnon*, the murder of him by *Abſalom*, and *Abſalom*'s rebellion againſt him; the curſes of *Shimei*, and the bickerings of the ſons of *Zeruiah*; with many others: and ſome inward, ariſing from the corruptions of his heart, the hidings of God's face, and the temptations of Satan. His experience of all which he aſcribes, not to inſtruments or ſecond cauſes, but to God himſelf; who had either laid them upon him, or ſuffered them to befal him, for wiſe ends of his glory, and his ſervant's good. There is in this clauſe and the following, a *keri* and a *cetib*; according to the *cetib*, or writing in the text, it is, *who haſt ſhewed us*; and ſo the *Targum* renders it: but according to the *keri* in the margin, and the points,

[c] זרועך brachium tuum; V.L. Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c. עד uſque in excelſum, Pagninus, Montanus, Gejerus; in altum uſque, Junius & Tremellius, Piſcator. feciſti me videre, Vatablus, Cocceius, Gejerus; videre & experiri feciſti nos, Michaelis.

[f] מרום

[g] הראיתנו

points, it is as we read; ſo it is in the *Septuagint* and *Oriental* verſions, and both may be retained; for *David*'s troubles, and thoſe of other ſaints, are much the ſame. *Shalt quicken me again*; either raiſe him from ſo great a death of afflictions, in which he ſeemed to be as a dead man, both by himſelf and others, to a more comfortable and happy ſtate and condition, in which he might live more free from vexation and trouble: or, in a ſpiritual ſenſe, quicken him, being dead and lifeleſs, in the exerciſe of grace, and diſcharge of duty; which is uſually done by the word and ordinances, and to purpoſe, by the diſcoveries of the love of God, which excite grace, and animate to duty. And this is God's work, and may be called a quickning *again*, in diſtinction from the firſt quickning, when dead in treſpaſſes and ſins. *And ſhalt bring me up again from the depths of the earth*; expreſſive of a very low eſtate, either of body or mind, into which he had been brought; ſee *Pſal.* cxxx. 1. and lxxxviii. 6. Could the pſalm be underſtood of Chriſt, this and the preceding clauſe might be applied to his reſurrection from the dead; ſee *Epheſ.* iv. 9. and to the reſurrection of the ſaints; on which the faith of Chriſt and his people is exerciſed.

℣. 21. *Thou ſhalt increaſe my greatneſs*, &c.] His temporal greatneſs, as he did, by cruſhing the rebellion of his ſon; returning him to his palace and family; and giving him reſt from his enemies all around: and his ſpiritual greatneſs, by favouring him with his preſence; by ſhedding abroad his love in his heart; by enlarging his experience, increaſing his faith, cauſing his love to abound, and him to grow in every grace, and in the knowledge of Chriſt. *And comfort me on every ſide*; by his Spirit, word and ordinances; by his truths and promiſes; with his rod and ſtaff; and with mercy, grace, and loving-kindneſs. The phraſe denotes the abundance of comfort, which ſhould come as it were from every quarter, and encompaſs him about.

℣. 22. *I will alſo praiſe thee with the pſaltery*, &c.] An inſtrument of muſic; ſee the note on *Pſal.* xxxiii. 2. *Even thy truth, O my God*; that is, his faithfulneſs in fulfilling his promiſes, which is never ſuffered to fail. *Unto thee will I ſing with the harp*; another inſtrument of muſic; and both typical of the ſpiritual melody in the heart, which believers make in praiſing the Lord, when they ſing the Lamb's new ſong; ſee *Rev.* xiv. 2, 3. *O thou holy One of Iſrael*; the God of *Iſrael*, that dwells among them, and ſanctifies them; and who is eſſentially and perfectly holy in himſelf, and in all his ways and works; the remembrance of which occaſions praiſe and thankfulneſs, *Pſal.* xcvii. 12.

℣. 23. *My lips ſhall greatly rejoice when I ſing unto thee*, &c.] Both with vocal and inſtrumental muſic; this is praiſing the Lord with joyful lips, *Pſal.* lxiii. 5. *And my ſoul, which thou haſt redeemed*; ſignifying, that it would not be lip labour, or bodily ſervice only that he ſhould perform; but that his heart would go along with his lips in praiſe; and that under a ſenſe of redeeming love, than which nothing can more ſtrongly engage in ſuch work, *Pſal.* ciii. 1, 2, 3. For the redemption of the ſoul is exceeding precious; being the contrivance of infinite wiſdom, the fruit of divine grace, and owing to the blood and ſacrifice of Chriſt.

℣. 24. *My tongue alſo ſhall talk of thy righteouſneſs all the day long*, &c.] See the note on ℣. 16. *For they are confounded*; his adverſaries, for whoſe confuſion he prayed, ℣. 13. *For they are brought unto ſhame that ſeek my hurt*; as *Abſalom* and *Ahithophel*, being both brought to a ſhameful end.

PSALM LXXII.

A pſalm for Solomon.

THE title of this pſalm is by ſome rendered, *a pſalm of Solomon*[h]; as a pſalm לדוד *for David*, is often rendered *a pſalm of David*; and ſo make *Solomon* to be the writer of it: to which the *Targum* inclines, which paraphraſes it, "by "the hand of *Solomon*, ſaid in prophecy." But, though *Solomon* had a gift of divine poetry, as appears by the *Song of Songs*, compoſed by him; and the Thouſand and Five, he was the author of; and perhaps wrote the 127th Pſalm: yet by the firſt and laſt verſes of this pſalm, it may be concluded, it was not wrote by him, but by *David*; and very likely, at the cloſe of his days, when he ordered *Solomon* to be anointed king, and expreſſed his ſatisfaction in it; his prayers and wiſhes then being ended with regard to that affair; ſee 1 *Kings* xxxiv. 48. And ſo the title in the *Syriac* verſion is, "a "pſalm of *David*, when he made *Solomon* king:" the ſame *Kimchi* obſerves; it was written *for* him, and on his account: and it might be ſent to him, and delivered into his hands, to be laid up and kept by him, and be referred to for his uſe at proper times. For it may be rendered, as in the *Arabic* verſion, *to Solomon*; which adds, the ſon of *David*: or elſe it may denote the ſubject of the pſalm, and be read, *concerning Solomon*[i]; the Meſſiah, the antitypical *Solomon*; who is often called by this name in the *Song of Songs*; ſee *Cant.* iii. 7, 9, 11. and viii. 11. *Solomon* being a type of him in his wiſdom and riches, and in the peaceableneſs and extent of his kingdom; to which reference is had in this pſalm. But a greater than *Solomon* is here; that the Meſſiah is the ſubject of it is manifeſt, from the largeneſs of his kingdom, it reaching to the ends of the earth; which was not true of *Solomon*, ℣. 8. and from the duration of it, it being as long as the ſun and moon endure, ℣. 5, 7, 17. and from the abundance of peace and proſperity in it, which equally laſt, ℣. 3, 7. and from the ſubjection of kings and nations to him, even all of them, ℣. 9, 10, 11. and from the happineſs of his ſubjects; they having protection, deliverance, and ſalvation by him, and all ſpiritual bleſſings in him; which ſhews him to be the promiſed ſeed, in whom all nations ſhould be bleſſed, ℣. 2, 4, 12, 13, 14, 16, 17. and from the honour, praiſe, glory and bleſſedneſs, aſcribed to him, ℣. 15, 17, 18, 19. So *Tertullian*[k], long ago, obſerved, that this pſalm belongs to Chriſt, and not to *Solomon*. And that the Meſſiah is intended, many of the Jewiſh writers, both ancient and modern, acknowledge; as appears from the *Targum*, *Talmud*, *Midraſh*, and other

[h] לשלמה ipſius Selomoh, Vatablus; Salomonis, Cocceius. [i] De Salomone, Muis. [k] Adv. Marcion. l. 5. c. 9.

ther writings, which will be obſerved in the expoſition of it. *Jarchi*, though he interprets it of *Solomon*, yet owns that their Rabbins expound the whole pſalm of the Meſſiah: and *Kimchi*, who explains it hyperbolically of *Solomon*, acknowledges that in the proper and literal ſenſe, it is to be underſtood of the Meſſiah; and which is the ſenſe given by his father, R. *Joſeph Kimchi*. *Aben Ezra* ſays, this pſalm is either concerning *Solomon*, or concerning the Meſſiah; but *Abarbinel* [l] makes no doubt that it is ſaid concerning him. R. *Obadiah* ſays, it is concerning the coming of the Meſſiah; and to this agrees the title in the *Syriac* verſion, "and a prophecy concerning the coming of the Meſ-"ſiah, and the calling of the Gentiles."

℣. 1. *Give the king thy judgments, O God*, &c.] A prayer of *David*, or of the church he perſonates, to God the Father concerning Chriſt; for he is *the King* meant; which is the ſenſe of the old Jewiſh ſynagogue: the *Targum* is, "give the conſtitutions "of thy judgments to the King Meſſiah;" and ſo their *Midraſh* [m] interprets it He is *the King*, by way of eminence, as in *Pſal.* xlv. 1. not only the King of the world, in right of creation and preſervation, in conjunction with his Father, having an equal right with him; but of ſaints, of the church and people of God, by the deſignation and conſtitution of his Father: hence he was promiſed and propheſied of as a King, *Jer.* xxiii. 5, 6. *Ezek* xxxvii. 24. *Hoſea* iii. 5. *Zech.* ix. 9. and he came into the world as ſuch, though his kingdom did not appear very manifeſt in his ſtate of humiliation; yet at his aſcenſion it did, when he was made and declared Lord and Chriſt; and it is for the manifeſtation of his kingdom, and the glory of it, the pſalmiſt here prays. For by *judgments* are meant, not the ſtatutes and laws of God, given him to be ſhewn, explained unto and enforced on others, which rather belongs to his prophetic office, or as the rule of his government; nor the judgments of God to be inflicted upon wicked men, which is only one part of his kingly office; but of all power in heaven and in earth, which was given him by his Father upon his reſurrection, and about the time of his aſcenſion, *Matt.* xxviii 18. and is the ſame with *all judgment* committed by him to his Son, *John* v. 22. and which explains the clauſe here, and is the reaſon why it is expreſſed in the plural number here; which takes in the whole of the power and authority, the kingdom and the greatneſs of the kingdom, delivered to Chriſt; and which chiefly lies in the government of the church, which is on his ſhoulders, and is committed into his hand; exerciſed in enacting laws, and delivering out ordinances, to be obſerved by the ſaints, and in the protection and defence of them; and alſo includes his judgment of the world at the laſt day, to which he is ordained and appointed by his Father, and will be managed and conducted by him. *And thy righteouſneſs unto the king's ſon*; who is the ſame with the King, as *Jarchi* well obſerves; for only one ſingle perſon is afterwards ſpoken of, and deſigns the Meſſiah; who, as a divine perſon, is the Son of the King of kings, the only begotten of the Father, the true and proper Son of God; and as man, the ſon of *David* the king. And ſo the *Targum*, "and thy righteouſneſs to the Son of *David* the "king;" a known name of the Meſſiah, *Matt.* i. 1. and xxii. 42. And by *righteouſneſs* is meant, not the eſſential righteouſneſs of God; this Chriſt has by nature equally with his divine Father, and is not given or communicated to him; but the fulneſs of the graces of the Spirit, and perfection of virtues, which he received without meaſure; whereby, as Mediator, he is abundantly qualified to judge with righteouſneſs, and reprove with equity; and not as other judges do, after the ſight of the eyes, or hearing of the ears; ſee *Iſa.* xi. 2, 3. Unleſs it can be underſtood of the everlaſting righteouſneſs, which Chriſt has wrought out, called his Father's, becauſe appointed in council and covenant, approved of and accepted by him, and imputed to his people. To work out this righteouſneſs, was not only given to Chriſt in covenant, but he was ſent in the fulneſs of time to do it; and had a power given him as Mediator, to juſtify many with it, *Iſa.* liii. 11. and which may be here prayed for. *Jerom*, by the *king's ſon*, underſtands ſuch as are regenerated, and taken into the adoption of children; and to ſuch the righteouſneſs of God is given. This is a truth, but not the ſenſe of the text.

℣. 2. *He ſhall judge thy people with righteouſneſs*, &c.] Or, *ſo ſhall he judge*; or, *that he may judge* [n], as the *Syriac* and *Arabic* verſions; having the judgments and righteouſneſs of God given him, he will be thereby qualified to judge the people of God; ſuch as are ſo, not by creation, but by ſpecial grace; his choſen and covenant-people, the redeemed and purchaſed people of God; and who in effectual vocation, appear to be ſo, and are made his willing people. Theſe Chriſt judges, rules and governs, protects and defends, in a righteous manner; pleads their cauſe, vindicates their right, and avenges them on their enemies, as well as juſtifies them with his own righteouſneſs. *And thy poor with judgment*; juſtice and equity. Such who are literally poor, and are the Lord's poor, whom he has choſen, and makes rich in faith, and heirs of a kingdom; and with whom Chriſt, when here on earth, was chiefly concerned, and now is; and not with the great men and rulers of the earth: or ſuch who are poor in ſpirit, ſenſible of their ſpiritual poverty; that find themſelves hungry and thirſty, and deſtitute of righteouſneſs, and without money, or any thing to procure either. Or, *thine afflicted ones* [o]; ſuch as are diſtreſſed in body or mind, with reſpect to things temporal or ſpiritual; oppreſſed by ſin, Satan, and the world. Theſe Chriſt regards, and adminiſters juſtice to in his own time and way; ſee *Iſa* xi. 4.

℣. 3. *The mountains ſhall bring peace to the people*, &c.] The people of God, as before. *Kimchi* and *Ben Melech* interpret this of the nations, and kings of the nations, comparable to mountains and hills, as in *Micah* vi. 1, 2. that ſhould make peace with *Iſrael* in the days of *Solomon*, and in the days of the King Meſſiah. *Jarchi*, of the abundance of fruit the mountains and hills ſhould bring forth; ſo that there would be no contention among men about gathering it; but every one would invite his neighbour to partake thereof, according to *Zech.* iii. 10. and ſo the *Midraſh* [p]. The *Targum* explains it of the inhabitants of the mountains; and may be applied to the churches of Chriſt, comparable to the mountains for their firmneſs and ſtability, *Iſa.* ii. 2. and xi. 9. and xxv. 6. and to the abundance of peace, holineſs and righteouſneſs, that ſhould be found in them in the times of Chriſt; or to the miniſters of the goſpel, whoſe feet are beautiful upon the

[l] Maſhmiah Jeſhuah, fol. 78. 2, 3. [m] In Yalkut Simeoni, par. 2. fol. 112. 2. [n] יריץ ut jus dicat, Tigurine verſion; ſo Ainſworth. [o] עניך afflictos tuos, Montanus, Vatablus, Muſculus, Piſcator, Gejerus, Michaelis, Tigurine verſion. [p] In Yalkut Simeoni, ut ſupra.

the mountains, publiſhing peace and ſalvation by Chriſt, *Iſa.* lii. 7. *And the little hills by righteouſneſs*; that is, ſhall bring peace, by or with righteouſneſs, the righteouſneſs of Chriſt; the effect of which is ſpiritual peace and joy, *Rom.* v. 1. and xiv. 17.

℣. 4. *He ſhall judge the poor of the people*, &c.] Of the people of God, whether among Jews or Gentiles; ſee the note on ℣. 2. *He ſhall ſave the children of the needy*; whoſe parents being needy, they are ſo too, in a ſpiritual ſenſe, and in diſtreſſed circumſtances. Such Chriſt ſaves from their ſins; from the curſes and condemnation of the law; from wrath to come, and out of the hands of all their enemies. *And ſhall break in pieces the oppreſſor*; the tyrant Satan, the god of this world; that has uſurped a power over it; who works in the children of diſobedience, and leads captive the people of God in their unregenerate ſtate: *the calumniator*, as ſome render the word; the accuſer of the brethren: *the defrauder* [q], as others; who beguiled our firſt parents, and deceives mankind. Now it was foretold of Chriſt, that he ſhould break his head; and he was manifeſted in the fleſh to deſtroy his works, and him himſelf; and he has broke him and all his ſchemes in pieces, and ſpoiled all his principalities and powers. The *Syriac* verſion reads *tyrants* or *oppreſſors*, in the plural number; and it may include the Jews, who were the perſecutors and oppreſſors of the firſt Chriſtians; and *Rome*, pagan and papal; Antichriſt, and all the antichriſtian ſtates, which have been, or will be broken to pieces by Chriſt; who will rule them with a rod of iron, and break them in pieces as a potter's veſſel, *Rev.* ii. 27. and xii. 5. and xix. 15.

℣. 5. *They ſhall fear thee*, &c.] The King Meſſiah, the judge of the poor, and the deſtroyer of the oppreſſor: either the tyrants and oppreſſors themſelves ſhall fear him, and ſuch who have been aiding and aſſiſting to them; ſee *Rev.* xi. 11, 13. or rather the people of God, the poor of the people, and children of the needy, judged and ſaved by Chriſt; who ſhall fear the Lord, both internally and externally, in the exerciſe of grace, and in the performance of religious worſhip; in all the parts of it, which are both included in the fear of the Lord; of which there will be many inſtances, both among Jews and Gentiles, in the latter day; ſee *Hoſea* iii. 5. *Iſa.* lx. v. *Rev.* xv. 4. and this they ſhall do, *As long as the ſun and moon endure, throughout all generations*; or, *with the ſun, and before the moon, generation of generations* [r]; that is, to the end of the world, till ſun and moon ſhall be no more: ſo long will Chriſt have a ſeed to ſerve him; ſee *Pſal.* lxxxix. 36, 37.

℣. 6. *He ſhall come down like rain upon the mowen graſs*, &c.] That is, the King and King's Son, the Meſſiah, whoſe coming is compared to rain and ſhowers of it; ſee *Hoſea* vi. 3. and may be underſtood of his incarnation; when, like rain, he came down from heaven; not by an illapſe of the human nature, which before was not in him; nor by local motion of his divine perſon, with which that will not agree; but by aſſumption of human nature into union with him, as the Son of God; which was an inſtance of his condeſcending grace: like rain, he had no father as man; ſee *Job* xxxviii. 28. but was born of a virgin, through the power of the holy Ghoſt; which was very marvellous, like the dew that fell on *Gideon*'s fleece, when the earth about it was dry; which ſome think is here referred to. The word uſed ſignifies alſo a ſhorn fleece of wool; and ſo it is rendered by the *Septuagint*, and thoſe verſions which follow that: or, *ſhorn graſs*, ſhorn by locuſts, as the *Targum*; rather by ſheep, who, as by claſſical writers [s], are ſaid to ſheer the graſs by biting it. Or, *like rain upon the fleece* [t]; and as the rain is the gift of God to perſons undeſerving, in conſequence of a decree, *Job* xxviii. 26. ſometimes comes ſuddenly, and is very grateful and refreſhing; ſo Chriſt is the free gift of God to ſinners, and by a decree of his; and his coming was ſuddenly, into his temple, and was welcome to them that looked for him; as he ſtill is to all ſenſible ſinners. Or this may be interpreted of the coming of Chriſt into the hearts of his people, by the communications of his Spirit and grace, which, like rain, came down from heaven; are dependent on the will of God, are free grace-gifts, and given in abundance; and, like rain, refreſh, revive and make fruitful. Or elſe this may be applied to the adminiſtration of Chriſt's offices; as his prophetic office, his goſpel and doctrine being from heaven, like rain, and falling by divine direction, ſometimes in one place, and ſometimes in another; and like it in its effects, ſoftening, quickning and fructifying: and more eſpecially it may reſpect the adminiſtration of his kingly office, ſince he is in the context ſpoken of as a King and Judge, and that in the latter day; whoſe adminiſtrations, though juſt and righteous, yet not cruel and ſevere, but mild and gentle; his commands are not grievous, nor his yoke heavy; though he will rule the wicked with a rod of iron, he holds forth the ſceptre of grace and mercy to his own people; and when his kingdom ſhall come in all its glory, it will be times refreſhing from the preſence of the Lord; and his favour will be as the cloud of the latter rain; ſee *Acts* iii. 19, 21. *Prov.* xvi. 15. *As ſhowers that water the earth*; ſignifying the ſame. The word זרזיף is only in this place, and is uſed in the *Talmud* [u], in the plural number, for drops of water; and this ſenſe of ſhowers dropping on the earth, is given by the *Targum*. *Kimchi* derives it from זרף which, in the *Syriac* language, ſignifies *to cut*; and thinks the phraſe is the ſame with the former, *as ſhowers on the cut graſs of the earth* [w]. But perhaps the word rather deſigns the ſciſſures and gaps of the earth through drought; and the ſenſe is, that Chriſt's coming is like ſhowers of rain upon the dry and parched ground, which are very acceptable to it.

℣. 7. *In his days ſhall the righteous flouriſh*, &c.] As the graſs of the field, ℣. 16. the dews and rain of grace deſcending upon them; and as a branch, *Prov.* xi. 28. They being branches in Chriſt the vine, flouriſh and bring forth fruit; and as the palm-tree, *Pſal.* xcii. 12. which the more it is preſſed with weights, the more it grows; ſo they, the more they are afflicted, as the *Iſraelites*, the more they grow in grace and experience, and become fruitful in every good word and work; which is owing to their being planted in a good ſoil, in the houſe and courts of the Lord, where the word is preached, and ordinances adminiſtered; to their being rooted and grounded in the love of God and grace of Chriſt; to their being watered continually with the dews of divine favour; enjoying the bright ſhining

[q] עושק calumniatorem, Pagninus, Tigurine verſion, Vatablus, Muſculus; fraudatorem, Muis, Cocceius. Eth. Syr. Arab. Apollinarius, Vatablus, & Cocceius. [r] Sic Bab. Yoma, fol. 87. 1. [s] Tondentes gramen oves, Ovid. de Remed. Amor. l. 1. Tondentes gramina lanigeræ pecudes, Lucret. l. 2. [t] על גז ſuper vellus, V. L. Pagninus, Montanus. [u] T. [w] In Sepher Shoraſh. rad. זרזף

ſhining of the ſun of righteouſneſs, and the refreſhing gales of the divine Spirit, like the ſouth wind upon them, cauſing their ſpices to flow out. The *Targum* is, "in his days the righteous ſhall be mul-"tiplied;" when the forces and fulneſs of the Gentiles ſhall be brought in, and the nation of the Jews ſhall be born at once: in the latter days of the Meſſiah, all the Lord's people ſhall be righteous; and none but righteous perſons ſhall dwell in the new heavens and earth, *Iſa.* lx. 21. 2 *Pet.* iii. 13. This is to be underſtood not of perſons outwardly righteous only; nor that are ſo in their own conceit; nor that ſeek for righteouſneſs by the works of the law, or depend on an external profeſſion of religion; for ſuch never flouriſh, nor grow in grace, who have no grace to grow in: but of ſuch that are juſtified by the righteouſneſs of Chriſt, have faith in him, and the ſeed of grace implanted in them. This is interpreted of the Meſſiah, by a Jewiſh writer [x]; who obſerves, that in his days the prieſthood ſhall return, and the rod of *Aaron* ſhall flouriſh. *And abundance of peace, ſo long as the moon endureth*; alluding, no doubt, to the name of *Solomon*, which ſignifies peace; and to that peace and proſperity which were enjoyed under his reign, and was a ſhadow of what would be in the times of Chriſt: univerſal peace, in a temporal ſenſe, was in the times of *Auguſtus*, in which Chriſt was born, and in whoſe reign the temple of *Janus* was ſhut, a ſure ſign of peace [y]. Spiritual peace was made with God by his blood, and all things were reconciled by him, whether in heaven or in earth; Jew and Gentile were made both one, and reconciled in one body; and abundance of ſpiritual peace is enjoyed by thoſe that believe in Chriſt: they are kept in perfect peace, and filled with it; and in the latter day there will be abundance of peace among the ſaints. There will be no jars nor diſcord among them; no envying nor vexing one another; no animoſities or contentions about religious matters; for they will then ſee eye to eye: and they will be at peace with the men of the world; there will be no more wars in the earth, nor bloodſhed, nor perſecution. And this ſhall endure till there is no moon, till there ſhall be no need of one; as there will not in the new *Jeruſalem*-ſtate, in which there will be no night.

℣. 8. *He ſhall have dominion alſo from ſea to ſea*, &c.] The ſame is ſaid of the Meſſiah in *Zech.* ix. 10. where he is manifeſtly ſpoken of as here, and regards the extent of his dominion; not over the land of *Iſrael* only, as ſome think; but over the Gentile world, through the preaching of the goſpel in the ſeveral parts of it; and eſpecially as it will be in the latter day, when the kingdoms of this world will be his, and he will be king over all the earth; ſee *Rev.* x. 15. *Zech.* xiv. 9. which cannot agree with *Solomon*, whoſe dominion reached only to the land of the *Philiſtines*, to the border of *Egypt*, 1 Kings iv. 21. but Chriſt's dominion will be, as it follows, *And from the river unto the ends of the earth*; which, as *Kimchi* owns, is clear, if applied to the Meſſiah, ſince his government ſhall be over all the world. The note of *Aben Ezra* on the text is worthy of regard. "If "this is ſaid concerning *Solomon*, the meaning is, "from the Red-ſea to the ſea of the *Philiſtines*; and "from the river, this is *Euphrates*; and the ends of "the earth mean the wilderneſs; (ſee *Exod.* xxiii. 31.) "and lo, mention is made of the length and breadth "of the land of *Iſrael*: and if of the Meſſiah, the "ſenſe is, from the ſouth-ſea, which is called the *I-*"*dumean* ſea, to the northern ſea, which is the ſea "of the ocean; and from the river, the river that "goes out of *Eden* at the beginning of the eaſt, "unto the ends of the earth, which is at the end "of the weſt;" though rather the ſenſe is, from the *Indian* ocean, the great ſea, unto the Mediterranean ſea; and from the river *Euphrates* to the end of the world. This text is applied to the Meſſiah by many Jewiſh writers [z], ancient and modern.

℣. 9. *They that dwell in the wilderneſs ſhall bow before him*, &c.] In token of ſubjection to him, reverence and worſhip of him, to whom every knee ſhall bow, *Iſa.* xlv. 23. The *Septuagint* verſion, and others, render the word צִיִּים *Ethiopians*, who dwell in a dry land, parched and burnt with the ſun; and ſo it is a prophecy of their converſion to Chriſt, as in *Pſal.* lxviii. 31. and lxxxvii. 4. of which there is an inſtance, *Acts* viii. 27. the word is uſed of the wild beaſts of the field, in *Iſai.* xiii. 21. to which wicked men, for the malignity of their nature, may be compared; as they are to the wild aſs, to lions, leopards and bears; and yet theſe are ſo tamed by the power of divine grace as to be made ſubject to Chriſt. *Kimchi* explains it as we do, of the inhabitants of the wilderneſs; and ſo the word is rendered in *Pſal.* lxxiv. 14. *Iſa.* xxiii. 13. and inſtances in the *Kedarenes*; and it may in particular deſign thoſe that dwell in the deſarts of *Arabia*; and in general the Gentiles, the wilderneſs of the people, who in goſpel times ſhould be brought to the knowledge of Chriſt, and ſubmiſſion to him: and it fitly deſcribes the people of God in an unregenerate ſtate; when they are as barren and unfruitful as the dry and parched ground, and as the heath in the wilderneſs; are in want of proviſion, and have nothing but huſks to feed upon; in perplexity of ways, and know not which to take, or whither they are going; and in very dangerous circumſtances, deſtruction and miſery being in all their ways: in this wilderneſs-ſtate the Lord finds them, as he did *Iſrael* of old, and leads them about, and brings them to Chriſt; when they ſubmit to him as a Saviour, being willing to be ſaved by him, and him only, and to his righteouſneſs, as their juſtifying-righteouſneſs before God, and to the ſceptre of his kingdom, to his laws and commands, to his goſpel, and the ordinances of it; all which they do not by conſtraint, but willingly. The *Targum* and *Jarchi* interpret it, the one of governors of provinces; the other of companies of princes. The *Syriac* verſion is, *the iſles ſhall bow before him*; the inhabitants of the iſlands: but this is expreſſed in the following verſe: *Aben Ezra* thinks maſters of ſhips are meant. *And his enemies ſhall lick the duſt*; of the earth; which is an inſtance of their great ſubjection to him; ſee *Iſa.* xlix. 23. *Mic.* vii. 17. the alluſion is to the cuſtom of the eaſtern people, and which continues to this day with the *Turks*, that as ſoon as an ambaſſador ſees the Sultan, whether at the window, or elſewhere, he immediately falls down on his knees, and kiſſes the ground [a]. The Jews particularly are the enemies of Chriſt, who rejected him, and would not have him to reign over them; and yet ſome of theſe became obedient to the faith of Chriſt, and more of them, even the whole nation will in the latter day: all that are Chriſt's are, before converſion, enemies

[x] Baal Hatturim in Num. fol. 169. 3. [y] Vell. Paterc. Hiſt. Rom. l. 2. Aurel. Victor. de Vir. Illuſt. Addit. c. 2. de Cæſar. c. 1. [z] Raya Mehimna in Zohar in Exod. fol. 49. 4. Bemidbar Rabba, ſ. 13. fol. 209. 4. Baal Hatturim in Num. fol. 178. 4. R. Nachman. Diſput. cum fratre Paulo, p. 41. [a] Mandevil. Itinerar. c. 7.

mies to him, to his people, to his goſpel and ordinances, to him as a King, and to all his laws and commands; but when his arrows are ſharp in their hearts, they fall under him, and ſubmit to him; throw off the yoke of ſin, Satan, and the world, and own him, and obey him as their King and lawgiver.

℣. 10. *The kings of Tarſhiſh and of the iſles ſhall bring preſents*, &c.] *Tarſhiſh* either ſignifies the ſea, as it is ſometimes rendered in the *Targum*; and then the ſenſe is, the kings of the ſea, that is, of the iſlands of the ſea, as it follows, ſhall be ſubject to the kingdom of Chriſt; and, as a token of it, bring preſents to him, as the *Moabites* and *Syrians* did to *David*, and as ſeveral nations and kings did to *Solomon*, 2 Sam. viii. 2. 1 *Kings* iv. 21. or it deſigns a large country inhabited by the *Celtæ* [b], and ſo is diſtinct from the iſlands; and then the ſenſe is, that kings, both of the continent, and of the iſlands of the ſea, ſhall do homage to the Meſſiah. *And the kings of Sheba and Seba ſhall offer gifts*; the *Septuagint*, *Vulgate Latin*, *Ethiopic*, and *Arabic* verſions render it, *the kings of the Arabians and Saba*; and ſo *Apollinarius*, the *Arabians* and *Sabæans*, theſe being places in *Arabia Felix* and *Petræa* [c]: this will be fulfilled when the kings of the earth ſhall bring their honour and glory into the new *Jeruſalem*, Rev. xxi. 24. This, and the preceding verſe, are interpreted of the Meſſiah by the ancient Jews [d]; who ſay [e], that all the gifts that *Jacob* their father gave to *Eſau*, the nations of the world ſhall return them to the King Meſſiah in time to come, according to the ſenſe of theſe words; where it is not written *they ſhall bring*; but יְשִׁיבוּ [f] *they ſhall return* preſents.

℣. 11. *Yea, all kings ſhall fall down before him*, &c.] Or worſhip him; not with a civil, but religious worſhip; for ſuch worſhip is due to Chriſt, he being God equal with the Father, and ſo to be equally honoured; the Creator of all things, the Redeemer of his people, head and Lord of the church, and whom the angels adore; every part of worſhip is to be given him; internal, which lies in the exerciſe of faith, hope, love, fear, &c. and external, which conſiſts of prayer to him, praiſe of him, preaching in his name, and the adminiſtration of ordinances; and this worſhip is to be performed in the ſame manner as to the Father, in ſpirit and in truth, in righteouſneſs and holineſs, with reverence and godly fear. This is to be underſtood, either literally of the kings of the earth, and which will have its full accompliſhment in the latter day; ſee *Iſa.* xlix. 23. and lx. 3, 11, 16. or myſtically of ſuch who are made kings unto God the Father by Chriſt; who reign ſpiritually now, through the power of divine grace in their hearts; have the honour, riches, and attendance of kings, and a crown and kingdom prepared for them; and ſhall reign with Chriſt on earth, though under him, at whoſe feet they caſt their crowns: all this ſhews the dignity of Chriſt's perſon and office; that he is the prince of the kings of the earth, the firſt born of God, whom he has made higher than they, and King of kings, and Lord of lords; whoſe princes, and all whoſe ſubjects are altogether kings. This paſſage is allowed to belong to the Meſſiah, both by ancient and modern Jews [g]; and indeed it never was true of *Solomon*, nor of any other. *All nations ſhall ſerve him*; which will be in the latter day; ſee *Iſa.* ii. 2. *Rev.* xi. 15. and xv. 4. the Jews ſay [h], that in the world to come, or the times of the Meſſiah, all the Gentiles ſhall be voluntary proſelytes.

℣. 12. *For he ſhall deliver the needy when he crieth*, &c.] Such as are not only in want, but are ſenſible of it, ſee their need of Chriſt and his righteouſneſs, and ſalvation by him, and cry to him for the ſame, under a ſenſe of their miſery and danger; theſe he delivers out of all their troubles, and out of the hands of all their enemies, and ſupplies all their need. *The poor alſo*; the poor in ſpirit; who acknowledge their ſpiritual poverty, and apply to him for the true riches; to theſe he gives gold tried in the fire, that they may be rich; he gives them grace here, and glory hereafter. *And him that hath no helper*; that is in an helpleſs condition; can neither help himſelf, nor can any creature, angel, or man, give him any help: but this being laid on Chriſt, and found in him, is given to him, whereby he is delivered out of a miſerable ſtate into a very comfortable and happy one; and ſuch humane, kind, and tender regard to the needy, poor, and helpleſs, in this great King ſpoken of, is what engages to a chearful ſubjection to him, and worſhip and reverence of him; more of which is expreſſed in the following verſes, as the reaſon of the great eſteem he ſhould be had in.

℣. 13. *He ſhall ſpare the poor and needy*, &c.] Pity them, have mercy and compaſſion on them, and ſympathize with them; ſuch an one is Chriſt, a merciful King, as well as high-prieſt, who is touched with a feeling of his people's infirmities, and who in his love and pity has redeemed them. *And ſhall ſave the ſouls of the needy*; not to the excluſion of their bodies, which are alſo his care and charge, are bought with his blood, are preſerved by him, will be raiſed from the dead, and made like his glorious body; but ſouls are mentioned as being the moſt excellent part of man, and which having ſinned, are liable to damnation and the ſecond death; and are therefore the ſpecial objects of redemption and ſalvation; theſe are ſaved by him from all their ſins, and from wrath to come they deſerve; hence his name is called Jeſus, a Saviour.

℣. 14. *He ſhall redeem their ſoul from deceit and violence*, &c.] From all the ſecret and open deſigns and efforts of their enemies; *from deceit*, and deceitfulneſs of ſin and its luſts, ſo as that they ſhall not be finally hardened and deſtroyed by it; from the deceitfulneſs of the old ſerpent the devil, and all his cunning wiles and ſtratagems; and from falſe teachers, who lie in wait to deceive, and who would, if poſſible, deceive the very elect, but ſhall not: and from *violence*; from the violent and tyrannical power of ſin, ſo as that it ſhall not have the dominion over them; from the rage and fury of the men of the world, which is overcome by him; and from Satan, the ſtrong man armed, who is ſtronger than they; from him, the devouring lion, who will not be able to ſnatch them out of Chriſt's hands. *And precious ſhall their blood be in his ſight*; ſo that he either prevents the ſhedding of it, or when ſhed, avenges it; and dear are ſuch perſons to him; and very acceptable is the ſacrifice of their lives for his ſake, who have the honour to ſuffer martyrdom for him; ſee *Pſal.* cxvi. 15.

℣. 15.

[b] Hiller. Onomaſt. p. 944. [c] Hiller. ibid. p. 165, 920. [d] Zohar in Gen. fol. 71. 1. [e] Bereſhit Rabba, ſ. 78. fol. 69. 1. Bemidbar Rabba, ſ. 13. fol. 210. [f] Redire facient, vel reddant, Muis. [g] Zohar in Gen. fol. 84. 4. Bemidbar Rabba, ſ. 13. fol. 209. 4. Midraſh Megillat Eſther, fol. 86. 2. R. Iſaac Chizzuk Emunah, par. 1. p. 44. [h] T. Avodah Zarah, fol. 24. 1.

℣. 15. *And he ſhall live*, &c.] Either the poor and needy man, ſaved and redeemed by Chriſt; he, though dead in treſpaſſes and ſins, ſhall live ſpiritually, be quickened together with Chriſt, and by his Spirit, and live a life of faith and holineſs; and though dead in law, yet, through the righteouſneſs of Chriſt, ſhall have the juſtification of life, and live in the ſight of God; and ſo ſhall live comfortably by faith in Chriſt, being filled with joy and peace in believing in him; and though he may loſe his life for Chriſt's ſake, he ſhall find it again, and live eternally with him: or the Meſſiah, the Saviour and Redeemer of the poor and needy; who, though he was to die, and by his precious blood redeem them; yet ſhould live again, and never die more; as he now does live at the right hand of God, where he ever lives to make interceſſion for his people, as well as lives in their hearts, and ſupplies them with all grace, and keeps alive his own work on their ſouls. *And to him ſhall be given of the gold of Sheba*; or *Arabia*, as *Apollinarius*; either to the poor and needy, to whom is given faith, which is more precious than gold that periſheth; or the knowledge of Chriſt, which is preferable to gold and ſilver; and of the doctrines of the goſpel, which are of more value than thouſands of gold and ſilver: alſo the juſtifying righteouſneſs of Chriſt, which is the free gift, and is called clothing of wrought gold, and is ſignified by gold of *Ophir*, Pſal. xlv. 9, 13, moreover, this may include all the riches of Chriſt, his durable and unſearchable riches; his riches of grace and glory, which he beſtows upon his ſubjects; ſo that the poor and needy are not only ſaved and redeemed, and live through him; but are made rich by him, become rich in faith, and heirs of a kingdom: or to the Meſſiah, who had gold preſented to him in his infancy, *Matth.* ii. 11. though rather it is to be underſtood ſpiritually of the exerciſe of faith upon him, and every other grace, which is as gold tried in the fire; and which, as it comes from Chriſt, it is given to him again. A truly gracious ſoul gives Chriſt the beſt it has: it gives him its whole ſelf, body, and ſoul, its heart and affections, and all its grace, and the glory of all. *Prayer alſo ſhall be made for him continually*; or *he ſhall pray for him* [i]; that is, either Chriſt ſhall pray for the poor and needy man; not only ſave and redeem, but make interceſſion for him, as Chriſt does for all he redeems: he prays for them, that they may be enriched with all the bleſſings of grace; that the gold he gives them may be kept; that their faith fail not; that they may be preſerved from the evil of the world, and be with him, where he is to behold his glory: or the poor and needy ſhall pray for Chriſt, for the proſperity of his church, for the increaſe of his intereſt, and the coming of his kingdom: or *prayer ſhall be made by him*; or *through him continually* [k]; as the Mediator between God and man, the way of acceſs to God, through whom petitions are offered to him, and become acceptable with him. And *daily ſhall he be praiſed*; or *daily ſhall he bleſs him* [l]; either Chriſt ſhall daily bleſs the poor and needy, with ſpiritual bleſſings, as he ſtands in need of them, and even load him with his benefits: or he ſhall bleſs Chriſt, aſcribe bleſſing, honour, praiſe, and glory to him; becauſe of his perfections and excellencies; becauſe of redemption and ſalvation by him; and on account of the various bleſſings of grace, and the daily ſupplies of it he receives from him.

℣. 16. *There ſhall be an handful of corn*, &c.] By which are not meant the people of Chriſt, compared to corn, or wheat, in diſtinction from hypocrites, ſaid to be as chaff, *Matth.* ii. 12. who are but few, yet fruitful and flouriſhing; nor the goſpel, ſo called in oppoſition to the chaff of falſe doctrine, *Jer.* xxiii. 28. nor the bleſſings of grace, ſignified by corn, wine, and oil, *Jer.* xxxi. 12. but Chriſt, who compares himſelf to a corn of wheat, *John* xii. 24. for its choiceneſs and purity, and for its uſefulneſs for food; and he may be compared to an handful of it, becauſe of the little account he was made of here on earth, and the little that was expected from him; and on account of the ſmall beginnings of his kingdom, which came not with obſervation, was like a little ſtone cut out of the mountain without hands, and like a grain of muſtard-ſeed: ſo R. *Obadiah Gaon* [m] interprets theſe words, "*an handful of corn*; that is, the "Meſſiah ſhall be at firſt as an handful of corn; "but afterwards a multitude of diſciples ſhall grow "as the graſs." *In the earth*; that is, ſown in the earth: this denotes not Chriſt's being on the earth in the days of his fleſh; but his death and burial, his deſcending into the lower parts of the earth, where he continued a while to anſwer the type of *Jonah*; and which is repreſented by a corn of wheat falling into the earth and dying, *John* xii. 24. by which is ſignified, that Chriſt's death was not accidental, but deſigned, as is the ſowing of corn in the earth; and that it was voluntary, and not forced, and was but for a time: for as the corn dies, and lives again, and does not lie always under the clods; ſo Chriſt roſe again; nor could he be held with the cords of death. It is added, *Upon the top of the mountains*; where corn being ſown, it is very unlikely it ſhould come to any thing; and as little was expected by the Jews from the crucifixion and death of Chriſt: or elſe this may denote the publickneſs of Chriſt's death, it being a fact known to all the inhabitants of *Jeruſalem*, and many others. *The fruit thereof ſhall ſhake like Lebanon*; meaning either a large number of ſouls converted, the fruit of Chriſt's death, and of the goſpel-miniſtry; of whom there was a large harveſt, both in *Judea* and in the Gentile world, in the firſt times of the goſpel, immediately after Chriſt's death and reſurrection; and there will be ſtill a greater in the latter day: or elſe the bleſſings of grace are meant, which come by the death and reſurrection of Chriſt; as righteouſneſs, peace, pardon, and eternal life. The alluſion is to a field of wheat when ripe, and its ears heavy, which, when the wind blows upon it, is ſhaken, ruſtles, and makes a noiſe [n], like the ſhaking of trees, and even of the cedars in *Lebanon*; it denotes the goodneſs and excellency of the fruit. *And* they *of the city ſhall flouriſh like graſs of the earth*; or *they ſhall flouriſh out of the city* [o]; which the *Targum* interprets of the city of *Jeruſalem*; and ſo the *Talmud* [p], and alſo *Jarchi*; and was literally true; for the goſpel, after Chriſt's death, was firſt preached in the city of *Jeruſalem*, and was bleſſed for the converſion of many there, who were fruitful in grace and

[i] ויתפלל בעדו & orabit pro eo, Pagninus, Montanus, Junius & Tremellius, Cocceius. [k] Per ipſum, Genebrardus; per & propter eum, Calvinus apud Michaelim. [l] יברכנהו benedicet ei, Pagninus, Montanus, Junius & Tremellius, Cocceius. [m] In Viccarſ. in loc. [n] Corpus ut impulſæ ſegetes aquilonibus horret, Ovid. Epiſt. 15. v. 139. [o] מעיר de civitate, V.L. Muſculus, Gejerus; ſo Montanus, Tigurine verſion, Cocceius, Michaelis. [p] T. Bab. Cetubot, fol. 111. 2.

and good works: it may very well be underſtood of all the citizens of *Sion*; ſuch who are fellow-citizens with the ſaints, and of the houſhold of God, who being planted in the houſe of the Lord, flouriſh in the court of our God, and become very fruitful in every good word and work; and flouriſh like graſs of the earth for numbers, for quickneſs of growth, and for verdure and beauty; all which is owing to their being rooted in Chriſt, to his coming down upon them as rain, ℣. 6. to the dews of his grace, and to his ariſing upon them as the ſun of righteouſneſs. The ancient Jews interpreted this paſſage of the Meſſiah: "as the firſt Redeem-"er, they ſay [q], cauſed manna to deſcend, as it is "ſaid, *Exod.* xvi. 4. ſo the latter Redeemer ſhall "cauſe manna to deſcend, as it is ſaid, *there ſhall* "*be an handful of corn in the earth.*" *Jarchi* ſays our Rabbins interpret this of the dainties in the days of the Meſſiah, and the whole pſalm concerning the King Meſſiah.

℣. 17. *His name ſhall endure for ever*, &c.] As a King; for he is chiefly ſpoken of here in his kingly office: not merely the fame of him; for ſo the fame of an earthly king, even of a tyrant, may continue as long as the world does; but the meaning is, that he himſelf ſhould continue in his office for ever: his throne is for ever and ever; of his government there will be no end; his kingdom is an everlaſting one; he ſhall reign over the houſe of *Jacob*, and on the throne of *David*, for ever and ever: he ſhall have no ſucceſſor in this his office, any more than in the prieſtly office; which is an unchangeable one, or does not paſs from one to another: his goſpel is his name, *Acts* ix. 15. and that ſhall endure for ever, or to the end of the world; until all his elect are gathered in, notwithſtanding the violent perſecutions of men, the cunning craft of falſe teachers, and the death of goſpel-miniſters and profeſſors: as long as this is preached, Chriſt's name will endure, ſince he is the ſum and ſubſtance of it; and not only is his name, perpetuated in his goſpel; but alſo in his ordinances, thoſe of baptiſm and the Lord's ſupper, which are adminiſtred in his name, and will be unto his ſecond coming. *His name ſhall be continued as long as the ſun*; or *ſhall be ſonned* or *filiated* [r]; that is, ſhall be continued in his ſons, in his ſpiritual offſpring, as long as the ſun laſts; as the names of parents are continued in their children; ſo the name of Chriſt is, and will be continued in him: he has children which the Lord has given him; a ſeed that he ſhall ſee in all periods of time, to whom he ſtands in the relation of the everlaſting Father; theſe bear his name, are called *Chriſtians* from him; and theſe his ſeed and offſpring ſhall endure for ever: for though ſometimes their number may be few; yet there are always ſome in the worſt of times; Chriſt has always had ſome to bear his name, and ever will have; and in the latter day they will be very numerous, even as the ſand of the ſea. The Jews take the word *Yinnon*, here uſed, for a name of the Meſſiah [s], and render the words, *before the ſun his name was Yinnon*; and ſo the *Targum*, "before the ſun was, or was created, "(as in the king's Bible) his name was prepared;" or appointed; for they ſay [t], the name of the Meſſiah was one of the ſeven things created before the world was: it is certain that Chriſt was the Son of God, from eternity, or the eternal Son of God: he was ſo before his reſurrection from the dead, when he was only declared, and did not then become the Son of God: he was owned by his divine Father, and believed in as the Son of God by men before that time: he was ſo before his incarnation, and not by that: he, the Son of God, was ſent in human nature, and made manifeſt in it, and was known by *David* and *Solomon*, under that relation; and, as ſuch, he was concerned in the creation of all things; and was in the day of eternity, and from all eternity, the only begotten Son of the Father; ſee *Pſal.* ii. 7. but the verſion and ſenſe which *Guſſetius* [u] gives ſeem beſt of all; *his name ſhall generate*, or *beget children before the ſun*; that is, his name preached, as the goſpel, which is his name, *Acts* ix. 15. ſhall be the means of begetting many ſons and daughters openly and publickly, in the face of the ſun, and wherever that is. *And* men *ſhall be bleſſed in him*; men, and not angels, ſinful men; ſuch as are by nature children of wrath, and curſed by the law of works, yet bleſſed in Chriſt; even all elect men, all that are choſen in him, whether Jews or Gentiles; for he is the *ſeed* of *Abraham*, in whom *all the nations of the earth ſhould be bleſſed*, Gen. xxii. 18. as they are with all ſpiritual bleſſings; with redemption, peace, pardon, righteouſneſs, and eternal life: they are in him, and bleſſed in him; he is their head and repreſentative, and ſo bleſſed in him; he is the fountain, cauſe, author and giver of all bleſſings; they all come from him, through him, and for his ſake, through his blood, righteouſneſs and ſacrifice. Or, *they ſhall be bleſſed in him*; that is, his children and ſpiritual offſpring, in whom his name is perpetuated. Or, *they ſhall bleſs themſelves in him* [w]; reckon themſelves bleſſed in him, and make their boaſt of him, and glory in him. *All nations ſhall call him bleſſed*; as he is a divine perſon; not only the Son of the bleſſed, but God over all, bleſſed for ever; and as man, being ſet at the right hand of God, crowned with glory and honour, and all creatures, angels and men, ſubject to him; and as Mediator, acknowledging him to be the fountain of all bleſſedneſs to them, and, upon that account, aſcribing all bleſſing, honour, glory, and praiſe unto him.

℣. 18. *Bleſſed* be *the Lord God*, &c.] The Meſſiah, who is truly and properly God, *Jehovah*, Lord of all, and the Lord our righteouſneſs; to whom ſuch a doxology or aſcription of glory and bleſſing properly belongs, ſince all good things are from him, and by him. *The God of Iſrael*; that brought *Iſrael* out of *Egypt*; went before them in the wilderneſs; redeemed and ſaved them, and bore and carried them all the days of old; and in whom all the true *Iſrael* of God are juſtified, and ſhall be ſaved with an everlaſting ſalvation. *Who only doth wondrous things*; in the creation of all things out of nothing; in the government of the world; and in the redemption and ſalvation of his people; which is a very marvellous thing: as that God ſhould become man, ſuffer and die in the room of men, and ſave them from ſin and ruin; this wondrous thing Chriſt has done alone, and there was none with him.

℣. 19. *And bleſſed* be *his glorious name for ever*, &c.] Every name of Chriſt is glorious in itſelf, and precious to his people; *like ointment poured forth*, as his name Meſſiah, to which the alluſion is

[q] Midraſh Kohelet, fol. 63. 2. Midraſh Echa Rabbati, fol. 50. 2. Pirke Eliezer, c. 32. fol. 33. 2. [r] ינון filiabitur, Montanus, Vatablus, Michaelis. [s] T. Bab. Sanhedrin, fol. 98. 2. [t] T. Bab. Peſachim, fol. 54. 1. Nedarim, fol. 39. 2. Bereſhit Rabba, ſ. 1. fol. 1. 2. [u] Ebr. Comment. p. 511. [w] ויתברכו בו & benedicentes ſibi in eo, Junius & Tremellius; ſo Cocceius, Michaelis, Ainſworth.

is in *Cant.* i. 3. His name *Immanuel*, God with us; *Jehovah* our righteouſneſs, Jeſus a Saviour; as well as what belongs to his royal dignity, King of kings, and Lord of lords; a name above every name that is named in this world, or that to come. *And let the whole earth* be *filled with his glory*; as it will be, when his kingdom ſhall be from ſea to ſea, and from the river to the ends of the earth; when the little ſtone cut out without hands, ſhall become a great mountain, and fill the whole earth; when the goſpel ſhall be ſpread all over the world; and the earth be filled with the knowledge of Chriſt, by means of it, as the waters cover the ſea; and when all nations ſhall come and worſhip before him. *Amen, and Amen*; which word added, is expreſſive of the deſires of the pſalmiſt, that all that he had ſaid might come to paſs; and of his faith, that ſo it would be: and it is repeated, to ſhew the vehemence of his deſires, and the ſtrength of his faith.

℣. 20. *The prayers of David the ſon of Jeſſe are ended.*] The *Septuagint* verſion renders it, *the hymns.* This pſalm is thought by ſome to be the laſt that was written by *David*, though put in this place; and it is certain, that the pſalms are not always placed in the order of time in which they were written: this being, as is ſuppoſed, made by him in his old age, when *Solomon* his ſon was appointed and ſet upon his throne by his order; on account of which he compoſed it, with a view to the Meſſiah, the antitype of *Solomon*. Or, as others, this is the laſt of the pſalms, which were put together and digeſted in order by *David* himſelf; the reſt that follow being collected by *Hezekiah* or the Levites. *Aben Ezra* mentions it as the ſenſe of ſome of their interpreters, "then ſhall be fulfilled the "prayers of the ſon of *Jeſſe*;" that is, as R. *Joſeph Kimchi* explains it, when thoſe conſolations are completed, then the prayers of *David* the ſon of *Jeſſe* ſhall be fulfilled. The ſenſe is, when all the things ſpoken of in this pſalm, concerning the Meſſiah and his kingdom, ſhould be accompliſhed; then the prayers of *David*, and ſo of every good man, his hearty wiſhes and deſires, will then be anſwered, and have their full effect, and not till then. This verſe ſeems to be written not by *David*, for the pſalm itſelf ends with *Amen and Amen*; but by ſome collector of the Pſalms: it is not in the *Arabic* verſion, in the room of which is *Hallelujah*; and in the *Syriac* verſion it is, *the end of the ſecond book.* The firſt book of Pſalms ends with the 41ſt Pſalm. The whole is divided into five parts by the Jews; obſerved by *Origen* [x] and *Hilarius* [y], and others.

[x] Apud Montfaucon. Prælim. ad Hexapla Origen. p. 78, 79.

[y] Prolog. in Pſalm. p. 33.

The END *of the* THIRD VOLUME.

The Miſtakes obſerved in this THIRD VOLUME, correct thus.

PAGE 79. col. 2. line 12. read *Abaz.* P. 80. c. 2. l. 24. r. expiation. P. 117. c. 2. l. 47. r. upon us. P. 127. c. 1. l. 30. r. that *Ezer* the. P. 133. c. 2. l. 17. dele *be.* P. 140. c. 2. l. 56. r. paronomaſia. P. 154. c. 1. l. 48. r. father of *Xerxes.* c. 2. l. 51. d. the *colon* after 180 days. P. 207. c. 1. l. 21. r. wiſeman. P. 223. c. 2. l. 2. d. *not.* P. 247. c. 2. l. ult. r. 2000. P. 253. c. 1. l. 43. r. a man. l. 47. r. men. P. 271. c. 2. l. 8. r. conceit. P. 321. c. 1. l. 66. r. out of. P. 331. c. 2. l. 23. r. be the ſeed. P. 335. c. 2. l. 22. r. from the womb. P. 365. c. 2. l. 28. for murmur, r. *wonder.* P. 451. c. 1. l. 67, 68. r. to hear the voice of it. P. 470. c. 1. l. 46. r. between the day and the night. P. 519. c. 1. l. 39. r. that writer. P. 536. c. 1. l. 25. r. ſorrows for ſin. P. 612. c. 1. l. 17. r. than any other. P. 642. c. 2. l. 41. put the ſemicolon after *it*; and inſtead of *here*, r. none but Chriſt. P. 730. c. 1. l. 25. r. in arrows. P. 741. c. 1. l. 9. r. life. P. 751. c. 1. l. 17. r. his popes. P. 763. c. 2. l. 52. r. the *Targum.* P. 765. c. 1. l. 31. r. aſcribes it.

BOOKS and TRACTS *Published by* JOHN GILL, D.D.
And Sold by GEORGE KEITH, *in* Gracechurch-ſtreet.

1. AN Expoſition of the New Teſtament, in three Vol. Folio.

2. An Expoſition of the Prophets of the Old Teſtament, 2 Vols. Folio.

3. An Expoſition of the Song of Solomon, in One Hundred twenty two Sermons. *Quarto.*

4. The Cauſe of God and Truth. Part I. Being an Examination of the principal Paſſages of Scripture made uſe of by the Arminians in favour of their Scheme, particularly by Dr. Whitby, in his Diſcourſe on the Five Points. In which the Arguments founded on the ſaid Paſſages are anſwered; the Objections taken from them removed; and the genuine Senſe of them given.

5.——Part II. A Vindication of the Argument, founded on ſuch Paſſages of Scripture as prove the Doctrines of Eternal Election, Particular Redemption, Original Sin, Efficacious Grace in Converſion, and the final Perſeverance of the Saints.

6.—— Part III. A Confutation of the Arguments taken from Reaſon againſt thoſe Doctrines.

7.—— Part IV. The Judgment of the ancient Chriſtian Church; or the Senſe of the Chriſtian Writers of the firſt four Centuries concerning them: Wherein are alſo conſidered, the Teſtimonies in favour of the univerſal Scheme produced by Limborch, Gerhard Voſſius, M. Daille, Dr. Whitby, and others.

8. A Vindication of the Cauſe of God and Truth. Part IV. relating to the Senſe of the ancient Chriſtian Writers about ſome Things in controverſy with the Arminians, from the Cavils, Calumnies, and Defamations of Mr Henry Heywood, *&c.*

9. The Doctrine of the Trinity ſtated and vindicated.

10. The Doctrine of the Reſurrection ſtated and defended.

11. The Doctrine of Juſtification by the Righteouſneſs of Chriſt, ſtated and maintained.

12. The Doctrine of God's everlaſting Love to his Elect, and their eternal Union with Chriſt; together with ſome other Truths, ſtated and defended, againſt Dr. Taylor.

13. The Doctrine of the Saints final Perſeverance, aſſerted and vindicated.

11 FE 59

14. The Doctrine of Predeſtination ſtated, and ſet in a Scripture Light, againſt Mr. Weſley.

15. The Doctrine of Grace cleared from the Charge of Licentiouſneſs.

16. Truth defended: Being an Anſwer to an anonymous Pamphlet, intitled, Some Doctrines on the Supralapſarian Scheme examined.

17. The Prophecies of the Old Teſtament reſpecting the Meſſiah conſidered and proved to be literally fulfilled in Jeſus; containing an Anſwer to the Author of The Scheme of Literal Prophecy, *&c.*

18. Levi's Urim and Thummim found with Chriſt.

19. Two annual Diſcourſes on the Duty of Prayer and Singing of Pſalms.

20. The Duty of a Paſtor to his People, a Sermon at the Ordination of George Braithwaite, M. A.

21. The Fulneſs of the Mediator, a Sermon preached to the Society that ſupport the Lecture in Devonſhire Square.

22. Chriſt the Saviour from the Tempeſt, a Sermon in Commemoration of the great Storm.

23. An Eſſay on the Original of Funeral Sermons, Orations and Odes.

24. The moral Nature and Fitneſs of Things conſidered, occaſioned by ſome Paſſages in a Sermon of the Rev. Dr. Chandler's.

25. An Anſwer to the Birmingham Dialogue-writer upon the Divinity of Chriſt, Election, Original Sin, Free-will, Irreſiſtible Grace, Imputed Righteouſneſs, Perſeverance and Baptiſm.

26. An Anſwer to the Birmingham Dialogue-writer's Second Part: With a Poſtſcript in anſwer to Mr. Henry Heywood's Introduction to his Tranſlation of Dr. Whitby on Original Sin.

27. The Neceſſity of Good Works unto Salvation, conſidered; in anſwer to Dr Taylor.

28. The Law eſtabliſhed by the Goſpel.

29. The Watchman's Anſwer to the Queſtion, What of the Night?

30. The practical Improvement of the Watchman's Anſwer to the Queſtion, What of the Night?

31. The Glory of the Church in the latter Day.

32. Faith in God and his Word the Proſperity and Eſtabliſhment of his People.

33. The ſure Performance of Prophecy.

34. The quiet and eaſy Paſſage of the People of God through Death to Glory.

35. The glorious State of the Saints in Heaven.

36. Attendance in Places of religious Worſhip, where the divine Name is recorded, encouraged.

37. The Agreement of the Old and New Teſtament.

38. The Neglect of fervent Prayer complained of.

39. The ancient Mode of Baptizing by Immerſion maintained and vindicated.

40. A Defence of the above Vindication of the ancient Mode of Baptizing.

41. The divine Right of Infant-Baptiſm examined and diſproved.

42. The Argument from Apoſtolick Tradition in favour of Infant-Baptiſm, with others in a Pamphlet called The Baptiſm of Infants a reaſonable Service, *&c.* conſidered; and alſo an Anſwer to a Welſh Clergyman's twenty Arguments: To which are added, The Diſſenter's Reaſons for ſeparating from the Church of England; occaſioned by the ſaid Writer.

43. Antipœdo-Baptiſm: or, Infant-Baptiſm an Innovation. In anſwer to Pœdo-Baptiſm; or, a Defence of Infant-Baptiſm in point of Antiquity.

44. A Reply to Mr. Clarke's Defence of the divine Right of Infant-Baptiſm.

45. The Law in the Hand of Chriſt. A Sermon at Broad-Mead in Briſtol.

46. The Glory of God's Grace diſplayed in its abounding over the Aboundings of Sin. A Funeral Sermon for Mr. John Smith.

47. Job's Creed, or Confeſſion of Faith. A Funeral Sermon for the Rev. Mr. Edward Wallin.

48. The Head of the Serpent bruiſed by the Seed of the Woman. A Funeral Sermon for Mrs. Martha Gifford.

49. A Funeral Sermon on the Death of Eliz. Gill.

50. A Funeral Sermon on the Death of Mrs. Mary Fall.

51. A Funeral Sermon on the Death of Mrs. Ann Brine.

52. A Funeral Sermon on the Death of Mr. Edward Ludlow.

53. A Funeral Sermon on the Death of the Rev. Mr. Samuel Wilſon.

54. A Funeral Sermon on the Death of Benjamin Seward Eſq;

55. Chriſt the Ranſom found. A Sermon on the Death of Mr John Davenport.

56. The mutual Gain of Chriſt and Chriſtians in their Life and Death. A Sermon on the Death of the Rev. Joſeph Stennett D. D.

57. The Superior Happineſs of the Righteous Dead. A Sermon on the Death of the Rev. Mr James Fall.

58. A Confeſſion of Faith required of Chriſtians at their Admiſſion into a Goſpel Church, with Scripture Proofs annexed.

59. The Work of a Goſpel Miniſter. A Charge at the Ordination of ſeveral Miniſters.

60. The Doctrine of the Cherubim opened and explained, in a Sermon preached at the Ordination of the Rev. Mr. John Davis, at Waltham-Abbey.