26 He hath run against him with his neck raised up, and is armed with a fat neck.
27 Fatness hath covered his face, and the fat hangeth down on his sides.
28 He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.
29 He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.
30 He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.
31 He shall not believe, being vainly deceived by error, that he may be redeemed with any price.
32 Before his days be full, he shall perish: and his hands shall wither away.
33 He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.
34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes.
35 He hath conceived sorrow, and hath brought forth iniquity, and his womb prepared deceits.

CHAP. XVI.

Job expostulates with his friends: and appeals to the judgment of God.

THEN Job answered, and said:
2 I have often heard such things as these: you are all troublesome comforters.
3 Shall windy words have no end? or is it any trouble to thee to speak?
4 I also could speak, like you: and would God your soul were for my soul.
5 I would comfort you also with words, and would wag my head over you.
6 I would strengthen you with my mouth, and would move my lips, as. sparing you.

*Psalm vii. 15; Isai. xiv. 4.*

VER. 24. And is. Heb. "even upon the thick houses of his buckler." H.-God designates his antagonist, who, like Pharaoh, swells with pride. C. Dent. xx. xii. 16.
VER. 25. Heaps. by his ambition and fury, (C.) and exactions, (Cajet. M.) till the king chooses to rebuild the cities. Vatab.
VER. 26. That he. Heb. and Sept. "for vanity shall be his reward." H.-If he would repent, he might still be safe. M.
VER. 27. Hands. strength and prosperity. C.-Sept. "his branch shall not grow thick." H.

VER. 29. Congregation, or family. Bricht. Lit. "presents" which (H.) frequently were not given freely, but exerted as a real tribute. C.-Sept. "for the death of the wicked is a martyrdom," or proof of his impurity. "But fire shall consume the houses of the present (or bribe) receivers." Vat.
VER. 30. The tree is known by its fruit. Eliphaz sufficiently intimates that he is speaking of Job. C.-"flax, or its," the congregation's bonds. Ver. 34. Prot. "their belly." H.-(Ch. xxxv. 12.)
VER. 31. Comforters. "Job's friends or comforters." are become proverbial, to denote people who do the contrary to what they seem to promise. H.-Never did men sustain worse character of comforters. They all magnify their knowledge and piety, and make the most absurd application of their principles to Job's condition. C.
VER. 32. Windy. Inconclusive arguments. They all entertain a mean opinion of their adversaries, as they did not agree in the application of the propositions. Hence though they might be true, they were nothing to their present purpose. Chap. xv. 3. H.-Trouble. You can speak without any pain: but the case is far different with me. M.-Heb. "what emboldeneth thee to answer?" H.-Who taketh thee for advice? C.
VER. 33. My soul. If you had experienced my state of misery, (H.) cycl. not have beheld this to you. C.
CHAP. XVII.

CHAP. XVIII.

3 Why are we reputed as beasts, and counted vile before you?
4 Thou that destroyest thy soul in thy fury, shall the earth be forsoaken for thee, and shall rocks be removed out of their place?
5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?
6 The light shall be dark in his tabernacle, and the lamp that is over him shall be put out.
7 The step of his strength shall be straitened, and his own counsel shall cast him down headlong.
8 For he hath thrust his feet into a net, and walketh in its meshes.
9 The sole of his foot shall be held in a snare, and thirst shall burn against him.
10 A gin is hidden for him in the earth, and his trap upon the path.
11 Fears shall terrify him on every side, and shall entangle his feet.
12 Let his strength be wasted with famine, and let hunger invade his ribs.
13 Let it devour the beauty of his skin, let the first-born, death, consume his arms.
14 Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.
15 Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.
16 Let his roots be dried-up beneath, and his harvest destroyed above.
17 Let the memory of him perish from the earth, and let not his name be renowned in the streets.
18 He shall drive him out of light into darkness, and shall remove him out of the world.
19 His seed shall not subsist, nor his offspring among his people, nor any remnant in his country.
20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

VER. 16. Deeper pit. Literally holt. Ch.—Heb. "We shall go down to the bars of the pit, when we shall rest together in the dust." My hopes may be frustrated by death (H.); or you, my friends, must also go to the house of eternity.
CHAP. XVIII. VER. 2. Understand ye. Teach man to comprehend what we say. He dares not to address Job in person, but repeats most of his former remarks respecting the wicked, as if they were unquestionably applicable to Job. Chap. viii. C.—Heb. "mark ye." Sept. "do thou attend." H.
VER. 9. Repeated. Sept. "almost as four-footed animals before thee." (H.) without discipline or understanding. Chap. xvii. 4. M.
VER. 4. Thou. Heb. "He teacheth his soul in his fury!" H.—This is spoken with an air of contempt, as if Job were mad. Chap. xiii. 14. C.—Places. We should expect to see such effects, as soon as we would allow that God punishes, without thee being guilty. H. Also, he has treated the wicked only with such rigor. Still thou wouldst attest that thou art a singular example of an innocent man under oppression. C.
VER. 8. Light; prosperity, (M.) offspring, &c. C.
VER. 8. Miseres, (moribund,) or holes of the not. M.—The more he strives to get hale, the more he gets entangled. C.
C.
VER. 16. Harrow. Heb. also, "branch" (C), his family, (M.) and all or which he trusted. C.—All must be destroyed, root and branch.
VER. 20. Them. Lit. "the first," who were witnesses of his misery. H.

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20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.
21. These are the tabernacles of the wicked, and this the place of him that knoweth not God.

CHAP. XIX.
Job comaints of the cruelty of his friends: he describes his own sufferings; and his belief of a future resurrection.

THEN Job answered, and said: 2 How long do you afflict my soul, and break me in pieces with words? 3 Behold, these ten times you confound me, and are not ashamed to oppress me. 4 For if I have been ignorant, my ignorance shall be with me. 5 But you set yourselves up against me, and reprove me with your reproaches. 6 At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges. 7 Behold I shall cry, suffering, violence, and no one will hear: I shall cry aloud, and there is none to judge. 8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness. 9 He hath stript of my glory, and hath taken the crown from my head. 10 He hath destroyed me on every side, and I am lost; and he hath taken away my hope, as from a tree that is plucked up. 11 His wrath is kindled against me, and he hath counted me as his enemy. 12 His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about. 13 He hath put my brethren far from me, and my acquaintance, like strangers, have parted from me.

CHAP. XIX. VERS. 9. Ten times; very often.—Oppress me. Heb. word occurs no where else, and is variously translated. It may signify, "to dig a pit for me."—Chap. vi. 27; Psal. 6. Job repeats nearly what he had said before, only with greater vehemence. He admits that Providence treats him in an unusual manner. Yet he still retains an assured hope, and arranges his adversaries before the Divine tribunal.

VRS. 4. With me. I alone am answerable for it. But I am no wiser for your answer. (I. 10. and xiv. 7.) His friends have not sufficiently punished him. C. Sept. "Yes, truly, I was under a mistake; and the mistake remains with me, to have spoken a word which was not becoming. But my speeches are erroneous and false."—Chap. v. 6. With an equal judgment. S. Gregory explains these words thus: Job being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved; and in that respect, that the punishment was not equal, yet it was just, as coming from God, who gives a crown of justice to those who suffer for righteousness’ sake, and prove the just with tribulations, as gold is tried by fire. Ch.—He knew that God would surely give a just reward. 2 Tim. ii. 11. S. Greg. vi. 16. W.—The friends of Job had too constructed a notion of Providence, supposing that the virtuous should not be afflicted. Job allowed that the ordinary rules were not here observed. Heb. "the Lord hath perverted, or reverse the law."—Chap. v. 12. Troops (Armies) —free-booters (I. I.) or soldiers. Sanctius.

—There are nations a practice of plundering another’s territories, without any declaration of war. Sept. 16. The temptations (C. or militias: miopropia) came rushing together into me. Dying down (I. in ambush, C.) surrounded my paths. 11.

VRS. 17. Distressed. Prot. add, "for the children’s sake of mine own body." Sept. "The children’s weakness and mortality." Sept. (for) —On fluttering speech the sense of my consolations. (I. 13) But they cast me from them over. When I arise, they speak against me. H.—Interpreters generally suppose that Job speaks of the children of his inferior wife. Sept. "For he found some art of some house by the first wife, who were not old enough to be invited to the feast with those who were destroyed." C.

VRS. 20. Teeth. I am like a skeleton, so extremly emaciated, and my flesh corrupted: even my bones are not entire. H. Job. I have escaped with the skin of my teeth. Sept. 20. The guns are left. My bones out the skin. Syn.: I bore my skin with my teeth.

VRS. 24. In. Heb. "lead, in the rock, for ever." Prot. Sept. have, "for ever," for lead (vers. 23) and subjuncts, "with a writing instrument of iron and (or) lead, be engraved on the rocks," for a memorial. Gruda indicates that before there was only, "and on lead, or engraved on the rocks." H.—It was long very easy to make use of lead. Pineda.—What he desired to have written in such durable characters, (I. 17.) was the following sentence, in proof of his unshaken confidence in God, and a refutation of his friends, who accused him of despair and blasphemy, (C.) as also the whole history of his conflict. His desire has been granted.

VRS. 25. Redeemer may be understood of the Deity, without confining it to the angel, Pers. (l. 11. and xiv. 7.) Pechab. 3. He seems to have a more peculiar reference to Christ (Janius. H.) in whom he believed, as the Redeemer of all mankind. C.—Earth. Yes, ere long shall be restored to health, and be gathered together (Ges.) as an earnest and figure of the resurrection. Nothing is more common, in Scripture, than for the same prophecy to have a double accomplishment: one soon after it is made public, and another more sublime and remote. Job seems to have no expectation of surviving his present misery, (ver. 7, and chap. vii. 7, and xiv. 18.) unless God now revealed it to him, as a figure of his future resurrection, founded on the hope of our Saviour’s, which he expresses in much clearer termans. H. "I know that my Redeemer is living, and that he will raise himself one day upon the earth." (C.) like a conqueror (H.) or wrestler, having overthrown his antagonist (Amazona): or, "he will asemble the earth, or dust," (Piscator) ascending his throne, to judge all. Douay.

VRS. 27. Myself. Heb. "for myself," and for my comfort; not like the reproaches, which shall see their judges to their eternal confusion. Job insists on this point, that he shows himself not speaking merely of the divine favour being restored to him, in the re-establishment of his health and affairs, but that he refers his mind to something more solid and durable, in which the former was only a faint representation. C—No one since Christ has spoken so plainly of the resurrection, as this man did before the coming of the Messiah.
CHAP. XX.

28. Why then do you say now: Let us persecute him, and let us find occasion of word against him?
29. Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

CHAP. XX.

Sopher declares the shortness of the prosperity of the wicked: and then suddenly downcast.

THEN Sophar, the Naamathite, answered, and said:
2 Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.
3 The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.
4 This I know from the beginning, since man was placed upon the earth,
5 That the praise of the wicked is short, and the joy of the hypocrite but for a moment.
6 If his pride mount up even to heaven, and his head touch the clouds:
7 In the end he shall be destroyed, like a dunghill; and they that had seen him, shall say: Where is he?
8 As a dream that fleeth away, he shall not be found; he shall pass as a vision of the night:
9 The eyes that had seen him, shall see him no more, neither shall his place any more behold him.
10 His children shall be oppressed with wint, and his hands shall render to him his sorrow.
11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.
12 For when evil shall be sweet in his mouth, he will hide it under his tongue.
13 He will spare it, and not leave it, and will hide it in his throat.
14 His bread in his belly shall be turned into the gall of asps within him.
15 The riches which he hath swallowed up, and God shall draw them out of his belly.

S. Jer. and Psm.—This. Heb., "though my reins be consumed within me" (Prv. II.) or, "my reins (desires and tender affections) are completed in my bosom." C.

VER. 28. Let us. Sept. "Why do we contend against him? and the root of the word (reasons) we shall find in him." He provokes us to speak thus. H. — Heb., "me." But the Chal., &c., "have him," as the sequel requires; unless Job speak this in his own person. I am ready to answer you; or, have you really discovered in me any grounds for your violent attack? C.

VER. 29. Know. Sept. "And then they shall know that their power is nowhere!" or, "where is their substance?" Grose. H. — Job mentions his friends with God's judgments, as they had done him. CHAP. XX. VER. 2. Therefore. From this concession which thou hast just made, and which I have confirmed, hence I will not let thee answer, and for this I hasten." Sept. "I did not thus suspect that thou wouldst contradict these things," &c. H.

VER. 3. Fear. Heb. and Sept. "dost thou not know?"

VER. 9. Behold him, as if it were susceptible of resentment, and entered into the views of God. Chap. viii. 10; Psal. xxvi. 35. C.

VER. 10. Be. Heb. "seek to please the poor, and his hands shall restore their goods," which the wicked had gotten by oppression. H.

VER. 11. Vicer of, is not in Heb., but must be understood. H. — Youth. Some translate, "hidden." — Youth may also denote the sin in which we are born, which is the source of all our maladies, and is always dragging us towards the grave.

VER. 12. Evil of any kind, and particularly (H.) injustice, which at first seems sweet, but will prove in the end a mortal poison. H. — The unjust will be forced to restore his ill-gotten goods, or suffer eternally for the neglect, ver. 14, 18. H. — Vices are also overcome with most difficulty, ver. 11. M.


VER. 22. "Though the wicked be exalted in his estate, and his children be delivered in time of war; and the people rise up against him, he shall perish forever." Psa. xi. 6. C.

CHAP. XXI.

16. He shall suck the head of asps, and the viper's tongue shall kill him.
17. (Let him not see the streams of the river, the brooks of honey and of butter.)
18. He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.
19. Because he broke in, and stripped the poor: he hath violently taken away a house which he did not build.
20. "And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.
21. There was nothing left of his meat, and therefore nothing shall continue of his goods.
22. When he shall be filled, he shall be straitened; he shall burn, and every sorrow shall fall upon him.
23. May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.
24. He shall flee from weapons of iron, and shall fall upon a bow of brass.
25. The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.
26. All darkness is hid in his secret places: a fire that is not kindled shall devour him: he shall be afflicted when left in his tabernacle.
27. The heavens shall reveal his iniquity, and the earth shall rise up against him.
28. The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.
29. This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

THEN Job answered, and said:
2 Hear, I beseech you, my words, and do penance.

* Rec. v. 9.
Suffer me, and I will speak; and after, if you please, laugh at my words.

4 Is my debate against man, that I should not have just reason to be troubled?

5 Hearken to me and be astonished, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Why then do the wicked live, are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

9 Their houses are secure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel and the harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment they go down to hell.

14 Who hath said to God: Depart from us, we desire not the knowledge of thy ways.

15 Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

16 Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

17 How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

18 They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

19 God shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.

20 His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21 For what is it to him what beheloth his house after him: and if the number of his months be diminished by one half?

22 Shall any one teach God knowledge, who judgeth those that are high?

23 One man dieth strong and hale, rich and happy.

24 His bowels are full of fat, and his bones are moistened with marrow.

25 But another death in bitterness of soul, without any riches:

26 And yet they shall sleep together in the dust, and worms shall cover them.

27 Surely I know thy thoughts, and thy unjust judgments against me.

28 For you say: Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.

30 Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

31 Who shall reprove his way to his face? and who shall repay him what he hath done?

32 He shall be brought to the graves, and shall wash in the heap of the dead.

33 He hath been acceptable to the grave of Cocytus,

34 Mal. iii. 14. H.—The children shall share in his punishment, (C) when they have been partakers, or imitators, of his injustice. H.—Know his office, and whether there be a God (C) and providence.

35 And if. Heb. when he is cut off in the midst of his days: he does not regard the happiness or misery of those whom he leaves behind, H.


37 S. Aug. reads with the old Vulg. in 'the strength of his simplicity,' (C) or innocence, H.

38 Bees. Prot. breasts (marg. "milk-pails") are full of milk.

39 But the Sept., Bees. Prot. agree with the Vulgate.

40 Job describes a copious supply of drink in luxury in the strong man, H.

41 Rev. 20, 12. Here H. has a very different reading, and this comparison seems very suitable here. H. Sept.—evidently, says Bees. (in his Margin) "is a pun- durlum, the vibration of which sounds continually, Always! Never! in the mean while, a reproach cries out: What o' clock is it H? And the same voice answers. Always! Therefore thus at last the wicked shall awake, from the sleep in which they have spent their days (H); and their watching, restless, and immortal souls (S. Thom.) will bitterly lament their past folly.

42 Cocytus. Sept.—to the arrival of Cocytus. The Hebrew word, which S. Jerome has here rendered by the name Cocytus, (which the poets represent as a river in hell,) signifies a valley, or a torrent; and in this place is taken for the region of death, and hell; which willingly, as it were, receives the wicked at their death: who are ushered in by immemorial others that have gone before them; and are followed by multitudes above number.

43 Ch.—Isid. (ix. 9) and Enchirid. (xxili. 21) describe the splendid reception in hell of the kings of Babylon and Egypt and of other mighty men, and do not mention the name of Job: but of any sinner who has lived in prosperity. Chap. xxxviii. 17.—Cocytus is a branch of the Styx, a river of Aenias, of a noxious quality, which the poets have placed in hell. Pindar.—Sept.—The pebbles of the torrent became sweet to him; and in his train
and he shall draw every man after him, and there are innumerable before him.

34. How then do ye comfort me in vain, whereas your answer is shown to be repugnant to truth?

CHAPTER XXII.

Eliphaz falsely imputes many crimes to Job: but promises him prosperity if he will repent.

THEN Eliphaz, the Thebanite, answered, and said:

2. Can man be compared with God, even though he were of perfect knowledge?

3. What doth it profit God if thou be just? or what dost thou give him if thy way be unpunited?

4. Shall he reprove thee for fear, and come with thee into judgment:

5. And not for thy manifold wickedness, and thy infinite iniquities?

6. For thou hast taken away the pledge of thy brethren without cause, and stript the naked of their clothing.

7. Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

8. In the strength of thy arm thou didst possess the land, and, being the most mighty, thou holdest it.

9. Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

10. Therefore art thou surrounded with snares, and sudden fear troubleth thee.

11. And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

12. Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

13. And thou sayest: What doth God know? and he judgeth as it were through a mist.

14. The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.

15. Dost thou desire to keep the path of ages, which wicked men have trodden?

16. Who were taken away before their time, and a flood hath overthrown their foundation:

17. Who said to God: Depart from us, and looked upon the Almighty as if he could do nothing.

18. Whereas he had filled their houses with good things: whose way of thinking be far from me.

19. 'The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

20. Is not their exultation cut down, and hath not fire devoured the remnants of them?

21. Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22. Receive the law of his mouth, and lay up his words in thy heart.

23. If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

24. He shall give for earth flint, and for flint torrents of gold.

25. And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

26. Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

27. Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.

28. Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

29. 'For he that hath been humbled, shall be in glory.

30. The innocent shall be saved, and he shall be saved by the clearness of his hands.

-Psal. cxv. 43.

CHAP. XXIII.

CHAP. XXIII.

Job wishes to be tried at God's tribunal.

Then Job answered, and said:

2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

3 Who will grant me that I might know and find him, and come even to his throne?

4 I would set judgment before him, and would fill my mouth with complaints.

5 That I might know the words that he would answer me, and understand what he would say to me.

6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

7 Let him propose equity against me, and let my judgment come to victory.

8 But if I go to the east, he appeareth not: if to the west, I shall not understand him.

9 If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

10 But he knoweth my way, and has tried me as gold that passeth through the fire.

11 My foot hath followed his steps; I have kept his way, and have not declined from it.

12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

13 For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath be done.

14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.

15 And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

16 God hath softened my heart, and the Almighty hath troubled me.

17 For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

CHAP. XXIV.

CHAP. XXIV.

God's providence often suffers the wicked to go on a long time in their sins but punishes them in another life.

TIMES are not hid from the Almighty: but they that know him, know not his days.

2 Some have removed land-marks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

4 They have overthrown the way of the poor, and have oppressed together the meek of the earth.

5 Others, like wild asses in the desert, go forth to their work: by watching for a prey, they get bread for their children.

6 They reap the hold that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

7 They send men away naked, taking away their clothes who have no covering in the cold.

8 Who are wet with the showers of the mountains, and, having no covering, embrace the stones.

9 They have violently robbed the fatherless, and stripped the poor common people.

10 From the naked, and them that go without clothing, and from the hungry, they have taken away the ears of corn.

11 They have taken their rest at noon among the stores of them who, after having trodden the winepresses, suffer thirst.

12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevened.

13 They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

14 The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

would be set to rights. Without this the book would be inexplicable. C.—Know him. Sept. 4 the impious." H.

16. Poor, by oppression, not allowing them to get their bread, or to walk on the same road. C.—And have. Heb. and Sept. "the meek...have hidden themselves together." H.

17. Hebd. "Beloved as." (11), which may be explained of these oppressors, or rather of the poor, who are forced to flee before them to seek for food. C.—The Vulg. and Sept. seem more favourable to the former supposition. H.

18. Not, is omitted by the Prot. H.—Heb. "they reap in the field food for the cattle." C.—Heb. "the wilder man's vineyard." H.—They do not examine whether the person whom they plunder be just or not. C.—Sept. "they have reaped before the season the field which was not theirs. But the poor (helpless men) have laboured in the vineyards of the wicked without wages or meat." H.


20.Corn, which they had gleaned for their daily sustenance. H. also, "the poor, perishing through hunger, carry the sheaf" of the rich.

21. Of them. Heb. "of corn, and thirst while pressong out their olives." C.—Prot. "they take away the sheaf from the hungry." (11) which make off within their walls, and tread their wine-pressure, and suffer thirst." (11) not being allowed to taste any things, though the law of Moses would not suffer even the ox to be muzzled. Deut. xxiv. 4.


23. Light of reason and humanity. C.

16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

17 If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

18 He is light upon the face of the water: cursed be his portion on the earth; let him not walk by the way of the vineyards.

19 Let him pass from the snow waters to excessive heat, and his sin even to hell.

20 Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

21 For he hath fed the barren that beareth not, and to the widow he hath done no good.

22 He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

23 *God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

24 They are lifted up for a while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can convince me that I have lied, and set my words before God?

CHAP. XXV.

Balded represents the justice of God, before whom no man can be justified.

THEN Job answered, and said:

2 Power and terror are with him, who maketh peace in his high places.

3 Is there any numbering of his soldiers; and upon whom shall not his light arise?

VEN. 10. *Themselves.* The band of robbers had marked out their prey. H.-Heb., "in the day-time they were concealed, and knew not the light." C.-Sept., or rather Theodotion, translate it, "They have sealed themselves up during the day." If we should read *arkoom* Heb. lemos, we might translate as well "they marked them out for themselves." V.-Vere, "They are as much hid from the light as others are of profound darkness." C.-They dread being detected. H.

VEN. 18. *He is light.* That is, the adulterer, that he may not be perceived and discovered, and that he may lead a light and easy life as if he were walking upon the waters. Or the sense is: he is as light, that is, as swift and nimble as the running waters.—*By the way of the vineyards.* That is, by the way where he may meet with fruit and blessing.

VEN. 23. *Let.* Drought and heat consume the snow waters; so doth the grave those which have sinned." Prot. Chal. H.-The wicked die quickly, and without a lingering illness. Pes. What foundation, therefore, has the hell of cold as well as of fire? says Arama. S. Jerom (in Matt. x.) observes, "We read very plainly in the Book of Job, that there is a double gehenna, both of too much heat and of too much cold."

VEN. 27. *Felt the barren.* That is, the harlot. Or else, he hath fed; that is, he hath fed upon the barren; that is, the poor and desolate. Ch.-Sept. agrees with the Vulg. H. But must explain the Heb. "He hath oppressed the barren: which may be done whose own children and household have been slain." C.-No good, but even dealt with them dishonestly. Caelum.

VEN. 28. *Deceit.* Heb. "scocheth with him his guards for his defence." He sixth and is not sure of his life, fearing lest men may still overpower him. This is a description of the tyrant's continual anxiety.

VEN. 29. *God.* Sept., "Being sick, let him not expect to be healed, but he shall fall under sickness." Prot. or "he hath given (H.) himself, or appointed them (guards) for his defence, and rests on them; yet his eyes," etc. H.-He suspects the fidelity of his servants. C.-Sept. and Prot. and make my speech nothing worth. C.

H.-This conclusion comes frequently, Chap. ix. 15, and xviii. 15.

CHAP. XXV. VER. 1. *Answered.* He directs his attack against Job's reasoning to please God, and gives a wrong statement of his request, which he also attempts to refute, by urging the same inconclusive arguments as before.

VEN. 3. *Soldiers.* The works of the whole creation, particularly the stars and angels, M.

VEN. 4. *Clean.* Job had used a similar expression, as well as Ephesians. Chap. iv. 17, and xiv. 4, and xv. 16. The holy men were set apart from the world, but only that God did not punish him (C.) so dreadfully (H.) on that account, and that he has just reasons for afflicting his servants, if it were only to manifest his own power and glory. C.

CHAP. XXVI. VER. 1. *Life.* Sept. also seem to understand this of God. C.-Job does not blame his friends for understanding to approve the ways of Providence, but for condemning himself (S. Chrys.) rashly, (H.) and, with an air of haughtiness, endeavoring to restrain him from pleading his case before the Divine tribunal. M.-Heb. "Whose spirit came from thee?" Prot. (H.) Did I receive my life, or do I seek advice from thee? C.-God stood in no need of bald-dad's wisdom, (W.) no more than Job. H.

VEN. 6. *Hell.* The grave.—Destruction. Heb. abiten. H.—S. John (Apoc. ix. 1) styles the bottomless abyss (C.) or its angel, (H.) Abaddon, or Apollyon. It may hereby be called destruction, (C.) as all its victims are lost for ever to every thing that is good. The obscurity of the grave, and even that of hell, can hide nothing from God.

VEN. 7. *North pole.* While alone was visible in Heaven, and continued unnoticed while all the stars possessed their light. C.

VEN. 8. *Over it.* The firmament, with all its beauty, is but like a cloud, to conceal from our feeble eyes the splendor of God's throne.

VEN. 10. *End.* Till the end of the world, the ocean will respect these limits. H.—The monsters look upon it as a continual miracle that the world was not deluged, as the waters are higher than the earth. Jer. v. 23; Amos v. 8; S. Bas. and S. Amb. Heaven. Cibor. Nat. 9.

VEN. 12. *Together.* The beginning, Gen. i. 6. H.-"By his strength he has divided the sea; and by his wisdom he has pierced the proud, or Egypt." Reb. (H.) or Rachel, is often put for Egypt (Paul. xxxviii. 11.) and all would naturally have concluded that this fall of Pharaoh was pointed at, if it had not been supposed that Job lived before that event. That is, however, doubtful. Justin (H.) uses the same terms in describing the fall of this tyrant. C.-Yet the Sept. translate the whole, i.e., He or the same sea monster, which God holds in subjection, (Pindar,) like the weakest creature. H.—The everlasting billows (M.) are likewise subject to his will. C.

VEN. 13. *Heaven.* With stars, etc. Psal. xxxiv. 7; Wisd. i. 7. God also sends winds to disperse the clouds, that the heavens may appear. C.—Arab. 575
JOE also added, taking up his parable, and said:

2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,

3 As long as breath remaineth in me, and the Spirit of God in my nostrils,

4 My lips shall not speak iniquity, neither shall my tongue contrive lying.

5 God forbid that I should judge you to be just: till I die will I not depart from my innocence.

6 My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

7 Let my enemy be as the ungodly, and my adversary as the wicked one.

8 For what is the hope of the hypocrite, if through covetousness he take by violence, and God deliver not his soul?

9 Will God hear his cry, when distress shall come upon him?

10 Or can he delight himself in the Almighty, and call upon God at all times?

11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

12 Behold all you all know it; and why do you speak vain things without cause?

13 This is a portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

(CHAP. XXVII.)

(Silver) hath beginnings of its veins, and gold hath a place, wherein it is melted.

2 Iron is taken out of the earth, and stone melted with heat is turned into brass.

3 He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark, and the shadow of death.

4 The flood divideth from the people that are on their journey, those whom the foot of the needy man hath forgotten, and who cannot be come at.

5 The land, out of which bread grew in its place, hath been over turned with fire.

(Psalm xlviii. 16.)

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6 The stones of it are the place of sapphires, and the clods of it are gold.
7 The bird hath not known the path, neither hath the eye of the vulture beheld it.
8 The children of the merchants have not trodden it, neither hath the lioness passed by it.
9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.
10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.
11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light.
12 But where is wisdom to be found, and where is the place of understanding?
13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.
14 The depth saith: 'It is not in me: and the sea saith: It is not with me.'
15 'The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.'
16 It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.
17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.
18 High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.
19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the clearest diamond.
20 Whence then cometh wisdom? and where is the place of understanding?

JOB.
21 It is hid from the eyes of all living, and the fowls of the air know it not.
22 Destruction and death have said: With our ears we have heard the fame thereof.
23 God understandeth the way of it, and he knoweth the place thereof.
24 For he beholdeth the ends of the world: and looketh on all things that are under heaven.
25 Who made a weight for the winds, and weigheth the waters by measure.
26 When he gave a law for the rain, and a way for the sounding storms.
27 Then he saw it, and declared, and prepared, and searched it.
28 And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

CHAP. XXIX.
Job relates his former happiness, and the respect that all men showed him.

JOB also added, taking up his parable, and said:
2 Who will grant me, that I might be according to the months past, according to the days in which God kept me?
3 When his lamp shined over my head, and I walked by his light in darkness?
4 As I was in the days of my youth, when God was secretly in my tabernacle?
5 When the Almighty was with me: and my servants round about me?
6 When I washed my feet with butter, and the rock poured me out rivers of oil?
7 When I went out to the gate of the city, and in the street they prepared me a chair?

H.—The latter part of the verse would be rather, "the fishing for wisdom would be more difficult than that for pearls" (C.); or, "the extraction of wisdom is above the drawing forth of ponim". H.—The pinnis is a kind of fish which is taken on the bottom, or near the bottom of the sea, at which the byrass was made. 1 Par. xxv. 27. Pearls were commonly found in the Persian Gulf, near Muscat. The art of diving for them, and extracting them from the fish, was very difficult, but nothing in comparison with the labour requisite to discover wisdom. The memoirs describe the remains of red and reddish gold colonies. Athen. iii. 13. Juv. L. 5 v. 2. "Adamina," which is interpreted red, in Jeremiah, means also any thing very shining; in which sense the word purpurusus is used. Hor. iv. Ode 1. Bocch. Anim. p. 2, b. 11, c. 1. and t. iii. 191. 91. The opinion of this author seems preferable to that of Hutchinson and Cooke, who would translate ponim (H.) by "beauties or magnets," which the former say are like "reddish clay," though they are really a dusky iron grey, sometimes tinged with brown or red. This comparison would not be very beautiful.

CHAP. XXX.

JOH.

CHAP. XXXX.

JOB.

CHAP. XXXI.

JOB.

CHAP. XXXII.

JOB.

CHAP. XXXIII.

JOB.

CHAP. XXXIV.

JOB.
Job 39

8 The young men saw me, and hid themselves; and the old men rose up and stood.

9 The princes ceased to speak, and laid the finger on their mouth.

10 The rulers held their peace, and their tongue cleaved to their throat.

11 The ear that heard me, blessed me, and the eye that saw me, gave witness to me:

12 Because I had delivered the poor man that cried out; and the fatherless that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clad with justice: and I clothed myself with my judgment as with a robe and a diadem.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor; and the cause which I knew not, I searched out most diligently.

17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I shall die in my nest, and as a palm-tree shall multiply my days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My glory shall always be renewed, and my bow in my hand shall be repaired.

21 They that heard me, waited for my sentence, and being attentive held their peace at my command.

22 To my words they durst add nothing, and my speech dropped upon them.

23 They waited for me as for rain, and they opened their mouth as for a latter shower.

24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth.

25 If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

Job 40

4 But now the younger in time seern me, whose fathers I would not have set with the dogs of my flock:

2 The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

3 Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.

4 And they eat grass, and bars of trees, and the root of junipers was their food.

5 Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.

6 They dwelt in the desert places of torrents, and in caves of the earth, or upon the gravel.

7 They pleased themselves among these kinds of things, and counted it delightful to be under the briars.

8 The children of foolish and base men, and not appearing at all upon the earth.

9 Now I am turned into their song, and am become their by-word.

10 They abhor me, and flee far from me, and are not afraid to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bride into my mouth.

12 At the right hand of my rising, my calamities forsmite with aruse: they have overthrown my feet, and have overwhelmed me with their pathas as with waves.

13 They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

14 They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

15 I am brought to nothing: as a wind thou hast

Ver. 4. Gross. The Heb. malûz, is rendered halla in the Sept., (H.) and Bodart would translate, "who gather the halla from the bush." C.—Prot. "who eat what grows in the bushes, and juniper roots for their meal." H.—Rothaus (H.) designate any "thorns or wild herbs," as the Sept. and Symmachus have explained it.

Ver. 5. Who, Sept., "through excessive hunger." Robbers rushed upon me.

Prot. "They were driven forth from among men (they cried after them as after a thief.)" H.

Ver. 7. Pleased. Heb. be-erûd, C.—Briars. Prot. "nettles." They were driven from the society of men, and forced to abash.

Ver. 8. And not. Heb. lam, "rider than the earth." Prot.

Ver. 11. For he. Prot. "Because he hath hoisted my cord, and afflicted me, they have also let loose the bride before me." H. (being no longer under any restraint.

Ver. 12. Fort, suited. Heb. pērûz, seems to be translated (H.) by three terms, being, calamities, and fort, as it denotes a "bud which suddenly appears.

C.—Sept. Barazûr, "On the right hand of the bud they rose up." H.—Heb. "Youth stood up on the right," to accuse me (Psal. xvi. 6) or, "Scarcely had I began to flourish, when they rose up," &c. The days of prosperity soon vanished, &c. Young men were ready to insult the distressed, and, as it were, to trip them up. M.—Sept. "they stretched out their feet and trampled upon me, that they might destroy me." H.

Ver. 13. Help them, or me. C.—Sept. "they took off my garment." H.—Job seemed to be bedecked, and could not escape.

Ver. 14. Down. (devulôz aunt). They have proceeded to aggravate my misfortunes. H.—"They were upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me." Prot.


Ver. 16. Fudâth. Heb. is poured out, (H.) ready to take its flight.

Ver. 17. They that, Heb. "my streams take no root." Sept. "are dissolved." H. The worms prey upon me, and I am like one in a raging fever.

C


Ver. 16. Diligently, not passing sentence at random. I also endeavoured to do justice to them who durst not make any complaint. The prince ought to have an eye to all things.

Ver. 18. Nest, in securitv, and among my children. C.—Palm-tree. Sept. "But I said, My youth shall grow old like the shoot of the palm-tree: I shall live a long time." This is clearly the meaning of this version, (H,) as appears from the word הָלְכוּ, a shoot, (C,) or trunk. M.—Yet as גָּדַל signifies also a Phoenician, and the phoenix, some have explained this passage of the latter, which seems applicable to the mention of a nest. Palm-trees live a long time, and multiply shoots all round them surprisingly. Pliny, xili. 4, and xlv. 44.

Yet the Scripture never elsewhere uses the term אֶת כְּפֻלָּה for this tree. The modern geographers consider it. "I shall multiply my days like the sand," which is a very common expression. C. Diss. The foregoing verse seems, however, favourable to the sense of the Sept. and Vulg. though the heavy nature of sand, which "remains" in its place, might seem to express the confidence which Job had of continuing for a long time in the midst of prosperity.


Ver. 20. Few in strength. I thought my glory would never end. M. The Heb. הָלְכוּ, a shoot, (C,) or trunk. M.—Yet as גָּדַל signifies also a Phoenician, and the phoenix, some have explained this passage of the latter, which seems applicable to the mention of a nest. Palm-trees live a long time, and multiply shoots all round them surprisingly. Pliny, xili. 4, and xlv. 44.

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Ver. 10. Harvest. Prot. "branch." Psal. 1. 8; Isai. xlviii. 4. H.

Ver. 21. Shiner, in autumn, at which season only, and in spring, it rained in those countries. C. Dent. xi. 14. M.—It would, of course, be very acceptable after the drought of summer. Prot. xiv. 15.

Ver. 24. Earth. Prot. "my attendants could scarcely believe their own eyes through joy, (H,) when I assumed a more familiar air with them." C. They still revered my authority.

Ver. 25. With. Heb. הָלְכוּ, in his array, like one comforting people in mourning." H.
made a covenant with my eyes, that I would not so much think upon a virgin.
2 For what part should God from above have in me, and what inheritance the Almighty from on high?
3 Is not destruction to the wicked, and aversion to them that work iniquity?
4 Doth he consider my ways, and number all my steps?
5 If I have walked in vanity, and my foot hath made haste to deceit:
6 Let him weigh me in a just balance, and let God know my simplicity.
7 If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:
8 Then let me sow, and let another eat: and let my offspring be rooted out.
9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:
10 Let my wife be the harlot of another, and let other men lie with her.
11 For this is a heinous crime, and a most grievous iniquity.
12 It is a fire that devoureth even to destruction, and rooteth up all things that spring.
13 If I have despised to abide judgment with my man-servant, or my maid-servant, when they had any controversy against me:
14 For what shall I do when God shall rise to judge, and when he shall examine, what shall I answer him?
15 Did not he that made me in the womb make him also: and did not one and the same form me in the womb?
16 If I have denied to the poor what they desired, and have made the eyes of the widow wait:
17 If I have eaten my morsel alone, and the fatherless hath not eaten thereof:
18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb—)

Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.

Ver. 18. Cost. The worms are so numerous, (M.) or my enemies pour upon me, ver. 20. C. Sept. "with great power lie (God; Prot. my disease) has seized me by the garments."
Ver. 19. I am. Heb. "He hath cast me into the mine." (Prot.) or, "He regards me as dirt; my portion is on the earth and dust." H. "All look upon me with horror and contempt." C.
Ver. 20. Not is supplied by Prot. in the second part of the verse from the first (H.); as this construction is unusual in the Heb. Sept. "they have stood up, and have considered me," (C.) to procure my entire ruin. H.
Ver. 22. Dashed me in pieces, as if I had been raised so high for that purpose. Heb. "thou hast dissolved my substance," wisdom, &c. — "Thou hast cast me far away from salvation." Sept. and Theodot. H.
Ver. 24. Consumption. Thou dealdest mercilessly with other people: but all the effects of thy anger fall upon me, even here. Sept. "O that I might lay hands on myself, or desire another to do this for me!" Heb. has nothing similar; but it is very obvious. "He will not, however, stretch forth his hand to the grave; and when they are wounded, they are healed." C._Prot. "grave, though they cry in his destruction." H.
Ver. 23. Brother of dragons, &c. Imitating these creatures in their inextinguishable noises. Ch.—I was like those beasts which retire in order to lament. W. CHAP. XXXI. Ver. 1. I moke. Job is compelled to proclaim his own praises for his vindication, as S. Paul was, being at the same time convinced that he had only done his duty. Luke xvii. 10. This is the third part of his discourse. Having given a picture of his prosperity and of his miserable condition, he observes that the latter was not in consequence of any misconduct, since he had always been very attentive to avoid (C.) the most remote danger of offending God, and his neighbour. H.—That I. Heb. "for why should I think upon a virgin?" H. "Why should I expose myself (C.) by indecent looks, (H.) since the passage from the eye to the heart is so easy. Eccles. ii. 10. M. — In the war-
19 If I have despised him that was perishing for want of clothing, and the poor man that had no covering:
20 If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:
21 If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:
22 Let my shoulder fall from its joint, and let my arm with its bones, be broken.
23 For I have always feared God as waves swelling over me, and his weight I was not able to bear.
24 If I have thought gold my strength, and have said to fine gold: My confidence.
25 If I have rejoiced over my great riches, and because my hand had gotten much.
26 If I beheld the sun when it shined, and the moon going in brightness:
27 And my heart in secret hath rejoiced, and I have kissed my hand with my mouth:
28 Which is a very great iniquity, and a denial against the most high God.
29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.
30 For I have not given my mouth to sin by wishing a curse to his soul.
31 If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?
32 The stranger did not stay without; my door was open to the traveller.
33 If as a man I have hid my sin, and have concealed my iniquity in my bosom.
34 If I have been afraid at a very great multitude, and

the contempt of kinsmen hath terrified me; and I have not rather held my peace, and not gone out of the door.
35 Who would grant me a hearer, that the Almighty may hear my desire: and that he himself that judges would write a book;
36 That I may carry it on my shoulder, and put it about me as a crown?
37 At every step of mine I would pronounce it, and offer it as to a prince.
38 If my land cry against me, and with it the furnaces thereof mourn:
39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof.
40 Let thistles grow up to me, instead of wheat, and thorns instead of barley.

[The words of Job are ended.]
HEAR, therefore, O Job, my speeches, and hearken to all my words.

2 Behold now I have opened my mouth, let my tongue speak within my jaws.

3 My words are from my upright heart, and my lips shall speak the pure sentence.

4 The Spirit of God made me, and the breath of the Almighty gave me life.

5 If thou canst answer me, and stand up against my face.

6 Behold God hath made me as well as thee, and of the same clay I also was formed.

7 But yet let not my wonder terrify thee, and let not thy eloquence be burdensome to thee.

8 Now thou hast said in my hearing, and I have heard the voice of thy word:

9 I am clean, and without sin. I am unspotted, and there is no iniquity in me.

10 Because he hath found complaints against me therefore he hath counted me for his enemy.

11 He hath put my feet in the stocks, he hath observed all my paths.

12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

13 Dost thou strive against him, because he hath not answered thee to all words?

14 God speaketh once, and repeateth not the self-same thing the second time.

15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds.

16 Then he openeth the ears of men, and teaching, instructeth them in what they are to learn.

17 That he may withdraw a man from the things he is doing, and may deliver him from pride.

18 Rescuing his soul from corruption: and his life from passing to the sword.

19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.
21 His flesh shall be consumed away, and his bones that were covered, shall be made bare.

22 His soul hath drawn near to corruption, and his life to the destroyers.

23 If there shall be an angel, speaking for him, one among thousands, to declare man’s uprightness.

24 He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

25 His flesh is consumed with punishments, let it return to the days of his youth.

26 He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

27 He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

28 He hath delivered his soul from going into destruction, that it may live and see the light.

29 Behold, all these things God worketh three times within every one.

30 That he may withdraw their souls from corruption, and enlighten them with the light of the living.

31 Attend, Job, and hearken to me: and hold thy peace, whilst I speak.

32 But if thou hast any thing to say, answer me, speak: for I would have thee appear just.

33 And if thou hast not, hear me: hold thy peace, and I will teach thee wisdom.

CHAP. XXXIV.

Elihu charges Job with blasphemy: and sets forth the power and justice of God.

AND Elihu continued his discourse, and said:

2 Hear ye, wise men, my words, and ye learned hearken to me:

3 For the ear trieth words, and the mouth discerneth meats by the taste.

4 Let us choose to use our judgments, and let us see among ourselves what is the best.

5 For Job hath said: I am just, and God hath overthrown my judgment.

6 For in judging me there is a lie: my arrow is violent without any sin.

7 What man is there like Job, who drinketh up scorching like water?

8 Who goeth in company with them that work iniquity, and walketh with wicked men?

9 For he hath said: Man shall not please God, although he run with him.

10 Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

11 For he will render to a man his work, and according to the ways of every one he will reward them.

12 For, in very deed, God will not condemn without cause, neither will the Almighty pervert judgment.

13 What other hath he appointed over the earth? or whom hath he set over the world which he made?

14 If he turn his heart to him, he shall draw his spirit and breath unto himself.

15 All flesh shall perish together, and man shall return into ashes.

16 If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17 Can he be heated that loveth not judgment? and how dost thou so far condemn him that is just?

18 Who sitteth to the king: Thou art an apostate, who calleth rulers ungodly:

19 Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the works of his hands.

20 They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

21 For his eyes are upon the ways of men, and he considereth all their steps.

22 There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.
For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

Therefore I will answer thy words, and thy friends with thee.

Look up to heaven and see, and behold the sky, that it is higher than thee.

If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shall thou do against him?

And if thou do justly, what shall thou give him, or what shall he receive of thy hand?

Thy wickedness may hurt a man that is like thee, and thy justice may help the son of man.

By reason of the multitude of oppressors they shall cry out: and shall wait for the violence of the arm of tyrants.

And he hath not said: Where is God, who made me, who hath given songs in the night?

Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

There shall they cry, and he will not hear, because of the pride of evil men.

God therefore will not hear in vain, and the Almighty will look into the causes of every one.

Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

For he doth not now bring on his fury, neither doth he revenge wickedness exceedingly.

Therefore, Job opened his mouth in vain, and multiplied words without knowledge.

Elui proceeds in setting forth the justice and power of God.

Elui also proceeded, and said:

2 Suffer me a little, and I will show thee: for I have yet somewhat to speak in God's behalf.

3 I will repeat my knowledge from the beginning, and I will prove my Maker just.

4 For, indeed, my words are without a lie, and perfect knowledge shall he be proved to thee.

Elui, as well as all the other narratives, is full of assertions, which never escaped his lips, though he had complained that God treated him as an enemy, and with more severity than his sins deserved (chap. vi. 2); or that his afflictions were greater than his sin. Chap. xlix. 7, &c. Elui then concludes his narrative with these words:

Moreover Elui spoke these words, 2 Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

Hand, by the destroying angel. C.—This often proves the ruin of tyrants. H.


People. A hypocrite desecrates one infected with all sorts of crimes. S. 1. R. v. 34. Such a king is sometimes given to punish a wicked people. One 11. 11; Is. 3. 4. This sense is beautiful, and followed by the Chal. Sept., &c. We may explain the Heb. in like manner, by negating the Mosaic pollutions. C.—Prot. "That the hypocrite reign not, lest the people be afflicted." H.—Job. "He gives the people from servitude." The sense of the Vulg. seems preferable. C.

If my iniquity. M.—Will God make thee accountable for it? H.—Yea, if thou keep silence, (C.) thou wilt seem to connive at it. H.—He wishes to engage Job to speak. Heb. may be translated many ways. C.—Prot. "Should it be according to thy words? H. will he recompose it? whether thou prophesiest, or whether thou discovest, or whether thou speakest according to what thou knowest." H.

Father. From God all the rights of a father spring. Epp. iii. 16. C.—Sept. "No indeed; but learn, Job, answer not like fools." Prot. "my desire is, (magnify my father); that Job may be tried unto the end, because of his answers for the wicked." H. He has imitated their wicked discourses; let his chastisement deter others. C.

Prophets, and by word of arguments. M.—Heb. "since he adds crime to crime, (Psalms 82:6); rebellion, to his sin, and clays his hands among us, and multiplyth his words against the Lord." C.

OMER.

Job.

CHAP. XXXV.

3 chap. 33. V. 23. God. Elui being greatly mortified at Job's silence, uses ill! more provoking expressions, and pretends to refute one of the holy man's assertions, which never escaped his lips, though he had complained that God treated him as an enemy, and with more severity than his sins deserved (chap. vi. 2); or that his afflictions were greater than his sin. Chap. xlix. 7, &c. Elui then concludes his narrative with these words:

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JOEB.

CHAP. XXXVI.

5 God doth not cast away the mighty, whereas he himself also is mighty.
6 But he saveth not the wicked, and he giveth judgment to the poor.
7 He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.
8 And if they shall be in chains, and be bound with the cords of poverty:
9 He shall show them their works, and their wicked deeds, because they have been violent.
10 He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.
11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory.
12 But if they hear not, they shall pass by the sword, and shall be consumed in folly.
13 Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.
14 Their soul shall die in a storm, and their life among the effeminate.
15 He shall deliver the poor out of his distress, and shall open his ear in affliction.
16 Therefore shall he set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.
17 Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.
18 Therefore, let not anger overcome thee, to oppress any man: neither let multitude of gifts turn thee aside.
19 Lay down thy greatness without tribulation, and all the mighty of strength.
20 Prolong not the night, that people may come up for them.

ANCIENT, and not of human invention (Jer. xxviii. 22); or from the consideration of the heavens.

CHAP. XXXVII.

1 Beware that thou turn not aside to iniquity: for this thou hast begun to follow after misery.
2 Behold, God is high in his strength and none is like him among the lawgivers.
3 Who can search out his ways? or who can say to him: Thou hast wrought iniquity?
4 Remember that thou knowest not his work, concerning which men have sung.
5 All men see him, every one beholdeth afar off.
6 Behold, God is great, exceeding our knowledge: the number of his years is inestimable.
7 He lifteth up the drops of rain, and poureth out showers like floods:
8 Which flow from the clouds that cover all from above.
9 If he will spread out clouds as his tent,
10 And lighten with his light from above, he shall cover also the ends of the sea.
11 For by these he judgeth people, and giveth food to many mortals.
12 In his hands he hideth the light, and commandeth it to come again.
13 He showeth his friend concerning it, that it is his possession, and that he may come up to it.

CHAP. XXXVIII.

12 Thou goest on in his discourses, showing God's wisdom and power, by his wonderful works.

A

2 This heart trembleth, and is moved out of its place.
3 Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.
3 He beholdeth all the heavens, and his light is upon the ends of the earth.
4 After it a noise shall roar, he shall thunder with the demand vengeance. Do strict justice both to the rich and to the poor, without pity or fear.

VER. 22. Lawgivers. Heb. mere, "a master." In Chal. "a sovereign." Gen. v. 3, "what potentate is against him?" H. What art thou, to dare thus to reprove him? C. —S. Gregory (xxv. 3) explains this as a prediction of Christ, our singular lawgiver.


VER. 25. All. The rest of this chapter, and the five first verses of the next, seem to be inserted in the Sept. from theodotion. Every man sees in himself how many mortals are wounded. —Off. In the stars, k., or in ancient times, what wonders God has performed.

VER. 26. Floods. God causes the water on the earth to evaporate, (C,) to form the clouds, (II,) which afterwards fall to torrents. M. —Theod. "the drops of rain are numbered by him," k. c. cap. xxvi. 8.

VER. 29. Heb. Also can any understand the spreading out of the clouds, the elevation or noise of his providence? H.

VER. 30. Ends. Lit. "the wings," or poles, car directory. H. —Barab. Aristotle (Meteor. ii. 1) and Hierod (Theop. 797) use the same term, (C,) to denote the fountain which supply the sea. H.

VER. 31. Mortals. Heb. in abundance. H.

VER. 32. Hands, or clouds, which are compared to a hand. 3 Kings xvii. 44. He opens his hand, and light appears. This expression denotes the utmost facility with which a very vast quantity is effected. —To open. Heb. by this obstacle. He alludes to the sun's eclipse, as if God's hand covered its disk. C. —Prot. He commandeth it not to shine, by which cloud that cometh between.

VER. 33. To it. The tabernacle of God is designed for his friends. Heb. is very obscure. "Thunder announceth rain, and the animals know it" (Virgil describes their signs, Eclog. i.) or, "his thunder announceth from above the clouds his wrath to men." C. —The noise thereof showeth concerning it, the cattle also concerning the vapour. CHAP. XXXVII. VER. 1. This thunder, the effects of which are so terrible, that it is often styled the voice of God. C. Paul. xviii. 13.

VER. 4. After. Light travels faster than sound, (H.) though thunder and lightning are produced at the same instant. C. —Sept. For he has done great things, which we have not understood. This is connected with chap. xxxvi. 9.
voice of his majesty, and shall not be found out, when his voice shall be heard.
5 God shall thunder wonderfully with his voice, he that doth great and unsearchable things.
6 He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.
7 He sealeth up the hand of all men, that every one may know his works.
8 Then the beast shall go into his covert, and shall abide in his den.
9 Out of the inner parts shall a tempest come, and cold out of the north.
10 When God bloweth there cometh frost, and again the waters are poured out abundantly.
11 Corn desireth clouds, and the clouds spread their light:
12 Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:
13 Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.
14 Hearken to these things, Job: Stand, and consider the wondrous works of God.
15 Dost thou know when God commandeth the rains, to show his light of his clouds?
16 Knowest thou the great paths of the clouds, and the perfect knowledges?

Then we read, (ver. 7,) "that man may know his own weakness." All the intermediate verses have been supplied by Osiander from Theocritus, or elsewhere. H.

Ver. 7. "He saith up, &c." When he sends those showers of his strength; that is, those storms of rain, he saith up; that is, he shutes up the hands of men from their usual works abroad, and confines them within doors, to consider his works before proceeding to execute their works; that is, what they themselves are to do. CH.


Ver. 15. "Light;" the rain-bow, according to the best interpreters; or the lightnings. CH.

Ver. 16. "Paths." Heb. "the balancings of the clouds, the wondrous works of Him whose knowledge is perfect?" Chap. xcvii. 4. Dost thou know what suspends the heavy clouds in the air? C.

Ver. 17. "Are." Heb. "How thy," &c. It is also beyond thine comprehension, why thou shouldst be so hot when the south wind blows (H.) moderately, though tempests generally proceed from the same quarter, Ver. 9. If thou art in the dark respecting these things, which thou feelest, how canst thou pretend to fathom and condemn the counsels of God? C._Job was far from doing either. His friends rather undertook to explain God's reasons for punishing thus his servants, which God acknowledged was to them a mystery, (Il.) till God had enlightened him. Chap. xcviii. 3. Hoobagnet.

Ver. 18. "Brass." Heb. "Thou stand with him stretched out (or, beaten, as brass, ruddily; which word Moses uses for the firmament) the heavens, which are as a vessel of clay, and the molten looking-glass?" which was formerly made of metal. Exodus xxxiv. 8.

Ver. 20. "He shall be swallowed up." All that man can say, when he speaks of God, is nothing but a constant inconsiderable comparison with the subject, that man is but a vessel, and, as it were, swallowed up in so immense an ocean. CH.

Ver. 21. "Light;" being hindered by the clouds, and dazzled when they are red. Yet we presume to judge of the secrets of Providence? C._Acaian. As there is a constant invisibility of these things, so there is of happiness and misery. M._Sept. "For the light is not seen by all. It is refusent in beauties, as that which comes thence upon the clouds." If therefore this light does not pervade all things, as the subject as Channel, we wonder that all do not understand the ways of God! H.

Ver. 22. "Gold." Sept. "from the north, gold-coloured clouds. Above these, great is the praise and honour of the Almighty." H._When the wind blows, the clouds are dispersed, and the sky appears serene. Much country has its peculiar advantages. In the north, Ophiuchus may boast of gold; but what ought to be most conspicuous in the praises given to God, is a humble fear, C.

17 Are not thy garments hot, when the south wind blows up the earth?
18 Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.
19 Show us what we may say to him; for we are swallowed up in darkness.
20 Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.
21 But now they see not the light; the air on a sudden shall be thickened into clouds, and the winds shall pass and drive them away.
22 Gold cometh out of the north, and to God praise with fear.
23 We cannot find him worthy: he is great in strength, and in judgment, and in justice, and be is ineffable.
24 Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

CHAP. XCVIII.

God interposes, and shows from the things he hath made, that man cannot comprehend his power and wisdom.

THEN the Lord answered Job out of a whirlwind, and said:
2 Who is this that wrapeth up sentences in unskilful words?
3 Gird up thy loins like a man: I will ask thee, and answer thou me.
4 Where wast thou when I laid the foundations of the earth? tell me if thou hast understood.

Ver. 23. "Worthy." Heb. "the Almighty, we cannot find him out," (H.) or comprehend his nature or mysteries. C.

Ver. 24. "Poor man, and receive with respect whatever he shall appoint. H._And all." Heb. "He fears not any that are wise of heart." He knows that the most intelligent (C.) must confess their ignorance, when they attempt to examine his Divine nature. Strenuous being desired by Hiero to express his sentiments on this subject, always requested more time to consider of it. Quid, inquit, reor videtur nihil teneo obscurer, quam differas cum consulero. Cicero, Nat. I, 60. Selectae e Philo, Pro. 1, 8. _With that says S. Aug. Collect. L. 0) stand the causes of all instable things," C._H._Those who are really wise, will therefore adore God's judgments in silence, while the presumptuous will be forced to yield. This is the excellent conclusion of all that had been said. Pinet. _The sentence is beautiful, but ill-applied (H.) to Job, Philo, S. Prov. I, 7. H._He confounds the other three with sound arguments, "and this last and most arrogant disputant with silence," W.

Ver. 25. XCVIII. 1. Then, Sept. "After Elisha had ceased to speak." H._Lord. That is, an angel speaking in the name of the Lord. CH._The name Jeve (H.) here occurs, though it never does in the speeches; whence many have inferred that the Lord spake in person; which argument, however, is not conclusive; and that this work was written after the appearance in the burning bush, C.

Ver. 26. Words. Many explain this as a condemnation (C.) of the last speaker, (D.) who would otherwise pass without any reproach, (H.) though he had spoken with less reserve than the rest. C._Pinet. allows that this opinion is very plausible; but he thinks that Job himself is reprehended, not for any grievous offence, but for indirect expressions. Chap. xlii. The context also seems to require this, as Job takes it to himself. Chap. xcviii. 30. C._The change of persons might readily be discovered in the context, (H.) and his friends certainly mixed unsuitable words or inferences with sentences of the greatest consequence? His face I will accept, that thy futility be not imputed to you; for you have not spoken right things before me, as my servant Job hath. Chap. xii, 8. H._Who is this that dares say to God?" They are speaking to God. H._We will not hearken to the counsel of this (Job, xcviii. 17? (H.) Gird up thy loins, Job. II.

Can we admit that the devil got the victory? or that God falsely declared that Job had won right? Chap. xliii. Hoobagnet. Did not the latter maintain the truth of God's statements! God has truly pleaded his cause (Elisha)? (H.) Gird up thy loins, Job. II.

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Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 

Upon what is its bases grounded? or who laid the corner-stone thereof? 

When the morning stars praised me together, and all the sons of God made a joyful melody? 

Who shut up the sea with doors, when it brake forth as issuing out of the womb? 

When I made a cloud the garment thereof, and wrapped it in a mist, as in swaddling bands? 

I set my bounds around it, and made it bars and doors; 

And I said: Hitherto thou hast come, and shalt go no further, and here thou shalt break thy swelling waves.

Didst thou since thy birth command the morning, and shew the dawning of the day its place? 

And didst thou hold the extremities of the earth, shaking them, and hast thou shaken the ungodly out of it? 

The seal shall be restored as clay, and shall stand as a garment: 

From the wicked their light shall be taken away, and the high arm shall be broken. 

Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep? 

Have the gates of death been opened to thee, and hast thou seen the darksome doors? 

Hast thou considered the breadth of the earth? tell me, if thou knowest all things? 

Where is the way where light dwelleth? and where is the place of darkness? 

That thou mayest bring every thing to its own bounds, and understand the paths of the house thereof? 

Didst thou know then that thou shouldst be born? and didst thou know the number of thy days? 

Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail: 

Which I have prepared for the time of the enemy, against the day of battle and war?

By what way is the light spread, and heat divided upon the earth? 

Who gave a course to violent showers, or a way for noisy thunder: 

That it should rain on the earth without man in the wilderness, where no mortal dwelleth: 

That it should fill the desert and desolate land; and should bring forth green grass? 

Who is the father of rain? or who begot the drops of dew? 

Out of whose womb came the ice? and from the frost from heaven, who hath gendered it? 

The waters are hardened like a stone, and the surface of the deep is congealed.

Shalt thou be able to join together the shining stars, the Pleiades, or canst thou stop the turning about of Arcturus? 

Canst thou bring forth the day-star in its time, and make the evening-star to rise upon the children of the earth? 

Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth? 

Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee? 

Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are? 

Who hath put wisdom in the heart of man? or who gave the cock understanding? 

Who can declare the order of the heavens? or who can make the harmony of heaven to sleep? 

When was the dust poured on the earth, and the clods fastened together? 

Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps, 

When they couch in the dens, and lie in wait in holes? 

Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

5 Why is the light spread, and heat divided upon the earth? 
6 Who gave a course to violent showers, or a way for noisy thunder: 
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18 Who can declare the order of the heavens? or who can make the harmony of heaven to sleep? 
19 When was the dust poured on the earth, and the clods fastened together? 
20 Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps, 
21 When they couch in the dens, and lie in wait in holes? 
22 Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?
For God hath deprived her of wisdom, neither hath he given her understanding.

18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

19 Wilt thou give strength to the horse, or clothe his neck with neighing?

20 Wilt thou lift him up like the locusts? the glory of his nostrils is terrible.

21 He breaketh up the earth with his hoofs, he pranceth boldly, he goeth forward to meet armed men.

22 He despiseth fear, he turneth not his back to the sword.

23 Above him shall the quiver rattle, the spear and shield shall glitter.

24 Chufing and raging, he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.

25 When he heareth the trumpet, he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

26 Dost the hawk wax feathered by thy wisdom, spreading her wings to the south?

27 Will the eagle mount up at thy command, and make her nest in high places?

28 She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

29 From thence she looketh for the prey, and her eyes behold afar off.

30 Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.

31 And the Lord went on, and said to Job:

32 Shall he that conteneth with God be so easily silenced? surely he that reproveth God ought to answer him.

33 Then Job answered the Lord, and said:

34 What can I answer, who have spoken inconsiderately? I will lay my hand upon my mouth.
AND the Lord answering Job out of the whirlwind, said:

2 Gird up thy loins like a man: I will ask thee, and do thou tell me.

3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

4 And hast thou an arm like God, and canst thou thunder with a voice like him?

5 Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

7 Look on all that are proud, and confound them, and crush the wicked in their place.

8 Hide them in the dust together, and plunge their faces into the pit.

9 Then will I confess that thy right hand is able to save thee.

10 Behold behemoth which I made with thee, eateth grass like an ox.

11 His strength is in his loins, and his force in the midst of his belly.

12 He setteth up his tail like a cedar, and the sinews of his testicles are wrapped together.

Ver. 34. Spoken insinuatingly. If we discuss all Job’s words, (saith S. Gregory,) we shall find nothing impiously spoken; as may be gathered from the words of the Lord himself, (chap. xxii. 7, 8,) but what was reprehensible in him was the manner of expressing himself at times, speaking too much of his own affliction, and too little of God’s goodness towards him, which here he acknowledges as insinuating, (Ch.) or rather as the effect of ignoble indulgence, (H.) as the present order of things being then novel, confounded the sagacity both of Job and of his friends. The wicked had formerly been the victims of justice, but henceforth, says Job, (Ch.) it shall not be so, who can move me of my lying! chap. xxi. 25. Yet he did not perfectly discern the intention of God, in abandoning his servants to the power of Satan, till the Lord himself had explained it in the parable of the sheep and the leviathan. Then Job testified his conviction and entire submission. Chap. xxiii. 5. He himself observes that the Vulgar is perhaps less accurate here, and chap. xxiv. 3, as God exalts Job, ver. 8. Yet the latter might not be clearly understood, at least, of having exceeded in words, after such pungent questions. We may translate, (H.) Heb. Βελέτα, that is, I will not answer thee! (Ch.) or, (Ch.) For why am I still judged, being consulted and rebuked by the Lord, hearing such things! (H.) If we discuss all Job’s speeches, we shall find nothing impiously spoken, but only a species of pride, in talking too much of his sufferings, and too little of God’s goodness and justice, which he ought to have confessed. S. Greg. cxxxii. 3. W.

Ver. 35. One. Sept. “Since I have spoken, but I will not add again.” H. “I have spoken too much, but I will be more cautious. Heb. “If I have spoken one thing, and I will not answer (Ch.); yea, two things, but I will go no farther.”

CHAP. XL. VER. 3. Judgment. Job had frequently acknowledged that God could not be in the wrong. But he had expressed himself in too forcible language, of which God makes him, as it were, ashamed. C. Sept. “I rejected thou not my disciples; but I said, what is the good of my leaving thee?” (Ch.) I will not judge thee in a different manner, in order that thou mayest appear just”. H.

Ver. 4. Scatter. Sept. is shorter (C.) “Send angels or messengers in wrath, and humble every one according to his guilt.” (Ch.) While he was sanctifying the wicked at (8) Hide them in the earth together, and fill their faces with shame.” H.

Ver. 5. Behemoth. the elephant, (Ch.) “as some think.” Prot. marg. H. “This is the common opinion, though Sanchez explains it of the bull; and Bochart, after Beros and Diodorus, declares in favor of the hippopotamus, (C.) or “river horse.” Parkhurst even thinks Bochart has proofed this “to a demonstration.” (Ch.) This, however, is a good description of this animal in Watson, p. 91. But the plural Behemoth, female (H.) “beasts,” seems more applicable to the elephant, on account of its great size, as it is designated by Ophion, or Bœłoż, by the Greek and Roman authors. Stedmans I. Mic. vi. 35. Phinyy vi. 8. All that Job says of behemoth, may be well explained of (It.) When thou, or the same day, or as well as thou. Amama. —Grass. The elephant does so, and is by no means savage. C. —Sept. “Yet behold, near thee wild beasts, equal to oxen, eat grass.” H.

Ver. 6. Leviathan. The towers were fastened here by an iron chain. —Relly, yet it is nowhere so wondrously fixed. 1 Ma. vi. 46. Phinyy viii. 20. —Hence some

Ver. 7. His bones are like pipes of brass, his girtle like plates of iron. H.

14 He is the beginning of the ways of God, who made him, he will apply his sword.

15 To him the mountains bring forth grass: there all the beasts of the field shall play.

16 He sleepeth under the shadow, in the covert of the reed, and in moist places.

17 The shades cover his shadow, the willows of the brook shall compass him about.

18 Behold, he will drink up a river, and not wonder, and he trusteth that the Jordan may run into his mouth.

19 In his eyes, as with a book, he shall take him, and bore through his nostrils with stakes.

20 Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

21 Canst thou put a ring in his nose, or bore through his jaw with a buckler?

22 Will he make many supplications to thee, or speak soft words to thee?

23 Will he make a covenant with thee, and wilt thou take him to be a servant for ever?

24 Shalt thou play with him as with a bird, or tie him up for thy handmaidens?

25 Shall friends cut him in pieces, shall merchants divide him?

26 Wilt thou fill nets with his skin, and the cabins of fishes with his head?”
27 Lay thy hand upon him: remember the battle, and speak no more.
28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

CHAP. XLII.

A further description of the Lebanon.

I WILL not stir him up, like one that is cruel: for who can resist my countenance?
2 Who hath given me before, that I should repay him? All things that are under heaven are mine.
3 I will not spare him, nor his mighty words, and framed to make supplication.
4 Who can discover the face of his garment? or who can go into the midst of his mouth?
5 Who can open the doors of his face? his teeth are like the eagles of the morning.

6 Out of his mouth go forth lamps, like torches of lighted fire.

—Merchants. Sept. "the generation of the Phoenix" (Heb.) of Chamaan, [H.] Or merchanclie, (C.) insomuch that the name is used for any merchant.
7. Will they sail the crocodile for sale? C.—Its flesh was muchliked, Herod, &c.

Ver. 23. Cubus, (grapturium, the reservoir or basket. C.—Pro; "Canst thou fill all his skin with bashted prouna, (for which they have now iron) or his head with the fish spawns?"
8. But this be hardly the meaning of the original. Chap. chil. 4. Heb. "will thou fill tents with its skin, or the fish net with its head?"

10. Thy rash attempt will prove thy ruin. If thou escape, then will not dare to engage again. C.—"Will thou lay thy hand to a thing, then let it also lay to thy hand?"
11. Hast not thou seen it, nor been astonished at what has been said?"

CHAP. XLI. V. 1. Heb. "None is so force that dare slip it up."—"I will not ask the crocodile to revenge me of my enemies, as some might do in a rage, through impotence.
2. H. Sanchez. C.—Countenance, even though he might overcome the body, the soul speaketh. Sept. "Dost thou not fear, since it is ready for thee, (Grave substantia nubis?) for who will retard me?" or, "who shall stand against me, and live?"
3. All, C., ver. 2. H.

Ver. 9. Supplication. This is explained by the Fathers as spoken of the devil. Amenas.—But the Heb. may signify that God will reward such one according to his deserts, and that Job had consequently no reason to complain; or it means, that the strength and beauty of the crocodile should be made known.
4. C.—"I will not rend his parts, nor his power, nor his compose proportion." Prot. "He will not be affected by the crocodile, and the word of power will take up his equal." Thired. in Sept. H.

Ver. 10. Gait, or the skin. M. Who shall look stedfastly, or dare to take off its skin?—Moseh. "who can come to him with his double broade?"
6. (H.) though he be of the greatest strength; or, who will enter its jaws, or put bits in them?—Sept. "Who would enter the wrinkles of his breast, (C.) or the folds of its skin?"
7. C. "Who would open the most impenetrable scales of the crocodile.
8. Sym. "Who will enter the folds of its scales?"
9. The crocodile can open its mouth so wide as to swallow a heifer, or to let a man stand upright.
11.凡. 6. Body. Sept. "exults as brazen shields." Prot. "His scales are like his pride, shut up together as with a close seal." H.
12. Ver. Screwing. When the whole breathing it causes the water to foam. Pocelon, M. The eyes of the crocodile are also (H.) very bright, when out of the water. Pliny, viii. 50.—They appear first, and therefore were used as an instrument of Aarweca, (Horus, l. 0.,) or of the morning star. H. "Syri. The eyes of his head and his eyes are like the lightning of the morning."
13. Sept. "Like Aurora." C.—Osias (xxii. 5) says, "that the eyes of the whole shine like a star, and at a distance are taken by thunderbolts as lightning." Vanote.
14. Ver. Five, when they spout water. (M.) or pursue their prey openly.

This description is extremely poetical, like that of anger. 2 Kings, cii. S. C.

JEB. XXXI.

11. Out of his nostrils goeth smoke, like that of a pot heated and boiling.
12. His breath kindleth coals, and a flame cometh forth out of his mouth.
13. In his neck strength shall dwell, and want goeth before his face.
14. The members of his flesh cleave one to another: he shall send lightnings against them, and they shall not be carried to another place.
15. His heart shall be as hard as a stone, and as firm as a smith's anvil.
16. When he shall raise him up, it shall not be able to hold, nor a spear, nor a breast-plate.
17. For he shall esteem iron as straw, and brass as rotten wood.
18. The archers shall not put him to flight, the stones of the sling to him are like stubble.
19. As stubble will he esteem the hammer, and he will laugh him to scorn when he shaketh the spear.
20. The beams of the sun shall be under him, and he shall strew gold under him like mire.
21. He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.
22. A path shall shine after him, he shall esteem the deep as growing old.

Ver. 11. Smoke; breath, or streams of water sent upwards.
12. Broads, like bellows. Ver. 10. M.
13. Neck. Some have any, being formed like a lizard. But it is a dispute about words. The animal turns with difficulty, so that Thomas Gage assures us he could not by going in different directions,—Want. Itranges a whole country. Heb. "Our," C.—Prot. "sorrow is turned into joy before him, which seem strange, Sept. "distractio non est novus hominem," H.

Ver. 14. Place; though people may shoot at him, they will make no impression.
15. Stone. Pineda understands this of the whole heart. Others suppose it refers to its bones. M. The Arabs call a valiant man "heart of stone." C.—Smith's. Prot. "as a piece of the nether millstone, (H.) which must be larger and more compact than that which is above."
16. Angelus. Rim. That is, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified (Ch.) by contrition.
17. Innocens. The Fathers refer this to the fall of Lucifer, when the angels might think their own safety, &c. Sept. "If he turns, there is four among the wild quadrupeds, jumping on the land." H. "When he raiseth up himself, the mighty are afraid: by reason of breakings, they purify themselves," Prot. "spoil themselves," C. expecting nothing but certain death. Amenas.
18. Pate. Prot. "haberogen." The precise nature of these arms is not known. C.—Neither offensive nor defensive weapons can avail. M.—All agree that the crocodile can be pierced only under the belly. C.
19. Arc. "Lips are turned into stubble," as in Heb. H.—They have no more effect.

Ver. 20. Hammer. Sept. "ephefus means also, "the bottom of a rock." This word seems to indicate the subterranean; as some are represented like floating islands. Prot. "darts." H. "Chil. axe. Others have, "the bellows;" an instrument to throw stones. C.
21. Under him. C. "He shall not value the beams of the sun; and gold to him shall be like mire." C. M. "Heb. Sharp stones (or pitchforks) are under him; he spreadeth (or lieth upon) sharp-pointed things, as upon the mire." H.—"He is not afraid of being hurt.
22. When. Heb. "Heb. He is not of endless." This boils over very much. C. "The Hebrews style all deep rivers and lakes stones." C.—Sept. "He deems the sea as a vase of ointment; (23) and the Tartarus of the abyss, like a prison."
23. The dea as growing old. Growing heavy, as it were, with the stone which he leaves behind him. C.—"The Vulg. has well expressed the force of the original, and shows the rapidity with which the crocodile moves. Prot. "one would think the deep to be heavy.
25. He is King. M. "He is the Lord, (C.) the greater from all that are great and strong amongst living creatures: mystically it is understood of the devil, who is king over all the proud. Ch. S. Greg. xxiv. 4, and 17. W.—Hence Job par.
There is no power upon earth that can be compared with him who was made to fear no one.

He beheldeth every high thing, he is king over all the children of pride.

I. Job

24 There is no power upon earth that can be compared with him who was made to fear no one.

25 He beheldeth every high thing, he is king over all the children of pride.

Then Job answered the Lord, and said:

I. Job

2 I know that thou canst do all things, and no thought is hid from thee.

Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and that above measure exceedeth my knowledge.

4 Hear, and I will speak: I will ask thee, and do thou tell me.

With the hearing of the ear I have heard thee, but now my eye seeth thee.

Therefore I reprehend myself, and penance in dust and ashes.

And after the Lord had spoken these words to Job, he said to Eliaphaz, the Thebanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant, Job, hath.

Take unto you, therefore, seven oxen and seven rams, and go to my servant, Job, and offer for yourselves a holocaust: and my servant, Job, shall pray for thee: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

So Eliaphaz, the Thebanite, and Baldad, the Sibthite, and Sophar, the Naamathite, went in and stood before the Lord, and the Lord accepted the face of Job.

And the Lord also was turned at the peneance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one egr and one earing of gold.

And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen and a thousand sheasses.

And he had seven sons and three daughters.

And he called the name of one, DIES, and the name of the second, CASSIA, and the name of the third, CORNUTIB, and the name of the fourth, ALBEBUS, and the name of the fifth, HEBEBUS, and the name of the sixth, IRMAEBUS, and the name of the seventh, HEBEBUSA.

And there were not found in all the earth, women as beautiful as the daughters of Job; and their father gave them inheritance according to their age, with a double portion to his eldest daughter, for she was the daughter of his old age. And Job lived after this fashion three hundred and sixty years; and he saw his sons and his sons' sons, and lived an hundred and forty years; and he died in peace, being an old man, and full of years.
so o as the daughters of Job: and their father gave them inheritance among their brethren.

16 And Job lived after these things, a hundred and forty years; and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

CHAP. XLII.
JOB.

THE BOOK OF PSALMS.

The Psalms are called by the Hebrews, Tehillim; that is, hymns of praise. The author, a great part of them at least, was king David: but many are of opinion that some of them were made by Asaph and others, whose names are prefixed in the titles. Ch. — S. Jerom (ad Cyriam) says, "Let us be convinced that those labour under a mistake, who suppose that David was the author of all the Psalms, and not those whose names appear in the titles." The master is not of great moment, as all confess that the 150 Psalms were dictated by the Holy Ghost. D. — S. Aug. (de Civ. Dei, xvii. 14) attributes all the Psalms to David; and it seems least to be disputed to this opinion, as it is the generally received. M. — Our Saviour cites the 100th Psalm as belonging to David, (Matt. xxv. 34), agreeable to the title; and the 2nd Psalm is also attributed to him by the apostles, (Acts iv. 25), though it have no title at all, no more than the first. H. — S. Jerom himself (ad Paulinum), seems to suppose that David was the writer of all the Psalms, (W.) and that he has left us compositions which may vie with those of the most sublime poet; and yet we do not hesitate to ascribe these Psalms to the original? The difficulty of coming to a perfect knowledge of the author's meaning, arises chiefly from the variety of translations and commentaries, which have been more numerous on this work than on any other. The version which we have to explain is not that which S. Jerom made from the Heb., and which possesses the same intrinsic merit as the rest of his works; but the Church has declared authentic the holy doctor's corrected version from S. Locius, (Bellar. I.) from the Sept., as the people had been accustomed to sing the psalms in that manner; and it would have been difficult for them to learn another. C. — A critical examination would show that the Sept. have not so often deviated from the original as some would pretend. See Berthier, &c. Pellican extols the fidelity of our version on the Psalms, though he was a Prot. Ward. Err. p. 6. — When therefore we offer a different version, we would not insinuate that the Vulg. is therefore to be rejected. The copiousness of the Heb. language, (II.), and on some occasions the uncertainty of its roots, or precise import, (Simon. Crit.) ought to make every one indifferent in pronouncing peremptorily on such subjects. Let us rather adhere to the decision of the Church, when it is given on any particular text; and when she is silent, let us endeavour to draw the streams of life from our Saviour's fountain, and read for our improvement in virtue. H. — No exhortations could be more cogent than those which we may find in the Psalms. They contain the sum of all the other sacred books, as the Fathers agree. S. Aug. &c. But, to understand them better, we must reflect upon what key or string they each play.

3. Providence: 4. the peculiar people of the Jews; 5. Christ; 6. his Church; 7. true worship; 8. David; 9. the end of the world; 10. a future life. On some of these subjects the Psalms principally turn. C. — David's last psalm on the last day of Gehenna. N. — David must have been a great comforter to the worshipers of God in that place; and this psalm must have been his everlast, as one of his sacred spiritual songs, which are as the pillars of the temple.

PSALM I.

BLESSED is the man who hath not walked in the counsel of the ungodly, nor sat in the way of sinners, nor sat in the chair of pestilence:

which country he also ruled. First, Baldine, son of Semphor (others have Boffa); and the name of his city was Demanah. After Balah, Jobhan, who is called Job. After him, Asson, a leader from the country of Themsen. After this man, Aduin, son of Seruad, who slew Madadmon in the plain of Moab; and the name of his city was Gezalin. But the friends who came to him were Elisha, (son of Sophan,) of the sons of Enan, king of the Themanites; Baldai, (son of Amnon, of Chobah,) of the Aschite tyrant (Grahe substitutes the tyrant of the Themanites, as they call our Nabucodonosor; Sophan, king of the Mesopotamia: ) What is marked with crotches, (I.) has been probably taken from Theodotion. See the Greek Catena. What follows occurs in the Alex. MS. C. — (Theman, son of Eliphas, he, as the Syriac book is rendered, lived in the land of Assitees, on the borders of the Emontans, where his name, his former name was Jobah, but Zarchal was his father, from the sun rising) in eastern country. H. — Job might well be the fifth or sixth from Abraham, if he were a contemporary with Moses, as Levi and Amram would live at the same time as Rahuel and Zoro (see 1 Par. i. 35, 44); so that this tradition agrees with history. But what is said of the Syrie version is not so certain. C. — Some think the Syrie or Arabic was the original text, as the Greek seems to indicate, (Herographe is the spelling of Syllogos, be muγ καταφραγμ, &c.) The books of Naculum, which are the only remaining pieces of sacred history, might have been here inserted, as they are in Calmet's edition, that so all the historical parts come together. But it is more convenient to place this epistle before the books of the prophets. They only relate a few of the transactions which took place during the 400 or 600 years preceding the Christian era. The rest must be borrowed from Josephus, and from profane authors. It would, however, be proper to read these books, and to have an idea of that period, before we attempt to explain the prophecies. H.
Psalms II.

2 *But his will is in the law of the Lord, and on his law he shall meditate day and night. 3 *And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper. 4 *Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth. 5 *Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just. 6 *For the Lord knoweth the way of the just: and the way of the wicked shall perish.

Psalm II.

VERSE 2. V. 2. He is wholly occupied and delighted in keeping God's commandments. W. — This distinguishes the saint from one who only refrains from sin through fear. C. — *Quoniam Evangelista observabit. *S. Amb. — *Meditabitur.* And put in particular use of the knowledge of the Lord, as is necessary to carry forward their own: that they could recite them as easily as they could tell their own names. (Joseph c. Ap. 2. Dent. vi. 6;) and it is not a shame that many Christians show an open negligence, that they have not so much as read the Gospel! (C.) though they be better read in the letters of idols. I beseech you, therefore, my young friends, (Isa. 58: 13;) be not mere professors of religion, but also practice the duties of it.

VERSE 3. V. 3. Probably the palm-tree, the emblem of a long life. Job xxviii. 18. The tree of life is watered by the river of living waters, proceeding from the throne of the God of glory. (Revel. 22: 1.) In this very sense, (that of the very picture,) it is represented in the temple. (Apoc. xi. 19.) And here, (Job xliii. 14;) John xvi. 14. Those who make good use of favours received are continuously supplied with fresh graces. W. — And. In the office-book a new verse begins here, though not in Hebrew, which the Vulgate translates, Prosper, and be rewarded hereafter, though the just man even among the Jews might here be afflicted. Prosperity was only promised to the nation, as long as it continued faithful. C. — All this verse might perhaps be better understood of the tree, and its leaf, and when it is green, (that is, when it shall produce,) *riech, (fruit.)* The leaves are always covered with leaves, like the palm-tree. St. M.

VERSE 4. V. 4. *Ver. 4.* Not so. Heb. *"& are like the chaff which the wind driveth away."* H. — *The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ. *See Ps. cxvii. 11. (St. Jer.) in the good resolutions which they sometimes form. H. Job xxi. 16. (St. M.)

VERSE 5. V. 5. *Ver. 5.* Again. So as to gain their cause, (Amamna,) or to make opposition; at the Heb. it is, "stand" with defence, intimates, H. They are already judged, (John iii. 18;) and cannot make no demand; they being separated from the rest, like goats. — *Counsel, (M.) or rather "counsel," as the same word, Bahr, is used by the Sept., as ver. 1, (C.) though the Heb. Adon, here be different, and not Adon, which be the head of the grand council, (M.) as in the same sense. H. — Sinners shall be destitute of all hope at the resurrection, and shall be driven from the society of the blessed. W. — They will not even be able to complain, since they had been so often admonished of their impending fate, (Rev. xxii. 11;) and would not judge themselves in times. St. Aug. 1 Cor. xi. Acts xxiv. 16. Prot. They shall not stand, H. St. M.

VERSE 6. V. 6. *Ver. 6.* Acquainted, with approbation. There is only one road which leads to heaven: but these men, having sown in the flesh, must reap corruption. Gal. iv. 9. B. — God will reward or punish (W.) all according to their deserts. H. — To some he will thunder out, I never knew you: while others shall hear, Come, (St.) and be numbered, (C.) with the number of the blessed. E. — In this world things seem to be in a sort of confusion, as the wicked prosper. But, at the hour of death, each will receive a final retribution. H.

Psalm II. Quare fremuerunt. The vain efforts of persecutors against Christ and his Church. Why have the Gentiles raged, and the people devised vain things? 2 The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ. 3 *Let us break their bonds asunder: and let us cast away their yoke from us. 4 *He that dwelleth in heaven shall laugh at them: and the Lord shall deride them. 5 *Then shall he speak to them in his anger, and trouble them in his rage. 6 *But I am appointed king by him over Sion, his holy mountain, preaching his commandment. 7 *The Lord hath said to me: Thou art my son, this day have I begotten thee. 8 *Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. 9 *Thou shalt rule them with a rod of iron, and shall break them in pieces like a potter's vessel. 10 And now, O ye kings, understand: receive instruction, you that judge the earth. 11 Serve ye the Lord with fear: and rejoice unto him with trembling.


VERSE 2. V. 2. Kings. Herod and Pilate, (W,) who acted for the Roman emperor. — *Princes, of the priests, (H,) Anna and Caiphas. But all the rage of Gentiles and Christ against fruit was foolish, (W,) and wicked, (H,) as the attempt of the surrounding nations to de throne David was, a contradiction to the Divine appointment. He is sometimes styled the Christ, or anointed of the Lord. Psal. xiv. 7. But the Chal. has, "to revolt from the Lord, and fight with his Mesasses," So that the ancient Jews agreed with us, (C,) and it would be rash to assume any authority, before it be too well established.

VERSE 3. V. 3. Us. Let us no longer be subject to the old law, which is abrogated, (St. Aug.) or the enemies of David, and of Christ, encourage another one (C,) to assume any authority, before it be too well established.

VERSE 4. V. 4. Those, who continue rebellious. Prov. 1. He speaks thus to show that we observe decision. H. — Quod nos deservisse dignum facient. St. Jer. — Yet he will convert many, (W,) even of those who, like St. Paul, were bent on persecuting the faithful. If they still resist, (H,) he will show the fertility of their plans, and triumph over all, as David did over his opponents, and Christ over those who wished to have obstructed his resurrection, and the propagation of his gospel. Thus he has received his Divinity, and confirmed our hopes that he will still protect his Church, as he did when it seemed to be in the greatest danger. C. — God can bear no opposition to his decrees. M. — He is heir to, whom we might address our Debts. The Lord seems to be here applicable to Christ. Chal. — the word of God. H. — the word of God.

VERSE 5. V. 5. These, and similar expressions, when applied to the immaterial Deity, only denote that men have deserved the worst of punishments. H. — He has the power of hasting and deferring the sentence in this world. (C.) The Chal. has, "He has punished the rebellious, and the warlike, and the thing which was come out of Sion (Babylon,) and the thing which was sent forth from above." (M.) It is a great confidence of the Church. It has received the same blessing from the heavens, as the literal Israel. (C.)

VERSE 7. V. 7. Thee. Chal. weakens this text. H. — I love thee as my son, and look upon thee with the same affection, as if I had this day created thee; which is entirely applied to David, now settled more firmly on the throne by his late victory. But it literally refers to Christ, either born in time, (ver. 1.8 Aug. C,) or baptized (S. Just,) or rather rising again, (Acts xiii. 33,) and born from all eternity. Heb. i. 5. This shows him superior to the angels. The prophet had only a figure, a type of the second Adam. The angels, as St. Paul (Heb. xii. 22,) says, are just such as the God may speak thus: for... day, at all times, must be God also. Robertson. Lexicon. John xvi. 25. — To these Societies can make no reply, without giving up the epistle to the Heb., or allowing that the apostle speaks of the ministers of the Jewish church. C. — Be it understood the Messiah to make them a more noble vessel. Jer. xviii. 3. St. Hilary.

VERSE 10. V. 10. Here the prophet may address kings, unless the Father of the Messiah continue to speak. It is evident these words are not to be understood of David's dominions alone. Fear and joy keep the Christian in proper war...
PSALMS.

12 Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.
13 When his wrath shall be kindled in a short time, blessed are all they that trust in him.

PSALM III.

DOMINE QUOD MULTIPICAT.

The prophet's danger and delivery from his son, Absalom, mysteriously the passion and resurrection of Christ.

The psalm of David when he fled from the face of his son Absalom. [2 Kings xv.]

2 W HY, O Lord, are they multiplied that afflict me? many are they that rise up against me.
3 Many say to my soul: There is no salvation for him in his God.
4 But thou, O Lord, art my protector, my glory, and the lifter up of my head.
5 I have cried to the Lord with my voice: and he hath heard me from his holy hill.
6 I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.
7 I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

Phils. ii. 12, and iii. 1. Bect.—"The love of God pushes as forward, and the fear of God backs me up, where we were drawn by S. Thomas. The one guards us against despair, the other against presumption.

This version seems to be judicious: that of the Vulg. is less energetic, but comes to the same end, as those who adore the Messiah must follow his doctrine. The "pure" (Joel) is not in Heb. II. The "new" and "prophets of sinners" will perish (Ps. l. 6); they will be huddled before the tribunal as soon as they are dead (S. Hil.); and when they least expect it. I Thess. v. 2. C.—Some in (Ps. cxlii. 10) bring in a word of the flesh: at the last it is short-lived. W. "Hos. "Kos purely," Klaudinius is often used in Scripture to express submission, love, and adoration. S. Jer. c. Ruf. i. Gen. xlii. 4. C.—We justify our respect for God by kissing the Bible, &c. II.—But it cannot be shown that he has placed me in a "Son." C.

Ven. 13. Trust for salvation through Christ, (D.) acting as he has directed, so that their hope may be well founded. M.—This psalm is quoted six times in the New Testament: S. Matt. vii. 24, Mark xiii. 31, Luke xvi. 9, Acts xxvii. 26, and Rev. x. 11. The psalm is also quoted in the writings of Scripture, and that the psalm saw the promises at a distance, following the law of love, which is as ancient as the world. Berthel.

Psa. xvi. 8. "Letting," &c. Heb. and Sept. have it, "a psalm to David," (regi dominio), which may mean that it was addressed to him by God, or that he would set it to music himself, (H.) or that it was composed by him, or on his occasion. The part, I. has various meanings, and it does not necessarily prove that the person before whose name it is placed must be regarded as the author. C.—Yet there is no reason for doubting that this psalm was composed by David. H.—The Jews say he wrote it on the ascent of Mount Olivet. 2 Kings xvii. 17. But he rather waited till he had re-ordered his capital, and hence expressed his gratitude, specifying at the same time the sentiments with which he had been impressed in the hour of danger. Ven. Bede explains this and many other psalms of Ezekiel, as he perhaps did not read or attentive to the title. C.—This deserves more attention, as it is the same as in all books, although all interpreters do not consider them as canonical, no more than that which is prefixed to the Lamentations. Berthel.—They are authentic, being inspired to Esthers or the Sept. W.—This is but doubtful. H. V.—Vulg. and Sept. put "this psalm was composed by David," (regi dominio), and the Hebrew of the title. All interpreted this psalm as referring to the death of Absalom. 2 Kings xvii. 13. So all rose up against Christ. W.—The Church was assailed on all sides, (C.) and every soul must live in expectation of battle from immemorial times. John xii. 31, 32. C.—It is, therefore, a psalm multiplied." Hoskian—David is surprised at the sudden change, and adores the depth of God's judgments, which had been denounced unto him. 1 Kings xii. 10. C.

Ven. 3. God. His case is the same, and therefore as a criminal. This is the usual judgment of the world, though very false, as we have seen in the person of Job; for temporal punishments are frequently an effect of the Divine clemency. Sennert understood David on this occasion, as the Jews did Christ. 1 Kings xvii. 7, 8; Matt. ii. 23, Luke ii. 52, where it is rendered, (Heb. xii. 6, 8, and what it is rendered to certain, (Bert.) or as it is rendered to express it, in his Heb. version. It would perhaps be as well to leave the original term. H.—It occurs seventy-one times in the psalms, and thrice in Hesiod. Some think it a sign to raise the reader, or to pause, or to stay the speaker, or to overtake, or to proceed; but none, except Rauchbus, asserts that it was inserted by the original authors, and it seems now to be useless. C. Dis.

Ven. 4. Protect. "Heb. "shield."—Giriari, God is the hope of his servants, (1 Cor. xv. 51, and grants their requests. C.—He has not abandoned me, when I had fallen into sin. II.—He gives me the victory, and confirms my throne.

Ven. 5. Hill. Sion, where the ark has been placed, (C.) or from heaven. M.—Heb. adds, "Selah." Selah. Prot. H.—It is a word which signifies, (H.) or, at the height of the name, (S.). or, if it is not a word at all, (Klaudinius) it means something to the effect that God is on the watch, and that he has not left his people. C.—Heaven, according to Augustin, (Lax. 261) is a name of God. Rut. II. 15, 16, 17. C.—Jews remain unannounced, when his enemies surrounded him; he concluded (Theod., &c.) free among the dead, and rescued himself by his own person. H.—If he prayed that the challenge might be removed, it was to teach us how to behave. C.—He was buried, and rose again, and his disciples believed the Scripture (John ii. 22) recorded here, and in other places. W.—The same word refers to the future things. C. Ven. 6. Without reason. Heb. "on the law." II.—Without redress. C.—Sept. seems to have read "isom," as "some Jews say that the ancient copies were different." Origen, A. D. 231. Kennicott. Teeth. Strength and fury.

Ven. 9. Blessing. Abundance of grace is promised to God's servants, and to all who look upon him for salvation. David gives thanks for the victory, though he grieved at his son's death. W.—He showed proofs of the greatest clemency on this occasion. It is evident, from this psalm being inserted before which regard Saul, that no chronological order is observed. C.—Saul occurs a third time here, as some may have ended the lecture at one, while others order it to be continued to another, or even to the third or fifth verse of the next psalm, if that be the case. C.

PSALM IV. CUM INVOCAREM.

The prophet teacheth us to flee to God in tribulation, with confidence in him.

1 Unto the end, in verses. A psalm for David.
2 WHEN I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

3 O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?
4 Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

5 Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6 Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

[Ps. iv. 26.]
PSALM V.

A prayer to God against the iniquities of men.  

1 Until the end, for her that obtaineth the inheritance.  

2 Give ear, O Lord, to my words, understand my cry.  

3 Hearken to the voice of my prayer, O my King and my God.  

4 For to thee will I pray; O Lord, in the morning thou shalt hear my voice.  

5 In the morning I shall stand before thee, and I will see: because thou art not a God that wiltst iniquity.  

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.  

7 Thouatest all the workers of iniquity: thou wilt destroy all that speak a lie.  

8 The bloody and the deceitful man the Lord will abhor.  

9 But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple, in thy fear.  

10 For there is no truth in their mouth: their heart is vain.  

11 Their throat is an open sepulchre: they deceitfully with their tongues: judge them, O God.  

Let them fall from their devices. according to the multitude of their wickedness cast them out: for they have provoked thee, O Lord.  

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.  

And all they that love thy name shall glory in thee.  

13 For thou wilt bless the just.  

O Lord, thou hast crowned me as, with a shield of thy good will.  

PSALM VI.

A prayer of a penitent sinner, under the scourge of God. The first penitential Psalms.  

1 Until the end, in verses, a psalm for David, for the octave.  

2 LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.  

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.  

4 And my soul is troubled exceedingly: but thou, O Lord, how long?  

5 Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.  

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For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

7 I have laboured in my groanings, every night will I wash my bed: I will water my couch with my tears.

8 My eye is troubled through indignation: I have grown old amongst all my enemies.

9 Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my supplication: the Lord hath received my prayer.

11 Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Psalm 7

1 The psalm of David, which he sung to the Lord, for the words of Chusi, the son of Zadmim. [2 Kings xvi.]

2 O Lord, my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

3 Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

4 O Lord, my God, if I have done this thing, if there be iniquity in my hands:

5 If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

6 Let the enemy pursue my soul, and take it, and tread down my life, on the earth, and bring down my glory to the dust.

7 Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

And arise, O Lord, my God, in the precept which thou hast commanded: 8 and a congregation of people shall surround thee.

And for their sakes return thou on high.

9 The Lord judgeth the people.

Judge me, O Lord, according to my justice, and accord to my innocence in me.

10 The wickedness of sinners shall be brought to naught: and thou shalt direct the just: the searcher of hearts and reins is God.

11 Just is my help from the Lord: who saveth the upright of heart.

12 God is a just judge, strong and patient: is he angry every day?

13 Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready.

14 And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

15 Behold he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity.

16 He hath opened a pit and dug it: and he is fallen into the hole he made.

17 His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18 I will give glory to the Lord according to his
Psalms VIII and IX.

Psalm VIII.

God is wonderful in his works especially in mankind, singularly exalted by the incarnation of Christ.

Psalm IX.

The church praiseth God for his protection against her enemies.

9. The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10. O Lord, our Lord, how admirable is thy name in the whole earth!

Psalm VIII.

Unto the Lord, for the passages: a psalm for David.

Psalm IX.

I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

I will be glad, and rejoice in thee: I will sing to thy name, O thou most high.

When my enemy shall be turned back: they shall be weakened, and perish before thy face.

For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justly.

Thou hast rebuked the Gentiles, and the wicked one hast perished: thou hast blotted out their name for ever and ever.

The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

Psalm VIII. Ver. 1. A psalm, according to the lute, by David.

Psalm IX. Ver. 2. A psalm, by David, for the king.

Psalm VIII. Ver. 4. Psalms.

Psalm IX. Ver. 13. A psalm, by David, to be sung with Nathan the prophet.

Psalm VIII. Ver. 8. Praise.

Psalm IX. Ver. 15. Praise.

Psalm VIII. Ver. 10. Heavens.

Psalm IX. Ver. 22. Praises.

Psalm VIII. Ver. 11. Prophets.

Psalm IX. Ver. 23. Prophets.

Psalm VIII. Ver. 6. Angels.

Psalm IX. Ver. 24. Hebrews.


Psalm IX. Ver. 25. Angels.


Psalm VIII. Ver. 8. Praise.

Psalm IX. Ver. 27. Praise.

Psalm VIII. Ver. 16. Heavens.

Psalm IX. Ver. 28. Heavens.

Psalm VIII. Ver. 6. Angels.

Psalm IX. Ver. 29. Hebrews.


Psalm IX. Ver. 30. Hebrews.

Psalm VIII. Ver. 16. Heavens.

Psalm IX. Ver. 31. Heavens.

Psalm VIII. Ver. 5. Praise.

Psalm IX. Ver. 32. Praise.

Psalm VIII. Ver. 16. Heavens.

Psalm IX. Ver. 33. Heavens.

Psalm VIII. Ver. 6. Angels.

Psalm IX. Ver. 34. Hebrews.


Psalm IX. Ver. 35. Hebrews.

Psalm VIII. Ver. 16. Heavens.

Psalm IX. Ver. 36. Heavens.
Psalm IX.

Their memory hath perished with a noise: 8 But the Lord remaineth for ever.

He hath prepared his throne in judgment: 9 And he shall judge the world in equity, he shall judge the people in justice.

And the Lord is become a refuge for the poor: a helper in due time in tribulation.

And let them trust in thee, who know thy name: for thou hast not forsaken them that seek thee, O Lord.

Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

For requiring their blood, he hath remembered them: he hath not forgotten the cry of the poor.

Have mercy on me, O Lord: see my humiliation which I suffer from my enemies.

Thou that liest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared.

Their foot hath been taken in the very snare which they hid.

The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.

The wicked shall be turned into hell, all the nations that forget God.

For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever.

Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

Psalm X.

21 Appoint, O Lord, a lawyer over them: that the Gentiles may know themselves to be but men.

Psalm X. according to the Hebrews.

1 Why, O Lord, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble?

2 Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

3 For the sinner is praised in the desires of his soul, and the unjust man is blessed.

4 The sinner hath provoked the Lord, according to the multitude of his wrath, he will not seek him:

5 God is not before his eyes: his ways are filthy at all times.

Thy judgments are removed from his sight: he shall rule over all his enemies.

6 For he hath said in his heart: I shall not be moved from generation to generation, and shall be without evil.

7 His mouth is full of cursing, and of bitterness, and of deceit: under his tongue are labour and sorrow.

8 He sitteth in ambush with the rich, in private places, that he may kill the innocent.

9 His eyes are upon the poor man: he lieth in wait, in secret, like a lion in his den.

He lieth in ambush, that he may catch the poor man to catch the poor, whilst he draweth him to him.

10 In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11 For he hath said in his heart: God hath forgotten, he hath turned away his face, not to see to the end.

* Infra. xii. 4. Rom. iii. 14.
12 Arise, O Lord God, let thy hand be exalted: forget not the poor.
13 Wherefore hath the wicked provoked God? for he spake in his heart: He will not require it.
14 Thou seest it, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands.
To thee is the poor man left: thou wilt be a helper to the orphan.
15 Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.
16 The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.
17 The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.
18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

IN DOMINO CONFIDO.
The just man's confidence in God in the midst of persecutions.

1 Unto the end. A psalm to David.


15 VER. Found. When the means of sinning are withdrawn, he will repent (S. Chrys., Aug. Is. xxxvii. 10;) or it is a sort of truce: he will see whether, as he said, God will take no notice of them. H.—Others explain, in a short time, shall not be.

16 VER. Shall. Or H. — have perished. In the prophetic style, things to come are spoken of as past, on account of their certainty. Burt.—The wicked shall not appear in the kingdom of God, to pollute his earth. H.—If God suffer the sinner for a while, it is because he is eternal, so that he will never let him escape. C.

17 VER. The. Heb. "Thou, Lord, hast heard the desire of the humble." Ps. xlvii. 5.—Thou wilt do good to them; thou wilt be the helper of the fatherless. H. — The Heb. intimates that God prepares the heart for all good. Burt.—He bears their servants cruelties over, (Isa. iv. 24;) since his Spirit inspires the petitions. Rom. viii. 26; Gal. iv. 6; C.

18 VER. 15, 16. Earth. S. Jer. is more expressive, "that the man of earth may by no means cherish pride any longer." Though he may be the greatest monarch, he is but man, dust and corruption, ver. 21. H.

19 VER. 15. In Domino confido. Heb. Lamnatot Laidol, (H.) "to the master of music or of t. David." C.—S. Jerom supplies the word psalms. That David, or any other who should have the title of master of music to so great a prince may seem strange; and therefore the Vulg. may perhaps be as accurate. S. Jerom and Pagnin have "to the victor to David." Almost all agree that he composed this psalm (H.) when he began to be persecuted by Saul. He expresses his confidence in God; when his friends exhorted him to fly, C.

20 VER. 15. Verous. My friends.—my, any, acc. W. To the, he now "to you, you are," as the words are joined which were formerly divided, while a verb has been lost, and another placed instead of it, as we may gather from the ancient interpretations. Vulg. Rom., S. Jer., &c.—Most people suppose that David's friends exhorted him to withdraw: but he waits for the Divine order. Others think (C.) that these are the words of his enemies, who wished to fill him with disdain, that he may publicly sue to the Gentiles, and adore their idols. 1 Kings xxvii. 19. Mariana.—Spurned. Heb. tepur, any little "bird." H. Prov. xxxviii. 8. M.


22 VER. 15. Made. In choosing me for king, Heb. "the foundations are, or shall be destroyed," and what shall the just do? or, what has the just man done? Burt.—Foundsations, both of religion and of the kingdom, depend on God's ordinances, as the Sept. well explain. Burt.—Pagnin has, "the nets," S. Jerom, "the laws."—L.

23 VER. 15. Haemen. This is the source of my confidence. C.—The admirable...
Psalm XII.

The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

The wicked walk round about: according to their highness, thou hast multiplied the children of men.

Psalm XIII.

Usquequo Domine.

A prayer in tribulation.

I Unto the end, a psalm for David.

How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

How long shall I take counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over me?

Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I may sleep in death: lest at any time my enemy say: I have prevailed against him.

They that trouble me, will rejoice when I am moved: 6 but I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord, the most high.

VER. 7. Pure words, very different from those of the deceitful, ver. 3. C.—Earth, dress, or in the exibus, or for the rule of earth (Pagn. H.): current money.

VER. 8. This corrupt generation; or, both in this world and in the next. Heb. preserve them, the just, or thy words. C.—And thou wilt keep him. Pagn.—Prot. marg. i.e. Every one of them. S. Jerom reads, us. H.

VER. 9. About. Their life is a circle of relapses; or rather they continually attack the just, (C,) but their designs are made subservient to their advancement in sin, by the power of God. T.—Heb. They (the just) shall go round the wicked, when baseness shall have raised herself up, on account of the children of men. C.—The wicked shall walk round about, when the wiles of the sons of men shall be brought to light. Pagn. —Prot. marg. i.e. Every one of them. S. Jerome reads, us. H.


Show me thy favour, (C,) and I shall be secure.

VER. 11. Mercy. Man must attribute nothing to himself, otherwise he will be moved by pride, S. Aug. 3. Things: patience and reward. W.—The prophet feels a secret confidence arising in his breast, in consequence of God's protection.

VER. 7, &c. is not in Heb, but it is in the Sept., Arab. and the ancient Fathers. Heb. preserve them the just, or thy words; I will preserve the just, because he has rendered me the like, as I placed my hopes in him. (C;) or, he hath rewarded me. The blessed Virgin adopts the language of this verse, and the just shall preserve me from the salvation, Christ, in view. Barbier.

Psalm XIV.

Dixit insipiens. I.

The general corruption of man, before our redemption by Christ.

1 Unto the end, a psalm for David.

The fool hath said in his heart: There is no God.

They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

2 The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

3 They are all gone aside, they are become unprofitable together: there is none that doth good: no not one.

Their throat is an open sepulchre; with their tongues they acted deceitfully; the poison of asps is under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Shall not all they know that work iniquity, who devour my people as they eat bread?

5 They have not called upon the Lord: there have they trembled for fear, where there was no fear.

6 For the Lord is in the just generation: you have consummated the counsel of the poor man; but the Lord is his hope.

VER. 3. Unprofitable. Without faith in Christ, none have meritorious works. W.—Not one. Such was the condition of the world before Christ, as all were born in sin, and therefore, came not into the world to die, but that they might be born again, and not die. 2 Cor. v. 17. W.

VER. 2. God. Those only who seek God, understand their real interest. W.

VER. 4. show me thy favour. W. or, conflict, that I may be secure. W.

VER. 11. Mercy. The basis of all our hopes and of all our expectations from God, is his mercy, which he has bestowed on us. The language of this verse is taken up and applied by the blessed Virgin to the salvation of Christ, in view. Barbier.

Psalm XIII.

Did in the name of Christ: as before we have a psalm of the Lord, the just, and the merciful. C. or, in the name of the Lord. The Lord is my hope, &c. ver. 5. W. (W. and B.)
Psalm XIV

1. A psalm for David.

Lord, who shall dwell in thine tabernacles? or who shall rest in thy holy hill?

2. He that walketh without blemish, and worketh justice;

3. He that speaketh truth in his heart, who hath not used deceit on his tongue:

4. Nor hath done evil to his neighbour: nor taketh up a reproach against his neighbours.

5. In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

6. He that sweareth to his neighbour, and deceiveth not;

7. He that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things, shall not be moved for ever.

Psalm XV

1. The inscription of a title to David himself.

Psalm of praise. O Lord, for I have put my trust in thee. I have said to the Lord, thou art my God, for thou hast no need of my goods.

2. The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

3. The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

4. I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

5. I set the Lord always in my sight: for he is at my right hand, that I be not moved.

6. Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

Psalm XVI

1. A psalm of David, when he was in hiding in the hill of Abiram.

2. A psalm of David, when he was in the land of the Philistines.

3. A psalm of David, when he was in the land of the Philistines, and his heart was grieved by reason of the words of the slanderers.

4. A psalm of David, when he was in the land of the Philistines.

5. A psalm of David, when he was in the land of the Philistines.

6. A psalm of David, when he was in the land of the Philistines.

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35. A psalm of David, when he was in the land of the Philistines.

36. A psalm of David, when he was in the land of the Philistines.

37. A psalm of David, when he was in the land of the Philistines.

38. A psalm of David, when he was in the land of the Philistines.

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47. A psalm of David, when he was in the land of the Philistines.

48. A psalm of David, when he was in the land of the Philistines.

49. A psalm of David, when he was in the land of the Philistines.

50. A psalm of David, when he was in the land of the Philistines.
Psalm XVI.

10 Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

11 Thou hast made known to me the ways of life; thou shalt fill me with joy of thy countenance: at thy right hand are delights even to the end.

Psalm XVI.

E x a u d i D o m i n e J u s t i t i a m.

A just man's prayer in tribulation against the malice of his enemies.

1 The prayer of David.

Hear, O Lord, my justice: attend to my supplication.

Give ear unto my prayer, which proceedeth not from deceitful lips.

2 Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

3 Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.

4 That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

5 Perfect thou my goings in thy paths: that my footsteps be not moved.

6 I have cried to thee, for thou, O God, hast heard me: incline thine ear unto me, and hear my words.

7 Show forth thy wonderful mercies; thou who savest them that trust in thee.

8 From them that resist thy right hand keep me, as the apple of thy eye.

Protect me under the shadow of thy wings. 9 From the face of the wicked who have afflicted me.

My enemies have surrounded my soul: 10 they have shut up their fort: their mouth hath spoken proudly.

11 They have cast me forth, and now they have surrounded me: they have set their eyes bowing down to the earth.

12 They have taken me, as a lion prepared for the prey; as a young lion dwelling in secret places.

Psalm XVII.

9 I do not attempt to deceive thee, like the hypocrite; or rather, I have not attempted to devise any thing, nor was I encouraged to excite rebellion, as I have been accused. C.

10 Countenance. Pronouns sentence. (Ezech. i. 10. C.) If I have done wrong, I do not refuse punishment. Psalm vii. 5. 11. —The Greek and Latin copies read, "if I have transgressed thy order." But the same word (τιμωρία) "punishment," (H.) (the sense given by the Sept., and they know nothing of these points. —We may also translate, "Thou hast not found in me any criminal thought.

11 My mouth has not transgressed thy order." If some thoughts of taking revenge, by killing Saul, presented themselves involuntarily, David reproved them; (C.) and when he was alone with him at night, in a cave, he would not suffer him to be hurt, 1 Kings xxxv. 7. Theod. 12 The part of which God will pass to the protestants of Adam. I will not seek for excuses in sin. —"My mouth uttereth not vows to the vain works of men." Prin. Disc. —But these versions are singular. Best. —Hard, Heb. "way of the robber." Pruts. or pretis, (S. Jer. H.) means also "furniture." Best. —David was ordered by God to retire into the wilderness, and to caves, where he was obliged to live like robbers, (C.) and was even branded (C.) with the title of a fortunate slave by Nahash, 1 Kings xxiv. 10. H. —Yet the sections of the men of God, by the word of thy lips, I have kept me from the paths of the destroyer. H.

13 Perfect. Heb. "support" me in these hard ways, where I am in continual danger of falling. C.—God’s grace enables us to begin and to perfect every good work. V.

14 Heard me, on former occasions. This encourages me to pray with more confidence (Best.) and fervour. Heb. also, "thou wilt hear me favourably." S. Jer. H.

15 Mercies. We become accustomed to the ordinary effects of grace, which are always admirable; and we are astounded only at miraculous cures and appearances. Orig. —Some such manifestations of the Divine power seemed now requisite, to deliver David from such a powerful rival as Saul. C. —Syn. —Lord, make thy holy one appear as a prodigy, as the Saviour of those who have none. S. Jer. H. —O thou Saviour of those who hope. W.

16 Eyes. God has shown particular attention to protect the apple of his eye. He watches still more over his servants, (Ezech. ii. 8.) for whom all things prepare. C.—Proudly. Libertines are often prompted by vanity to speak as they do against God and man. W.

17 Their fat. That is, their bowels of compassion: for they have none for me. Ch.—They have become fat, and have given way to greater insolence, and are now very formidable enemies, contrary to their former weakness. C. —Proudly. Libertines are often prompted by vanity to speak as they do against God and man. W.

18 Selah, to signify their wrath.—Heb. seems, is rendered "by our step," (Meyr.) or contemplation. But the Sept. have explained it as a verb, as well as J. Jerom, (Best,) who reads, "marching against me; now they have surrounded me," (H.) like wild bulls. C. —Proudly. Libertines are often prompted by vanity to speak as they do against God and man. W.

19 They have sought my ruin both by craft and by open force. Even those who were once my friends and admirers, are now turned against me. H.—They have sought to destroy me, even to the ground. W.—Heb. "by our step they have now sur-
13 Arise, O Lord, disappont him and supplant him; deliver my soul from the wicked one; thy sword 14 from the enemies of thy hand.

O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores.

They are full of children: and they have left to their little ones the rest of their substance.

But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

PSALM XVII.

DILIGAM TE DOMINE.

David’s thanks to God for his delivery from all his enemies.

1 Unto the end, for David, the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said:

[2 Kings xxii.]

2 I WILL love thee, O Lord, my strength:

3 The Lord is my firmament, my refuge, and my deliverer.

*My God is my helper, and in him will I put my trust.*

My protector, and the horn of my salvation, and my support.

4 Praising, I will call upon the Lord: and I shall be saved from my enemies.

*Heb. ii. 13.*

5 The sorrows of death surrounded me: and the terrors of unjustly troubled me.

6 The sorrows of hell encompassed me: and the snares of death prevented me.

7 In my affliction I called upon the Lord, and he cried to my God:

And he heard my voice from his holy temple, and my cry before him came into his ears.

8 The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

9 There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

10 He bowed the heavens, and came down, and dark ness was under his feet.

11 And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

12 And he made darkness his covert, his pavilion roused about him; dark waters in the clouds of the air.

13 At the brightness that was before him the clouds passed, hail and coals of fire.

14 And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

15 And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were discovered:

Bert.—Horn. This title is given to Jesus Christ. Luke i. 69. It is an allusion to beasts which attack their opponents with their horns (Theod. Deut. xxxiii. 17.) being an emblem of strength (W.) and glory. C.

V. 1. "I will love thee." Heb. "cables," "belial." By these figurative expressions David declares to what dangers he had been exposed. They seem to be more applicable to our Saviour’s agony. Bert.

V. 2. "The Lord is my strength;" etc. These words are in the future, "in the day that the Lord delivered him." Bert.

V. 3. "The Lord is my firmament, my refuge, and my deliverer." Bert.

V. 4. "Praising, I will call upon the Lord; and I shall be saved from my enemies." Bert.

V. 5. "The sorrows of death surrounded me: and the terrors of unjustly troubled me." Bert.


V. 7. "In my affliction I called upon the Lord, and he cried to my God." Bert.

V. 8. "And he heard my voice from his holy temple, and my cry before him came into his ears." Bert.

V. 9. "There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it." Bert.

V. 10. "He bowed the heavens, and came down, and darkness was under his feet." Bert.

V. 11. "And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds." Bert.

V. 12. "And he made darkness his covert, his pavilion roused about him; dark waters in the clouds of the air." Bert.

V. 13. "At the brightness that was before him the clouds passed, hail and coals of fire." Bert.


V. 15. "And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them." Bert.

V. 16. "Then the fountains of waters appeared, and the foundations of the world were discovered." Bert.
At thy rebuke, O Lord, at the blast of thy wrath.
17 He sent from on high, and took me: and received me out of many waters.
18 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.
19 They prevented me in the day of my affliction: and the Lord became my protector.
20 And he brought me forth into a large place: he saved me, because he was well pleased with me.
21 And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:
22 Because I have kept the ways of the Lord; and have not done wickedly against my God.
23 For all his judgments are in my sight: and his justices I have not put away from me.
24 And I shall be spotless with him: and shall keep myself from my iniquity.
25 And the Lord will reward me according to my justice; and according to the cleanness of my hands before his eyes.
26 With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:
27 And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.
28 For thou wilt save the humble people: but wilt bring down the eyes of the proud.
29 For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

PSALMS. PSALM XVII.

30 For by thee I shall be delivered from temptation; and through my God I shall go over a wall.
31 As for my God, his love is unfeigned: the words of the Lord are fire-tried: he is the protector of all that trust in him.
32 For who is God but the Lord? or who is God but our God?
33 God, who hath girt me with strength; and made my way blameless.
34 Who hath made my feet like the feet of harts: and setteth me upon high places.
35 Who teacheth my hands to war: and在我 arms like a drawn bow.
36 And thou hast given me the protection of thy salvation: and thy right hand hath held me up:
37 And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.
38 Thou hast enlarged my steps under me; and my feet are not weakened.
39 I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.
40 I will break them, and they shall not be able to stand: they shall fall under my feet.
41 And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.
42 And thou hast made my enemies turn their back upon me, and hast destroyed them that hated me.
43 They cried, but there was none to save them, to the Lord: but he heard them not.
44 And I shall beat them as small as the dust before the wind.

AUTHORITIES.

2 Kings xxii. 54.

effects might have been expected. These phenomena sometimes make the sea retive, and new islands appear. Pliny, I. 84, and xxxvi. 5. The Jews supposed that the sea was the common source of all fountains, and that the earth was founded on it. Psal. xxiii. 5; Ecceh. I. 7, C.

VER. 25. Secrecy of the Waters, which often represent multitudes, (Apoc. xvii. 15. C.) and afflictions. W.—David seemed in danger of perishing. C.

VER. 31. For me. He may allude to the giant Gibeon, or to Saul, who surrounded his throne with all his bands, (1 Kings xxii. 90, and 9 Kings XV. 10. C.) and, in general, to all his temporal or spiritual adversaries. W.

VER. 20. Affliction, when my friends joined Abimelech. Theod.—In the rest of this psalm the prophet chiefly uses words in the obvious sense, yet mysteriously opened to the eye of the faithful. W.

VER. 9. Peace, when I was not hemmed in by my enemies. H.—Saved me, by repentance, out of his infinite mercy, (Esebii, S. Athana.) without any desert. W.


VER. 23. Judgments. Commandments, or treatment both of the just and of the wicked.

VER. 24. Him, by his grace. W.—Pityness, and be careful not to relapse. Others explain it in the past time. I have not shed the blood of my enemy when I could have done it. 1 Kings xxiv. 6, 14, C.—Pot immutabilis. S. Jer. H.

VER. 25. Persevered. No variation can properly express this idea. God turns away from these who abandon him, treating them according to his word. If we do not advance in pieté, it is a sign that God perceives something amiss in us. Bert.—He cannot but abate duplicity, and resist the wicked. Lev. xxvi. 39, 40; Pro. xxix. 5, 6; Jer. iv. 2, S. Jer.; or, "the head of my troops." C.—I will break, (Pagnin.) or, run through an army. Mont.—No fortification can hold him out. H.—He alludes particularly to the sword of the Judaeans, which Job first mounted, though exceedingly high, 2 Kings v. 6. C.—With God's help every difficulty may be sur-

VER. 31. As for, might be omitted. H.—The conduct of God towards men is irreproachable. He will treat all according to their deserts, and will fulfill his promises of peace to them. 1 Kings xiii. 19, 20, S. Jer. H.————He is the strong God. He words are pure as gold. He is the shield," &c. Bert.

VER. 32. Our God. Will any one then hinder Him from doing as He has said? (1 Kings xvi. 18) Who is the rock but our God? (Jer. xxvii. 6.) Bert.—God is often styled a rock, taur. Yet S. Jerom and Pagnin render it "the strong," or "the strong one." H.

VER. 33. Blindness. Whatever good is in me comes from his grace, ver. 31. H.

VER. 34. Harts. Prot. "hinds." H.—The Hebrews generally prefer to specify the female. Harts are remarkably swift, and this quality was greatly esteemed in a warrior. C.—As harts trample surpents under their feet so doth, Pindoreos, so I treat my enemies. High. Heb. his "high places," where I have so often baffled the efforts of my persecutors. H.

VER. 35. And thou. Chal. gives the same sense. "He strengtheneth," &c. Heb. and a "brave bow is broken by my arms." Mont.—Prot. "a bow of steel;" perhaps, not knowing that the ancients had the art of making bows answer the same purposes. See Proclus, Hesiod, &c. H.—They made all sorts of weapons of it. Job (xxvi. 4.) seems even to intimate that it was harder than iron. H.

VER. 36. Of thy. The latter word is omitted in some copies of the Sept., while others change it into "my." But the Heb. is agreeable to the Vulg. and End. Thou hast preserved me by salutary precautions. S. Aug. H. Heh. "thy goodness shall multiply me" with children. Sym. conformably to 2 Kings xxii, has "my obesience shall lift me up." C.—The Heb. may, however, admit the sense of the Vulg.—And thy, &c. is a paraphrase of the former sentiment, or it is borrowed from Thesletion. Bert.—Grabs marks from unto the end, &c. as emitted in Heb. H.

VER. 38. I will. Bellesarm ine would supply "I said I will;" and thus all confusion is avoided. But these future victories relate more to Jesus Christ. Bert.

VER. 40. Against me. No prince was ever more courageous than David, as the single combat with Goliath avowed. We know not that he ever lost a battle. He refers all the glory to God. C.

VER. 41. Duly note. An expression often used to denote a flight. Jos. iii. 12, &c. C.

VER. 42. Lord. This must be understood of Abraham, who offered sacrifice (1 Kings xi. 9, 10) but as being in the Hebrew text, &c. We are without answer, consulted a writer. C.—This is the "testimony of a soul naturally Christian," as Tertullian (Apol. 17) speaks, to have recourse to the great and only God, in the utmost distress. H.—Jesus est submissus estruct; ipsa veritas, capitanea naturae... erumpit. Lact. Inst. B. 1.
the wind; I shall bring them to nought, like the dirt in the streets.

44 Thou wilt deliver me from the contradictions of the people: thou wilt make me head of the Gentiles.

45 A people which I know not, hath served me: at the hearing of the ear they have obeyed me.

46 The children that are strangers have lied to me, strange children have deceived me:

47 The Lord liveth, and blessed be my God, and let the God of my salvation be exalted. 48 O God, who avengest me, and subduest the people under me, my deliverer from my enraged enemies.

49 And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

50 Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

51 Giving great deliverance to his king, and showing mercy to David, his anointed: and to his seed for ever.

* 2 Kings xxii. 46. — 2 Kings xxiii. 40; Rom. xv. 9.

VER. 43. Streets. Thus he treated the Ammonites, &c. 2 Kings viii. 2, and xii. 9. — C. Jesus Christ will rule over his enemies with a rod of iron. Berg.

VER. 44. Gentiles. Here he begins to predict the glory of the Messiah, though what he says may be applied to himself. David's own people began to revolt, under Abdonam and Seba; after he had subdued the most powerful nations around them. Christ (C), while the nations were converted. The reproducer of the former was prefigured by those rebels. W.

VER. 46. Faded, (lisserati sunt,) are "grown old." — H. — The Jews had been too long left to themselves, that they fell away. Prot. "the strangers shall fade away, and be afraid out of their close places." (S. Jer.) "they shall flow away, and be contracted in their straits," while I shall be at large, ver. 37.

VER. 47. Liveth. This is my consolation, though it must fill the obstinate sinner with dismay. — H. — In a sort of transport, David wishes all happiness to his great Benefactor. He may also speak of Christ's resurrection. C. — My God. Heb. 2. — See the frequent application to God, in acknowledgment of his stability and protection. Burt.

VER. 48. Arrogant, or "grantest me reverence," (H,) and the victory; insinuating that punishment on the wicked. David was too well informed to solicit in sentiments of revenge. 3 Kings iii. 11. Jesus Christ takes vengeance on his enemies, but this is done without passion. The love of justice is his only motive. C. — Exalted enemies. Vulg. — Insinuating that, as the Jews had been too long left to themselves, that they fell away. Prot. "the strangers shall fade away, and be afraid out of their close places." (S. Jer.) "they shall flow away, and be contracted in their straits," while I shall be at large, ver. 37.

VER. 50. Nations. S. Paul (Rom. xv. 9) addresses this to prove the vocation of the Gentiles. C. — We cannot doubt but the great things announced in this psalm pertain to Christ. Burt. — We see the completion of this prophecy, as there is no Christian nation which does not use the Psalms of David to praise God. Theol. &c.

VER. 51. Great. This is intimated by the plural salutis, "salvation;" as David had experienced innumerable favours. — H. — For ever. The true Church will never perish. (H.) God still protecting it, as he did David, ver. 48. W.

PSAL. XVIII., &c. Ver. 1. David. It is not known when this was composed. David praises the works and law of God. Some passages are applied to Jesus Christ and his apostles. Rom. x. 15, 18.

VER. 2. Firmament. He is "the Governor," or region of the stars, far above our sense and power. Berg. — These two sentences express the same idea, unless the former may denote what we behold, and the firmament be explained of the higher heavens, (H,) where we imagine the throne of God to be placed. H. — The silence of the Church, which, as so often occurs, the kingdom of the heaven, makes God known, not only as a Creator, but as a Redeemer. The figure is here most beautifully preserved. Heavenly denotes the Church, as the greatest apostolic man, who ceases not to perform their duties day and night, in happier days as well as under persecution. Jesus Christ is the true Sun of justice, enlightening every man that cometh into the world. S. John i. — The Fathers have made these remarks. Burt. — What a consolation must it be for Catholics to be persuaded that their Church is under the heavens, so much more than those whose days are numbered, and whose course of day and night! We have received our creed, our orders, and mission, from the apostles. The chain of succession has never been broken. H. —

VER. 5. Uttereth, with great force and abundance, eructavit. — Knowledge of God.

PSALM XVIII.

CELLI ENNARNT.

The works of God shew forth his glory: his love is to be esteemed and loved. 1 Unto the end. A psalm for David. 2 The heavens shew forth the glory of God, and the firmament declareth the work of his hands. 3 Day to day uttereth speech, and night to night showeth knowledge. 4 There are no speeches nor languages, where their voices are not heard. 5 Their sound hath gone forth into all the earth; and their words unto the ends of the world. 6 He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride-chamber, Hath rejoiced as a giant to run the way: 7 His going out is from the end of the heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat. 8 The law of the Lord is unspeeded, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

Rom. x. 18. — Luke xxiv. 46.
9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.
10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.
11 More to be desired than gold and many precious stones; and sweeter than honey and the honeycomb.
12 For thy servant keep them, and in keeping them there is a great reward.
13 Who can understand sins? from my secret ones cleanse me, O Lord: 14 and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.
15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

O Lord, my helper and my Redeemer.

Psalm XIX.

Psalm XX.

2 May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee,
3 May he send thee help from the sanctuary: and defend thee out of Sion.
4 May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.
5 May he give thee according to thy own heart; and confirm all thy counsels.
6 We will rejoice in thy salvation; and in the name of our God we shall be exalted.
7 The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.
8 He will hear him from his holy heaven: the salvation of his right hand is in powers.
9 Some trust in chariots, and some in horses: but we will call upon the name of the Lord, our God.
10 They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

Psalm XX.

Psalm XXI.

1 Unto the end. A psalm for David.

Sir, praise; the sources of all evil, S. Jer. — "Let men at last blush to be proud for whose sake God was humbled." S. Aug.

Psalm XIX, &c. Ver. 1. Dav. This psalm was to be sung when he or his successors went to battle. In a higher sense, it may allude to the victories of Christ, and of his Church. Bert.—Christians must offer up this prayer for their governors.

Psalm XIX, &c. Ver. 1. Hear thee, the Ruler; or Jesus Christ praying for his people. W. — "Tribulation." War is always such. The victors themselves suffer, and many souls perish. C. — Name. The Messias, as the Jews often express this expression, (Hooks, Pris.,) or God himself, as others have it. Nomen opus tuum. C. — The word itself is Hebrew, and means a work or a deed. The name of the Lord is a strong weapon; Ps. Prov. xviii. 10. It was made known to Moses, to give him confidence. Exod. iii. 13. H.

Psalm XIX, 9, where God was supposed to reside, in the tabernacle; though he was in heaven, ver. 7. C.

Psalm XXI. 6. Salvation. Jesus Christ, who gives us the victory over all our spiritual enemies, (C.) or in thy prosperity (W.) which we shall attribute to God. The first words may also be addressed to Him. We shall rejoice if they grant us the victory, and we will return thanks. Bert.—"We shall praise, or be praised, for thy salvation; and in thy name we shall lift up the standard." C.

Ver. 7. Hath saved. The prophets speak of future events as past. Bert.—The people were convinced of God’s protection (C.) and anticipated what they would do in the coming return.—Anointed (Christum) the king, (C.) a priest, (W.) or our Saviour, at his resurrection, (8. Athanas.) after he had subdued his enemies, W. — Pauzer. That is in strength. His right hand is strong and mighty to save them that are given up to death. C.

Ver. 8. Call upon. Sept., Rom., Syr., &c., read, "we shall be exalted."
PSALMS.

PSALM XXI.

1 Unto the end, for the morning protection, a psalm for David.

2 O GOD, my God, look upon me: why hast thou forsaken me?

3 Far from my salvation are the words of my sins.

4 O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

5 But thou dwellest in the holy place, the praise of Israel.

6 In thee have our fathers hoped: they have hoped, and thou hast delivered them.

7 They cried to thee, and they were trusted in; they were not confounded.

8 I think of thine ordinances. They are wonderfully sweet.

9 My soul breaketh for the strictures: I pray unto thy ordinances at midnight.

10 I have regarded thy testimonies in the dark; and I am comforted.

11 O inward light of my heart, thou gavest me understanding, and I opened mine eyes.

12 My soul regardeth thy word: I love and keep thy testimonies.

13 I am the son of thine ordinances: do to me mercy, O LORD; according to the love which thou dost unto thy servant, according to the greatness of thine infinite kindness.

14 In thy strictures I have received instruction: and I have understood more than the old men; yea, I am younger than my fathers.

15 Why art thou estranged from me, O LORD? and why art thou so far from saving me?

16 Tell me of thy statutes; and I will keep them; and concerning thy testimonies, give me understanding.

17 Open thou mine eyes, that I may see wonder things of thy word.

18 I am a stranger in the land: hide not thy testimonies from me.

19 Make me know the way wherein I should walk; for I lift up my soul unto thee.

20 O cause me to hear of thy loving-kindness, that I may sing praise unto thee; and let me talk of all thy wonders.

21 I shall speak of thy testimonies before the kings of the earth, and shall praise thy name.

22 Great is thy righteousness, O LORD: and thou hast greatly delivered me.

23 O LORD, I have loved the path of thy testimonies; and in thy law have I meditated.

24 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

25 Lead me in thy truth, and teach me: for thou art the God of my salvation; I have waited for thee all the night.

26 Remember, O LORD, thy promise unto thy servant; for thou hast made known unto me the judgments of thine house.

S. Jerem. God is styled king in Heb. —This title is commonly given to the Messiah. Matt.

PSALM XXII.

16 O LORD my God, amente, how far am I from thee? and how shall I ascend to the mount of Jehovah? and how can I enter into the holy place of the Most High? 

2 My ways are not hid from thee: and my steps are ordered by thee.

3 Although I walk in the midst of trouble, yet thou shalt not cast me off: neither shall my heart fail me.

4 Be thou for me a shield, and a tower of salvation: and I shall not be put to shame.

5 O my soul, hide thyself in God, and let me find refuge in the Most High.

6 See, they that hate me persecute me without a cause: but my heart is full of fear.

7 For I shall set my hope in thee, O Lord my God; and I shall trust in thee: for thou art my soul, and my portion in the land of the living.

8 Behold, I have set my hope in thee: thou shalt show me the path of life: that I may walk in it, and may enjoy thy ordinances for ever.

9 Summon against thy enemy: be thou the shield of my face against my enemies.

10 Take me not away from the way of thy commandments: for in thy fear have I waited for thy salvation.

11 I will take hold of thy temple, and of thy mercy.

12 For in thee is my trust: and I shall have no fear: what can happen unto me? 

13 I shall hold man fast in my hands: and I shall not be put to shame.

14 My heart is steadfast; I shall not be afraid: I will wait for thy judgments.

15 O Lord my God, I have waited for thee: for thou hast heard all my wishes.

16 I will watch and see for thee: and I shall be satisfied when I awake, when thou shaltest come upon me.

17 The Lord God is my strength: therefore he shall not suffer my foot to be moved.

18 The battle is to be with me; for thou hast made me mighty in the battle: Lord, let the enemy go down in confusion.

19 I will sing in the feast of thy love with my voice: I will sing praise unto thee with my lyre, upon the psalter.

20 My soul waiteth all the night for the Lord: for he will deliver me from all mine enemies.

21 Let all them that love thee rejoice: and let them be glad in thy salvation.

22 I will offer unto thee a offering in the presence of them that fear thee: and I will make an account of the sacrifices of righteousness.

23 For because of thy service I shall enter into the temple of God: and I shall bow down to see the beauty of thy sanctuary and the burning of thy glory.

24 Our fathers trusted in thee: they were not put to shame.

25 Great things hast thou done with thy saints, according to all thy promises: before them hast thou bestowed the heritage.

26 O Lord, our Lord, how marvellous are thy works: and the thoughts of thy mind toward all the hosts of heaven.

27 Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and shall be for ever. Amen.
7 But I am a worm, and no man: the reproach of men, and the outcast of the people.
8 All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.
9 He hoped in the Lord; he let him deliver him: let your hearts be strengthened, all ye that hope in the Lord.

Ver. 8. Confounded. He interests his Father, by calling to mind the ancient patriarchs, (Gen. xli. 11; Ps. cxix. 1.) who obtained their requests. W.

Ver. 9. Beloved. Or, in general. So far from being treated as a heathen, I am not even respected as one of the meanest of men. (Adum.) H.—Why not a man? says S. Aug., because he is God. Why a worm? because a mortal, born of the flesh, without generation. (The ancient versions are quoted.) The horns were not generated; and though this be now deemed inaccurate, the Fathers applied this notion to confirm the doctrine of our Saviour's being born of a virgin, which had been obscurely revealed. God is represented as pure Spirit, (Heb. iv. 12) without generation, while the wicked persecutors treated him as a worm. W.—The rights of humanity are respected in the greatest crimes. But the enemies of our Lord added insult to terrors. Isa. iii. 14. Matt. xxviii. 20. The voice which spoke these words was closed with the mouth of hell. S. Chrys. LXX. 11. This only often denotes the greatest number. S. Jer.—For surely the blessed Virgin, and some others, must be excepted. H.—But almost all joined in persecuting Christ, (W.) while his disciples left him. C.—These two verses are quoted by the three first evangelists. S. Clement. H.—open ed or distorted.—Bert.—They shoot out the lip. Prot.—These signs and expressions. (H.) mark the greatest contempt. ver. 14; Job xli. 4, 5. W.

Ver. 10. Worms. Relics. (C.) or he (C.) called himself on the Lord. Prot. marg. But the text is conformable to ours. (He trusted on;) S. Matt. xvi. 24. He trusted in God, let him deliver him now if he will have him. C. which is here rendered quamarum, or, (since,) (H.) may also mean "if it is," as it is in the Prot. marg. Thus both texts agree. Many passages are thus quoted, without adding, as it is written. Bert.—God permitted that these blasphemies should not use the very language of the prophet, that the completion of what he had said might be more convincing. Chal. I have sung praises to the Lord, and he has withdrawn me from danger. This explanation is not contemptible. C. But it is foreign to the context, and to all the other versions, as well as to the evangelists. W.—The collating of this psalm with the history of Christ must convince us that this person, who was so thus insidiously treated was the object of God's compassion, and that the Christian religion is true. Bert.

Ver. 11. Wool. David might say this as a figure of Christ, in consequence of the many favours which he had received. Theodoret C.—But none use these expressions with propriety; but Jesus Christ, who had no man for his father, and who had the perfect use of reason, so that he could call God his God from his very first. All others are born children of wrath, except the blessed Virgin. whose privilege was still the fruit of redemption. Bert.—She conceived and bore her son, remaining a pure virgin. Euseb. S. Athan., &c. The synagogue rejected the Messias, but God received him, and made him head of the Church. S. Aug. &c. Margaret.—In consequence of the letters of Concessio, the Jews have been led to suppose that she was crucified. (Prot.) a fertile country east of the Jordan, where the finest cattle were brought. Ams.

Ver. 12. Water. In the agony, or on the cross, fainting away. Jos. vii. 5. Bonet. In extreme pain, (C.) they have been dissolved. L. —Heart. Which the Jews and others, in the 11th verse, might be supposed to conceive empty. W. &c.

Ver. 13. Jesus. So that he said, I thirst. W.—He would answer Pilate nothing in his own vindication. Death. The region of blessed spirits, (S. Jerome,) or into the grave, where other bodies turn to dust. W.

Ver. 14. Dogs. The pagans applied to the Jews, (Matt. xv. 26; C.) or the latter are here styled dogs, as they are by S. Paul. Phil. iii. 2. S. Jer.—The evangilists could scarcely have explained the author and manner of the words, if God were not a particular person, so that we might behold this the "Paradise of Jesus Christ," according to David. W.—Dogs. The Jews have here corrupted their text; reading, as a lion, though it have no sense, to avoid so gross a prophecy. W.—They keep curst in the text, though it (Amos) or the seer had formerly the proper reading, cords. The Chal. has both; "they have bitten like a lion," &c., in some editions only; which shows the antiquity of this variation. (H.) as the author, (S. Jerome,) is supposed to have lived in the time when this psalm was written; though this is uncertain. C.—All the ancient versions of the Sept., Syr., &c., agree with us, as the Prot. do likewise. Even the Masora indicates that curst has not here the sense of like a lion, as it has Isa. xxxvii. 19; and, that it is in the text, because the words are not properly translated. H. &c.—There were rejected that punctuation, and obstinately maintain their reading, in opposition to many MSS. seen by Ben. Chaim, &c. Bert.

Ver. 15. Their teeth. We shall or may tell all my bones. (C.) they are so dislocated. H.—Sure. of course. Of course. —Dogs, out of contempt, (Euseb.,) or to prevent my escape, (Orig.,) or deciding my maimed condition. M.—David experienced nothing of the kind. S. Justin, Apol. 9. W. —Feature, one other general. Bert.—In all a general. W. At Scegling the effect of David we were indeed plundered; but David was absent, and not under torments, like the person here described. Our goods must be divided, either before or after death. Let us therefore not determine the second covering, which may never be taken from us. 2 Cor. v. 4. Bert.

Ver. 20. Help. So some editions of the Sept., read, but S. Jer. approves my help; as it is in the Hebrew, and conformably to the Heb. (C.) which seems most natural, though the sense is the same. Bert.—The humanity here addressed the Divine nature, to obtain a speedy resurrection. S. Jer. —O my strength, haste thou to help me. What is man when left to himself? The whole of a creature in keeping close to God, and being convinced of our own iniquity. Bert.

Ver. 21. Dog. All my enemies are united to persecute me, in my desolate condition. Uniform name, my desolate one, the soul, which is the only thing which ought to fix our attention; since, if we lose it, all is lost. This only, self, is often, however, the most dangerous enemy. Bert.

Ver. 22. Censures. This sense appears to be preferable to the Heb. hom. employ the text testimony against the Jews. C.—At Scegling the effects of David were indeed plundered, but David was absent, and not under torments, like the person here described. Our goods must be divided, either before or after death. Let us therefore not determine the second covering, which may never be taken from us. 2 Cor. v. 4. Bert.

Ver. 29. Brethren. So Chaldeus has his disciples,rippled, or the sincere person, who had been thus insidiously treated was the object of God's compassion, and that the Christian religion is true. Bert.

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Psalm 21. 

24 Ye that fear the Lord, praise him: all ye, the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

26 With thy praise is my mouth filled: and by thy judgments will I be guided.

27 The poor shall eat and shall be filled: and they that seek the Lord shall be satisfied with a good thing: they shall obtain wisdom and understanding.

28 All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore him in his sight.

29 For the kingdom is the Lord's; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have drunk: they - that go down to the earth shall fall before him.

Psalm 22. 

31 And to him my soul shall live: and my seed shall serve him.

32 There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

Psalm 22. 

DOMINUS REGIT ME.

God's spiritual benefits to faithful souls.

1 A psalm for David.

Psalm 22. 

1 The Lord ruleth me: and I shall want nothing.

2 He hath set me in a place of pastures. He hath brought me up on the water of refreshment.

3 He hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me, against them that afflict me.

Isa. 30:11; Jer. xliii. 24; Eze. xxiv. 31, 32; 1 Pet. ii. 25, and v. 4.

Ver. 31. Shall. Heb. "and his soul will not perish," which gives no distinct meaning. Some join it with the preceding, All shall adore... yet he will not restore them to life. The expressions shall be able to sound forth God's praise, as it is often observed. Psal. vi. 1; xxxviii. 18, 22. C.-Child. "the Lord will not give life to the wicked; but the race of Abraham shall praise him." Others again explain it of Jesus Christ, "because he has not spared his life," he shall see a generation of his seed (Isa. liv. 10) in the Church, which shall praise him for him.

Ver. 32. To, or by the Lord, who opened the mouths of the prophets to foretell the propogation of the Christian Church. C.-Prot. "it shall be accounted to the Lord a generation of his seed, which shall serve him." Heeren is added by the Vulg. to show that the apostles, who are styled the heavens, (Psalm, xviii.) shall proclaim these things. C._Sept. etc. omit this word, as well as many Latin copies. One generation shall deliver the true doctrine to another, as long as the world shall last. C.

Psalm 22. 

1 David. This psalm most beautifully describes the consolation which the just find in God's protection. H.—It may be applied to the Israelites in the desert, (Chal.) to David presented by Saul, or rather (C.) settled quietly upon the throne, (Nahu.) or to the Jews returned from Babylon, S. Aitam. C.—The Fathers explain it mystically of Jesus Christ, the Shepherd of his people, S. Aug. S. Jer. Bp. (see note on psalm 52.) He is the Good Shepherd, giving a feast to his guests, very well supported. C.—Christian, in Heb. Is my shepherd; vi. to feed, guide, and govern me. C._Sept. require, pasture, as S. Aug. and S. Jer. read. C._Grig. Thaumaturgus understands this of the angel guardian. Purg. in Orig. Jesus Christ conduits us into the pastures of his Church, and feeds us (W.) with his own body, etc. C._St. Ismael never compt the count. C.

Ver. 1. Place. Mont. "in the huts of grass, (or of young trees, permisson, he will make me lie down." See Cant. i. 6; Eze. xxxiv. 15. H.—Shepherds were accustomed to conduct their flocks to shady places during the heat of the day. Refreshment. Heb. "still waters," like the pond of Sihon, (Isa. viii. 6.) in opposition to the great streams of the Ephraimites, etc. The Fathers understand it of baptism (S. Chrys.) etc.; or of the truths of salvation. Euseb. C.—Baptism is the first justification. W._Ps. 3. Concluded. Prot. "restore my soul!" (H.) to her former tranquility, or bringeth me back from my wanderings. Bp._Justice. Those who have received baptism must observe the law of Christ, (W.) as all indeed must observe the law of God. Bp._Nole. Not a commandment of man, (C.) by the force of nature. God must begin and carry on the work of our conversion by his grace; with which我们必须 cooperate. H._The captives had been in the greatest distress among idolaters. They rejoice at the sight of the promised land, where they will be under the protection of God. C.

Ver. 4. Walk. In the greatest temptations, we may resist by God's grace. W._Midst. Heb. "in the valley." The greatest darkness, and the most horrible precipices, give no alarm to his just servant's protection. Comforted me, as they have kept all enemies at a distance. The shepherd's staff or crook is designed for that purpose; and though it may be used to bring back the wandering sheep by beating them, yet it is not under that idea an object of ecstacy, but rather of terror. C.

Ver. 5. Thou. Here the alligation of a shepherd seems less discernible, though it may allude to the provisions for winter (Bp.) or rather it ceases, as fowls are made for men (M.) and the second alligation of a guest bears a resemblance H._The enemy had reduced me to the greatest misery. C.—But God has admitted me to his table, M.—This may be explained of the sacred mysteries received in the Church, (S. Amb.) or of the scriptures, which in which our souls is nourished and where the mention is made of the ancient sacrifices, and as this psalm must be understood in the spiritual sense, the prophet speaks of the blessed Eucharist, which imparts

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PSALMS

Thou hast anointed my head with oil; and my chalice which inebrieth me, how goodly is it! 6 And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord, unto length of days.

Psalm XXXIII

DOMINEST TERRA

1 On the first day of the week, a psalm for David.

2 For he hath founded it upon the seas; and hath prepared it upon the rivers.

3 Who shall ascend into the mountain of the Lord; or who shall stand in his holy place?

4 The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God, his Saviour.

6 This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Psalm XXIV

AD TE DOMINE LEVAYI

1 Unto the end. A psalm for David.

2 O thee, O Lord, have I lifted up my soul. 2 In thee, O my God, I put my trust; let me not be ashamed.

3 Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

4 Let all them be confounded that do evil without cause.

5 Show, O Lord, thy ways to me, and teach me thy paths.

6 Direct me in thy truth, and teach me; for thou art my God, my Saviour; and on thee have I waited all the day long.

* Ps. xlix. 14; 1 Cor. x. 30.

But these terms are used synonymously, and denote that God gives a just reward; "when he crowns our merits, he crowns his own gifts." S. Aug. Theod. C. Mgr. August.; yet words must follow, to obtain eternal glory. Berv.-Thy prayer, W.

Ver. 6. The face. Heb. "Thy face, O Jacob, always." S. Jer. -Prot. (marg. God of) Jacob. Sal. H. -Thus they intimate that the Hebr. is imperfect. All the preceding verses belong to Jesus Christ, who obtained mercy for us. M. S. Jer. -"Protocrepis." Hebr. "gates, lift up your heads." Here the gates themselves are addressed, while the Sept. and Vulg. turn the discourse to the porter or princes. Berv.-The tops of the gates must be raised, to let the triumphal car pass through. Isai. vi. 4; Amos viii. 3, and ix. 1. The Church has constantly understood this passage of Christ's ascension. The saints in his train address the angels, who appear to be filled with astonishment. Theod. Ezech. C. The gates of heaven are more properly styled eternal, than those of the temple, which were not yet created; or of Jerusalem, which should be (Berv.) soon demolished. H.-This apostrophe to the gates is very striking, commanding them to allow more room for the ark to pass in the train of the conqueror, who was usually seated on a lofty chariot. C.

Ver. 8. Who. This is the question of the Levites, when the ark approached, or of the angels in heaven, who hold a dialogue with the attendants of Christ. They demand a satisfactory answer only at the second demand, having first given four titles to their great King. Berv.-The angels express their admiration of the glory with which Christ, (W.) in our human nature, (H.) was environed; and the prophet replies, that he had overcome all his opponents, and now orders the gates to open. W.

Ver. 10. Hosts of all heavenly powers, (W.) and the armies of war. 11 Both Jews and foreigners were convinced that God granted victory to his people, if they had not forfeited his favour by their crimes, as in the case of Achan and of the sons of Halak. Jos. viii. 21, and 1 Kings iv. 21. The title of Lord was very applicable to Christ after his victory. C.

Psalm XXVIII.; &c. Ver. 1. David. This word alone occurs in Heb. Sept. and S. Jerom. add also Psalms. S. Aug. and Theod. agree with the Vulg. C. -These various proofs that we cannot depend much on the titles, and the brevity of them, back upon the narrow limits of the book of Psalms. This is the first of the seven alphabetical psalms. The 33d, 45th, 100th, 111th, 118th, and 144th, are of the same description, being written in this manner (C.) on account of their importance, (Kirchel,) or to help the memory. (Berv.) 2. Berv. copes, to teach young people to write. (Ch.) Each verse forms a distinct sentence, not much connected with the rest. We perceive some derangement in the present Heb. copies of this psalm, as the letters are not in proper order, though it might easily be restored by the insertion of a letter C. V. 1. "I have retired" (Berv.) or "I have turned" (C.) as a person can only intend to desire men. So Dupart, who follows the Heb. so exactly in his Greek version in verse, (Berv.) reads, "Nor sworn an oath, that men might deceive." H.

Ver. 2. In the temple, Heb. loc. Thus the second verse will properly begin by 6, (Capek, Boushay,) though the Jews place my God first, as it is in the Vulg. Densius, in loc. H. -Ashed. Sept. Coupl. adds, "for ever." C. Ver. 3. Lauf. Saying, reverently, Where is their God? C.-Wait. The is often urged (Isa. xili. 20) as comprising all theresses of a spiritual life. We must neither despise nor omit the meanest of salvation. Berv.-This who hope for the accomplishment of God's promises will not be disappointed. C.

Ver. 4. All is not expressed in Heb., or some copies of the Sept. Berv. Cause. No one can have reason to do so. But those who injure their harmless brethren are more reprehensible, (H.) and the psalmist foretells that they will be put to shame. S. Jer. -This manner of praying frequently occurs in the psalms, to signify the event, and the approbation of the just. W.
8 Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.
9 The sins of my youth and my ignorances do not remember.
According to thy mercy remember thou me: for thy goodness sake, O Lord.
8 The Lord is sweet and righteous: therefore he will give a law to sinners in the way.
9 He will guide the mild in judgment: he will teach the meek his ways.
10 All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.
11 For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.
12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.
13 His soul shall dwell in good things: and his seed shall inherit the land.
14 The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.
15 My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.
16 Look thou upon me, and have mercy on me; for I am alone and poor.
17 The troubles of my heart are multiplied: deliver me from my necessities.
18 See my abjection and my labour: and forgive me all my sins.

VER. 6. World. God’s truth or fidelity in performing his promises, and his tender mercies towards his people, are the motives most frequently urged. C. VER. 7. Ignorance. Heb. “defects” as youth is more apt to omit duties than to act wickedly. Yet it is difficult to decide how grievous such sins may be. B.---Passion and ignorance then concur to lead the unexperienced astray. I.---From the first use of reason, many are careless, and neglect to learn their duties. W.---Wisdom is sometimes a sin, though it may be more pardonable. 1 Tim. i. 5.
VER. 8. Righteous. Though he is always ready to receive the penitent, he will not, by all means, behold sin.
9. Mild. Only rebels are made the victims of justice. I. VER. 10. Seek. Heb. "keep." But one week after the law, who does not love to keep it? B.---Jesus Christ showed mercy at his first coming, and he will display truth at his second, judging all with equity. S. Aug.
VER. 11. Great. “Original sin is common to all, and will not be washed away, or be placed to dust with baptism.” S. Jer.---David had committed adultery; and all must acknowledge their manifold guilt. C.---Though the guilt had been remitted, the punishment due to David's crimes was to be endured in this life, and he ought daily to pray for pardon. Bert.
VER. 12. He hath. This may be understood either of God, or of man, who has chosen a state of life. B.---Provided he be guided by the fear of the Lord. C. all things will turn to his advantage. H.
VER. 13. Firmament. Heb., intimates, “all night” at rest; yet so that he must only enjoy temporal goods like a traveler. Bert.---We ought to look up to heaven as our true country, (C,) of which Palestine was only a figure. Psal. xlviii. 6. (A) was not expressed in Exod. "his seed shall receive (good) for an inheritance." B.---Five blessings are here promised to those who fear God: instruction, a supply of necessities, a progeny to imitate his virtues, protection, and heaven. W.
VER. 14. Strong, or strong support. H.---Heb. "the secret of the Lord for them," &c. He conceals nothing from his friends. C.---Both these senses are good. (Bert.) and the Heb. words are nearly allied. Robertson.---All who have a right to interest themselves, and pray that he would exalt the ignorant, and convert sinners. Bert.---The uncertain and hidden things of thy wisdom thou hast made manifest to me. Psal. l. 5.
VER. 15. Lorp. Our prayers are not heard, because they are not like this; fervent, and affecting. C.---We have all to fear from our passions, which are the most dangerous snares. Bert.
VER. 16. Alone. Desolate, (Psal. xxi. 11,) without any assistant. H.---Such a man desires of God’s grace, W.
VER. 18. Unjust. Heb. also, "curd." (H,) or "violent." But S. Jerom agrees with the Sept. Our spiritual enemies are the most dangerous and devouring, and we are too often on our guard. Bert.---The wicked, through hatred of God, (H,) seek to draw others into sin. W.

19 Consider my enemies, for they are multiplied; and have hated me with an unjust hatred.
20 Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.
21 The innocent and the upright have adhered to me: because I have waited on thee.
22 Deliver Israel, O God, from all his tribulations.

PSALM XXV.
JUDICE ME DOMINE.
David's prayer to God in his distress, to be delivered, that he may come a worship him in his tabernacle.

1 Unto the end. A psalm for David.

JUDGE me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.
2 Prove me, O Lord, and try me; burn my reins and my heart.
3 For thy mercy is before my eyes: and I am well pleased with thy truth.
4 I have not sat with the council of vanity: neither will I go in with the doers of unjust things.
5 I have hated the assembly of the malignant: and with the wicked I will not sit.
6 I will wash my hands among the innocent: and will compass thy altar, O Lord.
7 That I may hear the voice of thy praise: and tell of all thy wondrous works.

* John xv. 25.
8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.
9 Take not away my soul, O God, with the wicked: nor my life with bloody men:
10 In whose hands are iniquities: their right hand is filled with gifts.
11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.
12 My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

PSALM XXVI.

DOMINUS ILLUMINAT.

David's faith and hope in God.

1 The Psalm of David before he was anointed.

THE Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life; of whom shall I be afraid?

2 Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

3 If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit his temple.

5 For he hath hidden me in his tabernacle: in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

9 Turn not away thy face from me; decline not in thy wrath from thy servant.

Be thou my helper, forsake me not; do not thou despise me, O God, my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

12 Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

VER. 4. House; the tabernacle, (H.) or temple, (C.) unless he may rather allude to God's presence and union, or his enjoyment in heaven. [ibit.] Latin, Delight. Delight, beauty and sweetness, as the Heb. implies. Many of the ancient read, "the will," voluntatem, with Sextus V., &c. But the edition of Clem. V. H. agrees with the Heb. and Oriental versions. C.

VER. 5. Tabernacles is the Catholic Church, so that the enemy can either not find, or at least cannot hurt, my soul. W. I hope one day to enjoy rest in the temple. C.-The verbs are in the future, in Heb., both here and in the following verse.

VER. 6. Round. Heb., "my enemies around." But the Sept. understand it of David, (Bert.) or of the priest, who poured the blood of the victims on different sides of the altar. H.-Jubilation; singing and music, which are styled the acts of the Lord, as Isa. xiv. 19; xvi. 19; xix. 3. C.-David diligently recompensed God's benefits, with all his heart and soul. W.

VER. 7. To thee, is understood in Heb. and the Rom. Sept. H.

VER. 8. Face hath. Heb. pointed, "faces seek ye." But Sept., S. Jer., Chal., and some of the Hebrews, "look for the face of." C.-"The face of" is a phrase which is frequent in the Hebrew, and even Prot. marg. has, "My heart said," as in the Vulg. W. "Seek, I have sought for no reward besides thee." S. Aug.-I have earnestly desired to see thee face to face. 1 Cor. xiii. 12. W.

VER. 9. Decline not. Heb., "put not away." Prot. But the Vulg. seems preferable. There seems to be a gradation in the condition of the reprobe here observed. God hides his countenance, withholds, abandons, and despises them; and they only perceive their misery when it is too late. Bert.

VER. 10. For. Heb., "Though." David's parents fled to him, 1 Kings xli. 1. Yet they had made small account of him, till Samuel called him forth. 1 Kings xvi. 10. The father-in-law and mother-in-law may be also designated, 1 Chron. x. 33. Where death shall be no more. When a saint is deprived of every human advantage, he may still say, with S. Aug., "We have taken from me what God gave; but they have not taken from me, who gave those things." Bert.-Though I am like an orphan, I hope for all good from God, my Father. Isr. xlii. 10. C.

VER. 12. Will. Lit., "souls." H.-Some ancient copies have, "the hands."[ibit.] Latin, "by his hands." C.-"Psalm," as Psalms, is a more exalted expression in this place, than it is often used; and "to himself" is more than a mere metaphor. C.-They have become the means of this blessedness, of this joy, of this delight. W.-"To himself, ought not to be urged, no more than "eat self, 1 Cor. viii. 1. "C.-It is a Heb. idiom. W.

VER. 13. J. Heb. "But I believe that I shall see." S. Jer." I had fainting, unless thou, Psal. L. C. or of promise, as this country is often designated, (Mast. T. in Pisan. C.) or rather Psal. L. M. Where death shall be no more. The Fathers explain it in this more elevated sense. C.-"They are comforted by God, and by the hope of heavenly rewards." W.-The land of the living may be opposed to the grave, where none can worship God, C.

VER. 14. And let. Heb., "and he will strengthen thy heart, and wait." (Instead of and, Prot. put, without reason, "Wait," I say on the Lord." W. We must do our part; yet all our strength must come from God. H.-The prophet prays on courage his own soul to exercise patience, forbearance, and ingenuity (Psal. xxii. W.) unto the end. M.
PSALM XXVII.

AD DOMINE CLAMABO.

David's prayer that his enemies may not prevail over him.

1 A psalm for David himself.

UNTO thee will I cry, O Lord: O my God, be not thou silent to me; lest if thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication; when I pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not:

4 Who speak peace with their neighbour, but evils are in their hearts.

5 Give them according to their works, and according to the wickedness of their inventions.

6 According to the works of their hands give thou to them: render to them their reward.

7 Because they have not understood the works of the Lord, and the operations of his hands; thou shalt destroy them, and shalt not build them up.

8 Blessed be the Lord, for he hath heard the voice of my supplication.

9 The Lord is my helper; and my protector: in him hath my heart confided, and I have been helped.

PSALM XXVIII.

PSALMS.

PSALM XXVIII.

AFFERRE DOMINO.

An invitation to glorify God, with a commemoration of his mighty works.

1 A psalm for David, at the finishing of the tabernacle.

BRING to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour: bring to the Lord glory to his name: adore ye the Lord in his holy court.

3 The voice of the Lord is upon the waters: the God of majesty hath thundered, The Lord is upon many waters.

4 The voice of the Lord is in power: the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Lebanon.

6 And shall reduce them to pieces, as a calf of Lebanon, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire: and my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

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8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.
8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.
9 The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak his glory.
10 The Lord maketh the flood to dwell: and the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace.

PSALM XXXIX.

EXALTABO TE DOMINE.
David praebeth God for his deliverance, and his merciful dealings with him.

A psalm of a canticle, at the dedication of David's house.

I WILL exault thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord, my God, I have cried to thee, and thou hast healeth me.

4 Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5 Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

6 For wrath is in his indignation: and life is in his good will.

In the evening, weeping shall have place: and in the morning, gladness.

7 And in my abundance I said: I shall never be moved.

VER. 9. Propheth. Heb. "delivered," as a midwife (S. Jer. 5 Editt. Aquila); "maketh the kinds to calve" (Prot. Hr.); or "to leap, (from zul. Bert.) or brightness." —Glory. Running thither through fear, or to thank God for rain after a drought.

VER. 10. Deal. Chal. explains this of the deluge, which continued a long while upon the earth, to punish mankind. Heb. may also signify, "the Lord sitteth upon the flood," or clouds, as the Lord of nature. —Strength, or abundant rain; (Deut. 11, 14; 28, 26) with all other blessings (C.); making his people as terrible to their enemies as the storm which has been described.

PSALM XXXIX, &c. VER. 1. Dedication. When David sang after he had built (I. Kings, v. W.) David's, L advis., or "to David," which some rather join with Psalm, (Mals.) and explain the house of the tabernacle or temple; though it seems more probably to relate to the altar which David erected, after the pestilence (C.) had destroyed seventy thousand. 2 Kings xxvii. 30. The altars there seem to be nothing respecting a dedication in the psalm; whence we may conjecture that the title is not very authentic. The Greeks (Bert.) prefixed "unto the end," in the Rom. Sept., but not in Grabe's, &c. H. —The Fathers explain it of Christ's resurrection. C. —It may be put in the mouth of a just man leaving this world. Bert. —The title of Psalm properly belongs to those who were played upon instruments; as a canticle refers to vocal music. When the instrument preceded, it was called A psalm of a canticle; as a canticle of a psalm. (W.)—It may be put in the mouth of a just man leaving this world. Bert. —The title of Psalm properly belongs to those who were played upon instruments; as a canticle refers to vocal music. When the instrument preceded, it was called A psalm of a canticle; as a canticle of a psalm. Intimated that man gave out the psalm, and instruments followed. W. —These distinctions are given by S. Chrys., &c. M.

VER. 2. Exalt. Or publish thy great goodness and power, (H.) in the same sense as we say Hallowed be thy name, B. —Though God can receive no increase of glory, we must show our gratitude. W. —Me. Thou hast not suffered my people to be wholly destroyed, nor myself to perish in consequence of my vain curiosity. C. —David sings this psalm in thanksgiving for his many deliverances. W.

VER. 3. Healed me. I expected to die every moment, and I had made choice of the current of the pangs of death, that I might not be more sorer than my subjects. 1 Kings xxiv. 13. C.

VER. 4. Felt. Preserving me from great dangers of sinning, (W.) or fear. L advis., or "he granted me life." This may all be explained of Christ's corrections and -

VER. 5. Saints. Heb. "who have obtained mercy." Priests and faithful people come to ret thanks, because God has turned away the scourge. C. —Memory, or name. Exod. iii. 12. C. —It is from God, and not from ourselves, that holiness comes. W.

VER. 6. Wast, which is a short form. M. Isa. lv. 7. —Heb. "momentary" is his indignation; or rather, "from his indignation comes destruction," roph, as the Sept. constally (H.) agree. Job xx. 5. Isa. xxviii. 19, &c. C. —"The anger which is inflicted are consequence of his indignation." Prin. dis. Port. —We are not miserable unless we have deserved it. S. Aug. —Even in char-
5 Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6 Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7 Thou hast hated them that regard vanity to no purpose.

But I have hoped in the Lord: I will be glad and rejoice in thy mercy.

For thou hast regarded my humility: thou hast saved my soul out of distresses.

And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

10 Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly.

11 For my life is wasted with grief: and my years in sighs.

My strength is weakened through poverty: and my bones are disturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours, and a fear to my acquaintance.

They that saw me without, fled from me. 13 I am forgotten as one dead from the heart.

I am become as a vessel that is destroyed. 14 For I have heard the blame of many that dwell round about.

While they assembled together against me, they consulted to take away my life.

16 But I have put my trust in thee, O Lord: I said: Thou art my God. 16 My lots are in thy hands.

17 Deliver me out of the hands of my enemies; and from them that persecute me.

18 Make thy face to shine upon thy servant; save me in thy mercy.

19 Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be ashamed, and be brought down to hell. 20 Let deceitful lips be made dumb;

Which speak iniquity against the just, with pride and abuse.

21 O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee in the sight of the sons of men.

22 Thou shalt hide them in the secret of thy face, from the disturbance of men.

Thou shalt protect them in thy tabernacle, from the contradiction of tongues.

23 Blessed be the Lord, for he hath shown his wonderful mercy to me in a fortified city.

24 But I said in the excess of my mind: I am cast away from before thy eyes.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

25 O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

26 Do ye manfully, and let your heart be strengthened all ye that hope in the Lord.

Saul, (1 Kings xix. 1. H.) and they were only solicitous how to destroy me. C.—They assembled to talk about my pretended (H.) faults, and to confute my ruin

Jer. xx. 10. M.

26. Let. Sept. Rom. δοξάσας, as the same word, εὐθέτησθι, is rendered Judg. xxii. Others explain “times,” with the Rom. Paulter, &c., in the same sense, to denote (B.) that all the vilenesses of life, both prosperity and adversity, are at God’s disposal. Thoed.—If he protect me, all my enemies will rage worse.

Ver. 27. Brought. Prot. “be silent in the grave,” (H.) or "in bell," this is a prediction. When I shall ascend the throne, they will be covered with shame C.—which hath been set over thee for a rest, (Acts xvi. 57.) and is put (B.) into the heart, (H.) for a praise of the Lord, (Acts vii. 53.) and the "saints use this prayer when they leave the body," (S. Jer. C.) as well as in any other important occasion, particularly when they receive the holy sacrament. C.

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18. In a city shut up with fortifications C.—As it seems to be understood, though some explain this of Celtis, (B.) or of Schedel, a city that shut up and fortify. W.

19. In a city shut up with fortifications C.—As it seems to be understood, though some explain this of Celtis, (B.) or of Schedel, a city that shut up and fortify. W.

20. Men. Thou comfortest thy servants internally, and often fastest thy protection. H.

21. Face. The malice of the wicked has its limits; while God defends his servants, admitting them as it were into his own presence and tabernacles where none dare assault them.—Disturbance. Chal. "troops of the strong." Heb. "from the pride of vaxations." God will protect his friends, both from an open attack and from malicious speeches.—Thy is not expressed in Heb. Barta. "From the hardness of the great ones thou wilt protect them in the shade, from the contradiction of tongues," S. Jer.—How shall we avoid the danger of being seduced by contradictory teachers, unless we have recourse to the Catholic Church! W.

22. In a city shut up with fortifications C.—As it seems to be understood, though some explain this of Celtis, (B.) or of Schedel, a city that shut up and fortify. W.

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PSALM XXXI.

PSALMS.

The second penitential psalm.

A. To David, himself, understanding.

1. To David himself, understanding.

2. Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3. Because I was silent, my bones grew old; whilst I cried out all the day long.

4. For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5. I have acknowledged my sin to thee, and my injustice I have not concealed.

6. I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

7. For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my deliverer, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

9. Do not become like the horse and the mule, which have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

10. Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11. Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

PSALM XXXII.

EXULATE JUSTI.

An exhortation to praise God, and to trust in him.

1. A psalm for David.

REJOICE in the Lord, O ye just: praise becometh the upright.

2. Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3. Sing to him a new canticle, sing well unto him with a loud noise.

4. For the Word of the Lord is right, and all his works are done with faithfulness.

5. He loveth mercy and judgment; the earth is full of the mercy of the Lord.

Psalm XXXIII

Psalm XXXIII

An exhortation to the praise and service of God.

1 For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way. 1 Kings xxii.

2 I will bless the Lord at all times, his praise shall be always in my mouth.

3 In the Lord shall my soul be praised; let the meek hear and rejoice.

4 O magnify the Lord with me: and let us extol his name together.

5 I sought the Lord, and he heard me: and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces shall not be confounded.

7 This poor man cried, and the Lord heard him: and saved him out of all his troubles.

8 The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9 O taste and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord, all ye his saints: for there is none that can save them that fear him.

11 The rich have hated, and have suffered hunger: but they that seek the Lord, shall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.

Benedicam Dominum.

Psalm: XXXIII

In the Lord shall my soul be praised; let the meek hear and rejoice.

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9 O taste and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord, all ye his saints: for there is none that can save them that fear him.

11 The rich have hated, and have suffered hunger: but they that seek the Lord, shall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.
13 Who is the man that desireth life: who loveth to see good days?
14 Keep thy tongue from evil, and thy lips from speaking guile.
15 Turn away from evil, and do good: seek after peace, and pursue it.
16 The eyes of the Lord are upon the just: and his ears unto their prayers.
17 But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.
18 The just cried, and the Lord heard them: and delivered them out of all their troubles.
19 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.
20 Many are the afflictions of the just: but out of them all will the Lord deliver them.
21 The Lord keepeth all their bones: not one of them shall be broken.
22 The death of the wicked is very evil: and they that hate the just shall be guilty.
23 The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

**PSALM XXXIV.**

**JUDICA DOMINE NOCENTES ME.**

David, in the person of Christ, prayeth against his persecutors: prophatically forebidding the punishments which shall fall upon them.

1 For David himself.

**JUDGE thou, O Lord, them that wrong me: overthrow them that fight against me.**

* 1 Pet. iii. 10.—Eccl. xv. 20; Heb. iv. 13.

and avidity. C.—Good. If the saints be sometimes deprived of provisions, they know that it is better for them: as God directs all for their good.

Ver. 13. Good days. S. Peter (1 Ep. iii. 10) adopts this sense, though the Heb. is rendered, "and desirous days, that he may see good." The apostle shows that heaven is here principally meant, though a virtuous life is the best to procure even present happiness. Berte. Many of David's followers probably confined their views to the latter. C.

Ver. 14. Guile. He properly begins with regulating the tongue, as this member may prove very dangerous. Prov. xviii. 21; James iii. 2. By distraction, 4 was then largely less evil byBattery. C.

Ver. 15. Good. It will not suffice to refrain from criminal actions. Psal. xxxvi. 7.—Peace, both private and public. Jer. xxix. 7. C.—A person may, notwithstanding, be so much to sorrow that he must seek comfort from God. Hence our Blessed Saviour, after he had observed a certain prisoner, "said he to him, comfort thy heart," Matt. v. 44, 45.

1 For David himself.

16. Eyes. S. Basil understands the angels. God protects his servants, (H.) while he treats the wicked with severity. C.

Ver. 17. To cut, etc. S. Peter leaves this out; perhaps because temporal punishments would not be so often inflicted upon the wicked under the new law; as God treats of the wicked, and teaches them to wait till judgment, when all will be treated according to their deserts. Berte.

Ver. 18. Just. This word is omitted in Heb.; but it is supplied by all the versions; which shows that the original is not perfect. Berte. If this were left out the passage would refer to the wicked, ver. 17. Yet S. Jerome found the Heb. in this state. H.—Troubles. Many experienced the Divine protection in a wonderful manner, and though others fell victims of persecution, (Liev. xl. 80,) yet they were perfectly resigned to God's will, (Berte), and thus obtained their wishes, receiving a better reward in eternity. C.

Ver. 19. Thirst. Heb. "broken-hearted;" to the humble and distressed. H. (L) is very exact here. C. Psalm. i. 10, and x. 15. See S. Polyc. ad Phil. II. Ver. 20. Many. David was too well informed to premise that the just would experience any affliction; but it will not last for ever. C. Heb. xii. 6.—If God seem to forsake them for a time, he gives them interior strength, and at last crown his own gifts. C.

Ver. 21. Broken. Their virtuous, which is denoted by the bones, (M.) shall not sink under torments. So Christ encouraged his disciples, by assuring them that the hair of their head should not perish. Matt. x. 28, 50. S. Aug. C.

Ver. 22. Evil, or "bad." Chal. Heb. also, "malice shall shut the wicked." They can attribute their misfortunes only to their own misconduct. Berte. Guilt, and shall be treated as criminals; a fate which the just shall never experience. Ver. 23. The death of Saul seems to be foretold. C. The wicked are forced to quit the world and their bodies which they have idealized, and are hurled into everlasting fire. S. Bern.

2 Take hold of arms and shield: and rise up to hold me.
3 Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.
4 Let them be confounded and ashamed, that seek after my soul.
5 Let them be turned back and be confounded, that devise evil against me.
6 Let them become as dust before the wind: and let the angel of the Lord straiten them.
7 Let their way become dark and slippery; and let the angel of the Lord pursue them.
8 For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.
9 Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.
10 But my soul shall rejoice in the Lord: and shall be delighted in his salvation.
11 All my bones shall say: Lord, who is like to thee? Who delivereth the poor from the hand of them that are stronger than he; the needy and the poor from that strip them.
12 Unjust witnesses, rising up, have asked me things I knew not.
13 They repaid me evil for good: to the depriving of my soul.
13 But as for me, when they were troublesome to me, I was clothed with hair-cloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom. 14 As a neighbour and as an own brother, so did I please; as one mourning and sorrowful, so was I humbled. 15 But they rejoiced against me, and came together: scourgings were gathered together upon me, and I knew not. 16 They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gashed upon me with their teeth. 17 Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions. 18 I will give thanks to thee in a great church; I will praise thee in a strong people. 19 Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes. 20 For they spake indeed peaceably to me: and in the anger of the earth they devised guile. 21 And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it. 22 Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me. 23 Arise, and be attentive to my judgment: to my cause, my God and my Lord. 24 Judge me, O Lord, my God, according to thy justice, and let them not rejoice over me. 25 Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up. 26 Let them blush: and be ashamed together, who rejoice at my evils. 27 Let them be clothed with confusion and shame, who speak great things against me. 28 Let them rejoice and be glad, who are well pleased with my justice: and let them say always: The Lord be magnified, who delight in the peace of his servant. 29 And my tongue shall meditate thy justice, thy praise all the day long.

PSALM XXXV.

DIXIT INJUSTUS.
The melody of sinners, and the goodness of God.

1 Unto the end, for the servant of God, David himself.

T HE unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

2 For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

3 The words of his mouth are iniquity and guile: he would not understand that he might do well.

4 He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

5 O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds.
7 Thy justice is as the mountains of God, thy judgments are a great deep.

Men and beasts thou wilt preserve, O Lord: 8 O how hast thou multiplied thy mercy, O God!

But the children of men shall put their trust under the covert of thy wings.

9 They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

10 For with thee is the fountain of life; and in thy light we shall see light.

11 Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12 Let not the foot of pride come to me; and let not the band of the sinner move me.

13 There the workers of iniquity are fallen, they are cast out, and could not stand.

PSALMS.

NOEL EMULARI.

An exhortation to despise this world; and the short prosperity of the wicked; and to trust in providence.

1 A psalm for David himself.

Be not emulous of evil doers; nor envy them that work iniquity.

2 For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3 Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

VER. 6. Clouds. The mercy of God is great, and his fidelity indissoluble.
C.—God does not leave the most wifful sinner without some good motions, and softening graces, that they may repent if they do not harden their own hearts. He has promised such helps, and is most faithful and desirous to receive again the penitent sinner. W.

Vers. 7. Of God. A title which is often given to things of superior excellence.
—After relating the mercy of God, the psalmist expresses his admiration of his inscrutable counsels. Rom. xxi. 33. C.—Preserve, salutis. The latter are designed only for man’s benefit, and will end with time. But man is destined for eternal happiness, ver. 8. C.—God judges, a salutis, both of the learned and of the simple, (S. Jer., W.) of the Jew and Gentile, (Arnoel. T. 1 Tim. iv. 10,) of good and bad. He makes his sun to shine on both. Matt. v. 45. Raseb. Piscat. C.

Vers. 8. How. So the Hebr. and Sept. read; quemadmodum may also (Bert.) signify “as.” God has given such proofs of his great mercies to all. H.
—Of men. People must lay aside their stupidity and resemblance with brutes, to cherish not evil thoughts, nor pursue evil desires. (Bert.) The other letters concerning the same verses, (Sept.,) the second of which may commune with any of the letters. H. —“He is silent to the Lord; wait for him.” S. Jer. H. —If he should suffer to be afflicted, envy not those who are in a more prosperous condition, nor give way to indignation, ver. 8. C.—Nor can be truly subjected to God, who do not comply with his laws and pray. Orig. S. Aug. W. —Must wait patiently for his aid. Lact. iii. 29; Isa. xxx. 15. H. —“Allow the gods to judge what is best for us.” Jer. vat. 13. H.

Vers. 9. House. In the temple, (C.) or in the Church of God. S. Amb. —The pleasure enjoyed in this communion of saints (H.) is but a foretaste of what may be expected in heaven. G.

Vers. 10. With thee, Lord, is the fountain of life. Jesus Christ —See light, or the Holy Ghost. S. Amb. Theod. —We shall see thee, Father of light, in thy Son. Orig. Pr. v. l. 1. C.—Light and life doth all happiness. C.

Vers. 11. Justice, are here of the same import. Beliar. Mala. —Delive us from captivity, and extend thy mercy to all thy people. C. —Heart. Many who have sufficient learning, are desirous of this better quality. The right of hearts are always more pleasing than those who are only learned in speculation, and puff’d up with pride. Bert.


Vers. 13. There. The devil fell by pride, and man by his persuasion. Neither can we escape punishment. W. —There, in heaven, (S. Jer.,) and in paradise, pride prevails. And he will be punished in hell. S. Amb. —Pride and injustice will entail destruction upon our persecutors. Syl. hab. shall shortly fall a prey to Gyrus. C. —Stand, Heb. kum, “rise again.”

Psalm XXXVI. 1. Himself. Heb. has simply, “for David,” (C.) as well as the Greek of the Vatican. This psalm is alphabetical. The Syriac, Sept., Exc. read, (ver. 28,) the unquiet, i.e. the man; a word which seems now to be defective in the Hebr. which has no vowel beginning with c. C. —Some other commentators have taken place. Houbig. —The prophet has compiled several duties in alphabetical order, to help the memory, (Bert,) and to excite attention. W. —Emissive. Heb. “let not thyself.” Prof. “Ming not with.” (Bert. Pagnini.) “Do not you;” (S. Jer. 11.) Emissive. Their spendour is despicable. C. —Be not yoked, seduced (11) to imitate the wicked, (M.) or offended that they should prosper here. W.


Vers. 3. Heart. Provided he be rational. S. Aug. —He will enable thee to repel all attacks, and to turn every event in the Lord. C.


Vers. 5. Day. This will appear at the last judgment. S. Aug.

Vers. 6. Be. Heb. dumm, begins of only this verse with d. The other letters concerning the same verses, (Sept.,) the second of which may commune with any of the letters. H. —“He is silent to the Lord; wait for him.” S. Jer. —If he should suffer to be afflicted, envy not those who are in a more prosperous condition, nor give way to indignation, ver. 8. C. —Nor can be truly subjected to God, who do not comply with his laws and pray. Orig. S. Aug. W. —Must wait patiently for his aid. Lact. iii. 29; Isa. xxx. 15. H. —“Allow the gods to judge what is best for us.” Jer. vat. 13. H.

Vers. 7. God. Reposing (M.) the ways of Providence, (C.) Chap. v. 1. —Reflect on God’s will. H. —Laboris; sed in vitai Dei, S. Aug. —He be not angry nevertheless (53, a word which Hebr. does not use) to do evil.” (Mose.) or “against the wicked,” (Praem. libris,) as here may perhaps signify; though it is more usually taken for a verb, as the points decide. Bert.

Vers. 8. Lord. Of the living. W. —David knew that many truly pious people would be in the land of Chasaim, even though they might have remained there, if the nation had been faithful. He therefore comforts them with the prospect of a better land. If this were not the meaning, the Church would put these cautions in the mouth of her children, to little purpose. Bert.

Vers. 9. Let. Heb. “and it shall not be.” Prof. “it, or he shall not subsist.” S. Jer. H.


Vers. 11. Meek. Heb. “weak,” also means the “afflicted.” Bert. —Captives, ye all be related to the clear country. Our Saviour alludes to this text (Matt. v. 4,) and the Fathers beautifully explain it of heaven. Raseb. S. Aug. C.


Vers. 13. Laugh. This expression is often used to denote the triumph of Divine justice, whose day will set all right: that day (2 Tim. iv. 8) which ought to be constantly before our eyes. Bert. —God cannot indeed work at any one event, but he is the wicked, “deserve scorn and vengeance.” H. —Dignus aut “irritans in vindicta.” S. Jer.

Vers. 14. Heart. Heb. “of way.” Prof. “such as be of upright conversation.” O. —Only those whose heart is pure will observe the right path. H.
Psalm XXXVI.

16 Better is a little to the just, than the great riches of the wicked.
17 For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.
18 The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.
19 They shall not be confounded in the evil time; and in the days of famine they shall be filled: 20 because the wicked shall perish.

And the enemies of the Lord, presentely after they shall be honoured and exalted, shall come to nothing, and vanish like smoke.

21 The sinner shall borrow, and not pay again: but the just showeth mercy and shall give.
22 For such as bless him shall inherit the land: but such as curse him shall perish.
23 With the Lord shall the steps of a man be directed, and he shall walk well in his way.
24 When he shall fall, he shall not be bruised, for the Lord upheld him in his hand under him.
25 I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.
26 He showeth mercy, and lendeth all the day long; and his seed shall be in blessing.
27 Decline from evil, and do good; and dwell for ever and ever.
28 For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever.

The unjust shall be punished, and the seed of the wicked shall perish.

Psalm XXXVII.

29 But the just shall inherit the land, and shall dwell therein for evermore.
30 "The mouth of the just shall meditate wisdom; and his tongue shall speak judgment.
31 "The law of his God is in his heart; and his steps shall not be supplanted.
32 The wicked watcheth the just man, and seeketh to put him to death.
33 But the Lord will not leave him in his hands; nor condemn 'him when he shall be judged.
34 Expect the Lord and keep his way; and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.
35 I have seen the wicked highly exalted, and lifted up like the cedars of Lebanon.
36 And I passed by, and, lo! he was not: and I sought him, and his place was not found.
37 Keep innocence, and behold justice; for there are remnants for the peacable man.
38 But the unjust shall be destroyed together: the remnants of the wicked shall perish.
39 But the salvation of the just is from the Lord, and he is their protector in the time of trouble.
40 And the Lord will help them, and deliver them; and he will rescue them from the wicked; and save them, because they have hoped in him.

Psalm XXXVII.

Domine ne in furore.

A prayer of a penitent for the remission of his sins.
The third penitential psalm.

1 A psalm for David, for a remembrance of a, sabbath
Psalm XXXVII.

2

REBUKE me not, O Lord, in thy indignation; nor chastise me in thy wrath.

3 For thy arrows are fastened in me: and thy hand hath been strong upon me.

4 There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

5 For my iniquities are gone over my head: and as a heavy burden become heavy upon me.

6 My sores are putrified and corrupted, because of my foolishness.

7 I become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

8 For my loins are filled with illusions: and there is no health in my flesh.

9 I am afflicted and humbled exceedingly: I roared with the growing of my heart.

10 Lord, all my desire is before thee, and my groaning is not hidden from thee.

11 My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

12 My friends and my neighbours have drawn near, and stood against me.

13 And they that were near me stood afar off: and they that sought my soul used violence.

14 And they that sought evils to me spoke vain things, and studied deceit all the day long.

15 But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

16 And I became as a man that heareth not: and that hath no reproach in his mouth.

Psalm XXXVIII.

1 Unto the end, for Idithun himself, a canticle of David.

2 I SAID: I will take heed to my ways: that I sin not with my tongue.

3 I have set a guard to my mouth, when the sinner stood against me.

4 I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

5 My heart grew hot within me: and in my meditation a fire shall flame out.

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VER. 2. Wrath. God is incapable of passion: but man deserves to be treated with the utmost rigour: and this David deprecates, begging that God would act rather like a physician in his regard. Theod. C.—The same petition occurs in Psalm vi.; and this ought to curban people not to make imprecations, since God's judgment is so terrible. Bæt. S. Aug. and S. Greg. explain this text of the fire of hell, and of purgatory. 1 Cor. iii. 15. H.—Though some be saved by the latter, "yet is that fire more grievous than whatever man can suffer in this life." S. Aug. I. esteem that they are more intolerable than all present tribulation.” S. Greg. W.—We may therefore pray, "Here burn," &c. with the same pronouns. S. Aug., who assures us, (Gen. com. Man. vi. 30), that "he who cultivates not the field of his soul, will, after this life, experience either the fire of purgation or eternal punishment," and maiestas, (v. 18), which I associate with the same pronouns. S. Aug., who assures us, (Gen. com. Man. vi. 30), that "he who cultivates not the field of his soul, will, after this life, experience either the fire of purgation or eternal punishment," and maiestas, (v. 18), which I associate with the same pronouns.

VER. 3. Afflictions, (W.) or the word of God, which convert the sinner. S. Aug.—The admonition of Nathan had made the deepest impression on David. He was also visited by sickness, like Job vi. 4, and xiv. 1.

VER. 4. These. Those occasion our great afflictions, when I reflect on thy justice. W.—I chastise myself. Euseb.—S. Aug. explains all of this original sin. C.—Jesus bears the weight of all our sins, which are above our comprehension.

VER. 5. But. They press upon me like a deluge or huge weight. C.—The sin of David had many aggravations. B.—His punishment was also great. C.

VER. 6. Foolishness, or sin. S. Aug. has made me conscious of the state of my soul; and hence the evil has increased. S. Jer., &c. C.—The poisoned wound has infected other parts which were sound (W.); fourth denotes secur, or "wounds still fresh or mortifying," (H.) rather than secur. M.—All sin is properly styled foolishness, as no prudent man should commit any. Orig.

VER. 7. End. Heb. "exceedingly," while a person feels his state is not despicable. B.—Sorrows, Heb. "in black," which may refer either to the mourning attire, (Gen.) or to the "contumelious." S.

VER. 8. Leans. Youm, as the Alex. and Comp. Sept. read, though the Vat. has wyx, sul (H.) with the Arab., &c.—Illusions. Heb. nobles, "burning," from the flower, which is a sign of beauty. B. Poub. 

VER. 9. Troubled. Heb. "beats," repast. Hoph.—Itself. Heb. "even they are," &c. H.—I was no longer ended with the spirit of prophecy, (S. Bas.), still my conversion, (S. Aug.) or an object of favour. H.—I was abandoned to myself, (C.), quitting thy light. S. Amb.—My eyes have been hurt by weeping (H.) of the blind, (C.), while my heart is become so corrupt, that I do not relish or discern spiritual things. H.

VER. 10. Here. Heb. "ever against my wound" (H.) or leprosy, (C.)—Prot. "stood afoot from my sore." H.—But the original means rather "near to."
PSALMS.

PSALM XXXIX.

EXPETANS EXPECTATI.

Christ's coming, and redounding mankind.

1 Unto the end, a psalm for David himself.

2 WITH expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of misery and the mire of drags.

4 And he set his feet upon a rock, and directed my steps.

5 And he put a new canticle into my mouth, a song to our God.

6 Many shall see, and shall fear, and they shall hope in the Lord.

7 Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities, and lying fowls.

8 Thou hast multiplied thy wonderful works, O Lord; my God: and in thy thoughts there is not one like thee.

I have declared and I have spoken: they are multiplied above number.

9 Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

10 Burnt-offering and sin-offering thou didst not require.

11 Then said I, Behold I come.

12 In the head of the book it is written of me, that I

13 Heb. x. 2

14 Psal. xxxix. 7.

PSALMS XXXX.

PSALM XXXX.

EXPECTANS EXPECTATI.

Christ's coming, and redounding mankind.

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14 Psal. xxxix. 7.

PSALMS XXXXI.

PSALM XXXXI.

EXPECTANS EXPECTATI.

Christ's coming, and redounding mankind.

1 Unto the end, a psalm for David himself.

2 WITH expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of misery and the mire of drags.

4 And he set his feet upon a rock, and directed my steps.

5 And he put a new canticle into my mouth, a song to our God.

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should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

10 I have declared thy justice in a great church; lo, I will not restrain my lips: O Lord, thou knowest it.

11 I have not hid thy justice within my heart: I have declared thy truth, and thy salvation.

12 Withhold not thou, O Lord, thy tender mercies from me; thy mercy and thy truth have always upheld me.

13 For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

14 Be pleased, O Lord, to deliver me: *look down, O Lord, to help me.*

15 "Let them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned backward, and be ashamed, that desire evils to me.

16 Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18 But I am a beggar and poor; the Lord is careful for me.

* Isa. lix. 2.

Psalms XXXIX.

Psalms XL.

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17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18 But I am a beggar and poor; the Lord is careful for me.

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10 For even the man of my peace, in whom I trusted, who eat my bread, hath greatly supplanted me.
11 But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.
12 By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.
13 But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.
14 Blessed be the Lord, the God of Israel, from eternity to eternity. So be it. So be it.

PSALM XLII.

QUEMADMODUM DESIDERAS.
The fervent desire of the just after God: hope in afflictions.

1 Unto the end, understanding for the sons of Core.
2 A S the hart panteth after the fountains of waters; so my soul panteth after thee, O God.
3 My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?
4 My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?
5 These things I remembered, and poured out my soul in me; for I shall go over into the place of the wonderful tabernacle, even to the house of God:
6 With the voice of joy and praise; the noise of one feasting.
7 Why art thou sad, O my soul; and why dost thou trouble me?

Hence in God, for I will still give praise to him: the salvation of my countenance, 7 and my God.

My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermonit, from the little hill.
8 Deep calleth on deep, at the noise of thy flood-gates.

All thy heights and thy billows have passed over me.
9 In the day time the Lord hath commanded his mercy; and a canticle in the night.
With me is prayer to the God of my life, 10 I will say to God: Thou art my support.
Why hast thou forgotten me? and why go I mourning whilst my enemy affliceth me?
11 Whilst my bones are broken, my enemies, who trouble me, have reproached me.
Whilst they say to me day by day: Where is thy God?
12 Why art thou cast down, O my soul? and why dost thou disquiet me?
Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALM XLII.

JUDICIA ME DEUS.
The prophet aspires after the temple and altar of God.

1 A psalm for David.
JUDGE me, O God, and distinguish my cause from the nation that is not holy, deliver me from the un
just and deceitful man.
2 For thou art God, my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy
affliceth me?
3 Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy
tabernacles.
4 And I will go in to the altar of God: to God who giveth joy to my youth.
5 To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost
thou disquiet me?
6 Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALM XLIII.

DEUS AURIBUS NOSTRIS.
The church commemoerates former favours, and present afflictions: under which she prays for succour.

1 Unto the end, for the sons of Core, to give understanding.

2 We have heard, O God, with our ears: our fathers have declared to us,

The work thou hast wrought in their days, and in the days of old.

3 Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people, and cast them out.

For they got not the possession of the land by their own sword: neither did their own arm save them.

But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

5 Thou art thyself my King, and my God: who commandest the saving of Jacob.

6 Through thee we will push down our enemies with the horn: and through thy name will we despi them that rise up against us.

7 For I will not trust in my bow: neither shall my sword save me.

8 But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

9 In God shall we glory all the day long: and in thy name will we give praise forever.

10 But now thou hast cast us off, and put us to shame: and thou, O God, wilt not go out with our armies.

11 Thou hast made us turn our back to our enemies: and they that hated us, plundered for themselves.

12 Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

13 Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

14 Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

VER. 6. God. Trust in God, whom I hope to see face to face. W. PSALM XLIII, c. VER. 1. Understanding. See Psal. xii, M.—David or the Courties composed this piece, to comfort the Jews under persecution. Burt.—It may allude to the situation of the Jews at Babylon, (C) or under Antiochus Epiphanes, (Yen. Bode,.) though S. Paul, (Rom. viii, 36.) applies ver. 22 to the persecutions of the primitive Christians, which seems to show that the whole psalm refers to them, (Burt,) as the Fathers have explained it.

VER. 2. Old, in calling Abraham, and rescuing the Hebrews from the Egyptian bondage, &c. W. —God formerly protected our fathers; but how are things changed.

VER. 3. Planted them, thy people. See Jer. ii, 31, and xii, 10; Exod. xvii, 8; Jer. xiv, 13. C. —The Hebrews were miraculously assisted, (W.) without any merit of their own, (C,) as all were wrenched at first.

VER. 4. Horn, like bulls, W. —This we have done in former times. C. —Not man's strength, but God's favour, granted the victory. W.

VER. 5. Glory. Lit. be praised. H. —We have always attributed our success to thee, C.

VER. 6. Horns, like bulls. W. —This we have done in former times. C. —Not man's strength, but God's favour, granted the victory. W.

VER. 11. To. Lit. after, post. They were formerly defeated; now it is our turn. H.


VER. 13. Reaching. Prot. thou dost not increase thy wealth by their price. H. —Thou art eager to get quit of them, as of the vilest slaves. Theod. Grat. Isa. I, 2, and III, 3. —Exchange, There were none to purchase, so that thou hast given the people for nothing. C. —At the last siege of Jerusalem, the Jews, who had sold (W.) or bought Christ for thirty pieces of money, (L.) were delivered to the enemy, for thirty by them given for one penny. See Joseph. de B. Jud. W.


15 Thou hast made us a by-word among the Gentiles: a shaking of the head among the peoples.

16 All the day long my shame is before me: and the confusion of my face hath covered me.

17 At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

18 All these things have come upon us; yet we have not forgotten thee: and we have not done wickedly in thy covenant.

19 And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

20 For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

21 If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

22 Shall not God search out these things: for he knoweth the secrets of the heart.

Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

23 Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

24 Why turnest thou thy face away? and forgettest our want and our trouble.

25 For our soul is humbled down to the dust: our belly cleaveth to the earth.

26 Arise, O Lord, help us and redeem us for thy name's sake.

PSALM XLIV.

BRUCVATIT COR MEUM.
The excellence of Christ's kingdom, and the endowments of his Church.

1 Unto the end, for them that shall be changed, for the sons of Core, for understanding: A canticle for the beloved.

2 MY heart hath uttered a good word: I speak my works to the king.

My tongue is the pen of a scrivener that writeth swiftly.

* Rom. viii, 36.

VER. 17. Detracteth me. S. Jer. "blasphemeth" God, while they upbraid us as a faithless people. C.

VER. 18. Covenant. Still the passion of Christ, the Jews did not wholly fall from God, and then many were chosen from among them, to found the Christian religion, W.

VER. 18. Neither. Lit. and or yet. H. —But the negative particle is taken (W.) from the first part of the verse. C. —S. Jer. "Neither last thou," (C.) M. —Yet many adhere to the Heb., &c. and thou hast turned, &c.

VER. 20. Affliction. Heb. or "dragons," (S. Jer. M.) alluding to the devils, to which the Jews retired when the Assyrians invaded them. This may be more applicable to the first Christians, who might truly say that they had not transgressed. Horat. —To the martyrs death was but like a shadow. S. Greg. N. T. 17. —Here it denotes great darkness and misery. M.

VER. 20. Hic est. This is a Heb. term, to express, we have not. W.

VER. 22. Slaughter. They will not suffer us to be quiet respecting our religion, striving to destroy us: or, if we prove resolves, like Daniel, they expose us to this. C. —This was more fully verified at the first propagation of the gospel, (Rom. viii, 36.) as it still continues to be among those who cease not to persecute Catholicks by artifice, as well as by open violence. Christians in every age have been persecuted as the prophets (W.) generally were. H.

PSALM XLIV, c. VER. 1. For them shall be changed, i.e. For some happily changed, by being converted to God (Ch.) or it may allude to the variety of speakers here introduced. Burt. —Prot. have shaken them, which some translate, "on the illars," (Aquila, S. Jer.) or "instrument of six strings," (C.) —The beloved, viz. our Lord Jesus Christ. Ch. —The Jews formerly explained this psalm of the Maccabees, as well as all the Fathers after the apostles. Hic. I. S. —Many passages cannot refer to Solomon's marriage with the daughter of Pharaoh, though some might be referred to that event, as a figure of Christ's union with his Church, C.

VER. 2. Uttered. Heb. res, "bolleth," as one unable to contain himself. Burt. —Sprach, or "delighted," (Eco.,) though here it only means to speak, C. —He addresses the object of his praise, instead of invoking the name of. S. Jer. —

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Psalm XLV

3 Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hast God blessed thee for ever.
4 Gird thy sword upon thy thigh, O thou most mighty. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Becausethetruth, and meekness, and justice: and thy right hand shall conduct thee wondroufully.
6 Thy arrows are sharp; under thee shall people fall, into the hearts of the king's enemies.
7 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.
8 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

9 Myrrh, and stacte, and cassis, perfume thy garments from the ivory houses: out of which thou daughters of kings have delighted thee in thy glory.
10 The queen stood on thy right hand, in girded clothing; surrounded with variety.
11 Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.
12 And the king shall greatly desire thy beauty: for he is the Lord thy God, and him shall they adore.
13 And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.
14 All the glory of the king's daughter is within golden borders, 15 clothed round about with varieties.

After her shall virgins be brought to the king: her neighbours shall be brought to thee.

* Heb. l. 8.

Psalm XLV

16 They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.
17 Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.
18 They shall remember thy name throughout all generations.

Therefore shall people praise thee for ever; yea, for ever and ever.

Psalm XLV

Deus Noster Refugium

The Church in persecution trusteth in the protection of God.

1 Unto the end, for the sons of Core, for the hidden.
2 Our God is our refuge and strength: a helper in troubles, which have found us exceedingly: 3 Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.
4 Their waters roared and were troubled: the mountains were troubled with his strength.
5 The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.
6 God is in the midst thereof, shall not be moved: God will help it in the morning early.
7 Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.
8 The Lord of armies is with us: the God of Jacob is our protector.
9 Come and behold ye the works of the Lord: what wonders he hath done upon earth, 10 making wars to cease even to the end of the earth.

God's temples. 1 Cor. iii. 17. C.—The virtues of Christ are these precious perfumes. S. Aug. &c.—House. S. Hip. Bp., a word which means a "tower." S. Amb. &c.—Clothing. Heb. "gold of Ophir." H.—The Church is spotted. Epiph. v. 20. The attendance of this glorious queen are the nations converted, or Christian virgins. They are not the maids of Pharaoh's daughter, whose marriage was never commended. Bp. U.—House. Paganism, and the observance of the old laws. Bp. T.—Psalms. Every faithful soul, may be studded the daughter, as well as the spouse of Christ.

11 Lord. Heb. adv. "thy master," and worship him, (H.) like a faithful wife. 1 Pet. iii. 6, and 3 Kings i. 10. God is not found in the Sept. The talmudic words to Jesus Christ, the spouse, who has been twice called God before. C.—Daughters of Tyre: the city, with her dependent villages. Bp. T.—Tyre might send presents on this grand occasion, or might even pay tribute. S. Thomas. &c.—C.—Hab. 2. 20. C.—Hier. and H. B.—Hos. 3. 5. C.—The city, the Church, with the kindness of God. C.—Brothers. C.—Queens in the East could not appear much abroad. Kimchi.—When they go out, they cannot be seen. The beauty of the Church consists in virtue and in the grace of God. C.—Borders. Charity influences the exterior works of piety, (T.) and gives beauty to the ceremonies (S. Bas.) and decorations used by the Church, with such magnificence.


13 They. Heb. &c.—Sept. of Ald. and Comp. and, or the Patriarchs, have "I will;" yet this is contrary to the Vat. and Alex. Sept. (B.,) and seems less accurate. Harkill.—The prophet was not to live for ever, so that the name of the Church was to be spread by others. Bp. T.

Psalm XLV.

1. It may allude to the defeat of Sennacherib, (Harkill,—or by the Curles in the dedication of the second temple, when peace was restored to the world, after the death of Cambyses, Bp. T.) The Fathers explain it of the Christian Church, delivered from persecution. S. Chrys. &c.—C.

2. Their. S. Amb. &c.—read, "they." C.—Both sex and land may be in confusion: we shall confer nothing, having God for our protector. Bp. T.

3. Stream. Jerusalem was surrounded by placid streams, which were here opposed to the great waters, as in Isa. viii. 8. The Church, after persecution, is restored to peace, and adorned with all graces. C.—Tabernacles. This is the source of our joy. Bp. T. &c. &c.—Axel. xlv. 1.

4. Trembled. We have witnessed the commotions in the East, under Cyrus, and not only: the latter part of them seems to be styled Gog, (Ezek. xxxviii. 19, and perished in Judaea, which he intended to plunder. C. &c.—Shield. Heb. "the round things," which some explain "chariots."
He shall destroy the bow, and break the weapons: and the shields he shall burn in the fire.

11 Be still, and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: the God of Jacob is our protector.

PSALM XLVI

OMNES GENTES PLAUDITE.

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

1 Unto the end, for the sons of Core.

2 O CLAP your hands, all ye nations: shout unto God with the voice of joy.

3 For the Lord is high, terrible: a great King over all the earth.

4 He hath subdued the people under us; and the nations under our feet.

5 He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

6 *God is ascended with jubilee, and the Lord with the sound of trumpet.

7 Sing praises to our God, sing ye: sing praises to his King, sing ye.

8 For God is the King of all the earth: sing ye wisely.

9 God shall reign over the nations: God sitteth on his holy throne.

10 The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

PSALM XLVII.

MAGNUS DOMINUS.

God is greatly to be praised for the establishment of his Church.

1 A Psalm of a canticle, for the sons of Core, on the second day of the week.

2 GREAT is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

3 With the joy of the whole earth is Mount Sion founded on the sides of the north, the city of the great King.

4 In her houses shall God be known, when he shall protect her.

5 For behold the kings of the earth assembled themselves: they gathered together.

6 So they saw, and they wondered, they were troubled, they were moved: 7 trebling took hold of them.

There were pangs as of a woman in labour. 8 With a vehement wind thou shalt break in pieces the ships of Tharsis.

9 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

10 We have received thy mercy, O God, in the midst of thy temple.

11 According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

12 Let Mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

13 Surround Sion, and encompass her: tell ye in her towers.

14 Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

PSALM XLVIII.

AUDITE HEC OMNES GENTES.

The folly of worldlings, who live in sin, without thinking of death or hell.

has again been mistaken for grandis or grandiose, as ver. 14, and Psalm. xlviii. is God is the defence of his people, (Prov. xxviii. 10,) the Church. Matt. xvi. 18. C —All particular houses, or churches, must come to the unity of faith, (W,) and to the seat of Peter. S. Iren. iii.

Ver. 6. Earth is a assemble the Trent. Heb. "eastern." /—Tharshis, such strong-built ships as might go to Tarshish, in Cilicia, (Gen. x. 4. C,) or to India. M. —The merchants of Tharshish, the naval officers, shall say, C. There shall be a great commotion, &c. (Ezek. xxxviii. 19, 19). Ver. 8. Seen. All the promises have been fulfilled. How could any one have thought that we should have been permitted to dedicate this temple under the protection of the king of Persia? 1 Esd. vi. 8. Who would not have feared the Christian religion should perish under such violent persecutions! Converts admire its beauty and strength.

Ver. 10. Temple. Nabat. Sept. S. Amb., &c, though the Sept. and Alexander copies have Anab, "people," with the Arab, Ethip. S. Aug., &c, H. —In the Church we receive many graces, (C,) even Christ himself, (S. Amb.,) to which those who refuse to be Catholic can have no title. W. Ver. 12. Juda. Sept. Sym., &c, have "Juda." (C,) which would indicate, that the psalm was composed after the captivity. But the Heb. reads "house," not Juda." (Dutch.) Jerusalem was not rebuilt or fortified when the second temple was dedicated. 2 Esd. i. 3. C.

Ver. 13. Our God. Christ incarnate works all this. He shall rule over the Church not for three or four hundred years only, but as long as time shall last: and he shall have a Church triumphant in eternity. W. —Morem. Heb. almah. The letters being differently arranged, are rendered, "in death." S. Jer. "even unto death." Prot. (H.) "in youth," (Chal.) or "in the secret," of Providence. The psalmist celebrates the perpetual duration of the Church under God's conduct, by three terms. In accendit ut ultra . . . longer sed mortem, "till death," (Pagn.), or "forever." Sym. H. PSL XLVIII., &c Ver. 1. Psalm. 8 Amb. adds, "of David." It's
Psalm XLIX

The God of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof: 2 Of Sion the loveliness of his beauty. 3 God shall come manifestly: our God shall come, and shall not keep silence. A fire shall burn before him: and a mighty tempest shall be round about him. 4 He shall call heaven from above, and the earth, to judge his people. 5 Gather ye together his saints to him: who set his covenant before sacrifices. 6 And the heavens shall declare his justice: for God is judge. 7 Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God. 8 I will not reprove thee for thy sacrifices: and thy burnt-offerings are always in my sight. 9 I will not take calves out of thy house: nor he-goats out of thy flocks. 10 For all the beasts of the woods are mine: the cattles of the hills, and the oxen. 11 I know all the fowls of the air: and with me is the beauty of the field. 12 If I should be hungry, I would not tell thee: for the world is mine and the fulness thereof. 13 Shall I eat the flesh of bullocks? or shall I drink the blood of goats? 14 Offer to God the sacrifice of praise: and pay thy vows to the most High. 15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. 16 But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth? 17 Seeing thou hast hated discipline: and hast cast my words behind thee. 18 If thou didst see a thief, thou didst run with him: and with adulterers thou hast been partaker. 19 Thy mouth hath abounded with evil, and thy tongue framed deceit. 20 Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son: 21 These things hast thou done, and I was silent. Thou thoughtest unjustly that I should be like to thee; but I will reprove thee, and set before thy face. 22 Understand these things thou that forget God: lest he snatch thou away, and there be none to deliver you. 23 The sacrifice of praise shall glorify me: and there is the way by which I will show him the salvation of God.  

Psalm L

The repentance and confession of David after his sin. The fourth penitential psalm.

1 Unto the end, a psalm of David. 2 When Nathan the prophet, came to him, after he had sinned with Bathsheba. [2 Kings xii.]

3 HAVE mercy on me, O God, according to thy great mercy. 4 And according to the multitude of thy tender mercies, blot out my iniquity. 5 For I know my iniquity, and my sin is always before me.
PSALMS.

6 To thee only have I sinned, and done evil before thee; that thou mayst be justified in thy words, and mayst overcome when thou art judged.
7 For behold I was conceiveth in iniquities; and in sins did my mother conceive me.
8 For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.
9 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.
10 To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.
11 Turn away thy face from my sins, and blot out all my iniquities.
12 Create a clean heart in me, O God; and renew a right spirit within my bowels.
13 Cast me not away from thy face; and take not thy holy spirit from me.
14 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.
15 I will teach the unrighteous ways: and the wicked shall be converted to thee.
16 Deliver me from blood, O Lord, God of my salvation: and my tongue shall exalt thy justice.
17 O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

3 For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.
18 A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.
20 Deal favourably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.
21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

PSALM LI.

QUID GLORIARIS.

David condescended the wickedness of Doeg, and forsook his contract. 

1 Unto the end, understanding for David. 2 When Doeg, the Edomite, came and told Saul: David went to the house of Achimelech. [1 Kings xxii. 9.]

3 Why dost thou glory in malice, that art mighty in iniquity?
4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.
5 Thou hast loved malice more than goodness; and iniquity rather than to speak righteousness.
6 Thou hast loved all the words of ruin, O deceitful tongue.

Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling-place: and thy root out of the land of the living.

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Rom. ii. 4. 5. 8. 9. 10. 11. 12. 13. 14. 15.


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PSALM LII.

DIXIT INSPIRI.  

The general corruption of man before the coming of Christ.

1 Unto the end, for Maseeth, understandings for David.

The fool said in his heart: 'There is no God.  
2 They are corrupted, and become abominable in iniquities: there is none that doth good.  
3 God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4 All have gone aside, they are become unprofitable together: there is none that doth good; no, not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6 They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

7 Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM LIII.

DEUS IN NOMINE TUO.  

A prayer for help in distress.

1 Unto the end, in verses, understanding for David.

2 When the men of Ziph had come and said to Saul: Is not David hidden with us? [1 Kings xxiii. 19.]

* Psal xiii. 1.

Living. The Jews inform us that Doeg slew himself with his master at Gelboe, and that David punished his offspring with death. C.

Ver. 8. Almsgiving, at the last day, when they will have nothing to fear, nor the wicked to hope. In this life the just are full of compassion; but they cannot but approve of God's judgments. C.

Ver. 10. Frustration. David foretold his own prosperity on the throne, (v. 1.) when this wretch shall be no more. H. He was at this time in great perplexity, (C.) in danger from the house of God. M.

PSALM LIV.  

EXAUDI DEUS.  

A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

1 Unto the end, in verses, understanding for David.

2 Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me.

I am grieved in my exercise; and I am troubled, 4 at the voice of the enemy, and at the tribulation of the sinner.

For they have cast iniquities upon me: and in wrath they were troublesome to me.

5 My wrath is troubled within me: and the fear of death is fallen upon me.

6 Fear and trembling are come upon me: and darkness hath covered me.

7 And I said: Who will give me wings like a dove? and I will fly and be at rest?

8 Lo, I have gone far off flying away; and I abide in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, and divide their tongues: for I have seen iniquity and contradiction in the city.

Var. 3. Name, which is a strong tower, (Prov. xviii. 10. C.) even thyself. Hence it is so criminal to take it in vain. B. T.  

Var. 5. Strangers. Barbarous, (W.) enemies, though of the same tribe. C.  

Ver. 6. Behold. He adores how God delivered him, though Saul seemed to have only one step more to take. C.

Ver. 7. Truth. To fulfill thy promises. H. He foretells their destruction.

Var. 8. Freely, without being commanded. W. Me. Lev. xi. 1. Jesus Christ was offered, because he would. Isa. lxxii. 7 John x. 17. S. Jer. Good to do, (B.) or sweet in itself. Psal. ii. 11. C.  

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7 And I said: Who will give me wings like a dove? and I will fly and be at rest?

8 Lo, I have gone far off flying away; and I abide in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, and divide their tongues: for I have seen iniquity and contradiction in the city.
PSALMS

PSALM LV.

MISEREELI MEI DEUS.

A prayer of David in danger and distress.

1 Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title, (or pillar,) when the Philistines held him in Gath.

2 Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

3 My enemies have trodden on me all the day long; for they are many that make war against me.

4 From the height of the day I shall fear: but I will trust in thee.

5 In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

6 All the day long they detested my words: all their thoughts were against me unto evil.

7 They will dwell and hide themselves: they will watch my heel.

As they have waited for my soul, for nothing shall thou save them: in thy anger thou shalt break the people in pieces.

8 O God, I have declared to thee my life: thou hast set my tears in thy sight.

9 As in thy promise. 10 Then shall my enemies be turned back.

In what day soever I shall call upon thee, behold I know thou art my God.

11 In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.

by the wrath of God, who looks with indignation on their wicked and deceitful ways. Ch.—They are separated from the good, (S. Jer.) plain by a look. 2 Thess. ii. 10. Ch.—Or, they were sought, of which the evil spirit, (Ch.) or the deceitful spirit, (Ch.—Notwithstanding, he hath formed a plot, and put him to death: Isaiah, (Ch.—He his laws, and has not made him the seat of his anger, (Ch.—It seems not to me to mean to me, (Ch.—But in the evil (4 Kings xv. 16, C.)

VER. 10. Cast down. Heb. “swallow up,” as the earth did Dathan, C. —“Town” or “village,” as it is, that they may not know how to proceed. C. —Heb. “swallow up,” the town of the Philistines, (Ch.) or the town of the Philistines. Ch. —“Swallow” means also to divide. Absalom was accordingly instigated by David's friends. 3 Kings xv. 31, and xvii. 7. M.—City of Hebron, or even of Jerusalem, which caused the king to leave, and go out of Jerusalem, C. —City of Hebron, and xvii. 7. M.

VER. 14. Guide, the prime minister, (Bert.,) and chief of the council. Ch. —Such was Achitophel, who had, nevertheless, been long (C.) secretly disaffected. See 2 Kings xv. 18, and xxi. 20. Ch. —He professed the same religion, and was trusted with the most important affairs, as Judas carried the purse. H.

VER. 15. Consent, or with expedition, as the Rabbin order people to go to the temple, though they must return swiftly. All this designates Judas C. —Dreadful lesson for all sacred ministers, who prove faithless! (Bert.) participating of the holy sacraments in the Catholic Church, (W.) and yet betraying themselves and their Master!

VER. 16. Let death, &c. This, and such like imprecations, which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from Divine justice, and approving the righteousness of God: so that, by way of ill-will, or uncharitable causes, which the law of God disallows. Ch. —David showed even too much tenderness towards the rebels, in the opinion of Josh, &c. He would not hurt Saul. —Hell, by a sudden death, like Antiochus, Core, &c. Num. xxxvi. 20. The last are already dead to the world. Bert.—Those who sin on purpose, despise, when it is, live into hell. W.

VER. 17. Tempest. The Hebrews then began the day. C. Gen. 1. 5. H.—They had three times allotted for prayer, (Dan. vi. 16,) as the Church had afterwards. Const. Ap. vii. 25. C.

VER. 19. Among many, &c. That is, that they drew near to attack me were among many; but I was fighting against a little band, and holy angels, (4 Kings xvi. 10,) though almost all Israel followed Absalom. 2 Kings xv. 13. C.—In many things, sects agree with the Church; but their crime is the breaking of unity. 8. Aug.

VER. 20. Change, or redemption for them. (Psal. xxxii. 13, Euseb.) or they will not amend, (W.) nor cease to blaspheme God, and to calumniate me. C. —Erech. Lit. “He who is before ages.” H.


VER. 22. They are divided, &c. Dispersed, scattered, and brought to nothing.

VER. 23. Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to wander for ever.

VER. 24. But thou, O God, shalt bring them down into the pit of destruction.

VER. 24. Destruction; “into ghennah,” (Chal.) or “hell,” (S. Jer.) to which the judge sentences the reprobate, without promoting their crimes. S. Aug. C.—Days. It is rare that murdorers and notorious malefactors escape punishment in this world; but in the next they will surely be required. Absalom perished in the flower of his age. Bert.—Apostolical, and many others, have been suddenly cut off. God sometimes permits such to reign for a time, to exercise his servants, or that they may repent. S. Aug. C.

VER. 44. The height of the day. That is, at noon, when the sun is the highest. I am still in danger. Ch.—In a thin mist, (or) with a very little rain, (or) with a very little cloud, (or) with a very little wind, (or) with a very little air, (or) with a very little breath. —Fears. Many profess a negation, which S. Jerome rejects, (ad Sum.,) explaining this height of the Divine majesty. C.

VER. 6. My words. The words or promises, which has made, in my favour. Ch.—Praising God (H.) removed the defection of David. Ezech. —Defeated. Prof. “west.” They put an evil construction upon what I say, (H.) and make me their laughing-stock. Paul. xxi. 19. C.—But I cease not to proclaim what God has declared in my favour, (H.) or what good I have been enabled to effect by his grace. My enemies may meet to devise my ruin, and to supplant me; yet all in vain. W.

VER. 8. For nothing shall thou save them. That is, since they lie in wait to ruin my soul, thou shalt for no consideration favour or assist them, but execute thy justice upon them. Ch.

VER. 11. Thus is a repetition of ver. 5. C.—Admir and Jer are mentioned, (H.) as "the power and eternity" of God gave David the greatest confidence.
PSALMS.

12 In me, O God, are vows to thee, which I will pay, praises to thee.
13 Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

PSALM LV.

MISERERE MIETI DEUS.
The prophet prays in his affliction, and prays God for his deliverance.
1 Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave. [1 Kings xxiv.]

HAVE mercy on me, O God, have mercy on me:
for my soul trusteth in thee.
And in the shadow of thy wings will I hope, until iniquity pass away.
3 I will cry to God, the most High; to God, who hath done good to me.
4 He hath sent from heaven, and delivered me: he hath made them a reproach that trod upon me.
God hath sent his mercy and his truth, and he hath delivered my soul from the midst of the young lions. I slept troubled.
The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.
6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.
7 They prepared a snare for my feet; and they bowed down my soul.
They dug a pit before my face, and they are fallen into it.
8 My heart is ready, O God, my heart is ready to sing, and to rehearse a psalm.
9 Arise, O my glory; arise, psaltery and harp: I will arise early.
10 I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.
11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

PSALM LVII.

12 Be thou exalted, O God, above the heavens: and thy glory above all the earth.

PSALM LVII.

SI Vere utique.
David reproacheth the wicked, and foretelleth their punishment.
1 Unto the end, destroy not, for David, for an inscription of a title.

VER. 1. In very deed you speak justice: judge right things, ye sons of men.
3 For in your heart you work iniquity: your hands forge injustice in the earth.
4 The wicked are alienated from the womb, they have gone astray from the womb: they have spoken false things.
5 Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:
6 Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.
7 God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.
8 They shall come to nothing, like water running down: he hath bent his bow till they be weakened.
9 Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.
10 Before your thorns could know the brier; he swallowed them up as alive, in his wrath.
11 The just shall rejoice when he shall see the vengeance: he shall wash his hands in the blood of the sinner.
12 And man shall say: If indeed there be fruit to the just, there is indeed a God that judgeth them on the earth.

PSALM LVIII.

ERIPE ME.
A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies, the Jews.

1 Unto the end, destroy not, for David, for an inscription of a title, when Saul sent and watched his house, to kill him. [1 Kings xix.]

xxvi. 7. C.) and to the proceedings of the Jews against Christ. S. Jer.—It is an invective against hypocrites (C.) and detractors. Ber.
VER. 2. Men. If you be consulted by Saul, and act as judges, do what is right. Condemn not a man unheard. C.
VER. 3. Heart. Hence proceed evil thoughts, &c. H.—Quiestis et non posses, factum Deus computat. S. Aug.—Forse, as you endeavour to preserve the appearance of rectitude. Hen. —weigh— in scales. C.—This double dealing aggravates the fault. W.
VER. 5. Madness: or "potion," smoth. M.—Deut. asp. This is the most dangerous species. The ancient attempted to charm serpents. But these couriers were deft to every proof of David's innumerable, (C. D.) and would receive no admonition, stopping their ears, like asps. W.—The prophet speaks comformably to the received opinion, (Bert,) without determining it to be true. M.
VER. 6. W. W. "Cunningly." Many read, gesti inconstantia oneptia. C.—He does not approve of the magical art. M.
VER. 9. Waz. Heb. nabad, occurs nowhere else, and this signification is surely preferable to that of the Rabbinides, a "snail." Prot. H.
VER. 10. Before your thorns, &c. That is, before your thorns grow up, so as to become strong before, they shall be overtaken and consumed by Divine justice, swallowing them up, as it were, alive in his wrath. Ch.—You shall be cut off when you least think of it. M. T. &c. H.—David probably alludes to the proposal mentioned, (Judg. ix. 14.) where the briar (ramnus) invites all the trees to come under its shade. Ber.
VER. 11. Shall wash his hands, &c. Shall applaud the justice of God, and take occasion, from the consideration of the punishment of the wicked, to wash and cleanse his hands from sin. Ch.
VER. 12. A God. Heb. Elohim ephodin. Both are in the plural, which has induced many to suppose that angels, &c., are meant; yet the plural is sometimes used when speaking of the true God. Gen. xx. 18; Jos. xxiv. 19. C.—Houbigant translates, "gods," which he explains of the pastors of the Church, or "judges." The reward of virtue, and punishment of vice, are very important truths. Let us wait till the time of harvest, and all will be in its proper place. Ber.
And they shall know that God will rule Jacob, and all the ends of the earth.

15 They shall return at evening, and shall be angry like dogs: and shall go round about the city.

16 They shall be scattered abroad to eat, and shall murmur, if they be not filled.

17 But I will sing thy strength: and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing: for thou art my defense, my God, my mercy.

PSALM LIX.

DEUS REPULSI NOS.

After many afflictions, the Church of Christ shall prevail.

1 Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for Doctrine,

2 when he set fire to Mesopotamia, of Syria and Soba[0300]: and Joab returned, and slew of Edom, in the vale of the salt-pits, twelve thousand men.

3 O GOD, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5 Thou hast shown thy people hard things: thou hast made us drink the wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow:

should have had only suspicious witnesses; and if all had been exterminated, we should have had none.” God permits our spiritual adversaries to remain for our trial, (Tert.) that we may not forget ourselves in prosperity. W.

Ver. 13. For, is not expressed. Lit. “bring down... the sin,” &c. Let not their naughty speeches take effect, or escape punishment. The impositions of the Jews against themselves, (H.) and against Christ, have brought on their destruction. S. Aug.—Thus nothing need be supplied.

Ver. 14. Consumed. At the destruction of Jerusalem, or for opposing Nebuchadlnezzar. E. B. Heavens and earths who were preordained to life, embraced the gospel. C.—How can those kings, who are no more? Their condition will be worse than annihilation. They will exist in hell, though no more visible to us. E. B.—The kings shall know that the time is too late; and when they are on the point of plunging into the abyss. The measure of their crimes being full, they shall be accursed and punished. W.

Ver. 15. This is a sort of chorus, ver. 7. S. Jer. and Prot. “Let them behold.” H.—It is manifest that the attacks of the enemies of Nebuchadlnezzar, (C.) David, and Christ, were unceasing. H.

Ver. 16. Murmur. Heb. also “shall turn all night.” Prot. “grudge.” H.—Finding no oil for their lamps, they will repent, like Judas, and blasphemes in hell. W.

Ver. 17. Morning. With earnestness, (H.) I will fulfill this duty, (C.) at the resurrection, (W.) in the morning of a glorious immortality.

Ver. 18. Help. S. Jer. “my strength,” virutem meam et bonum, ver. 10. I will sing, that all I have comes from thy pure mercy. H.

Ver. 19. LXX. inc. v. 1. Changed. Paul alvi.,—Title, Paul. xiv. —Doctrine, explaining what will be the progress of the Church. M.—It seems to have the same import as understanding in other titles, but here is of little authority. B. E. B.—Set fire. Heb. “sought against Syria of Mesopotamia, and Syria of Soba.” S. Jer. 3 Kings vili. 10. H. Tarfais. Abiel slew eighteen thousand, perhaps on another occasion (1 Par. xxviii. 12); so that this title does not contradict history. M.

Ver. 20. Chastizing thy people frequently under Moses, &c. Bert.—On us. Redeeming mankind, which thou hast condemned for the fault of Adam, and giving us a more abundant grace. Rom. v. 9. S. Hil. Christ is our Saviour. B.—One such as is given to slaves or malefactors, (S. Matt. xxvii. 34) mixed with meale and venenum. Lit. “wine of trembling,” (C.) or soporifics. S. Jer. H.—All these expressions give the idea of something disagreeable. Bert.

Ver. 21. Warming to amend, (W.) the sign of the cross (C.) in baptism, (S. Jer.) or confirmation. B.—It was customary to erect a cross, on which some signal was placed, in case of invasion. Is. xiv. 26, and xl. 12, &c. B. E. B.—Sorice. The king praying for all. M.—S. Aug. reads, me, (C.) though the Vulg. does not here express it. H.—Hob. “save thy right hand,” the people, or man of thy, &c. Paul. lxxx. 18. C.—Hear me. Hob. “him.” But the margin has, me, H.
That thy beloved may be delivered. 7 Save me with thy right hand, and hear me. 8 God hath spoken in his holy place: I will rejoice, and I will divide Shechem; and will mete out the vale of tabernacles. 9 Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head.

Juda is my king; 10 Moab is the pot of my hope. Into Edom will I stretch out my shoe: to me the foreigners are made subject. 11 Who will bring me into the strong city? who will lead me into Edom? 12 Wilt thou not, O God, who hast cast us off? and wilt not thou, O God, go out with our armies? 13 Give us help from trouble: for vain is the salvation of man. 14 Through God we do mighty acts: and he shall bring to nothing them that afflict us.

Psalm LX.

Exaudi Deus. a prayer for the coming of the kingdom of Christ, which shall have no end. 1 Unto the end, in hymns, for David.

Psalm LXI.

Hear, O God, my supplication; be attentive to my prayer.

3 To thee have I cried from the ends of the earth; when my heart was in anguish, thou hast exalted me on a rock.

Thou hast conducted me; 4 for thou hast been my hope; a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

Psalm LXI. Nonne Deo. The prophet encourages himself and all others to trust in God, and serve him.

1 Unto the end, for Idithun, a psalm of David.

2 Shall not my soul be subject to God? for from him is my salvation.

3 For he is my God and my Saviour: he is my protector, I shall be moved no more.

4 How long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

5 But they have thought to cast away my price, I ran in thirst: they blessed with their mouth, but cursed with their heart.

6 But be thou, O my soul, subject to God: for from him is my patience.

7 For he is my God and my Saviour: he is my helper, I shall not be moved.

8 In God is my salvation and my glory: he is the God of my help, and my hope is in God.

9 Trust in him, all ye congregation of people: pour out your hearts before him: God is our helper for ever.

10 But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

11 Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

Psalm LXI. Hallelujah. The words for ever seem to restrain this to heaven, as the Fathers explain them, though they may also allude to a temporal protection (Breviary) in the temple. C.}

Kings. They wish long life to the king, expecting that the promises of the prophecies insured to them temporal blessing. But when they saw Zerubbabel possess so much splendour, they were naturally taught to extend their thoughts to the Messiah, of whom the Chal, and ancient Jews, as well as the Fathers, explain this passage. C. Gaul. "The days of the future world thou wilt add to the days of the king, the Messiah. His years shall be like the generations of this world, and the generations of the world to come." Eternity is clearly meant.

Kings. Search! Who can comprehend what thou hast prepared for this long? He may allude to the promises made to David's family, (Psalms xxxvIII, 30, 38,) which should reign for ever, by means of Christ. H.

4. Desp. A Levite speaks, having dedicated himself by vow to serve God continually in his temple, after his return from Babylon, (C.) or David express his resolution to testify his gratitude by sacrifice. H.—I will sing psalms, &c., in this life, and for ever. W.

Psalm LXI. Vers. 4. Idithun, to sing. W.—He was one of the chief musicians under David. I Par. xxv. 3. The psalm may be explained of David, personified by Abasalon, (C. of the Machabees, (Theod.,) & c., or of Christ, and his Church. C.—S. Jer. considers it as a piece of excellent morality, (C.) and this may suffice, without referring it to any historical fact. E.

Vers. 3. Subject. The just is resigned, though he feel like other men. David found a sort of retribution against the rebels ariding in his breast, which he presently repressed, by the thought of God's will. 2 Kings xii. 11. C.

Vers. 4. Fence. This may refer to the persecutors, who resembled a leaning wall. Brev. xxxvIII. 15. C.—Prot. "ye shall be slain all of you, as a bowing wall shall ye be," &c. He threatens them with speedy destruction, (H,) or represents to them the baseness of attacking a man ready to fall. C.

Vers. 5. Price. Sept., S. Hilary, &c., "my honour." They wish to delude me, and to represent me as unfit to govern. I ran. Sept., "They ran" likewise, as Heb. implies, and as the Gr. Fathers generally explain it. David thought proper to flee, that he might be at a distance from traitors. 2 Kings xvi. 9. C.

Vers. 9. All. "Always, O people." Sept. seem to have read adhith, &c. "For ever." Here Selah is translated, (Brev.) though it be not in Sept., &c. David exhort his followers to address themselves to God, with compunction and confidence.

Vers. 10. Lieth. They are so vain and light, that if they are put into the
PSALM LXII.

DEUS DEUS MEUS AD TE.

The prophet aspires after God.

1 A psalm of David, when he was in the desert of Edom. 
2 O God, my God, to thee do I watch at break of day.
   For they have harassed my soul; for thee, O God, how many ways!
   In a desert land, and there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.
   For thy mercy is better than life: they may my lips shall praise.
   Thus will I bless thee all my life long: and in thy name I will lift up my hands.

3 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.
4 If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.
   And I will rejoice under the covert of thy wings: thy mercy shall be my song: and my soul shall rest in the shadow of thy wings.
5 For the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

Psalm LXIII.

EXAUDI DEUS ORATIONEM.

A prayer in affliction, with confidence in God that he will bring to naught the machinations of persecutors.

1 Unto the end, a psalm for David.

2 Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

3 Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a sword: they have bent their bow a bitter thing, to shoot in secret the unawares.

5 They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

6 They have talked of hiding snares; they have said: Who shall see them?

7 They have searched after iniquities: they have failed in their search.

Man shall come to a deep heart: and God shall be exalted.

8 The arrows of children are their wounds: and their tongues against them are made weak.

9 All that saw them were troubled: 10 and every man was afraid.

And they declared the works of God: and understood his doings.

10 The just shall rejoice in the Lord, and shall hope in him; and all the upright in heart shall be praised.

Psalm LXIV.

TE DEUM.

God is to be praised in his Church, to which all nations shall be called.

1 To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.
2 A HYMN, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.
3 O hear my prayer: all flesh shall come to thee.
4 The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.
5 Blessed is he whom thou hast chosen, and taken to thee: he shall dwell in thy courts.

We shall be filled with the good things of thy house: holy is thy temple, 6 wonderful in justice.

Hear us, O God, our Saviour, who art the hope of all the ends of the earth, and in the sea afar off.
7 Thou who preparest the mountains by thy strength, being girded with power: 8 who tramples the depth of the sea, the noise of its waves.

The Gentiles shall be troubled, 9 and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.
10 Thou hast visited the earth, and hast plentifully watered it: thou hast many ways enriched it.

The river of God is filled with water: thou hast prepared their food: for so is its preparation.
11 Fill up plentifully the streams thereof, multiply its fruits; it shall spring up, and rejoice in its showers.
12 Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.
13 The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy.
14 The rams of the flocks are clothed, and the vales shall abound with corn: they shall shout: yea, they shall sing a hymn.

PSALM LXV.
JUBILATE DEO.
An invitation to praise God.

The salvation of the Septuagint, Ch. — From the word context. H. — It is of little authority. Jeremiah and Ezekiel were never together, C. — B. — David predicts the return from captivity, (B. —) and the vocation of the Gentiles, (S. Hill, &c. M.) which the prophets Jeremiah, &c., had instanced, by the coming of the nations from Babylon, so as to foretell Israel's deliverance. — S. Hill, &c. M.


Ver. 4. Transgressions. These are the words of the Christian converts, (Enoch,) or of the Jews, who acknowledge that they have been truly punished with drought, for neglecting the temple and first-fruits. Aqg. L. 4: Mal. Ill. B. C. — Heb. "the transgressions," which denotes Christ's satisfaction.

Ver. 7. Strength, or rain. The power (C.) and goodness of God are described with regard to the captives, and converted nations, (B. —) and the great works of the creation. W.

Ver. 8. Trouble. Prot. "stillest the noise." H. — Troubled. The most stubborn are converted from all countries. W.

Ver. 9. Joyful. People both of the east and west shall learn to fear thee; or thy chosen people shall dwell in peace, and attend the morning and evening service. Ezech. C.

Ver. 12. River. Heb. "the division," or all the seas and fountains. (B. —) of confusion, (M.) or particularly the Jordan, which overflows, like the Euphrates, about Pontopontus. Jos. iii. 15; Jer. xii. 5. — In the earth's, after a plentiful rain. H. — God hath brought many wonders by water, and hath hid his people, (Exod. xii. 14, and xv. 26, &c.,) to prepare the graces conferred in baptism, the holy ESCHATOSIS, &c. W.

I Unto the end, a canticle of a psalm of the resurrection. SHOUT with joy to God, all the earth, 2 sing ye a psalm to his name; give glory to his praise.

3 Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength, thy enemies shall lie to thee.

4 Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

5 Come and see the works of God: who is terrible in his counsels over the sons of men. And the sea shall give up the dead, (C.)

6 Who turned the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

7 Who by his power ruleth for ever; his eyes behold the nations; let not them that provoke him be exalted in themselves.

8 O bless our God, ye Gentiles; and make the voice of his praise to be heard.

9 Who hath set my soul to live: and hath not suffered my feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

11 Thou hast brought us into a net, thou hast laid afflictions on our back: 12 thou hast set men over our heads.

We have passed through fire and water, and thou hast brought us out into a refreshment.

13 I will go into thy house with burnt-offerings: I will pay thee my vows, 14 which my lips have uttered, And my mouth hath spoken, when I was in trouble.

15 I will offer up to thee holocausts full of marrow, with burnt-offerings of rams: I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God: and I will tell you what great things he hath done for my soul.
1 Unto the end, a psalm of a canticle for David himself.

2 Let God arise, and let his enemies be scattered; and let them that hate him flee from before his face.

3 As smoke vanishteth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God.

4 And let the just feast, and rejoice before God; and be delighted with gladness.

5 Sing ye to God, sing a psalm to his name: make a way for him who ascendeth upon the west: the Lord is his name.

6 Rejoice ye before him: but the wicked shall be troubled at his presence. 6 Who is the father of orphans, and the judge of widows.

7 God in his holy place: 7 God who maketh men of one manner to dwell in a house:

8 Who bringest out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

9 O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

10 The earth was moved, and the heavens dropped at the presence of the God of Sini, at the presence of the God of Israel.

11 Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

12 In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.
13 The Lord shall give the words to them that preach good tidings with great power.
14 The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.
15 If you sleep among the midst of lots; you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.
16 When he that is in heaven appointeth kings over her, they shall be whitened with snow in Selom. 16

PSALMS.

17 The mountain of God is a fat mountain.
18 A curtained mountain, a fat mountain. 17 Why suspect ye curtained mountains?
19 A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.
20 The churioth of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sinai, in the holy place.
21 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men.
22 Yea, for those also that do not believe, the dwelling of the Lord God.

VER. 19. A curtained mountain.—On the words, see Cant. iv. 12, 13. It is a metaphor "cottoned" with gold, signifying a great and magnificent abode. The same idea is conveyed by the word "curtained mountain." "A mountain of God," Ps. li. 19; "the mountain of God," Ps. xc. 1, 2.

VER. 20. A fat mountain.—The same idea is found in Cant. ii. 7; iii. 5; iv. 11; ix. 1. Much is made by the Jews of the 'curtained mountain,' and they connect it with the ark of the covenant, the presence of God, and other sacred images (Maimon. 1. 16). The "curtained mountain" is often compared with the "curtained tabernacle" or temple of Solomon, and they find here the idea of the temple itself (Maimon. 1. 16, 17). The same idea is found in Cant. iii. 5; iv. 11; ix. 1, 2.
PSALM LXVIII.

30 From thy temple in Jerusalem, kings shall offer presents to thee.
31 Rebuke the wild beasts of the reeds, the congregation of bulls, with the kine of the people; who seek to exclude them who are tried with silver.
32 Scatter thou the nations that delight in wars: 32 ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.
33 Sing to God, ye kingdoms of the earth: sing ye to the Lord:
34 Ye to God, 34 who mounteth above the heaven of heavens, to the east.
35 Behold he will give to his voice the voice of power, and his word shall be in the clouds.
36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

PSALM LXVIII.

SALVUM ME FAC DEUS.

Christ, in his Passion, declared the greatness of his sufferings, and the malice of his persecutors, the Jews; and foretold their reprobation.
1 Unto the end, for them that shall be changed; for David.
2 SAVE me, O God: for the waters are come in even unto my soul.
3 I stich fast in the mire of the deep: and there is no sure standing.
4 I am come into the depth of the sea, and a tempest hath overthrew me.

**John xv. 17.**
always with us. Ch.—Display thy power from thy holy temple. H.—Send the Messias, grant perseverance to the just, and defend thy Church against all attacks. C.

**Vers. 20.** From Syn. For Kings shall reverence the temple, which David forewore would be shortly erected; or, "with greater magnificence than in the temple of Jerusalem, kings shall offer gifts to thee," (Deschamps,) which clearly refers to the Messias. B., "As soon as thy temple shall be," &c. Under Solomon many kings became tributary, and at the preaching of the gospel emperors submitted to Christ. C.

**Vers. 21.** Rebuke the wild beasts of the reeds: or the wild beasts, which lie hid in the reeds. That is, the devils, who hide themselves in order to surprise their prey. Or by wild beasts, are here understood persecutors, who, for all their attempts against the Church, are but as weak reeds, which cannot prevail against them who are supported by the strength of the Almighty. The same are also called "wild beasts of the field," (from their rage and savagery,) and "bulls," (from their strength and firmness.) C.

**Vers. 22.** As before, and shall come, &c. It is a prophecy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians, (Ch.,) who were among the first converts. Isai. xxiv. 9; 39. Jn. iii. 10: Acts xvii. 27—Abernethy, E. &c.

**Vers. 23.** As before, who is the same as the Ethiopian, ”Rotha”_comprises the country on both sides of the Red Sea, as well as that below Egypt, and on the Arabian coast. His prediction was accomplished when Solomon married the daughter of Pharaoh, and was visited by the queen of Sheba.

**Vers. 24.** Sing ye to God, is rejected by S. Jerome: but defended by S. Hil. &c. It seems proper to connect the former sentence after Soloth. (B Hort.) or may be detached instead of express appositive. H.—Ext. From Mount Olivet, which is on the east side of Jerusalem. Ch.—God fills all places: ver. 5; Deut. xxxiii. 16. C.—Religion has gone westward, but will return to the east. Apoc. xvi. 19. G.—Ammonites, occurs nowhere else. But it denotes some people in authority, and seems to have the same import as the Ammonites. Jn. the Ammonites comprised the country on both sides of the Red Sea, as well as that below Egypt, and on the Arabian coast. His prediction was accomplished when Solomon married the daughter of Pharaoh, and was visited by the queen of Sheba.

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**Vers. 26.** Sancta, or sanctuary. Heb. Lit. "Thus art terrible, O God, from this thy holy place." Mont.—Yet Pagnin retains "in his holy." &c. The tabernacle, or temple, (ver. 30,) and the ark, were esteemed the bulwarks of Israel. There God was pleased to grant his people's requests more easily, to encourage public worship. H.

PSALM LXVIII.

VER. 1. Changed. A psalm for Christian converts, to remember the passion of Christ (Ch.); whose sentiments this and the 21st Psalm express in the most energetic language. B., "As soon as thy temple shall be," &c. Under Solomon many kings became tributary, and at the preaching of the gospel emperors submitted to Christ. C.


**Vers. 4.** Howote. This might be literally true, as Christ had suffered the greatest torments, and received this the 21st Psalm on the cross; looking up towards heaven, so that his eyes were weakened, as well as by shedding many tears.--Ipsius Christi criminis simul iterum verba his infor- mationes factas, qui eum, sicut eum se habuisse, non pro- topus, est refert. B.—Christ was not presently delivered from tribulation: neither sought his followers to expect better treatment. W.

**Vers. 5.** Curse. The captives had not injured Jashiyon, and Christ had even bestowed the greatest favours upon his enemies. He suffered for our sins. Isai. iii. 4. C.—Amen. Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God. Ch.

**Vers. 6.** My foolishness and my offences: which my enemies impute to me: or the follies and sins of men, which i have taken upon myself. Ch.—My cross is foolishness to the Gentiles. 1 Cor. i. 23. S. Aug.

**Vers. 7.** For me. If I rise not again, my disciples will take me for a mere man. If the captivity continue much longer, many will despair, ver. 11. C.

**Vers. 8.** Reproach. Because I would not adore idols. Christ undertook to expiate our offences, and to satisfy the justice of his Father. Rom. xvii. 3. C.

**Vers. 9.** Mother. This might be true with respect to some apostate Jews. But it was more literally accomplished in Christ, who was betrayed by Judas, &c. &c.

**Vers. 10.** Upon me. The disciples remembered that this had been written concerning Christ, who drove out the profaners of his temple, (John xii. 17,) and will not be less severe on those who disfigure the Church by their scandalous lives, or by propagating erroneous opinions. C.

**Vers. 11.** Covered. Retiring from society. B.—Sept. Rom., and Houbr. "I humbled." Heb. "I bewailed my soul in fasting." (Aquila,) as if death were inevitable; and this practice was held, as the fasts of the Church (H,) or mortification (W,) are still by unbelievers. H.

**Vers. 12.** Song. Both judges and common people (W,) desired me over their cups of mead, (H,) or strong drink, and palm wine. Lam. iii. 14. C.—Thus the soldiers made Christ their jest, while they drank on the long night of his passion. B.

**Vers. 13.** Pleasure. Which is reasonable, and appointed for pardon. Psal. xxxi. 6, and c. 14. C.
Psalm LXVIII

In the multitude of thy mercy, hear me in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thine sight are all they that afflict me: my heart hath expected reproach and misery.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

23 And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

24 Let their table become a snare before them, and a reproach, and a stumbling-block.

25 Let their eyes be darkened that they see not: and their back bend thou down always.

26 Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

27 Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten: and they have added to the grief of my wounds.

Psalm LXIX

1 Unto the end, a psalm for David, to bring to remembrance that the Lord saved him.

2 O God, come to my assistance: O Lord, make haste to help me.

3 Let them be confounded and ashamed that seek my soul: let them be turned backward, and blush for shame that desire evils to me:

Let them be presently turned away, blushing for shame, that say to me: Tis well, tis well.

the punishment C:—Pecuniam quae pecati est. S. Aug.—God permits people to fall (W.): but he does not force them. 

V. 29. Living. Let them die. Grot.—If we understand the word of the predestination to life eternally and the predestination to trouble and woe, (T.) God never blots out sin. But though they fall, he brings them to repentance. 

S. Aug. & S. Hier.—The redemption of the obstinate Babylonians (C) and Jews is predicted. 

V. 30. Up. The cross is now triumphant, (H.) an object of veneration. 

Bert.—Christ submitted to die upon it, and rose again. W.

V. 33. See, my deliverance, or thy just vengeance on the wicked. C.

V. 34. Martyrs. (M.) and those who suffer for the faith, will be rewarded. W.

V. 35. Therein, the fish. Our admiration of creatures causes us to praise God. S. Aug. S. Hil.

V. 36. Sion. The Catholic Church.—The cities of Judah, &c., her places of worship, shall be established throughout the world. And there, viz. in this Church of Christ, shall his servants dwell. (C.)—It matters not, whether a person live in the Church of God which is at Corinth, or at Philippi, provided he be a member of the Catholic Church.

But those who adhere to separate congregations, and style themselves the Church of England, or the Kirk of Scotland, &c., cannot be written with the just, (V. 37.) nor have any part in this prediction. 

H. It alludes to the restoration of the captives, (C.) or rather to the propagation of the gospel, (H.) of which the former was a figure, (Rabb., and we have but a faint remembrance of the latter, which, it seems, is written with the just, and by no means alluded to in this prediction. (C.)

Bert.—See the punishment, &c. 

Psalm LXIX. V. 1. Remembrance. This is all that occurs in Heb., or in many Greek copies, though the following words were perhaps extant in the copy of the Sept., or were added to complete the sentence. Several of the verses are found in Psalm cvii. 

V. 1. The following psalm is a sequel to this. C.

Psalm LXIX. V. 4. Christ. Our Lord is inexpressibly exalted above all, as in the New Testament, Well done, saith the Father.

Psalm LXIX. V. 5. Thy well, thy well. Iohn renders it, tos, tos, tos, as the voice of one insulting and deriding. Some understand it as a detestation of painful sufferings. Ch.—In the New Testament, Well done, saith the Father, Well done, saith the Spirit. (C.)

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Psalm LXX.

6 Let all that seek thee rejoice and be glad in thee:
and such as love thy salvation, say always: The Lord be magnified.
8 But I am needy and poor: O God, help me.
Thou art my helper and my deliverer: O Lord, make no delay.

Psalm LXX.

A prayer for perseverance.

I
Thee, O Lord, I have hoped, let me never be put to confusion: 2 deliver me in thy justice, and rescue me.
Incline thine ear unto me, and save me.
Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe.
For thou art my firmament and my refuge.
Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law, and of the unjust.
For thou art my patience, O Lord, my hope, O Lord, from my youth.
By thee have I been confirmed from the womb,
from my mother's womb thou art my protector.
Of thee shall I continually sing: I am become unto many as a wonder, but thou art a strong helper.
Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.
Cast me not off in the time of old age: when my strength shall fail, do not thou forsooke me.
For my enemies have spoken against me: and they that watched my soul have consulted together.
Saying: God hath forsaken him: pursue and take him: for there is none to deliver him.
O God, be not thou far from me: O my God, make haste to help me.

Psalm LXX. Ver. 1. Of the sons of Jerusalem. The Rechabites, of whom see 1 Kings xii. 18, 24. By this addition of the seventy-two interpreters, we gather, that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity. Ch. —This first criticism appears in Deuteronomy xii. 1. It is by the second, under Joel, xiv. 20. The third, under Jeremiah, xxxii. 44. and the last, when the city was destroyed and Schedias was taken, 316. Further—The Rechabites entered Jerusalem a little before the first of these events, and set the people an example of obedience in submitting to Nebuchadnezzar, as Jeremia directed. Bellar. —These three verses are almost exactly the same. Psalm xxx. His being asked what was sweet to men, answered, hope. Lect.
1. —Vain is the situation of man. But hope confoundeth not. Psal. lix. 18;
Rom. v. 2, C.

Psalm LXXI.

13 Let them be confounded, and come to nothing, that detract my soul; let them be covered with confusion and shame that seek my hurt.
14 But I will always hope; and will add to all thy praise.
15 My mouth shall show forth thy justice; thy salvation all the day long
Because I have not known learning, 16 I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.
17 Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.
18 And unto old age and grey hairs: O God, forsake not me,
Until I show forth thy arm to all the generation that is to come:
Thy power, 19 and thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?
20 How great troubles hast thou shown me, many and grievous: and turning, thou hast brought me to life, and hast brought me back again from the depths of the earth:
21 Thou hast multiplied thy magnificence; and, turning to me, thou hast comforted me.
22 For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.
23 My lips shall greatly rejoice, when I shall sing to thee; and my soul, which thou hast redeemed.
24 Yes, and my tongue shall meditate on thy justice all the day; when they shall be confounded, and put to shame, that seek evils to me.

Psalm LXXI.

A prophecy of the coming of Christ, and of his kingdom
prefigured by Solomon and his happy reign.

1 A psalm on Solomon.

But I will do it hereafter, and record the praises which I now proclaim. Some would translate, I know not, that he may be numbered of the mercies. Bert.—This sense is adopted by the Chal. Teud. &c. See Psal. xxxix. 6. Yet it seems more probable, that David acknowledges his inability to speak of God as he deserves, though he promises to do his utmost to show the utmost respect. So Solomon concealed his ignorance, (Prov. xxx. 2) and Solomon asserted that all his knowledge consisted in the conviction of his complete ignorance. If this be true with respect to human science, how much more so is it when we speak of God, (H.) and attempt to dive into the Holy Scriptures? Gen. —David meditated on the law continually. Psal. I. 2. C.—Yet he admits that he stands in need of a guide, (H.) and must enter into the sanctuary, to penetrate such high mysteries. Psal. lxxxi. 17. 8. Aug. and Eusebius understood that the letter of the Mosaic law is incapable of insuring salvation. C. —Sept. Vat. reads, παραφανία, "mercenary affairs." But the Vulg. follows the edit. of Aldus, &c. έναρείαν. Bert.—A strong variation occurs, 1 Esd. viii. The former reading is adopted by the Fathers, and by Gesenius, (vii. 88,) whom he condemned clerics engaging in merchandise, (Amos.) as it was contrary to their calling: and, formerly at least, very dangerous for any holy man. H.
Ves. 17. Till now. Here it is best to be placed. Bert. —The verb may also be explained in the past time, "till now I have declared." Bert.
Ves. 30. Me. Heb. "us." Yet Prot. &c., return the singular, as the context requires. Bert. —Earth. To which I seem to be compared, (H.) being in the greatest distress. It may be understood of Christ's return from hell, and from the grave. Psal. lxvii. 17, C.

Psalm LXXI. Ver. 1. Psalms. Some copies add, "of David." But the Heb. has only Lesson. to "Solomon" (8 Jos. 11,) or, composed by Solomon. The former sense is more generally adopted. (Bert.) though the Chal. and Eusebius look upon the latter as most plausible. David, however, seems to have written this last most beautiful piece, when he placed his son upon the throne (5 Kings i. 47;) and being transported with a Divine enthusiasm, he described the reign of the Messiah, (C.) to whom alone many of the passages can be applied. (8. Aug. W.) as the Jews, Chal. &c., confess, though they will not allow Jesus to be the Christ, ver. 6, 11, 17, C.
2 Give to the king thy judgment, O God: and to the king's son thy justice.

To judge thy people with justice, and thy poor with judgment.

3 Let the mountains render peace for the people, and the hills justice.

4 He shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

5 And he shall continue with the sun, and before the moon, throughout all generations.

6 He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

7 In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8 And he shall rule from sea to sea, and from the river unto the ends of the earth.

9 Before him the Ethiopians shall fall down; and his enemies shall lick the ground.

10 The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts;

11 And all kings of the earth shall adore him: all the nations shall serve him.

12 For he shall deliver the poor from the mighty: and the needy that had no helper.

13 He shall spare the poor and needy: and he shall save the souls of the poor.

14 He shall redeem their souls from usury and iniquity: and their name shall be honorable in his sight.

15 And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

16 And there shall be a firmament on the earth through the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

17 Let his name be blessed for evermore: his name continue before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

18 Blessed be the Lord, the God of Israel, who alone doth wonderful things.

19 And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it.

20 The praises of David, the son of Jesse, are ended.
PSALM LXXII.

PSALMS.

PSALM LXXII.

QUAM BONUS ISRAEL DEUS.

The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly reward to every one according to his works.

1 A psalm for Asaph.

H OW good is God to Israel, to them that are of a right heart!

2 But my feet were almost moved; my steps had well nigh slipped.

3 Because I had zeal on occasion of the wicked, seeing the prosperity of sinners.

4 For there is no regard to their death, nor is there strength in their stripes.

5 They are not in the labour of men: neither shall they be scourged like other men.

6 Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

7 Their iniquity hath come forth, as it were, from fitness: they have passed into the affection of the heart.

8 They have thought and spoken wickedness: they have spoken iniquity on high.

9 They have set their mouth against heaven: and their tongue hath passed through the earth.

10 Therefore will my people return here: and full days shall be found in them.

11 And they said: How doth God know? and is there knowledge in the Most High?

12 Behold these are sinners: and yet abounding in the world they have obtained riches.

thoughts and desires. Ensh.—The prayers of David, son of Jesse, have been summed up. Thenod. and V. Edit. H. —It is probable that the collections of the psalms were made at different times (Bert.); and though many were found after this second book was completed, it was not judged expedient to make any alteration. These were standing out with the song of Asaph, &c., in the titles. Flumium.

—Yet it is certain that David composed some at least, which are placed after this. See Psal. cxxi. &c., &c. H. Var. 1. Asaph. See Psal. xlix. We shall not undertake to decide whether he composed, or only sung this psalm (Bert.); or whether he lived under David or Josaphat, or rather during the captivity. Those who attribute all the psalms to David, got rid of many such inquiries; but they are involved in other difficulties, (C.) which are not inconceivable. H. —Have. Heb. "Surely," as if an answer was given to what had long troubled the author. Bert.

Var. 2. Slipt. I had almost yielded to the temptation (M.) of denying Providence, (H.) and following the broad road. W.

Var. 3. Zali. I was grieved, (M.) or even inclined to imitate the wicked (see Matt. iii. 14; Psal. xxxvii., Jer. xlix., and xxx., 7) : though the whole book is intended to clear up this difficulty respecting the treatment of the good and bad in his life.

Var. 4. Rigard. They are not restrained by the thoughts of death, (H.) as they break (W.) as much as possible. Prot. "There are no bounds (of pain) amongst us," &c., &c. Stripes. They quickly remove their light afflictions. W. —And their hails are strong. S. Jer. —Their strength is firm.


Var. 5. Other men, who follow a more virtuous course (W.) than themselves. Their prosperity (H.) encourages their pride, and they indulge in every excess.

Var. 7. Furtuas. Abundance, and temporal prosperity, which have encouraged them in their iniquity; and made them give themselves up to their irreligious affections. Ch.—The ease is better than the modern Heb. affords. Bert. "Follows." H. "Follows." H. "Follows." H. 

Var. 8. High. With impudence (M.); boldly despising others, (W.) from their exalted station. Bert.—They even dare to contend with the Almighty. H.

Var. 10. Returns here; or beaten. The weak among the servants of God will be at first often to return to this thought, and will be shocked when they consider the full days, that is, the long and prosperous life of the wicked; and will be tempted to make the reflections against Providence which are set down in the following verses. Ch.—Prot. "his people return, and waters of a full cup are strong out for them." S. Jerom saw nothing of waters. "And who among them shall be found full?" He also reads my people (H.) better.

13 And I said: Thou hast made me in vain justified my heart, and washed my hands among the innocent.

14 And I have been scourged all the day; and my chastisement hath been in the mornings.

15 If I said: I will speak thus; behold I should condemn the generation of thy children.

16 I studied that I might know this thing; it is a labour in my sight:

17 Until I go into the sanctuary of God, and understand concerning their last ends.

18 But indeed for deceits thou hast put it to them: when they were lifted up, thou hast cast them down.

19 How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20 As the dream of them that awake, O Lord; so in the city thou shalt bring their image to nothing.

21 For my heart hath been inflamed, and my reins have been changed: 22 and I am brought to nothing and I knew not.

23 I am become as a beast before thee: and I am always with thee.

24 Thou hast held me by my right hand; and with thy glory thou hast received me.

25 For what have I in heaven? and besides thee what do I desire upon earth?

26 For thee my flesh and my heart have fainted away: thou art the God of my heart, and the God that is my portion for ever.


Var. 11. They. The weak, (W., Bert.) under this perplexity, or the wicked, said. C.


Var. 15. If I said, &c. That is, If I should indulge such thoughts as these. Ch.—I shoul. Heb. "the generation of thy children will say, that I have pro-" Var. 16. Pag. —Or, "I should offend against thee," &c., &c. Prot. H. —I should not be in union with Abraham. S. Aug.—I seem to declare them reproachable, and thy providence unjust. C. It was not but that they thought and acted, when they were under trials; (H.) for God chastises every son whom he receiveth. W. —The psalmist begins thus to enter into himself, and to correct his mistake.

Var. 17. Sanctuary. The Church, which teaches all truth; or heaven, (M.) or the Holy Scriptures, (Lynx.) or rather the counsels of God, which were disclosed to him, (ver. 24,) when he was sensible that the question was not to be answered satisfactorily by human reason. C. —The last judgment will explain all.

Var. 18. Thou hast put it to them. In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which in their prosperity they never apprehended. Ch.—Sept., &c., &c. add, "the last place is the last place." S. Amb. reads,"goods." C. —Dobus seems to form part of both sentences, "for deceits thou hast put deceits," &c. —Bert. —"With his deceits, thou wilt be prevented." Psal. xvi. 27. Prot. "speaketh evil." Psal. xvii. 27. C. —"When they were lifted up." Do the rich think that their prosperity may be an effect of God's indignation! C.

Var. 20. City. In heaven. C. —Heb. also. "when thou shalt awake," (Chal. Houbig., Birt.) and come to judge, after waiting a long time. C. —Image. The splendid appearance of worlds is a mere phantom. Death will show its vanity. H. —Heb. changes. Ch. —Chal. "are like a dry smoking." I was indignant at (ver. 3.) and almost consumed with afflictions, and heavy laden. But I depend on my protector. W.

Var. 25. With thee. I endeavoured to fathom these things by my weak reason, but thou wast graciously pleased to bear with me, (Enshub.,) as I was always convinced, indeed, that thy conduct could not be unjust. I am willing to be led like a beast. C.


Var. 26. Anxw. I am ready to die for love and gratitude. H.
27 For behold they that go far from thee shall perish:
thou hast destroyed all them that are disloyal to thee.

28 But it is good for me to adhere to my God,
and put my hope in the Lord God:
for I may declare all thy praises
in the gates of the daughter of Zion.

PSALM LXIII.

1 A prayer of the Church under grievous persecutions.
1 Understanding for Asaph.

O GOD, why hast thou cast us off unto the end? why
is thy wrath enkindled against the sheep of thy pasture?

2 Remember thy congregation, which thou hast pos-
sessed from the beginning:
The sceptre of thy inheritance, which thou hast re-
demed: Mount Sion, in which thou hast dwelt.

3 Lift up thy hands against their pride unto the end;
see what things the enemy hath done wickedly in the
sanctuary.

4 And they that hate thee have made their boasts,
in the midst of thy solemnity.
They have set up their ensigns for signs: and they
knew not both in the going out, and on the highest top.

As with axes in a wood of trees, they have cut down
at once the gates thereof: with axe and hatchet they have
brought it down.

7 They have set fire to thy sanctuary: they have de-
filed the dwelling-place of thy name on the earth.

8 They said in their heart, the whole kindred of them
together: Let us abolish all the festival days of God
from the land.

9 Our signs we have not seen, there is now no pro-
phet: and he will know us no more.

10 How long, O God, shall the enemy reproach?
is the adversary to provoke thy name for ever?

11 Why dost thou turn away thy hand: and thy right
hand out of the midst of thy bosom for ever?

12 But God is our King before ages: he hath wrought
salvation in the midst of the earth.

13 Thou, by thy strength, didst make the sea firm:
thou didst crush the heads of the dragons in the waters.

14 Thou hast broken the heads of the dragon: thou
hast given him to be meat for the people of the Ethiopi-
s.

15 Thou hast broken up the fountains and the or-
rents: thou hast dried up the Ethan rivers.

16 Thine is the day, and thine is the night: thou hast
made the morning light and the sun.

17 Thou hast made all the borders of the earth:
the summer and the spring were formed by thee.

18 Remember this, the enemy hath reproached the
Lord: and a foolish people hath provoked thy name.

19 Deliver not up to beasts the souls that confess to
thee: and forget not to the end the souls of thy poor.

20 Have regard to thy covenant: for they that are
the obscure of the earth, have been filled with dwellings
of iniquity.

The ancient pales-
seeds, praises.- In the gates, &c., was not in the most correct Sept., &c.,
being taken from Ps. xiv. 6, C. PSALM LXIII.
VERS. 1. Understanding. Psalm. xxxi. H.
We behold here
the destruction of the tabernacles by the Philistines, (Grod.,) or rather of
the temple, by Abimelech (4 Kings xxv. 8; Jer. lii. 15). C.
This psalm may be
used in the just, our affliction; and why? He knew it, was on account of sin;
blesses to move God to mercy, and to put an end to the distress of his people.
B.
VERS. 3. Mount. C. as the Heb. may also signify.
This Mount Sion, thou hast destroyed in it;" Mont. H.
What-thing hast it done? C.
-"They hath destroyed the footstool, or temple. C. is destroyed unto
the old." (S. Jer.) or "for victory," as Sym. renders. notes. R.
The Chaldeans
have seized their victory over thee, and violated thy most holy places. H.
This is a \char8c on the west side, with the opposite. C. But thou wilt punish them. The captives
saw their overthrow of their empire. C.
VERS. 7. Molech. Heb. "have roared," sending forth shouts of war, where
they praise also ought to be heard. C. -Itsigns. They have fixed their colours
for signs and trophies, both on the gate, and on the highest top of the temple;
and they have not, that is, they regarded not the sanctity of the place. M.
For signs. Lit. "set their signs," "signs set.
VERS. 8. Turn. "coming in," both designate the same gates, (H.); or the ends of roads and streets. Matt. xxiv. 28.
The doors of the temple were very lofty. The idolatrous engravings were fixed there, on an en-
semble, of notice of invasion, (Isa. xi. 12), while the soldiers plundered all,
before they set fire to the city and temple. 4 Kings xxxvi. 9. C. -"an old
man was famous according as he lifted up axes upon the thick trees." The text is very
obscure, moElich-rough that it. Jeus's version is unmistakably. B. Yet it may
mean "have they engraved their ensigns for a trophy; manifest upon an upright
alot; their hatchets in a wood of trees; and now its sculptures together they
have devoured with axe and hatchet, docturatorius." C.
VERS. 17. "Tongue." And the innumerable numbers in that array. Psal. cxxvii. 2.
C. -De 30. As the enemies of religion are always affected. The servants of God
ought to be more zealous to preserve the remains of ancient piety, Prot. trans-
stances, sprogigunhu. Aquila, Symmachus, "let all the congregations
of God cease." Heb. lit. "they have burnt," (Hertc, or ended. C.
VERS. 20. "Corn." Some copies of the Sept. read "their," as if the enemy still
spoke. But the people of God rather complain that they are not so favoured
with prophecies, as they had been formerly, and that the prophets did not publicly
encourage them, (Bertc, or declares how long these miseries would continue; as
the (H.) with "a handful, or whether there among us as any that knoweth how
long." H. Yet, neglecting the points, our version is accurate, and any one,

does not understand, (Bertc, as taking no cognizance of his people. H.
21 Let not the humble be turned away with confusion: the poor, and needy shall praise thy name.

22 Arise, O God, judge thou thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

23 Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

PSALM LXIV.

CONFESSION OF FAITH.

There is a just judgment to come: therefore let the wicked take care.

Unto the end, corrupt not, a psalm of a canticle for Asaph.

We will praise thee, O God: we will praise, and we will call upon thy name.

We will relate thy wondrous works: 3 when I shall take a time, I will judge justices.

The earth is melted, and all that dwell therein: I have established the pillars thereof.

I said to the wicked: Do not act wickedly: and to sinners: Lift not up the horn.

Lift not up your horn on high: speak not iniquity against God.

7 For neither from the east, nor from the west, nor from the desert hills: S for God is the judge.

One he putteth down, and another he lifteth up: 9 for in the hand of the Lord there is a cup of strong wine full of mixture.

complain, that they are forced to live among infidels, in constant danger of transgressing the law, (C.) while their children are brought up in sin, (B.) and ignorance. H.

Ver. 21. Humble. Heb. "the contrite," whether of Israel or of any other nation. Is. lxi. 2. B.-The rich and presumptuous think not of thanking God. M.-

22. Enemies. Sept. and S. Aug. read, "servants," and the ancient psalters, "suffers," (C.) which seems to be a mistake of transgressors, (B.) as it is contrary to the Heb., Chal., and Syr. C.-The sense of both would be good.

It is the spirit of man, foreboding, querulous, in his editor, S. Jerem. H.-They blaspheme all holy things, and are hardened in wickedness. W.-Such are the times in which we live. I Tim. vi. 20. B.-

PSALM LXIV. Ver. 23. Corrupt not. It is believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. S. Aug. and other Fathers take it to be an adoration of the Spirit of God not to fall, or fail in our hope; but to preserve with constancy in good: because God will be the author, and due time, to render to every man according to his works. Ch. and Sym. have, "concerning incorruption," (H.) whence some have explained the psalm of the general resurrection. Euseb.-The Chaldees refer it to David, praying that the angel would cease to destroy. (4 Kings xix. 13.) C.-

But others suppose that he forbids Abiath to hurt Saul. 1 Kings xxix. 9. S. Jer.

Ver. 2. Praise. The repetition shows the certainty of the event. Christ, and his apostles, who sit as judges, praise the ways of Providence. W.-Heb. is more obscure. C.

Ver. 3. When I shall take a time. In proper times: particularly at the last day, when the earth shall melt away at the presence of the great Judge: the same day, when God shall finally lay the foundations of it, and, as it were, establish it pillars. Ch. W.-This is God’s answer to the long prayer of Asaph, in the preceding psalm, which is here concluded. C.-A time. Heb. mi’ad, "congregation." Sym. when I shall have delivered my people. Tho.-Justice. With the utmost rigor. —B.-

Ver. 4. Melted. Sym. and Houbig. is strengthened. H.-After the last earth the earth shall remain, though changed in quality. W. 2 Pet. iii. 10.-God notoriously destroyeth and establishes kingdoms. C.

Ver. 5. Wickedly. This is an epitome of Christian doctrine. W.-God had severely punished Nabuchodonosor, Balassar, and the priests of Bel. Yet the event was not revealed, nor did the Jews know that this was by a spirit of oblivion. (ch. xxxix. 13.) H.-The prophet concludes with these salutary admonitions. —H.-By paved, (W.) which is the origin of all evil, (H) and an offence pernicious by God with the greatest difficulty.

Ver. 6. God. Heb. mawow means, "neck." But the Sept. have not seen the x and translate against God. Lit. "the rock," which is one of his titles. (B.) and this seems preferable to "speak not with a stiff neck," (C.) or with the old neck. (S. Jer.)-though this sense is not consensable, as the sinner's wonted pride and haughtiness.

Ver. 7. Hills. Heb. erms may also be considered as the nom. case, "nor from the south are there heights" to which they may flee for succour. H.-Yet most of the ancient agree with us, though in this "refuge," must then be supposed.

Ver. 8. Hills. Tod. and translate against God. Lit. "the rock," which is one of his titles. (B.) and this seems preferable to "speak not with a stiff neck," (C.) or with the old neck. (S. Jer.)-though this sense is not consensable, as the sinner's wonted pride and haughtiness.

Ver. 9. Hills. Heb. erms may also be considered as the nom. case, "nor from the south are there heights" to which they may flee for succour. H.-Yet most of the ancient agree with us, though in this "refuge," must then be supposed.

Ver. 10. God. Heb. 1am means, "neck." But the Sept. have not seen the x and translate against God. Lit. "the rock," which is one of his titles. (B.) and this seems preferable to "speak not with a stiff neck," (C.) or with the old neck. (S. Jer.)-though this sense is not consensable, as the sinner's wonted pride and haughtiness.

Ver. 11. Hills. Tod. and translate against God. Lit. "the rock," which is one of his titles. (B.) and this seems preferable to "speak not with a stiff neck," (C.) or with the old neck. (S. Jer.)-though this sense is not consensable, as the sinner's wonted pride and haughtiness.

Ver. 12. God. Heb. mawow means, "neck." But the Sept. have not seen the x and translate against God. Lit. "the rock," which is one of his titles. (B.) and this seems preferable to "speak not with a stiff neck," (C.) or with the old neck. (S. Jer.)-though this sense is not consensable, as the sinner's wonted pride and haughtiness.
10. When God arose in judgment, to save all the meek of the earth.

11. For the thought of man shall give praise to thee: and the remainder of the thoughts shall keep holiday to thee.

12. Yea, and, to the Lord your God: all you that are round about him bring presents.

To him that is terrible, 13 even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

PSALM LXXVI.

VOCE MEA.

The faithful have reposed to God in trouble of mind, with confidence in his mercy and power.

1. Unto the end, for Idithun, a psalm of Asaph.

2. I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

3. In the day of my trouble I sought God, with my hands lifted up to him in the night: and I was not deceived.

My soul refused to be comforted: 4 I remembere God, and was delighted, and was exercised, and my spirit swooned away.

5. My eyes prevented the watches: I was troubled, and I spoke not.

6. I thought upon the days of old: and I had in my mind the eternal years.

7. And I meditated in the night with my own heart: and I was exercised, and I swept my spirit.

8. Will God then cast off for ever? or will he never be more favourable again?

S. Aug. — Stirr. All were filled with astonishment, and Senanachrelib was glad to escape in the most private manner. C.

Ver. 10. God. After the signs of dissolution the Son of God shall come to judge. Merc. Excidias had given large sums to preserve peace. 4 Kings xviii. 14. C.

Ver. 11. To thee. The enemy shall express his resentment, when he beholds the fall of Senachrelib. T. The people who had been delivered express their constant sentiments of gratitude. They revolve in mind the wonders of God, (II.) both in time and in eternity, and keep holidays in memory of such benefits. Birt. — Heb. — Heb. The wrath of man shall be consumed in thee, thou shalt be girded with the bridle of wrath. S. Jer. — The fury of the enemy shall only cause thy power to shine forth in his destruction.

Ver. 12. God. Victims of thanksgiving, as was customary after a victory. Psal. 118. v. 14. He speaks to the people who had been spared, particularly to the priests, though it may be understood also of foreign nations, who composed with this invitation. 2 Par. xxviii. 22 C. — Vows, and their completion, ought not to be separated, even though the thing vowed may have been, before a matter of choice, as virginity, &c. S. Aug. Birt. — What says Luther? H.

Ver. 13. Away. Heb. he will cut off. (Mentis) like grapes: which means rather to destroy, than to boar. of course. Isai. xix. 13. This might be written after Sennacherib was slain. 4 Kings xiii. 37. C.

PSALM LXXVI. VER. 1. Lidithun. Heb. upon Idithun was not formerly in the text. S. Jer. — The occasion of the psalm is unknown, and may be applied to all the afflicted servants of God, (Birt.) or to the captives. C.

Ver. 2. To God. These repetitions denote fervour, (C,) and that God alone must be the object of our desire. S. Aug.

Ver. 3. Because, in exaltations, as I prayed with mind and body continually. W. — Good works are a strong recommendation. They cry, though we be silent. — Heb. is variously translated, and may have been altered. My hand fell in the night, and ceased not. Sym. and S. Jer. come near to the Vulg. C. — They have, and they come not, which would be the case, if the person were deceived or rejected. Birt. — Comforted. By any worldly advantages. M. — Joy can come from God alone. Birt.

Ver. 4. Wheate. — Heb. cried out, which many explain through sorrow. But the Sept. seem rather to take it in a different sense, as also the swooning, which might proceed from ecstatic joy (Birt.) at the thought of God. The alternate sorrows and joys of the just are well described. They are seldom allowed to continue long in the same state. Prov. I. complained, and my spirit was overwhelmed. Selah. S. Jer. I spoke within myself, exercising myself in meditation.

H.

Ver. 5. My eyes. Sept. Vat., Arab., and S. Aug. read, my enemies. But our Vulg. follows the edit. of Ald. and Comp. (Birt.) very frequently, which were agree better with the Heb. — I hidened my eyes from looking up (S. Jer. Sym.) or, thou hast kept the watches of my eyes, (Aquila.) hindering me from seeing it (Vulgarit.) so that I did not watch only three hours, like the continuous}

9. Or will he cut off his mercy for ever, from generation to generation?

10. Or will God forget to show mercy? or will he in his anger shut up his mercies?

11. And I said, Now have I begun: this is the change of the right hand of the Most High.

12. I remembered the works of the Lord: for I will meditate of thy wonders from the beginning.

13. And I will meditate on all thy works: and will be employed in thy inventions.

14. Thy way, O God, is in the holy place: who is the great God, like our God? 15 Thou art the God that dost wonders.

Thou hast made thy power known among the nations: 16 with thy arm thou hast redeemed thy people, the children of Jacob, and of Joseph.

17. The waters saw thee, O God, the waters saw thee, and were afraid, and the depths were troubled.

18. Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: 19 the voice of thy thunder in a wheel.

Thy lightnings enlightened the earth: the earth shook and trembled.

20. Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

21. Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

S. Aug. — Stritt. All were filled with astonishment, and Senanachrelib was glad to escape in the most private manner. C.

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...
PSALM LXVII.

ATTEND.

God's great benefits to the people of Israel, notwithstanding their ingratitude.

'1 Understanding for Asaph.

ATTEND, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in parables: I will utter propositions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hidden from their children, in another generation.

5 Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

6 And he set up a testimony in Jacob; and made a law in Israel.

7 How great things he commanded our fathers, that they should make the same known to their children: 6 that another generation might know them.

8 The children that should be born, and should rise up, and declare them to their children.

9 That they might put their hope in God, and may not forget the word of God: and may seek his commandments.

8 That they may not become like their fathers, a perverse and exasperating generation.

A generation that set not their heart aright: and whose spirit was not faithful to God.

9 The sons of Ephraim, who bend and shoot with the bow: they have turned back in the day of battle.

10 They kept not the covenant of God: and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he had shown them.

12 Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanees.

13 He divided the sea and brought them through: and he made the waters to stand as in a vessel.

Psalm LXVII. Verse 1. Asaph. David composed this, to declare the gifts of God to the throne, in preference to the tribe of Ephraim, (Jer. 31:2. 21.) which had kept possession of the ark a long time; which was henceforth to be on Mount Sinai. Num. xi. 1. — Loc. Given to Moses, (Bere.) and sanctioned by the Divine authority. H.

Verse 2. Propositions. Deep and mysterious sayings. By this it appears that the historical facts of ancient times, commemorated in this psalm, were deep and mysterious; as being figures of great truth appertaining to the time of the New Testament. C.

Verse 3. Testimony. The tabernacle, (Enosh.) or the law which notifies his will. C. M. He alsoFigure the Israelites to perpetuate the memory of what he had done for them, by instructing their children. Deut. iv. 9, and vi. 7, and xi. 10. Both the written and the unwritten word must be carefully preserved. 2 Thess. ii. 14. Bere.

Verse 8. Fathers. Some were virtuous, like Moses, Josue, Samuel, &c., and 3, &c. Bere. But the majority proved faithless. H. To God. Or did not confide in him, or know that without God's grace no good can be done. S. Ang. Bere.

Verse 9. Battle. Many of this tribe were cut off by the men of Gath, (1 Par. xxi. 21.) (Chal. Gezer,) as they fought without God's command. Num. xiv. W. They did not defend the city against the Philistines, though they seemed more bound to do so than the rest, since it was brought from their city, Silo, and they also set the others a pattern of infidelity (1 Kings iv. Abner;) whence they are sung out likewise by Ossen. Bere.

Verse 12. Tanees. Heb. Tann, (H.) which means "spreading," either because the plains spread from this capital, or because it was in a plain, (Bere,) or as extensive, (H.) on the eastern branch of the Nile, in the Delta. C.

Verse 14. By day Lit. "of the day." H. But this is the real import of the Greek. The same cloud (C.) was both luminous and obscure. When the light side was turned towards Israel, the Egyptians were in darkness. H.

Verse 18. Desire, Lit. "souls," as if they were dying for hunger, though they had plenty of manna. Num xi. 4. C.

Verse 20. Bread. Including all sorts of food. W. Table. Heb. "shabb." It is true we have water and manna, but we want something more solid and agreeable. C.

Verse 21. Angry. This is the sense of the Heb. Distrust means, "he deferred" (H.) to put his threats, (Bere,) or promises, in execution. M. The destroyer punished those who gave way to murmuring. 1 Cor. x., Num. xi. 1. C. Their iniquity was punished (W.) for near forty years, and all the guilty who were twenty years old at the first murmuring, were cut off in the desert. H.

Verse 23. And. Or "though he had," either he had been delivered from it, or he had been preserved. H. He commanded, could be better rendered, this order being given before the complaints. God had supplied them abundantly with manna from the clouds, as from his granaries. C.

Verse 35. Angels, Heb. also of "the strong ones." Aquila. Such is the blessed Eucharist, of which we partake only a figure. John vi. The angels prepared this food. C. How it could be inferior (Bere,) to the bread which Christ would give us, is a riddle to the Jews, as it must be still to all who do not admit the real presence of Christ. Both figures, however, were better than common bread. F.

Verse 20. Wind. Lit. Afrum, which blows "from Africa," in this direction, with respect to Jerusalem. H. The same wind may be the south wind. Heb. Hodha. "strong, eastern." C. Bere. Those winds came from the back of the southern ocean, or from the Red Sea, as the Levantines were still in Arabia, when they were furnished with them the second time (Num. xi. 31.) for a whole month, (C.) though they were about three million people. Bere.

Psalm LXXII. Israel. Jer. Jerome applies this to those who receive unworthily, particularly if they be priests. 1 Cor. xii. 29. C.
And he slew the fat ones amongst them, and he brought down the chosen men of Israel.

32 In all these things they sinned still: and they believed not for his wondrous works.

33 And their days were consumed in vanity, and their years in haste.

34 When he slew them, then they sought him: and they returned, and came to him early in the morning.

35 And they remembered that God was their helper: and the most high God their Redeemer.

36 And they loved him with their mouth: and with their tongue they lied unto him:

37 But their heart was not right with him: nor were they counted faithful in his covenant.

38 But he is merciful, and will forgive their sins: and will not destroy them.

And many a time did he turn away his anger: and did not kindle all his wrath.

39 And he remembered that they are flesh: a wind that goeth and returneth not.

40 How often did they provoke him in the desert: and move him to wrath in the place without water?

41 And they turned back and tempted God: and grieved the holy one of Israel.

42 They remembered not his hand, in the day that he redeemed them from the hand of them that afflicted them:

43 How he wrought his signs in Egypt: and his wonders in the field of Tanees.

44 And he turned their rivers into blood, and their showers that they might not drink.

45 He sent among them divers sorts of flies, which devoured them: *and* frogs, which destroyed them.

46 And he gave up their fruits to the blast, and their labours to the locust.

47 *And* he destroyed their vineyards with hail, and their mulberry-trees with frost.

48 And he gave up their cattle to the hail, and their stock to the fire.

49 And he sent upon them the wrath of his indignation: indignation, and wrath, and trouble, which he sent by evil angels.

50 He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

51 *And* he killed all the first-born in the land of Egypt: the first-fruits of all their labour in the tabernacles of Cham.

52 And he took away his own people as sheep: and guided them in the wilderness like a flock.

53 And he brought them out in hope, and they feared not: *and* the sea overwhelmed their enemies.

54 And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased.

55 And he made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God: and they kept not his testimonies.

57 And they turned away, and kept not the covenant: even like their fathers, they were turned aside as a crooked bow.

58 They provoked him to anger on their hills: and moved him to jealousy with their graven things.

59 God heard, and despised *them*: and he reduced Israel exceedingly, *as it were* to nothing.

60 *And* he put away the tabernacle of Silo, his tabernacle, where he dwelt among men.

61 And he delivered their strength into captivity: and their beauty into the hands of the enemy.

**Psalm 78** 20-27: "...and when they were in the midst of confusion, (Bart.) laying their lot among the ships,..."
Psalm 68

And he shut up his people under the sword: and he despised his inheritance.
And fire consumed their young men: and their maidens were not lamented.
Their priests fell by the sword: and their widows did not mourn.
And the Lord was awakened as one out of sleep, and like a mighty man that hath been surfeited with wine.
And he smote his enemies upon the hinder parts: he put them to an everlasting reproach.
And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:
But he chose the tribe of Juda, Mount Sion, which he loved.
And he built his sanctuary as of unicorns, in the land which he founded for ever.
And he chose his servant David, and took him from the flock of sheep: he brought him from following the sheep with great young.
To feed Jacob, his servant, and Israel, his inheritance.
And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

Psalm 71

A Psalm for Asaph.

God, the heathen are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

Verses 6-72

Vers. 6. Fire of God's indignation, (M. W.) or of war.—Lamented. S. Jer. (I. Kings iv. 11.) C. the origin of this calamity, (H.) and the high priest himself broke his neck. W.—Mourn, sorrowful, intimates rather that the people did not mourn for them. But the Hebrew word means, your father shall mourn, (M.) as if added, (C.) or married, (Pagnin.)
Vers. 70. Xydropous, (M.) or of milk. W.—Spose, (C.) or, as in the sense. But Heb. may admit another, not quite so harsh, (H.) like a hero who shouts for (M.) or sings after wine. (L.) ἐπετεύκλεσεν ἵππων, “rendered talkative by wine.”
Syri.—We must reflect that the Oriental languages are bolder in their expressions than ours, and that this is simply a comparison, not more astonishing than that used by our Saviour, when he says that he will come like a thief in the night.

Vers. 67. Ephraim. Who had been preferred before his elder brother, and yet proved the most inclined to idolatry, ver. 9. H.—This tribe was deprived first of the ark, and then of the tabernacle, which were its greatest glory, and this strongly indicated the Divine displeasure. C.
Vers. 71. Ephraim, strong, (M.) or of milk. W.—Spose, (C.) or, as in the sense. But Heb. may admit another, not quite so harsh, (H.) like a hero who shouts for (M.) or sings after wine. (L.) ἐπετεύκλεσεν ἵππων, “rendered talkative by wine.”

Vers. 69. As of unicorns. That is, firm, and strong, like the horn of the unicorn. This is one of the chief of the proportions of this psalm, foreshowing the beauty and firmness of all its parts.

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Vers. 72. Shilhset. Lit. “intelligences.” Plural words are used to express the greatness of the thing. David was very upright and intelligent. H.
This enhances the ingenuity of Ephraim, (C.) who divided the kingdom. C.
Yet David had fallen into some grievous mistakes, so that this can only belong strictly to Jesus Christ, who is the good Shepherd, without sin. B.

Psalm 72

Shilhseti. (M.) C. The author of this psalm, (C. Matt. v. 17.) identifies it with the sufferings of those (C.) whom Alcinus destroyed; or rather the prophet had them also in view as well as Christian martyrs. H.—Fruit. A pleasant village, (M.) as Iserius (I. 8) interpreted it here. Hebrew a heap of stones, (C. F.) in the field. Mic. i. 6. Such was the condition of Jerusalem under Rabsaddienos (C.) and Ephiphanes. 1 Mac. iv. 1. B.
PSALMS.

PSALMS.

Psalms LXXIX.

A prayer for the Church in tribulation, commemorating God's former
mercies.

1 Unto the end, for them that shall be changed, a testi-
mony for Asaph, a psalm.

2 GIVE ear, O thou that rulest Israel, thou that
leadiest Joseph like a sheep.

Thou that sittest upon the Cherubim, shine forth 3 be-
fore Ephraim, Benjamin, and Manasses.

Stir up thy might, and come to save us.

4 Converse, O God: and show us thy face, and we
shall be saved.

5 O Lord, God of hosts, how long wilt thou be angry
against the prayer of thy servant?

6 How long wilt thou feed us with the bread of tears:
and give us for our drink tears in measure?

7 Thou hast made us to be a contradiction to our
neighbours: and our enemies have scoffed at us.

8 O God of hosts, converse us: and show thy face, and
we shall be saved.

9 Thou hast brought a vineyard out of Egypt: thou
hast cast out the Gentiles and planted it.

10 Thou wast the guide of its journey in its sight:
thou plantedst the roots thereof, and it filled the land.

11 The shadow of it covered the hills: and the
branches thereof the cedars of God.

12 It stretched forth its branches unto the sea, and its
boughs unto the river.

of the surrounding nations were subdued by Nebuchadnezzar, five years after he
had conquered the Jews. Josephus, x. 10. Jer. xxvi. 7, etc.

PSALM LXXIX. VER. 1. Testimony, or instruction, (C) and proof of the
psalmist's faith. — Psalm. Var. Sept. 8. Aug. &c., add, "for (or against)
the psalmist"; and some have thought that it relates to the captivity of Isra-
em. But as Benjamin is also mentioned, it seems rather to speak of the captives
of Babylon, (C) or of all Jews and Christians in distress. Bessus — The faithful
prayer or the coming of the Messiah, vers. 5, 4, 18. II. — Paters. C

Ver. 3. Josephus mentions these two as persons dear to God. All
the tribes were equally led away captive, and the distinction of kingdoms was not re-
ceived. C — All Israel is denoted by Joseph, who composed two tribes, having the
double portion (W. M.) and ruling in Egypt. Bessus.

Ver. 4. Saved. This chorus occurs three (W.) or four times. C — With
God's grace, we shall be able to act virtuously. S. Jer.

Var. 6. Mauritius. Heb. shemis, "three-fold." S. Jer. — The capacity of this
measure is not determined. It might be the exact, or the third part of an ephah,
which would be very abundant, speaking of tears; though small to contain the
earth. 1 sa. xii. 12.

Ver. 7. See Psal. lxxvii. 16. H. — Such was the condition of the
people, when x. 10. C. — Heb. "have scoffed among themselves." Chal. and S. Jeremem
agree with us. Sorous is more difficult to bear than poverty.

Var. 10. Sept.却国人。Heb. "Thou didst dig before it." (Moss.) making the ground
ready. C. — The cloud went before the Israelites. W. — Land of promise. H.

Ver. 11. God. The highest cedar, were surpassed by the branches, or even
by the smallest shoots (arbutus) of this vine. H. — Most powerful nations were
found to submit to David. Theod.


Deut. xii. 14.

Ver. 14. Litt. Thou hast withdrawn thy protection. The temple is destroyed,
and all plunder with impunity, because thy vineyard has not rendered good fruit.
Jer. ii. 11.

Var. 14. Sin. Sings. The wild boar, which does not go with other beasts.
Nebuchadnezzar is here designated, (C) or Salomans, and all persecutors,
(Bert.) particularly the devil, who goes about like a roaring lion, and stirs up
his agents to disturb the world. W.

Var. 15. And I was driven upon "the Messiah," (Chal.) the true vine. John
xxv. 1; Matt. xxi. 33. C.

Ver. 17. Things set on fire, &c. So this vineyard of things, almost consumed
already, must perish if thou continue the rebukes. Ch. — Things. would imply

that incense is in the outer plural. But this is not the case. Sept. or Bessus.
Bessus — I saw the vine of oor (17) burned up, and without any branches. Lest them perish not, &c., who have thus treated it.

Ver. 5. The man of the right hand. Christ, (Ch.) where he sits, (C)
being as man in the highest place of heaven. Matt. xxii. 64, and xii. 32. H.

Ver. 20. Who else could redeem Israel? C.

Ver. 19. From thee. This is our fixed determination for the future. H.


C. — But the Vulgar is equally correct, invocatus. Most Prot. B.

PSALM LXXX. VER. 1. For the wine-prayers, &c., torcularium. It either
signifies a medicinal instrument, or that this psalm was to be sung at the feast of
the tabernacles after the gathering in of the vintage (Ch.) or on the feast of
trumpets, on the last day of the Tabernacles. Lev. xxvii. 34. Euseb. Pin. C. See Psal. viii.

Ver. 4. New moon of Tari. Lev. xxvii. 34. — Noted. Heb. "in the obscure,
in the day of our solemnity." C — Prot. "in the time appointed, on our solemn
feast-day." Case may denote "obscure or appointed" (S. Jer.) ; "in the middle of
the month" (H.); which alludes to the feast of tabernacles, when the Jews
dined under the shade of tents, made of branches. This was esteemed "the most
vi. 20. C. — It may also be explained of the new moon of Tari, (M.) when the
people were admonished of the beginning of the civil year, or of the three great festivals
to be then celebrated, perhaps (H.) in memory of the world's creation, at this
season. Bessus.

Var. 6. Joseph. Who represents all the family of Israel, as he took care c
of the Israelites heard the voice of God at Sinai. (S. Jerem. &c.) and for the last time were forced to hear the imputes of the Egyptians at their heels (H.); whose language was barbarous to them, (Psal.
xxxv. 4. C. — Expell) not only Israel, but all, as they had very little society
between them, Joseph spoke to his brethren through an interpreter. C. — Some explain this
of Joseph himself, when he first came into Egypt, (Chal. Bessus.,) or of the Israelites,
at their arrival there. Vat. — But this agreed not with the Vulgar or Bessus, (H.) the
latter of which is very confused and incorrect, though it be adopted (C) by S.
Jerome: "I heard a tongue which I knew not, I withdrew," &c., (H.) or, making
a small alteration, "God hath established this festival in Joseph, when he
appeared in the land of Egypt to redeem his people: and, until the Lord, I made
him hear a language which he knew not, that I was the protector of my people." I
will remove," &c. C. — The authors of the Psalms do take this liberty, which
would make the sense pretty clear. But the Heb. means, "I heard," &c.

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came out of the land of Egypt: he heard a tongue which he knew not.
7 He removed his back from the burdens: his hands had served in baskets.
8 Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee in the waters of contradiction.
9 Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, 10 there shall be no new god in thee: neither shalt thou adore a strange god.
11 For I am the Lord, thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
12 But my people heard not my voice: and Israel hearkened not to me.
13 So let them go according to the desires of their heart: they shall walk in their own inventions.
14 If my people had heard me: if Israel had walked in my ways.
15 I should soon have humbled their enemies, and my hand on them that troubled them.
16 The enemies of the Lord have lied to him: and their time shall be for ever.
17 And he fed them with the fat of wheat, and filled them with the honey out of the rock.

PSALM LXXXI.

DEUS STEIT.

An exhortation to judges and men in power.

* Exod. 8. 5. — Exod. 23. 3. — Acts xiv. 12.

If, however, we must explain the Heb. of S. Jeron, we must suppose that, I know not, means, I am condemned, as it often does; and God certainly represented the harsh language of the Egyptian task-masters, and came to deliver his people from oppression. Exod. xiv. 22, and xii. 8, and xiv. 14. H. VER 7. Baskets. Heb. "brazen." Mont. — His hands shall pass from the pots." Prit.-Dad means also "a basket." H. — The Hebrews were thus forced to carry mortar (M.) straw, etc. VER 8. The secret place of tempest. Heb. of thunders. When thou sdestest to hide thyself from the tempest: or, when I came down to Mount Sinai, hidden from the eyes in a storm of thunder (Ch. exod. 16:4) or when I appeared in Egypt, (ib. ix. 29.) and Pharaoh's army. Psal. cxlv. 10. — Contradiction, at Mara, or rather at Cades, where Moses betrayed some distress. Exod. xx. 26. and Num. xx. 12. C. VER 10. Instruct. or call heaven to witness our covenant. C.—Man has free-will, and man alone shall obey or not. W. VER 10. New god. Who must of course be false. H. — Heb "strange." EXOD. xx. 2. — Jer. xxxiii. 23. C. VER 11. Fill it. I will grant all thy just requests, if thou be faithful. Euseb. C. — God uses the title of Jehovah, "the eternal, self-existent Being." Burt.

VER 10. Injunctions. Ancient masters read, "will." This is the greatest (C) of God's judgments. Rom. i. 94. M. — He sometimes permits a person to go on, that he may be disgusted with sin. Ut natura est volere dolere agentis patim- nationem. S. Jory.

VER 15. Soon. Foralsum, "perhaps," (H.) does not here imply a doubt, (M.) but rather the ease and liberty (W.) with which God could have rescued his people (Heb.) in a moment." C. Burt.

VER 17. And. Or "though." This increases their ingratitude. Filled. Heb. as if it were full at the beginning, which reading few admit. S. Jerome agrees with us. Burt. — Prot. (16) "the latter of the Lord should have subtilized (wary lied) to aim; but their times should have endured for ever." (17) He should have led them (or rather signified him.) H. also with the finest of wheat, and with honey out of the rock." H. (18) He fed them in the desert with manna, and the water seemed most delicious, as they were thirsty, unless he speaks of the Lord's providence. M. — The promised land was very fruitful and all this prefigured what God would bestow upon his servants, in the blessed Eucharist. 1 Cor. x. 4. C. — How many, like Judas, parted his bread, and prove faithless! S. Aug.

PSALM LXXXII.

DEUS QVIS SIMILIS.

A prayer against the enemies of God's Church.

1 A psalm for Asaph. G O D hath stood in the congregation of gods; and being in the midst of them he judged them.
2 How long will you judge unjustly: and accept the persons of the wicked?
3 Judge for the needy and fatherless: do justice to the humble and the poor.
4 Rescue the poor; and deliver the needy out of the hand of the sinner.
5 They have not known nor understood; they walk on in darkness: all the foundations of the earth shall be moved.
6 I have said: You are gods, and all of you the sons of the Most High.
7 But you like men shall die: and shall fall like one of the princes.
8 Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

PSALM LXXXII.

DEUS QVIS SIMILIS.

A prayer against the enemies of God's Church.

1 A psalm for Asaph. G O D who shall be like to thee? hold not thy peace, neither be thou still, O God;
3 For lo they enemies have made a noise: and they that hate thee, have lifted up the head.
4 They have taken a malicious counsel against thy people, and have consulted against thy saints.

VER 3. Noise. Like the boisterous ocean. H. = Head. To revolt. 1 Kings iii. 9, and 2 Par. xx.
5 They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.
6 For they have contrived with one consent: they have made covenant together against thee, 7 the tabernacles of the Edomites, and the Ishmaelites: 
Moab, and the Agarines, 8 Gebal, and Ammon and Amalec: the Philistines, with the inhabitans of Tyre.
9 Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.
10 Do to them, as thou didst to Madian and to Sisara, as to Jabin at the brook of Cisson.
11 Who perished at Endor: and became as dung for the earth.
12 Make their princes like Orc, and Zeb, and Zebee, and Salmana.
All their princes, 13 who have said: Let us possess the sanctuary of God for an inheritance.
14 O my God, make them like a wheel: and as stubble, beore the wind.
15 As fire which burneth the wood: and as a flame burning mountains.
16 So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.
17 Fill their faces with shame: and they shall seek thy name, O Lord.
18 Let them be ashamed and troubled for ever: and let them be confounded and perish.
And let them know that the Lord is thy name: thou alone art the Most High over all the earth.

PSALM LXXXIII. QUAM DILECTA.
The soul expresseth after heaven: rejoicing, in the mean time, in being in the communion of God’s Church upon the earth.

VER. 4. Sabatha. Heb. “hidden ones” (Prot. H.) the people under God’s protection, (Job 19:26) or the treasures of the temple, C.
VER. 7. Agarines, descended from Agar, though they took the name of Seirans, as if they had sprung from Sara, (W.) or they dwelt at Agar, otherwise called Petra, in Arabia; in the chain of Gabail, 1 Par. x. 10. C.
VER. 8. Assyrian, or “Assir,” sprung from Deon, (Gen. xxv. 8,) and twelveth the Aramites. C.—Come. Heb. “hein arm to,” &c. H. —All infidels, uprisers against Catholics, (W.) and are willing to forget their private quarrels. H.
VER. 10. Madian; 139,000 of whom were defeated by Gideon with 300 men, (H. Judg. vii.) as Sisara was routed by Deborah, at Cisson, and slain by Jael, H. iv. c.
VER. 11. Endor. Near this place the Madiantians fell upon one another, All their princes of Madian, (C.) or treat all the princes, who now attack us, like them, M.—Both senses are good, Burt.
VER. 12. Mountains. The prayer or prediction was set in vain. The enemies of Joshua, (2 Par. xx. 11: 24 C.) and of David, &c., were destroyed, H.
VER. 16. Tempest. During the night a tempest probably arose, which threw the enemy into confusion, who, supposing that the Israelites had broken into the camp, fell upon each other in the dark. C.
VER. 19. Lord. Who so is. Exod. iii. 14, and vi. 3. W.—The name of the Lord is Himself, Burt.
VER. 1. Core. See Par. viii. xlii., and xlii. C. The Corinthians were as soldiers, as porters in the temple, 1 Par. xxvi. 41. C. They here represent the faithful upon earth, (S. Aug. W.) who sigh after the heavenly Zion.
David was animated with these sentiments, more than with the desire of resisting Jerusalem, during the days of his son, Burt.
VER. 4. Turtles. Moderns prefer to render “swallows,” without reason, Bochart. Thy altars. They can rest in the ruins of the temple (Kimechi, Mas.) but in that supposition, the altars were destroyed, H. —It seems rather that this is an exclamation, (Burt,) which the expatriated psalmist is unable to conclude, giving us to understand that he desired his asylum and place of rest to be near God’s altar, (H.) with the angels above, Isa. vii. W.
VER. 6. In his heart, he hath disposed to ascend by steps, &c., ascenders in corde suo disponunt. As by steps men ascended to the temple of God, situated on a hill; so the good Christian ascends towards the eternal temple by certain steps of virtue disposed or ordered within the heart. And this whilst he lives as yet in the body, in this vale of tears, the place which man hath set: that is, which first brought us, being cast out of paradise for his sin. Ch.—Heart. “The more you love, the higher will you ascend.” S. Aug. Heb. “the paths are in his heart. Passing in the vale of tears, they shall place (or deem) it a fountain.” The temple shall be clothed with beauteousness. They shall go from strength to strength: they shall appear before God in Sion.” S. Jer. H.—Three words occasion the difference: ini, “passage,” means also “possessing.” Sept. have only used it as a singular, to agree with mat. Mose, “a fountain,” may have been read mi, “for the place.”—Al means “the God,” and “to,” Burt.
VER. 5. Tears. Prot. “Boaz.” Mor. “of mulberry-trees,” near Jerusalem, Judg. ii. 1; 1 Kings ii. 8. H.—It was perhaps used proverbially for any dry place. The Lord had promised to relieve the captives with water, Isa. xxxv. 5, &c. C.—Place. The temple or tabernacle, (H.) which the Lord hath appointed, G.
VER. 9. Blessing. Abundance of water, and other necessaries, (2 Cor. i. 6) as well as (H.) spiritual graces, which help those who continue in the true Church to arrive at the vision of God. W.—Virtue, or “company,” in which manner the Israelites went to the temple. C.—God. And not merely the temple, &c., as here on earth, W.
VER. 10. Christ. Chal. “the Messiah,” (Burt.) through whom we address all our petitions, W.—Protect thy people, (S. Jer.) and raise up the throne of David, H.
VER. 11. Thousands elsewhere, (C.) among sinners. He is so much affected as to leave the sentence imperfect, ver. 4; But the meaning is clear. Tempor is equal to eternal happiness. Eternity is all in one point: it has no division of time, which has a thousand parts. H.—Alpet. Prot. “door-keeper.” Mor. “on the threshold.” H.—This was the office of theCore, (C.) and they profited it the finest occupations among sinners. Heb. “the tents of wickedness.” W.
VER. 12. Truth. He is merciful, and always performs what he has promised: (M.) whereas sinners are noted for cruelty and deceit. H.—The Lord God is a sun and shield.” H.—“Glory, in the next world, (W.) or even in this. He will restore us to happiness, and cause even our persecutors to esteem us. C.
Donor et indulgentia, debitor corona, pro cunctando. S. Aug.
VER. 15. Insecurity. After the remission of sin. W.
PSALM LXXXIV. VER. 1. Psalm. It resembles the 99th, and seems to...
ORD, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

4 Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

5 Convert us, O God, our Saviour: and turn off thy anger from us.

6 Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

7 Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

8 Show us, O Lord, thy mercy; and grant us thy salvation.

9 I will hear what the Lord God will speak in me: for he will speak peace unto his people:

And unto his saints: and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him: that glory may dwell in our land.

11 Mercy and truth have met each other: justice and peace have kissed.

12 Truth is sprung out of the earth: and justice hath looked down from heaven.

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him: and shall set his steps in the way.

PSALM LXXXV.

INCLINA DOMINE.

A prayer for God's grace to assist us to the end.

1 A prayer for David himself.

INCLINE thy ear, O Lord, and hear me: for I am needy and poor.

have been sung when the first-fruits were brought to the temple. Most people explain it of the captives delivered, (Theod. De Prin.) and of Christ's redemption, Ezech. 8. Aug. C.

Ver. 2. Blessed. Heb. "taken into favour" or "hast rendered fruitful". Justus. C.—God had bestowed many benefits upon his people, rescuing them from the Egyptian bondage, and not punishing them as much as they deserved. W.—Others explain it of the captivity at Babylon, or under the devil. M.

Ver. 3. Convert. He took back the remnant of thy people, dispersed throughout the world. Only a few returned under Cyrus: the rest came back by degrees, principally during the reigns of Hytsapus and Alexander the Great. C. Dinn.—While we continue unconverted, we are objects of God's wrath. Bert. Lami. v. 21.


Ver. 7. Turn. The Pythagoreans read "convert." "Converting, O God, thou wilt bring us to life," free us from captivity, and redeem us from sin by Jesus Christ, the conqueror of death. C.

Ver. 8. Salvation. By Cyrus, or rather by the Messias, whose time drew near. C.

Ver. 9. Hear. Hitherto the prophet had been distracted by the thought of his people's misery. S. Aug.—In me, is not expressed in Heb.—Heart. Some of the ancients add, "to him." C.—The Sept. seem to have had a copy different from the present Heb. "But let them not turn again to folly" (Prot. H.): though the people practised as much as they could. They may have read ribbe ribbe, "their heart to God," (Bert.), or labebe, (C.), "the hearts, souls" instead of locane, "to folly."—These interchangeables who had given way to folly, were little inclined to return to their own country at the invitation of Cyrus. C.

Ver. 10. Lord. After the captivity Judas flourished by degrees. But the glory of the second temple consisted in the presence of the Messias. Aug. II. 8. C.

Ver. 11. Kissed. Or, "embraced," like friends, as the ancient parsers read. This kiss was a symbol of these virtues after the captivity, and more particularly in the Church of Christ. C.

Ver. 12. Earth. Good men preserve a clear conscience. W.—Virtues of avowed apostates (M.) are become common among God's people. (C.) particularly Christians, though our Saviour may here be styled justiced. M.

Ver. 13. Fruit. By imitation, (C.) "we may give" (B. Jer.) God bestows grace, and so more yield fruit. W.

2 Preserve my soul, for I am holy: save thy servant O my God, that trusteth in thee.

3 Have mercy upon me, O Lord, for I have cried to thee all the day. 4 Give joy to the soul of thy servant; for to thee, O Lord, I have lifted up my soul.

5 For thou, O Lord, art sweet and mild: and plentiful in mercy to all that call upon thee.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

8 There is none among the gods like unto thee, O Lord; and there is none according to thy works.

9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great and dost wonderful things: thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that it may fear thy name.

12 I will praise thee, O Lord, my God, with my whole heart, and I will glorify thy name for ever:

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14 O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

15 And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true

16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Show me a token for good: that they who hate me.

Joel ii. 18.

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6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

8 There is none among the gods like unto thee, O Lord; and there is none according to thy works.

9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great and dost wonderful things: thou art God alone.

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16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Show me a token for good: that they who hate me.
may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

PSALM LXXXVI.
FUNDAMENTA LIGI.
The glory of the Church of Christ.
1 For the sons of Core, a psalm of a canticle.

THE foundations thereof are in the holy mountains:
2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.
3 Glorious things are said of thee, O city of God.
4 I will be mindful of Rahab and of Babylon knowing me.
Beloved the foreigners, and Tyre, and the people of the Ethiopians, these were there.
5 Shall not Sion say: This man and that man is born in her? and the Highest himself hath founded her.
6 The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

7 The dwelling in thee is as it were of all rejoicing.

PSALM LXXXVII.
DOMINE DEUS SALUTIS.
A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.
1 A canticle of a psalm for the sons of Core: unto the end, for Mahelaeth, to answer, understanding of Eman, the Lzzrahite.
2 O LORD, the God of my salvation: I have cried in the day, and in the night before thee.

the first-born of Egypt. S. Athan. — By some prodigy convince our oppressors that there is a God. C. Bert.

PSALM LXXXVII. VER. 1. Mountains. So far the Jews extend the title, supposing that the subject of this canticle was concerning Sion, Morin, &c. Others think that thereof refers to a part of the psalm which has been lost, (C,) or to the temple or city which occupied the prophet's thoughts; or it is sufficiently explained only by the word Sion, which follows, as the relative sometimes comes first. D. See Proc. xiv. 3. — Mountains. The apostles and prophets (Ep. ii. 20; Ch.) on the Church is founded. H. — The city was stately holy, from the temple built on Moriah, and other churches built within its walls. C. — Jacob. Jerusalem belonged to some of his children. Hence the psalmist speaks of something better, even of the Church of Christ, (Bert,) which God has chosen for his spouse, having abandoned the synagogue, (Apoc. xx. 9. C,) which was one of his earlier covenants.

VER. 4. Rahab. Egypt, &c. To this Sion, which is the Church of God, many shall resort from all nations. Ch. — Christ gave his apostles command to proclaim to all. Matt. xviii. 11. Luke xii. 47. — We might also translate, shall it not be said of Sion? W. — Some may have read doctus, instead of dictet. Shall not a man say to Sion, Yes, a man is born in her? H.

VER. 5. Shall not Sion say, &c. The meaning is, that Sion, viz. the Church, shall not only be able to commemorate this or that particular person of renown born in her, but also to glory in great multitudes of people and princes of her communion; who have been foretold in the writings of the prophets, and registered in the writings of the apostles. Ch. — We might also translate, shall it not be said of Sion? W. — Some may have read doctus, instead of dictet. Shall not a man say to Sion, Yes, a man is born in her? H.

VER. 6. Writings. He alone can number the inhabitants: or He will enrolling all nations as citizens of his kingdom. The New Testament explains the vocation of the Gentiles, and the incarnation of Christ. Bert. — The Scriptures are the books of all mankind, as well as of princes. All are equally interested in their content, and ought to be taught by them. History, the Lord has numbered, writing down peoples: He was born in for it. S. Jer. — This refers to Jesus Christ, whose birth is also specified in the preceding verse, (Bert,) as enrolling Sion.

VER. 7. The dwelling, &c. Heb. the singers, like people dancing, (for joy,) all my foundations are in thee. S. Jerom, reads, strong ones, and (H,) others, my thoughts, instead of foundations; which shows that they have read differently. The whole inhabitants shall be filled with joy in the heavenly Jerusalem. Apoc. xviii. 15. C. — This short, but difficult psalm, allegorically describes the mystery of Christ and of the Church. Bert.

PSALM LXXXVII. VER. 1. Mahelaeth. A musical instrument, or chorus of musicians, to answer one another, (Ch,) in doleful music. W. See Psal. xlii. and liii. — Heb. may imply, or in infirmity, (Mozz,) or sorrow, from de. Bert. — the subject is very mournful, and relates to the captives, and to Christ's suffering.

Let my prayer come in before thee: incline thy ear to my petition.
4 For my soul is filled with evils: and my life hath drawn nigh to hell.
5 I am counted among them that go down to the pit: I become as a man without help, 6 free among the dead.

Like the slain sleeping in the sepulchres, whom rememberest no more: and they are cast off from thy hand.
7 They have laid me in the lower pit: in the dark places, and in the shadow of death.
8 Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

9 Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth: 10 my eyes languished through poverty.

All the day I cried to thee, O Lord: I stretched out my hands to thee.
11 Wilt thou show wonders to the dead? or shall physicians raise life, and give praise to thee?
12 Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

13 Shall they wonders be known in the dark: and thy justice in the land of forgetfulness?
14 But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

C. — Understanding. Or a psalm of instruction, composed by Eman, the Ezrahite, or by David, in his name. Ch. — We read of Eman, a descendant of Judah by Zara, (1 Par. ii. 6. C,) and if he composed this piece, as the Jews and Lightfoot improbable suppose, it must be the most ancient (C,) writing extant. D. — The psalm may express the sentiments of David, or of any other under tribulation, as well as those of Jesus Christ, (Bert,) who speaks herein, (Hosanna,) and who expects that we should reverence him by an imitation of his virtues. S. Aug. W. — V. 2. The poem. xxvi. i. is nearly similar to this. My prayer is continual. C. V. 3. Prayer. It is represented as a person prostrated before God. V. 4. Hold. The grace, or captivity, C. Our Saviour said, My soul is sorrowful unto death. David, Jeremiah, or the captives, were not reduced to this extremity. Bert.

V. 5. Pit. Like a slave confined every night in prison. Exod. xii. 29. W. — V. 6. Hos. also separated, as from society. 4 Kings xx. 5, and 2 Par. xxvi. 21. C. — Christ, after enduring the greatest miseries, was still free. It could resign his life, and take it up again. John x. 18. H. — The Fathers adopt the expression, which is very striking, C. — Those acted as if those had forgot the corpse in the dust, till the time of the resurrection. S. Aug. Bert. — In the mean while those who formerly made such a noise in the world are effaced from the book of life, or from God's register. H. — Christ is often represented as a great monarch, keeping an account of his troops. C. — He cannot forget any of his creatures, (Bert,) though he may not restore them to life as yet. M. — Christ possessed infinite power among the dead, (W,) who are free from the cares of this world. M. V. 7. They. Heb. thou hast, — Rendered, the Chal. has, the charge of death, as well as the Vulg. All this regards Jesus Christ, though it may be applied to any in distress. Bert. — The wicked endeavour to kill the soul by sin, as well as the body. W. — Great difficulties entangle the psalmist: Christ descends into hell. M.

V. 8. Wrecks. Of afflictions. Christ bore our iniquities. H. V. 9. Deliverer up, to prison. Bert. — The disciples abandoned our Saviour, but with a curse, denied that he ever knew him. (Mark xiv. 71. H,) and Judas betrayed him. It is not so easy to explain this of the captives in general, though it might refer to the psalmist. C. — At Babylon the Israelites were not imprisoned, but only mulatto, (C,) C. — Bert. V. 10. Poverty. Or affliction. Sym. — To thee, for all. (Psal. xxvi. 8. H,) or to implore pardon for sinners. Thus Jesus prayed for us on the cross, (C,) with his hands stretched out ready to receive the reprobate. H. V. 12. Philistines. S. Jer. will the giants rise again? W. — These were heroes great renown. C. — But they were consigned to hell, whence there was no redemption. Job xxxv. 5. Prov. xi. The author intimates that if the true adore be cut off, God's eternal glory will be diminished. H. — This argument is often pressed. Is. xxxviii. Psal. cclvi. — Hopitan (H) designates physicians, as well as giants. Gen. i. 2, and 2 Par. xvii. 19. The Thalladim sentences the best of them to hell. Ananias. — Their power does not extend to the dead. Bert. — The psalmist prays to be reserved from death, not expecting to be raised again miraculously W. — Yet Christ overcomes his future glorious resurrection. H.

16 Lord, why castest thou off my prayer: why turnest thou away thy face from me?
16 I am poor, and in labours from my youth: and being exalted, have been humbled and troubled.
17 Thy wrath hath come upon me: and thy terror hath troubled me.
18 They have come round about me like water all the day: they have compassed me about together.
19 Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

PSALM LXXXVIII.
MISERICORDIAS DOMINI.

The perpetual of the Church of Christ, in consequence of the promises of God: which notwithstanding, God permits her to suffer sometimes most grievous afflicitions.

1 Of understanding, for Ethan, the Ezratische.

2 THE mercies of the Lord I will sing for ever.
I will show forth thy truth with my mouth to generation and generation.
3 For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them.
4 I have made a covenant with my elect: *I have sworn to David my servant: 5 Thy seed will I set over for ever.

And I will build up thy throne unto generation and generation.
6 The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.
7 For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?
8 God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.
9 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

8 Kings vii. 12.—Gen. i. 2.

10 Thou rulest the power of the sea: and appeast the motion of the waves thereof.
11 Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.
12 *Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: 13 the north and the sea thou hast created.

Thabor and Hermon shall rejoice in thy name: 14 thy arm is with might.

Let thy hand be strengthened, and thy right hand be exalted: 15 justice and judgment are the preparation of thy throne.

Mercy and truth shall go before thy face: 16 blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance: 17 and in thy name they shall rejoice all the day, and in thy good pleasure shall our horn be exalted.

18 For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.
19 For our protection is of the Lord, and of our King the holy one of Israel.

20 Then thou spakest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.
21 *I have found David, my servant: with my holy oil have anointed him.
22 For my hand shall help him: and my arm shall strengthen him.
23 The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.
24 And I will cut down his enemies before his face: and them that hate him I will put to flight.

8 Kings xviii. 1, and 12; Acts xiii. 27.

Psalmers. Psal. LXXXVIII.

Moab had been promised. David was assured that he should spring from his family. Ver. 52. C.

Ver. 5. Generation. David’s posterity occupied the throne for a long time. (H.) and succeeded till the coming of Christ; so that if any conqueror of that family had thus appeared, the Jews would not have hesitated to admit that the prediction was fulfilled. It is their misfortune to understand the text in this sense, whereas God spoke of the spiritual kingdom of his Son, which is to be per- petual. They can never answer the argument which the Fathers used in the 4th century, and which has attained fresh strength from the longer duration of miseries under which the royal family of David has been depressed.

Ver. 6. Seraphs. These alone, (H.) the heavens or angels, worshipfully proclaim thy praises. B.—Preachers announce the same in the Church, (S. Aug.) “the com- munion of saints,” as none are found out of her society. H.

Ver. 7. Sons. Angels (C.) to God the Son.

Ver. 9. Truth. He often proclaims this attribute, as if to excuse himself for asking why God had debased the throne of David? C.


Ver. 10. Ser. Heb. “the right,” (C.) which here denotes the south, (Paul. vii. 3. M.) as Heseus may do the north; (O.) as reference to Thabor, which lies to the west, though this seems unusual. C. Bert.

Ver. 15. Preparation. Heb. “basis.”—Face. Like guards. M.—He ex- tends the mercy, and shews the fitness of God, C.

Ver. 16. Jubilation. Heb. “how to sound the trumpet,” which was the office of priests. They marched near the ark, as it was under the eyes of God. C.

Ver. 19. Israel. The Lord our King (1 Kings vii. 7) will protect us, (11) or he will defend our king David, and his posterity, as he then promised to him, ver. 5. 30. These verses may be thus connected, as the psalmist had been led to praise the wonderful works of God, and now returns to his promises. Bert.

Ver. 20. Then, may relate to a distant time, when God chose Israel. M.—Saints. Heb. “merciful ones.” Samuel, or Nathan. Sept., Aruls, &c. have “sons.” The rest read, “saints.” S. Jer.—People. As Moses had written D.

Ver. 22. This regards David, as a figure of the Messiah, (Luke i. 39, Exoz. xxxix. 23, Bert.) in which it was more fully verified. 3 Kings vi. 1. Ws. xil. 32. W.
25 And my truth and my mercy shall be with him: and in my name shall his horn be exalted.
26 And I will set his hand in the sea; and his right hand in the rivers.
27 He shall cry out to me: Thou art my Father: my God, and the support of my salvation.
28 And I will make him my first-born, high above the kings of the earth.
29 I will keep my mercy for him for ever: and my covenant faithful to him.
30 And I will make his seed to endure for ever:
31 And his throne as the days of heaven:
32 And if his children forsake my law, and walk not in my judgments:
33 I will visit their iniquities with a rod: and their sins with stripes.
34 But my mercy I will not take away from him: nor will I suffer my truth to fail.
35 Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.
36 Once have I sworn by my holiness: I will not lie unto David: 37 his seed shall endure for ever.
38 *And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.
39 But thou hast rejected and despised: thou hast been angry with thy anointed.
40 Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

* 2 Kings vii. 16.

VERS. 27. Father. We never find that David used this title (D.); but Christ did frequently, insomuch as the Jews were convinced that he claimed the Divine nature: through, as he called God his support. Burt. Is. xlv. 17.
VERS. 29. Keep my mercy for him for ever. In the Hebrew, it is, sefets; which is one of the titles of God, and belongs to Christ, (H.) who is King of kings, and he of all. Heb. i. 11.
VERS. 36. Once have I sworn by my holiness. In the Hebrew, it is, sapher; which is a word used for a solemn oath, and in the sense of a lie, as it is in Rom. iii. 3. fossils.
VERS. 43. And f. God foresaw the prevalencies of the Israelites and Christians: but he speaks this to show their free-will, and that he would treat them as children, (B.) and not with the utmost severity, (C.) unless they proved obstinate. 2 Kings vii. 16. H.
VERS. 44. From him. Many ancient translators read, *from them.* —C. By degrees, punished the Jews, by depriving them of their kings: though the family of David was preserved, and some share of power remained till Christ's coming. Burt.
VERS. 50. Solomon. Or by myself, having nothing greater. Heb. vi. 15. —C. He was the man according to my own heart, and thy promises to him were absolute.
VERS. 51. NATIONS. Who continually insult us, and blasphemy thy name. H.

He expostulates with love and confidence, (Jert.,) and comforts himself with the thought that the coming of the Messiah is only delayed. W.

VERS. 40. Overthrown the covenant. &c. All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while his covenant; he had made with David Ch.—Yet he did not in effect. Ver. 36. H.—Sanctuary. The temple, (Theod.,) or, according to the Heb., *the disbands,* by which the king was set apart from the common people, and rendered holy. Psal. lix. 12. Belter.
VERS. 44. All his forts can afford no refuge. The country is like an abandoned vineyard. The Assyrians and Chaldeans have ruined it, and the neighbouring nations of Samaria and Edom take possession of it. G.
VERS. 50. David. He was a man according to thy own heart, and thy promises to him were absolute.
Ps. LXXXIX.

A prayer of Moses, the man of God.

ORD, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world were formed; from eternity and to eternity thou art God.

3 Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight are as yesterday, which is past.

And as a watch in the night, 5 things that are counted nothing, shall their years be.

6 In the morning man shall grow up like grass, in the morning shall he flourish and pass away: in the evening he shall fall, grow dry and wither.

7 For in thy wrath we have withheld away: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life is in the light of thy countenance.

9 For all our days are spent: and in thy wrath we have withheld away.

Our years shall be considered as a spider: 10 the days of our years in them are three score and ten years. But if in the strong they be fourscore years: what is more of them, is labour and sorrow.

For mildness is come upon us: and we shall be corrected.

11 Who knoweth the power of thy anger: and for thy fear 12 can number thy wrath?

Ps. XL.

So make thy right hand known: and men learned in heart in wisdom.

13 Return, O Lord, how long? and be entreated in favour of thy servants.

14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

16 Look upon thy servants and upon their works: and direct their children.

17 And let the brightness of the Lord, our God, be upon us: and direct thou the works of our hands over us: yea, the work of our hands do thou direct.

Psalm XC.

Qui habitat.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

2 He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He will overshadow me with his shoulders: and under his wings thou shalt trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6 Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

Ps. XC. Ver. 1. David setteth up a shield, as he doth elsewhere, Psalm 31. v. 21. "I will set a pledge for myself with the Lord," &c. (Vulg.) and so the LXX. and Syr. and the rest. This he doth in verse 5. Ver. 2. "On whom will I trust?" &c. He answers this in verse 4. Ver. 3. "I will not trust in my strength," &c. (Jos. not in Heb. 11.) "I will trust in the Lord," &c. (Vulg. and Syr.) Ver. 4. "Signify it as a sign." He means to preserve this verse in his memory. Ver. 5. "A cloud of witnesses." This he doth in verse 6. Ver. 7. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observes that the Lord is a shield, and he is then to praise him, as (Isai. 52. 16.) the Lord shall be praised in the congregation of the heathen. Ver. 8. "He shall deliver me," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 4. Ver. 9. "He delivereth me," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 10. "Shall deliver me," &c. (Vulg. and Syr.) This he doth in verse 4. Ver. 11. "A cloud of witnesses." This he doth in verse 5. Ver. 12. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observeth he is a shield, and then he praiseth the Lord. Ver. 13. "The Lord is my helper," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 5. Ver. 14. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 15. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2. Ver. 16. "A cloud of witnesses." This he doth in verse 5. Ver. 17. "My strength," &c. (Vulg. and Syr.) This he doth in verse 5. Ver. 18. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. Ver. 19. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 20. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2. Ver. 21. "A cloud of witnesses." This he doth in verse 5. Ver. 22. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observeth he is a shield, and then praiseth the Lord. Ver. 23. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 24. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2. Ver. 25. "A cloud of witnesses." This he doth in verse 5. Ver. 26. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observeth he is a shield, and then praiseth the Lord. Ver. 27. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 28. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2. Ver. 29. "A cloud of witnesses." This he doth in verse 5. Ver. 30. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observeth he is a shield, and then praiseth the Lord. Ver. 31. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 32. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2. Ver. 33. "A cloud of witnesses." This he doth in verse 5. Ver. 34. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observeth he is a shield, and then praiseth the Lord. Ver. 35. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 36. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2. Ver. 37. "A cloud of witnesses." This he doth in verse 5. Ver. 38. "I will praise the Lord," &c. (Vulg. and Syr.) and so the rest. He observeth he is a shield, and then praiseth the Lord. Ver. 39. "I will not fear," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 3. Ver. 40. "I will trust in the Lord," &c. (Vulg. and Syr.) and so the rest. This he doth in verse 2.
Psalm XCI.

1 a psalm of a canticle on the sabbath day.

2 it is good to give praise to the Lord: and to sing to thy name, O Most High.

Psalm XCI.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. 8 But thou shalt consider with thine eyes: and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10 There shall no evil come to thee: nor shall the scourgings come near thy dwelling.

11 For he hath given his angels charge over thee: to keep thee in all thy ways.

12 In their hands shall they bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

15 He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with length of days: and I will show him my salvation.

Psalm XCV.

Bowmen est confiteri.

God is to be praised for his wondrous works.

1 A psalm of a canticle on the sabbath day.

2 It is good to give praise to the Lord: and to sing to thy name, O Most High.

Psalm XCV.

15 Tribulation. The just are not exempt from it. C.—Glorify him with thy tribulation.


Psalm XCVI.

1 Day. The Jews say that Adam sung this at his creation, (Chal.) or that it refers to the reign of the Messiah, which shall last one thousand years. After this world is ended, Kimchi.—Others think it is a thanksgiving given after the defeat of the Sabbathelie, (Ven. Bede.) or Absalom. Ferrand.—It might be sung by the sons of Moses, who expected to be shortly delivered from Babylon. Bert.—Or by the people on the sabbath, (Bert.) though many of the Fathers think that this word denotes "the repose" of the life to come. The occasion or author of this psalm cannot be clearly ascertained. C.

2 Praise. Lit. "to confess," (H.) as we must be free from sin before we can worthily proclaim God's praises. Euseb. S. Jer.—But here confess means to praise, (C.) or give thanks. W.

3 Night. Of adversity, and at all times, (Bert.) as well as in prosperity, (C.) Writing and evening prayer must not be neglected. H.—These times were particularly pointed out, Psal. lv. 18.

4 Strings, upon. Heb.—on the ass, and on the nobel, on the elephant with the corn. Yet the ten-stringed instrument seems to have been the same with the psaltery, or nobel. H.—Belalirum thinks it is redundant, and was not in the copies of the Sept., or it is only explanatory, as we know that the psaltery had ten strings. Psal. xxxvill. 4, and exult. D. M.

5 Agnus. An Agnus of the Lord. C. They are sacrifices of the Eucharist. Still they are but as graves, (H.) short-lived, and of small utility. The just embraces the palm-tree, ver. 13. C.

6 Encampment. The Babylonians, (C.) or all the wicked at the last day. Bert.—This shows God's power, and insures the exaltation of the just. M.

7 Mercy. The just, as the Sept., have "cel," an emblem of mercy. Prov. xxii. 20. Bert.—I shall be anointed with fresh oil.—Prov. "My old age shall be like a verdant olive." Houbig. Sym.

8 Me. I shall live to hear of the vengeance which God will take. Psal. cxvi. 9. C.

9 Palm-tree. Sept. gen. means also a "Pharmacum, or the phænx" bird, of which the ancients have said so much, Job xxi. 18, (C,) and of which the ancient (de Reis, 15,) and S. Ambrose, (de fid. Rer.,) seem to understand this passage. Ammon.—But it must be explained in the sense of the Vulg. as the Heb. Thamor exvivente. C.

10 Woe created. Or afflicted, W.—Dona patientes, in mandato, flourishing, (Grot.) tranquilli, (S. Aug.) or in a prosperous condition. Bert—
That the Lord, our God, is righteous, and there is no unrighteousness in him.

PSALM XII.

DOMINUS REGNATV.
The glory and stability of the kingdom; that is, of the Church of Christ.
Praise in the way of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

1 The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world which shall not be moved.

2 Thy throne is prepared from old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, 4 with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

PSALM XIII.

DEUS ULTIMON.

God shall judge and punish the oppressors of his people.

A psalm for David himself, on the fourth day of the week.

1 The Lord is the God, to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up yourself, thou that judgest the earth, render a reward to the proud.

3 How long shall sinners, O Lord, how long shall sinners glory?

Fromm us, to show the utility of consulting the originals, informs us what a multitude of authors he consulted in vain, to know the import of this word. Amass. To call his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec. of vices are perfectly credible to those whose hearts are moved by grace, W. Though they cannot be understood, they serve to observe his commandments, and to behave with the utmost respect in his voice, (C.) which is the whole world, or the society of the faithful. Bert. Spec.

on the judgment which Christ will pronounce. Bert. Presby. Heb. "Lord of vengeance, God of vengeance, shine forth."—H. This agrees better with the proposed sense, as appear or act freely have the same meaning. Bert.

VER. 6. Fatherless. Sept. place this after woe, and here the stranger, or "prey," (M.) including those who were circumcised, or led only partial idolatry. Jeremiah and Zechariah describe the cruelty of the Chaldeans. C.

VER. 7. Of Jacob. A wretched people in captivity. This is spoken in a literal sense, for he knew not, or cared not, for the distresses of his nation. Psal. xliii. 1. and exc.

6 The iniquity and cruelty of infidels are reproved. W. 7. Of Jacob. A wretched people in captivity. This is spoken in a literal sense, for he knew not, or cared not, for the distresses of his nation. Psal. xliii. 1. and exc.

VER. 8. Fools. Who talk in this manner, (H.) whether you really believe that God is thus ignorant and inactive; or you only act as if you did. Bert. 9. Consider! He does not say, "hast be not eyes," but any mighty attribute members to God. S. Jer. It seems those whom the Psalmist addresses denied the interference of God in human affairs, though they allowed that he created all. H. Hence he justly stigmatizes them as fools, and inconsistent. Bert. It is impossible that God should be ignorant of our actions, since he knows our most secret thoughts. W.

VER. 15. Rest from the evil days. That thou mayest mitigate the sorrows to which the godly, during the short and evil days of his mortality, (had.) or mayest protect him, while the wicked are overwhelmed. C. The pious bear afflictions with greater resignation, (M.) meditating on the true and the Holy Scripture, and the ways of Providence, justly, W.

VER. 16. Until justice be turned into judgment, &c. By being put in execution: which will be agreeable to all the uprightness in heart. Ch. They will be round the tribunal, and sit as judges with Christ. Cyrus was a figure of the Messiah, and all his counselors, or the Jews, attached themselves to him, who punished the Babylonians. Isa. xlix. 19, and num. 11. C.

VER. 17. Alm. Or shortly, as the Heb. means, (Bert.) "within very few days." W. Heb. "almond," which is often put for the grave. 1 Kings ii. 9, C.

VER. 18. Me. I was no sooner in danger than I was relieved. C.

VER. 19. Sorrow. Heb. "afflicting thoughts." Bert. —N. Our future joy will bear proportion to the sufferings which we endure for the sake of justice. 1 Cor. i. 12, and 3 Cor. iii. 3, H.

VER. 29. The conc. iniquities to thee? &c. That is, will thou, O God, who are always just, admit of the sort of iniquity; that is, of injustice, or unjust judges, to have any partnership with thee? Thou, who fromest, or mainteinest, labour in commandment; that is, thou who obligest us to follow with all diffic.

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PSALM XCV.

As an invitation to adore and serve God, and to hear his voice.

1 O ME, let us praise the Lord with joy: let us sing a Canticle for David himself, when the house was built after the captivity.

2 Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come, let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord, our God: and we are the people of his pasture, and the sheep of his hand.

8 To-day if you shall hear his voice, harden not your hearts.

9 As in the provocation, according to the day of temptations in the wilderness: where your fathers tried me, and saw my works.

10 Forty years was I offended with that generation, and said: These always err in heart.

11 And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

PSALM XCV.

CANTATE DOMINO.

An exhortation to praise God for the coming of Christ and his kingdom.

1 A Canticle for David himself, when the house was built after the captivity.

2 Sing ye to the Lord a new Canticle: sing to the Lord, all the earth.

3 Declare his glory among the Gentiles: his wonders among all people.

4 For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

5 For all the gods of the Gentiles are devils: but the Lord made the heavens.

6 Praise and beauty are before him: holiness and majesty in his sanctuary.

7 Bring ye to the Lord, O ye kindreds of the Gentiles, as much as you can to his commands (Ch.); as faith alone is not sufficient, (W.) and who are pleased to find that the psalms were written to serve as a due punishment of promising in the days of prosperity. 8. Aug.

8 Is a voice, or a Canticle of David as he wrote it by inspiration. W. Sept. Comp. It is without a title in Hebrew. S. Paul (Heb. iv. 7) quotes it as the work of David. But this is only done incidentally, and it may have been written by the descendants of Moses (Ps. cxliv. 16), as the apostle only says, in David. (H.) referring to the psalter, which common opinion attributed to him. C. This opinion, it must be owned, acquires hereby great authority, (H.) as an inspired writer could not have been so grossly misused. S. Aug., (C.) as the apostle only says, in David. (H.) referring to the psalter, which common opinion attributed to him. C. This opinion, it must be owned, acquires hereby great authority, (H.) as an inspired writer could not have been so grossly misused. S. Aug., (C.) as the apostle only says, in David. (H.) referring to the psalter, which common opinion attributed to him. C. 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Aug., (C.) as the apostle only says, in David. (H.) referring to the psalter, which common opinion attributed to him.
Psalms.

Psalm 116.

Bring ye to the Lord glory and honour: 8 bring to the Lord glory unto his name.

Bring up sacrifices, and come unto his courts: 9 adore ye the Lord in his holy court.

Let all the earth be moved at his presence, 10 Say among the Gentiles, the Lord hath reigned.

For he hath corrected the world, which shall not be moved: he will judge the people with justice.

11 Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof: 12 the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice 13 before the face of the Lord, because he cometh: because he cometh to judge the earth.

He shall judge the world with justice, and the people with his truth.

Psalm 117.

Domine regnavit.

All are invited to rejoice at the glorious coming and reign of Christ.

1 For the same David, when his land was restored again to him.

Psalm 118.

Singularly beautiful and fitting introductory psalm of thanksgiving to the Lord.

8 Lord, save thy people. 9 Lord, answer us. 10 Let all the people say, Amen. 11 Blessed is he that cometh in the name of the Lord.

Vers. 1. Hebrew, "I say: The Lord is my salvation."

Psalm 119.

Vindicate me, O Lord, according to thy righteousness; and let me not be put to shame, lest an enemy say, I have prevailed against him. 2 But let evildoers be put to confusion before the face of the Lord.

12 Let the righteous rejoice: 13 let them be glad in the Lord. 14 Let all them that love thy name also be joyful in thee.

Psalm 120.

139. As a testimony to the infinite wisdom and power of God, in the salvation of his children.

Psalm 121.

122. As a morning prayer of confidence and reliance upon the Lord, and to the Lord, who hath been so faithful to his people, and who hath given them such a wonderful salvation, and who will continue to the end of time.

Psalm 123.

123. A prayer of the people for the prosperity of the Church, and that all should be in a state of unity and concord.

Psalm 124.

124. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 125.

125. As an exhortation to the people, that they should be strong in the Lord, and in the power of his might, and that they should have confidence in the Lord.

Psalm 126.

126. As a prayer of thanksgiving for the restoration of the nation, and for the freedom which they had obtained from captivity.

Psalm 127.

127. A prayer of the people for the prosperity of the Church, and that all should be in a state of unity and concord.

Psalm 128.

128. A prayer of the people for the prosperity of the Church, and that all should be in a state of unity and concord.

Psalm 129.

129. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 130.

130. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 131.

131. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 132.

132. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 133.

133. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 134.

134. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 135.

135. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.

Psalm 136.

136. A prayer for deliverance from the hands of the wicked, and also that God would cause the wicked to be put to confusion before the face of the Lord.
PSALMS.

PSALM CVIII.

DOMINUS REGNAVIT.

The throne of the Lord in Sion: that is, of Christ in his Church.

1 A psalm for David himself.

2 The Lord hath reigned, the people be angry: he that sitteth on the Cherubim: let the earth be moved.

3 The Lord is great in Sion, and high above all people.

4 Let them give praise to thy greatest name: for it is terrible and holy: and the king’s honour loveth judgment.

Thou hast prepared directions: thou hast done judgment and justice in Jacob.

5 Exalt ye the Lord, our God, and adore his footstool: for it is holy.

6 Moses and Aaron among his priests: and Samuel among them that call upon his name.

They called upon the Lord, and he heard them: 7 he spake to them in the pillar of the cloud.

They kept his testimonies, and the commandment which he gave them.

8 Thou didst hear them, O Lord, our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

9 Exalt ye the Lord, our God, and adore at his holy mountain: for the Lord, our God, is holy.

PSALM CXCIX.

JUBILATE DEO.

All are invited to rejoice in God, the Creator of all.

1 A psalm of praise.

2 Sing joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceedingly great joy.

PSALM CVIII. VER. 1. Himself. There is no title in Heb. Hence many have supposed that Moses, with the preceding psalms. But the name of Samuel destroys this pretension, and most people suppose that David wrote it at the removal of the ark. C.—Angry. Though many enemies rage, and the whole earth is stirred up to oppose the reign of Christ, he shall still prevail. Ch. Psal. lv.

VER. 2. Earth. Both Jews and Gentiles (W.) converted to the faith of Christ. H. —Charism. God loves a cheerful giver. M. —He hears our prayers in all places. Yet appoints the temple more particularly for that duty. W.

VER. 3. Truth. This is commonly joined with mercy. C.—God faithfully executes what he has promised (W.) for the liberation of his people, and the conversion of the Gentiles. C.

PSALM C. VER. 1. Himself. He describes the conduct which he was resolved to follow in ruling, (C.) or alludes to the pious king Josias. Thoeb. 4 Kings xxvii.

The sentiments are not confined to rulers alone. (Ber.) though this psalm might be styled "the mirror of princes." Mins.—Mercy and judgment. The chief qualifications of a king. C.—Whether a man is treated with clemency or with rigor, I will praise thee. Chal.—No one should presume, since there is judgment, not despair, since mercy goes before. S. Jer. S. Aug.

VER. 2. I will understand, &c. That is, I will apply my mind, I will do my endeavour, to know and to follow the perfect way of thy commandments: not trusting in my own strength, but relying on thy coming to me by thy grace. Ch. —I will watch over my conduct. —I walked. Or "I will walk." All the other verbs should be in the future (C.) though that is of no consequence. Bert.

VER. 3. Things. Of the words of life. S. Epiph. —I will neither suffer an evil word or action to pass without reproof. C.

VER. 4. Knowledge. I looked upon them with such contempt, (Ruscb.) or I highly disapproved of their conduct, (S. Aug.) and would have no society with them. C.

VER. 5. Persecute. Or ather (W.) with a perfect hatred. We must shew our displeasure, if we hear defection. (H.) that we may not partake in the crime. S. Jer. —The court is most likely to be infected with this vice, as people are continually endeavouring to supplant their rivals. C.—Secret thoughts of resentment must be stifled in their birth. Ruscb.—Heart. Heb. "wide heart," which is sometimes taken in a good sense. 3 Kings iv. 20. But here it denotes the ambitious and misers. Prov. xxviii. 25. C.

VER. 6. Faithful. A prince cannot do every thing himself. But he ought to make choice of the most virtuous and skilful ministers. C.


PSALM CI.

A prayer for one in affliction: the fifth penitential psalm.

1. The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2. Hear, O Lord, my prayer: and let my cry come to thee.

3. Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

4. For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5. I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6. Through the voice of my groaning, my bone hath cleaved to my flesh.

7. I am become like to a pelican of the wilderness: I am like to a night-raven in the house.

8. I have watched, and I am become as a sparrow, all alone on the house-top.

9. All the day long my enemies reproached me: and they that praised me, did swear against me.

10. For I did cut ashes like bread, and mingled my drink with weeping.

11. Because of thy anger and indignation: for having lifted me up, thou hast cast me down.

12. My days have declined like a shadow, and I am withered like grass.

13. But thou, O Lord, endurest for ever: and thy memorial to all generations.

14. Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15. For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

16. And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17. For the Lord hath built up Sion: and he shall be seen in his glory.

18. He hath had regard to the prayer of the humble and he hath not despised their petition.

19. Let these things be written unto another generation: and the people that shall be created, shall praise the Lord.

20. Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

21. That he might hear the groans of them that are in fetters: that he might release the children of the slain.

22. That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23. When the people assembled together, and kings to serve the Lord.

24. He answered him in the way of his strength: Declare unto me the fewness of my days.

25. Call me not away in the midst of my days: thy years are unto generation and generation.

26. In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27. They shall perish, but thou remainest: and all of them shall grow old like a garment: and as a vesture thou shalt change them, and they shall be changed. 28. But thou art always the self-same, and thy years shall not fail.

29. The children of thy servants shall continue and their seed shall be directed for ever.

PSALM CII.

BENEDICT ANIMA.

Thanksgiving to God for his mercies.

1. For David himself.

Bless the Lord, O my soul: and let all that is within me bless his holy name.

2. Bless the Lord, O my soul, and never forget all he hath done for thee.

VER. 15. Thereof. They had a great regard for the very soul. 4. Kings v. 17 C.—Heb. "dust," as it was then unincultivated. Best.

VER. 16. Glory. The conversion of nations is often predicted as about to take place after the captivity is removed. 2. Esdr. v. 27: "And the captivity shall be jubilation to them." This verse is parallel to that in the new covenant, 2 Cor. x. 15. 17. C.—This interpretation seems much the better, as kings and nations were converted only by the Messias and his apostles. Best.

VER. 22. That. The faithful in the Church endeavour to serve Christ. 23. Kings. This did not take place till the gospel was preached, (C.) though some kings offered sacrifice before, yet without being converted. See Zech. ii. 10. 11. H.

VER. 24. He answered him in the way of his strength. That is, the people mentioned in the foregoing verse, or the penitent, in whose person this psalm is delivered, answered the Lord in the way of his strength: that is, according to the best of his power and strength: inquiring after the firmness of his days: to know if he should live long enough to see the happy restoration of Sion, &c. Ch.

VER. 25. Days. After these days to grow in virtue. W.—If I be cut off in my youth, I may not be prepared M.

VER. 37. Perish. Or be changed in their qualities, (W.) as well as all other things like a garment. 38. Psalms. This regards Christ, (Heb. i.) who has established his Church, (C) to be perpetual in this world, (H.) and triumphant in eternity. 29. C.—The psalm must therefore be understood literally of Him; unless it may have two senses, which is not to be shown. R. Paul wrote must have known, otherwise it would not prove Christ's Divinity. The Socinians are greatly puzzled how to evade this argument. Best.

PSALM CII. VER. 1. itself. All agree that David wrote this psalm as a model of resignation. The occasion is not known. L.
3 Who forgiveth all thine iniquities: who health all thy diseases.
4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.
5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle.
6 The Lord doth mercies, and judgment for all that suffer wrong.
7 He hath made his ways known to Moses: his wills to the children of Israel.
8 The Lord is compassionate and merciful: long suffering and plenteous in mercy.
9 He will not always be angry: nor will he threaten for ever.
10 He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.
11 For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.
12 As far as the east is from the west: so far hath he removed our iniquities from us.
13 As a father hath compassion on his children: so hath the Lord compassion on them that fear him: 14 for he knoweth our frame.

He remembereth that we are dust: 15 man's days are as grass: as the flower of the field so shall he flourish.
16 For the spirit shall pass in him: and he shall not be: and he shall know his place no more.
17 But the mercy of the Lord is from eternity unto eternity upon them that fear him: and his justice unto children's children: 18 as to keep his covenant,
19 And are mindful of his commandments to do them.
20 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

* Exod. xxxiv. 6; Num. xiv. 8.

VEN. 5. Eagles. Which get fresh feathers every year, like other birds. Isa. xl. 31. 1.
VEN. 9. Beer. He executes his threats, but soon passes on. C.—Heb. "he will not always watch to surprise us for ever." (C.) or "return" his anger. Bert.—He is inclined to pity us, and only inflicts a temporal punishment as the penitent, as Christ has paid their ransom. W.
VEN. 11. Earth. There is no proportion between God's mercy and our crimes. C.—Sinners are perfectly washed away, (W.) and not barely covered, as the East cannot be the West. Bert.—Sin remitted "set for ever." S. Aug.
VEN. 16. In him. Or "over it;" the flower. Or the spirit of God's indignation will overwhelm him. The soul of man departs, and cannot naturally be reunited with the body, though it greatly desire that union. C.
VEN. 17. Justice. In protecting the oppressed, (C.) and rendering to every one according to his deserts abundantly. H.
VEN. 19. All. When Christ shall sit in judgment, (Bert.) and the wicked be scourged no longer to disturb the order of things: and the joy of the elect. H.
VEN. 20. His angels. You have exceeded the orders of God for our delivery, help us to return him thanks. C.—Heartening. Lit. "to bear," (H.) so that all may learn to obey God's mandate, when they perceive how carefully the angels put them in execution. Bert.
VEN. 21. Hosts. Sun, &c. which never deviate from their regular course. VEN. 22. Soul. In vain shall we behold all nature prizing God, if we neglected that duty. Bert.
PSAL. CIII. VEN. 1. Himself. Sept. Comp. adds, "a psalm on the creation," (H.) as his is the subject; but there is no title in the original. Bert. The psalm combines a "divine and moral philosophy" (Elsholtz) respecting the creation and providence:—This psalm seems, "to be a continuation of the preceding ps. C.—Great. Lit. "magnified," in the same sense as we say, hallowed be thy name, praying that God may be honoured by all his creatures (H.); though He cannot increase in holiness, &c. S. Aug.—We become acquainted with his greatness by considering his works. C.—Praise. Lit. "confession," (H.) H.-Egmont. C.—Thus are added to all praise. W.
VEN. 2. Light. In this manner he always appeared. 1 Tim. vi. 10; Exod. iii. 2. C.—Christ only once assumed such a glorious form at his transfiguration, because he came to instruct our mind and heart. Bert.—Nystedt. Heb. and Sept. have the verb in the third person, till ver. 6. as the Vulg. has here extended. But S. Jeromes and others agree with us, though S. Paul quotes according to the Heb. Ver. 4. H.
VEN. 5. Water. The Fathers are not agreed about the nature or situation of these waters. Some take them to be angels. S. Jer. Gen. l. 7.—Others suppose that the waters in the clouds (C.) or the crystalline substance in the region of the stars, are designated. W. These waters are represented as the roof of God's palace. Elsholtz:—Winds. With surprising velocity, his Providence being everywhere, Thoed.
VEN. 1. Fire. The elements execute his will, (C.) or rather, as the apostles, and Chal., &c. intimate, the angels do this (Bert.) with zeal and activity. (Heb. 1. 7. 8.) and ease. W.
VEN. 5. Beer. The established order shall subsist, though the earth may not. (H.) Paul. ci. 27. Bert.
VEN. 6. The deep. Heb. "than hast covered it with the abyss:" This proves that there was no pre-existent matter, otherwise God would have been unable to plough his work in the abyss, and in confusion. But he chose to bring this beautiful world out of a state of disorder in the space of six days, as Moses and the psalmist relate. Bert.—At first, all was created covered with the waters. Gen. i. 7. VEN. 1. Beer. "He is precipitated" to their beds, at thy command. (H.) Paul. ci. 27. Bert.
VEN. 6. 9, 10. The descent. This should be within a parentheses, (Bert.) as the sequel speaks of the waters. H.—Earth. This seems miraculous to those who supposed that the earth was flat. 3. Amb. Hex. iii. 23; Job vii. 12; Amos v. 8. C. VEN. 11. Expect, waiting for another, as all cannot drink at the same time. The Chal. has the same idea, though the Heb. is expressed, "shall break (Houbig. shall satisfy) their thirst." Bert.
12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.
13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works.
14 Bringing forth grass for cattle, and herb for the service of men.

That thou mayest bring bread out of the earth: and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

16 The trees of the field shall be filled, and the cedars of Lebanon which he hath planted: there the sparrows shall make their nests.

17 The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the urchins.

19 He hath made the moon for seasons: the sun knoweth his going down.

20 Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about.

21 The young lions roaring after their prey, and seeking their meat from God.

22 The sun ariseth, and they are gathered together: and they lie down in their dens.

23 Man shall go forth to his work, and to his labour until the evening.

24 How great are thy works, 0 Lord: thou hast made all things in wisdom; the earth is filled with thy riches.

25 So is this great sea, which stretcheth wide its arms: there are creeping things without number.

Creatures little and great. 26 There the ships shall go. This sea-dragon which thou hast formed to play therein.

27 Al expect of thee that thou give them food in season.

28 What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

29 But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

31 May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

32 He looketh upon the earth, and maketh it tremble; he toucheth the mountains, and they smoke.

33 0 will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

34 Let my speech be acceptable to him: but I will take delight in the Lord.

35 Let sinners be consumed out of the earth, and the unjust, so that they be no more: 0 my soul, I less thou the Lord.

**PSALM CIV.**

**CONFITEMINI DOMINO.**

_A thanksgiving to God, for his benefits to his people Israel._

1 _Alleluia._

_2 Sing to the Lord, and call upon his name._

Declare his deeds among the Gentiles._

3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek ye the Lord, and be strengthened: seek his face evermore.

5 Remember his marvellous works, which he hath done; his wonders, and the judgments of his mouth.

6 O ye seed of Abraham, his servant: ye sons of Jacob, his chosen.

7 He is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever: the word which he commanded to a thousand generations.

9 Which he made to Abraham; and his oath to Isaac.

10 And he appointed the same to Jacob for a law, and to Israel; for an everlasting testament:
11 Saying: To thee will I give the land of Chanaan, the lot of thy inheritance.
12 When they were but a small number: yea very few, and sojourners therein:
13 And they passed from nation to nation, and from one kingdom to another people.
14 He suffered no man to hurt them: and he reproved kings for their sakes.
15 Touch ye not my anointed: and do no evil to my prophets.
16 And he called a famine upon the land: and he broke in pieces all the support of bread.
17 He sent a man before them: Joseph, who was sold for a slave.
18 They humbled his feet in fetters: the iron pierced his soul, 19 until his word came.
The word of the Lord inflamed him. 20 The king sent, and he released him: the ruler of the people, and he set him at liberty.
21 He made him master of his house, and ruler of all his possession.
22 That he might instruct his princes as himself, and teach his ancients wisdom.
23 And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.
24 And he increased his people exceedingly, and strengthened them over their enemies.
25 He turned their heart to hate his people: and to deal deceitfully with his servants.
26 He sent Moses, his servant: Aaron, the man whom he had chosen.
27 He gave them power to show his signs, and his wonders in the land of Cham.
28 He sent darkness, and made it obscure: and grieved not his words.

* Gen. civ. 5|Exod. l. 7|And Exod. iii. 10, and v. 20.
* Exod. vi. 10|Exod. x. 21|Exod. xii. 20.

To the Jews and to the Egyptians, as well as to the Egyptians, he gave them power to show their signs and their wonders in the land of Cham. He gave them darkness, and made it obscure: and grieved not his words. He turned their heart to hate his people, and to deal deceitfully with his servants. He sent Moses, his servant: Aaron, the man whom he had chosen. He gave them power to show his signs, and his wonders in the land of Cham. He sent darkness, and made it obscure: and grieved not his words. He turned their heart to hate his people, and to deal deceitfully with his servants.
PSALM CV
CONFITEMINI DOMINO.
A confession of the manifold sins and ingratitude of the Israelites.
1 Alleluia.
GIVE glory to the Lord, for he is good: for his mercy endureth for ever.
2 Who shall declare the powers of the Lord? who shall set forth all his praises?
3 Blessed are they that keep judgment, and do justice at all times.
4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.
5 That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayest be prised with thy inheritance.
6 We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.
7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: and they provoked to wrath, going up to the sea, even the Red Sea.
8 And he saved them for his own name’s sake: that he might make his power known.
9 And he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.
10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.
11 And the water covered them that afflicted them: there was not one of them left.
12 And they believed his words: and they sang his praises.
13 They had quickly done, they forgot his works: and they waited not for his counsel.
14 And they coveted their desire in the desert: and they tempted God in the place without water.

VEN. 65. His justifications. That is, his commandments: which here, and in places elsewhere of the Scripture, are called justifications, because the keeping of them maketh men just. The Prophets render it by the word statutes, in favour of their doctrine, which does not allow good works to justify. Ch.
PSAL CV, VER. 1. Alleluia. The word is repeated in some copies. S. Jer.—But Heb. has only one at the end of the preceding psalm: of which this appears to be a sequel. As in the former God’s favours were specified, so here the ingratitude of his people is acknowledged. C.—It may refer to the Jews during (Rachi, Yatah,) or after the captivity, (C.) and to all in the state of sin, S. Jer. Bert.—The 47th and 48th verses agree with the three last, which were sung at the translation of the ark. 1 Par. xvi. 44. H.—Hence that canticle now makes part of our Psalms xiv., xv., and xvi., with various alterations made by the prophet. Bert.
VEN. 8. Tune. Only he that perseveres to the end shall be crowned. Matt. xxv. 19; Ezex. xxxiii. 11.—Such as those can always worthily sound forth God’s praise, (Bert,) being so happy as to preserve their innocence, or at least to repent. W.
VEN. 6. Sinners. Here commences the confession of sins. The just man first accuses himself. Jas. i. 27; 1 Pet. v. 2. H.—The same prayer is repeated, Judith vii. 19, and Dan. ix. 5, as it might be applicable to the captives. Bert.—We have injured ourselves, our neighbours, and our God. W.
VEN. 7. Going up. Or proceeding. The banks of the sea were more elevated than the country from which the Israelites came. (C.) and the land of Chushan was still higher. See Psal. cv. 23; Gen. xiv. 9. H.
VEN. 10. Redeemed. What price was given? This is a figure of baptism, in which the fruits of Christ’s blood are applied to our souls. All sins are there destroyed, as the Egyptians were in the sea. S. Aug. Ser. 42, de Temp. W.
THE END.
VEN. 9. Words. And Moses his servant. Ezex. xxii. 21, and xv. 1. 668

Psalm CV.

VEN. 15. Counsell. Three days after the passage of the sea God laid injurious hands upon them at Marah, lest they should not observe. Ezex. xxv. 22, C.—The covered unnecessary things. W.
VEN. 16. Desire. Or they greedily sought for flesh meat, (H.) at Sin, of Pharaoh. Ezex. xvi. 13; Num. xi. 21. Chronicological order is not observed. C.
VEN. 17. Holy one. By his function (W.) of priest. Core wished to take his place, as the rest did to applaud Moses in the civil government. Num. xvi. C.
VEN. 18. Abhor. With Core, though his children were preserved. C.—God apparently renounced the injury done to his ministers. End.
VEN. 19. Wicked. Two hundred and fifty accomplis, (Num. xxv. 35. C.) and fourteen thousand seven hundred murmurers. M.
VEN. 20. Groze. This enhances their folly. God is often styled the glory of his people. C.—Osee (x. 5) contemptuously calls the golden calf the glory of Samariten. H.—This idolatry was truly blamable. (Rom. 1. 25,) wli cl not the reverence due to the images of Christ, &c. W.—Those who pretend that the Hebrews meant to adore the true God, and not the idol Apis, are here clearly refuted; they forgot God, &c. Acts vii. 40. Bert.
VEN. 21. Branch. Like a vaulted capital, (C.) or pastor. H.—God complained of the humility which neglected this duty. Ezex. xxxviii, 6, and xlii. 20. The psalmist alluded to the conduct of Moses, after the people had adored the calf, (Ezex. xxxiii. 10,) or when they had joined with Core. Num. xiv. 6. C.—The intercession of the saints, &c. 5. S. Jer. in Vid. 12. &c. Mcx. xiv. 14. Bert.—God spared the people for the sake of Moses. W.
VEN. 22. Over them. Swearing (C.) to destroy them, (H.) and scatter them, as they now experienced. Lev. xxvii. 31, and Deut. xxvii. 39. 94.
VEN. 23. Multitudes. All who had murmured perished, or this may refer to the 24,000. Num. xxv. 9. C.—Ezex. xxxii. 23. S. Paul (1 Cor. x. 8) speaks of those 25,000 slain by the Levites. The Heb. which has only 3000, must be incorrect. C.
VEN. 24. He distinguished with his lips. Moses, by occasion of the people’s rebellion and incredulity, was guilty of distinguishing with his lips; when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his speech, Hear ye rebellions and incredulity: Come up from