

~~F 472~~  
~~T 159~~  
P

John Tiddoway  
his Book 1769

FROM THE LIBRARY OF  
REV. LOUIS FITZGERALD BENSON, D. D.  
BEQUEATHED BY HIM TO  
THE LIBRARY OF  
PRINCETON THEOLOGICAL SEMINARY

Division

SCC

Section

3642

*J. W.*



GLORIA IN EXCELSIS DEO.

A Canon: Four in one.

Comfort Fill. LORD, tune my Heart with in my Breat, And frame it to us Ho. An

M. WILLIAM  
Etatis fuse. 60.

TANSUR:  
Christi, 1760.

MUSICO.

Here Verse, and Musick, in one Soul unite:  
To GOD'S true Glory, and His Saints Delight.

*Wm. Newton Jun. delin.*

STON  
FEB 5 19

THE  
*Psalm-Singer's Jewel.*

OR,  
Useful COMPANION

TO THE  
**Singing = Psalms.**

BEING, A NEW  
EXPOSITION

ON  
All the One Hundred and Fifty :  
With Poetical PRECEPTS to every Psalm.

The whole are faithfully explained from *Sacred History*, from *Verse to Verse*, for the Use of all Lovers of PSALMODY in general : With *Expositional Notes*, referring to all concurring Parts of the *Scripture*.—Also, An Alphabetical DESCRIPTION of *Persons*, of *Places*, and of *Things* mentioned in the *Old and New Testament*; and of *CHRIST*, Poetically.—With a general CALENDAR for the Adapting of *Psalms* to all Occasions : And a *New Set of PSALM-TUNES*, in *Three and Four Parts*.—With select HYMNS, and DOXOLOGIES : And a general KEY to the whole ; for the Use of all *Christian Families*, &c. &c. &c.

By WILLIAM TANS'UR, SENIOR.—*Musico-Theorico.*

AUTHOR of *The New Royal MELODY* ; and *The New Musical GRAMMAR*, and *DICTIONARY*, &c. &c.

{ Let ev'ry Soul their *Voices* raise,—With *Understanding* sing :  
{ Be not asham'd the LORD to *Praise*,—Who is Our GOD and KING. }  
(ECCLES. li. 29.—1 COR. xiv. 15.)

LONDON: Printed for S. Crowder, at the *Looking Glass*, over-against *St. Magnus's Church*, *London-Bridge* : Also sold by the AUTHOR, and by his SON, late *Chorister of Trinity-College, Cambridge* ; Who TEACH all Manner of *Church-Musick*, in the *Newest*, and *Best Method*. M.DCC.LX.

[Price Bound Three Shillings and Six-pence.]

h/  
no



T H E

P R E F A C E :

To all *Lovers* of PSALMODY, &c.

**A**S PRAISE, and *Thanksgiving* unto GOD, was even as early as the *Creation*, when the *Morning Stars sang together*; and the *Sons of GOD shouted for Joy*<sup>a</sup>; so it is our bounden *Duty* to praise Him, and return our most hearty Thanks for all the *Graces, Mercies, and Benefits* we receive at His most gracious Hands: And more, particularly, for that inestimable LOVE of our *Redemption*; by His only SON, JESUS CHRIST; under Whose Gospel we may have eternal Salvation, &c. &c. &c.

THE Excellent, and most *Glorious*, BOOK of PSALMS was written, by *Inspiration*, for our *Learning and Instruction*; by several devout and holy Men, in past Ages; it being a BOOK of *Sacred Songs, Divine Praises, Prayers, and Meditations* for every Condition of Human Life: So

---

<sup>a</sup> Vide *Job xxxviii. 7.* and *Preface to my Royal Melody.*

that a *PSALM*, is a *Song of Praise*, a *musical Prayer*, or a *pious Meditation*, &c.

THE *BOOK of Psalms* is mentioned sixty-four Times in the *Old Testament*, and three Times in the *New*<sup>b</sup>; in which ten principal *Authors* are put to the old *Titles*<sup>c</sup>: Which *Psalms* are said to be collected into one *BOOK* by *Ezra*, or *Esdras*, though all called *David's Psalms*<sup>d</sup>: But the Best *Expositors* and *Commentators* thereon are said to be *Muscylus*, *Molerus*, *Muis*, *Calvin*, and *Ford*.

THE *PSALMS* in general, are the very *Marrow* of the holy *Scriptures*; being the extracted *Word* of *GOD*, in all its choicest *Parts*; and are as well used by the *Jews* in their *Synagogues*, as by the *Christians* in *Churches*; and even the very *Turks* themselves swear as often by the *BOOK of Psalms* as they do by their *Book* called the *Alcoran*.

*St. Basil* says, "That if all the rest of the *Scriptures* were to perish, there remains enough in the *BOOK of Psalms* to supply all:" By Reason, therein are contained the most selected *Promises*, *Threats*, *Instructions*, and *Comforts*: Some of which having, (in their old *Translations*;) the most worthy *Inscriptions* or *Titles*; being therein called *JEWELS*, and *Golden PSALMS*, &c. from their being formerly written in *Letters of Gold*; and ornamented with the most curious *Decorations* in various *Colours*: Especially those *Psalms* which contained the most *Precious Matter* of the Holy *Scriptures*. *GOD* hath often shewed Himself to take great *Delight* in this *Part of Divine Worship*<sup>e</sup>; it being a singular *Means* in his *Service*<sup>f</sup>: So that all the *Reformed Churches* used to *Begin*, and *End* their *Divine Service* with a *PSALM* or *HYMN*, &c. in order, that the *People* might be the better acquainted with Them<sup>g</sup>; and use

<sup>b</sup> Luke xx. 42. xxiv. 44. *Acts* i. 20. — <sup>c</sup> Viz. *David*, *Solomon*, *Moses*, *Asaph*, *Ethan*, *Heman*, *Jeduthun*, and the three *Sons of Corab*. — <sup>d</sup> Vide *Acts* iv. 25. Read *Eccles.* xlvii. 5. 8. 9. 10. 13. 17. — Vide also *Eccles.* li. 23. — <sup>e</sup> 2 *Chron.* v. 13. and xx. 22. — <sup>f</sup> *Eph.* v. 18. 19. and *Acts* xvi. 25. — <sup>g</sup> *Psal.* cxviii. 15. — Vide *Jam.* v. 13. and *Col.* iii. 16. — Read *Eccles.* xlv. 1. &c. ver. 5. 7. and to the End. — Also *Eccles.* xxxii. 3. 5. — Also *Eccles.* xl. 20. 21.

such *Psalms, Hymns, &c.* in their *Private Families*: A *PSALM*, or *HYMN*, being a strict *Composition of Words*, in *Measure*, and *Number*; fitted to be sung to a musical *TUNE*, agreeable thereunto; and uttered by a *tuneable VOICE*; either *alone*, or with an *Artificial Instrument*.

To *sing* a *PSALM*, or *HYMN*, well, and as it ought to be, is one of the hardest *Exercises* in all our *Christian Religion*; by Reason, it requires our greatest *Attention*, and *Affection* to *GOD*, to Whom We do sing; and should lay hold on our grandest *Affections*.—We must do it also with *Understanding*<sup>h</sup>, and with *Feeling*<sup>i</sup>: Lifting up Our *Voices* unto the *LORD*, with a due *Reverence*, with *Grace* in our *Hearts*<sup>k</sup>; and in such a decent *Manner*, observing both *Tune*, and *Words*, that the whole *Congregation* may join either with *Voice*, or in *Thought*, as one *Man*; with one *Heart* and one *Soul*, in that most noble *Part* of *Divine Service*; all *STANDING*, with the greatest *Attention*, both of *Body* and *Soul*<sup>l</sup>, and not with *Ostentation*, or *Vain-Glory*.—But to be more particular.

*First.* THE BOOK of *Psalms*, (as I said in<sup>m</sup> another *Treatise*) is *A Compendiary of the whole Scriptures* in general; and was formerly called *The Lesser Bible*, and were divided into *Five Books*: Containing *Divine Laws, Precepts, Precedents, Politicks, Proverbs, Parables, and Prophecies*; and under *Them*, both *CHRIST*, and the *Gospel*.

*Secondly.* IT also contains the very *Anatomy of the Soul*: And discovers all its inmost *Sentiments*; wherein all its *Affections, Grievs, Joys, Hopes, Fears, Doubts, Cares, and Anxieties*, are so sensibly touched, as to make *Us* think *We, Ourselves*, are the very *Parties* concerned; viz. The *Penitents*, in the *Penitential*; the *Petitioners*, in those of

---

<sup>h</sup> *Psal.* xlvii. 7. *1 Cor.* xiv. 15. — <sup>i</sup> *Col.* iii. 16. — <sup>k</sup> *Eph.* v. 19. — <sup>l</sup> *Matt.* xxviii. 30. *James* v. 13. *Acts* xvi. 25. *Mark* xiv. 26. — <sup>m</sup> *My Royal MELODY*, 2d Edit. &c. Vide *Ecclus.* xl. 21.

Prayer; and the Joyful *Addressers*, in PSALMS of *Praise* and *Thanksgiving*.

*Thirdly*. THAT precious BOOK, is also *The Soul's Divinity School*: Or, A choice *Directory* of Our several *Duties* to GOD, Ourselves, and to our Neighbours; being the very *Seat* of religious *Discipline*; viz. To Mortify the *Proud*; to Advance the *Humble*; to Inform the *Ignorant*<sup>n</sup>; and to Improve the *Skilful*, the *Willing*, and the *Ingenious*.

*Fourthly*. IT is likewise *The Soul's Dispensatory*, of all *Medicines*: Wherein are *Lenitives* for tender Wounds; *Corrosives* for Inveterate; *Cures* for the Infected; *Preservatives* for the Sound; *Cordials* for the Weak; and *Restoratives* for the Relapsed<sup>o</sup>.

*Fifthly*. IT is *A Treasury*, or, *Magazine of all Accommodations*: For every Circumstance of Human Life; whether in *Sickness*, in *Health*, in *Youth*, *Old-Age*, *Day*, *Night*, *Plenty*, *Poverty*, *Safety*, *Danger*, *Peace*, *War*, *Society*, *Solitude*, *Liberty*, *Confinement*, *Exile*, on *Land*, or *Sea*<sup>p</sup>.

*Sixthly*. IT is *An Infallible Oracle*: And may be consulted in all *Cases* whatsoever, by all Sorts of People in general; viz. By *Princes*, by *Priests*, *Magistrates*, *Rulers*, or *Families*; *High* or *Low*, *Rich* or *Poor*; one with another; even from the *Throne*, down to the *Cottage*<sup>q</sup>.

*Seventhly*. IT is *The Church's Oeconomy*, *Militant*, and *Triumphant*: Containing, *A Common Oratory of Prayers*, *Praises*, and *Thanksgivings*, suitable to every Circumstance of *Life*, &c. keeping up the *Glorious Correspondence* between *Men* and *Angels*; *Earth*, and *Heaven*<sup>r</sup>.

*Eighthly*. This BOOK is also, *A true Prospect of Nature*, and a *Mirror* of the whole *UNIVERSE* in general: Wherein is a *Beautiful Display* of *Animals*, *Elements*, *Earth*, *Sea*, and *Sky*, &c. the *Corporeal*, and *Incorporeal* World, from the *Creature* to the *CREATOR*; with all

<sup>n</sup> *Psal.* xix. 8. — <sup>o</sup> *Psal.* li. — <sup>p</sup> *Psal.* cvii. — <sup>q</sup> *Psal.* xxix. — <sup>r</sup> *Psal.* cxlv.

His Divine *Attributes*, and *Perfections*: And all *These* are Invited to *Praise the LORD*<sup>s</sup>.

*Ninthly*. IT is also, *The Soul's Paradise of Spiritual Recreations*: And affords the Body sweet *Refreshments* after hard *Labour*, and *Study*; it sweetens the severer *Exercises* of religious *Duties*, it recruits the exhausted *Spirits* with fresh *Supplies* of *Devotion*; and gives *Wings* to *Praise*, and *Fervency* to *Prayer*; by the resistless *Charms* of *Divine Rhetorick*, *Seraphick Eloquence*, and *Solemn Harmony*<sup>t</sup>, &c.

*Tenthly*. IN that *glorious Book* We are also exhorted to *Three Theological Virtues*, viz. To *Faith*<sup>u</sup>, to *Hope*<sup>w</sup>, and to *Charity*<sup>x</sup>; and unto *Three Kinds of Good Works*, viz. To *Fasting*<sup>y</sup>, to *Prayer*<sup>z</sup>, and to *Alms-Deeds*<sup>a</sup>: Which proceed from the *Seven Gifts of the Spirit*, viz. From the *Spirit of Wisdom*<sup>b</sup>, the *Spirit of Understanding*<sup>c</sup>, the *Spirit of Counsel*<sup>d</sup>, the *Spirit of Spiritual Strength*<sup>e</sup>, the *Spirit of Knowledge*<sup>f</sup>, the *Spirit of Piety*<sup>g</sup>, and the *Spirit of Holy-Fear*<sup>h</sup>.

*Eleventhly*. THEREIN are also shewed the *Twelve Fruits of the Holy Spirit of GOD*, viz. The *Fruits of Love*<sup>i</sup>, the *Fruits of Joy*<sup>k</sup>, the *Fruits of Peace*<sup>l</sup>, the *Fruits of Patience*<sup>m</sup>, the *Fruits of Mercy*<sup>n</sup>, the *Fruits of Goodness*<sup>o</sup>, the *Fruits of Long-Suffering*<sup>p</sup>, the *Fruits of Meekness*<sup>q</sup>, the *Fruits of Faith*<sup>r</sup>, the *Fruits of Modesty*<sup>s</sup>, the *Fruits of Shame-facedness*<sup>t</sup>, and the *Fruits of Sobriety*<sup>u</sup>, &c.

*Twelfthly*. WE are also therein called to the *Seven Spiritual Works of Mercy*, viz. To *Instruct* the *Ignorant*<sup>w</sup>, to

<sup>s</sup> *Psal.* cxlviii. and cl.—Vide *Psal.* l. ver ult. and *Col.* iii. 16.—<sup>t</sup> *Psal.* xcii.  
<sup>u</sup> *Psal.* cxxv.—<sup>w</sup> *Psal.* cxxxvi.—<sup>x</sup> *Psal.* cxii. Vide *1 Cor.* xiii.—<sup>y</sup> *1 Cor.* vii. 5.  
<sup>z</sup> *Psal.* cii. 17. *Matt.* xxi. 22.—<sup>a</sup> *Psal.* xli.—<sup>b</sup> *Psal.* cxl. 10.—*Exod.* xxxi. 6.  
*Prov.* ii. 6.—<sup>c</sup> *Psal.* cxix. and civ.—<sup>d</sup> *Psal.* xxxiii. 11.—<sup>e</sup> *Psal.* lxxviii. 35.—  
<sup>f</sup> *Psal.* ix. 10. *Prov.* ii. 10.—<sup>g</sup> *Psal.* i. 2 *Tim.* iv. 8.—<sup>h</sup> *Psal.* ii. *Deut.* vi. 24.—  
<sup>i</sup> *Psal.* xcj.—<sup>k</sup> *Psal.* xcvi.—<sup>l</sup> *Psal.* xxxvii.—<sup>m</sup> *Psal.* xxvii.—<sup>n</sup> *Psal.* xxxvi.—  
<sup>o</sup> *Psal.* ciii.—<sup>p</sup> *Psal.* xliii.—<sup>q</sup> *Psal.* xxxvii. 11.—<sup>r</sup> *Psal.* xci. and cxxv.—<sup>s</sup> *1 Tim.*  
ii. 9.—<sup>t</sup> *1 Tim.* ii. 9. *Ecclus.* xxvi. 26.—<sup>u</sup> *Tit.* ii. 12.—<sup>w</sup> *Psal.* xix. *Matt.* xviii.—

*Correct* Offenders<sup>x</sup>, to *Counsel* the Doubtful<sup>y</sup>, to *Comfort* the Afflicted<sup>z</sup>, to *Suffer* Wrongs patiently<sup>a</sup>, to *Forgive* all Offenders<sup>b</sup>, and to *Pray* for others<sup>c</sup>: And also to *Six* other *Works of Mercy*, viz. To *Feed* the Hungry<sup>d</sup>, to *Cloath* the Naked<sup>e</sup>, to *Entertain* the Stranger, and the Needy<sup>f</sup>, to *Minister* to Prisoners, and Captives<sup>g</sup>, to *Visit* the Sick<sup>h</sup>, and to *Bury* the Dead<sup>i</sup>.

*Thirteenthly*. IN like Manner, We are therein greatly cautioned utterly to avoid these *Seven* deadly *Sins*, viz. To avoid the Sin of *Pride*, and *Vain-Glory*<sup>k</sup>, the Sin of *Covetousness*<sup>l</sup>, the Sin of *Luxury*<sup>m</sup>, the Sin of *Anger*, and *Wrath*<sup>n</sup>, the Sin of *Gluttony*, and *Intemperance*<sup>o</sup>, the Sin of *Envy*, and *Malice*<sup>p</sup>, and the Sin of *Sloth*, and *Idleness*<sup>q</sup>.

*Fourteenthly*. IF We would be Eternally *Happy* in the *next Life*, We must have a strict Observance to the *Seven* following *Pious Virtues*, viz. To *Humility*<sup>r</sup>, to *Liberality*<sup>s</sup>, to *Charity*<sup>t</sup>, to *Gentleness*<sup>u</sup>, to *Temperance*<sup>w</sup>, to *Patience*<sup>x</sup>, and to the *Fear of GOD*, and Love of His SON *JESUS CHRIST*<sup>y</sup>; and Daily *meditate* on the *Four last Things*, viz. On *Death*<sup>z</sup>, on *Judgment*<sup>a</sup>, on *Heaven*<sup>b</sup>, and on *Hell*<sup>c</sup>, &c. &c.

Precept. { In ev'ry Act, to Foe, or Friend,  
May All remember This :  
To have in Mind their latter End,  
And they'll ne'er Do amiss<sup>d</sup>. } W. T.

<sup>x</sup> P<sup>s</sup>al. xxxix. 11. J<sup>a</sup>m. v.—<sup>y</sup> P<sup>s</sup>al. xxxiii. 11. G<sup>a</sup>l. vi.—<sup>z</sup> P<sup>s</sup>al. xli. P<sup>r</sup>ov. xxvii. E<sup>c</sup>cl<sup>u</sup>s. vii. 33.—<sup>a</sup> P<sup>s</sup>al. xxxvii. E<sup>c</sup>cl<sup>u</sup>s. v.—<sup>b</sup> P<sup>s</sup>al. lxxviii. 5. R<sup>o</sup>m. xv.—<sup>c</sup> P<sup>s</sup>al. cxxii. M<sup>a</sup>r<sup>k</sup> xi.—<sup>d</sup> R<sup>o</sup>m. xii. 20. M<sup>a</sup>t<sup>t</sup>. xv.—<sup>e</sup> J<sup>a</sup>m. ii. 15. M<sup>a</sup>t<sup>t</sup>. xxv.—<sup>f</sup> E<sup>p</sup>h. ii. 9. T<sup>o</sup>b<sup>i</sup>t ii.—<sup>g</sup> P<sup>s</sup>al. lxxix. T<sup>o</sup>b. ii.—<sup>h</sup> P<sup>s</sup>al. xvii. 3. E<sup>c</sup>cl<sup>u</sup>s. vii. 35. I<sup>s</sup>a. lviii.—<sup>i</sup> M<sup>a</sup>t<sup>t</sup>. viii. 22. E<sup>c</sup>cl<sup>u</sup>s. xxxviii. 16.—<sup>k</sup> P<sup>s</sup>al. lii. and ci. P<sup>r</sup>ov. viii. 13.—<sup>l</sup> P<sup>s</sup>al. lii. E<sup>c</sup>cl<sup>u</sup>s. xxxii. 24.—<sup>m</sup> P<sup>r</sup>ov. xi. 2. E<sup>x</sup>ek. xvi. 49.—<sup>n</sup> P<sup>s</sup>al. xxxvii. 8.—<sup>o</sup> P<sup>r</sup>ov. xxiii. 21.—<sup>p</sup> P<sup>s</sup>al. cxl.—<sup>q</sup> P<sup>r</sup>ov. xii. 4. R<sup>o</sup>m. xii. 11.—<sup>r</sup> P<sup>s</sup>al. cxxxi.—<sup>s</sup> P<sup>s</sup>al. xli. P<sup>r</sup>ov. xi.—<sup>t</sup> P<sup>s</sup>al. cxii.—<sup>u</sup> P<sup>s</sup>al. cxix.—<sup>w</sup> P<sup>s</sup>al. cxix. x.—<sup>x</sup> P<sup>s</sup>al. xxxvii. 7.—<sup>y</sup> P<sup>s</sup>al. xix. 9.—<sup>z</sup> P<sup>s</sup>al. xxxix. and xc.—<sup>a</sup> P<sup>s</sup>al. l.—<sup>b</sup> P<sup>s</sup>al. xvi.—<sup>c</sup> P<sup>s</sup>al. xi.—<sup>d</sup> Vide my *Poetical MEDITATIONS* on the *Four last Things*: And E<sup>c</sup>cl<sup>u</sup>s. vii. ver. ult.—P<sup>s</sup>al. v. 5. vi. 5.—P<sup>s</sup>al. xi. 6.—xiii. 15.—M<sup>a</sup>t<sup>t</sup>. xxv. 35.—E<sup>c</sup>cl<sup>u</sup>s. xxxiii. 21. E<sup>c</sup>cl<sup>u</sup>s. xxxvii. 15. 16.

*Fifteentbly.* IF we do but well consider the Beautiful *Style* of the PSALMS, (whether in *Prose*, or in *Verse*,) they cannot but have a great Influence over Us, especially if we apply them to a *right Use*; and not prophane them; but perform them with DAVID's Heart. (But, alas! Holy DAVID's *Spirit* is almost lost, in this Drunken, Ungrateful, degenerate Age!)—What can be more charming, to a *Godly Mind*, than the Variety of the *Style* of the propheticall *Pen-Men* of those *Sacred SONGS*! even from the *Majestick, Sublime, Magnificent, Triumphant, and Exultory*; down to the most *Mournful, Condoling, Commiserating, Pathetical, and Expostulatory*! all regularly, and wisely adapted to their respective *Subjects*; in which consists the very *Soul* of *Divine Poetry*: And he that has the true *KEY* of *Them*, may, with great *Ease*, unlock all other *Secrets* in the holy *Scriptures*: Which is the very *Subject* of this small *TREATISE*. For, *Behold! I have not laboured for Myself only, but for all such as would seek Knowledge; and SING with Understanding*: In compiling of which, I have consulted the best *Writers*, on this *Subject*, both *Ancient, and Modern*; which, I hope, will make the *WORK* the more approved.

[I shall not in this *BOOK* insert any *Thing* touching the *Ground-Work* of *MUSICK*, By Reason I have treated very largely on that *Head* in several other former *TREATISES*, which I published intirely on that *Subject*, and for the Use of *Churches*: In which *Prefaces* I have shewed *the Beauty and Excellency* of *CHURCH-MUSICK*, and of the several *Abuses* thereof, &c. &c.]

---

<sup>c</sup> *Eccles.* xxiv. 39. <sup>i</sup> *Cor.* xiv. 15. <sup>f</sup> *St. Gregory, St. Augustine, St. Basil, St. Athanasius, St. Ambrose, Venerable Bede, Plutarckus, Beza, Gilby, Tremellius, Ainsworth, Mayer, Patrick, Osterwald, Chamberlayn, Leigh,* and others, too tedious to mention.—<sup>g</sup> My *New Musical GRAMMAR*, 3d Edit. and *Royal MELODY*, 2d Edit. And my *PROVERBS* of *Solomon*, in *Verse*, and set to *Musick*, &c. Read *Eccles.* xxxiv. 7. 8.

The *Reader* is herein desired to take Notice, that, in the primitive Ages, the *Psalms* were generally sung in *Prose*, to *Tunes* called *Chants*, viz. the *Gregorian-Chant*, the *Ambrosian-Chant*, &c. so called from the *Authors* who first composed them; in which State *Psalmody* continued, for many Centuries, before any of them were put into *Rhyming Verse*, or *Metre*.

In the Reign of King *Edward the Sixth*, 1552, one Mr. *Thomas Sternhold*, Groom of his Majesty's Privy Chamber, composed thirty-seven of the *PSALMS* of *DAVID* into *English Verse*, as an Example for others to do the rest, for the Ease and Use of *Churches*, &c. and greatly encouraged Mr. *John Hopkins*, and others, to compleat the rest; which were done in a little Time after, and Printed with the *first Letters* of their *Names* over the *Psalms*; which *Letters* are still continued, and whose *Psalms* are called the *Old Version*: But that *Version* has undergone great Amendments, since their first Publication, and still want more<sup>b</sup>. Their 137th Psalm begins thus:

When as we sate in Babylon,  
the Kibers round about:  
And in Remembrance of Sion,  
the Tears for Grief burst out.    W. W.

About the same Time the old *Latin Hymns* were turned into *Metre*, such as *Te Deum*, *Veni Creator*, &c. and printed before the *Psalms*; also several *New Hymns* were added after the *Psalms*, such as the *Lamentation* of a Sinner, &c. and bound up with *Sternhold's Version*; to be used in *publick Service*, and in *private Families*; even from the Beginning of the *Reformation* of the *CHURCH* of *England*, to its *Establishment*, under Queen *Elizabeth*; which are still continued: But, I cannot learn that any of

<sup>b</sup> Vide the Hist. of *Oxford Writers*, and *Sternhold's Psalms*.

the *Reformed Churches*, abroad, take so much Liberty, in this Point as we do in *England*.

I HAVE now in my *Library* an old *Quarto Treatise*, containing fifty *Psalms*, in very odd *Poetry*, and *old Spelling*, put into *English Verse* by one *Robert Taylour*; and was printed in 1615. They are set to *Musick* in *Five Parts*, to the *Viole*, *Lute*, or *Orph-arion*, in old *musical Characters*, very unintelligible. His 137th *Psalms* begins thus:

By *Babel* Streams, exil'd from *Contri* deer,  
As down we fate, a sad dismaied *Crue*;  
Ah, *Sions* Wrongs to penfive *Mynds* appear,  
*Sions*, whom now our *Eys* no more should view.—*R. T.*

ABOUT the Year 1682, *Dr. Patrick*, Bishop of *Ely*, composed 100 of the *PSALMS* of *DAVID* into *Verse*, for the Use of the *Charter-House* in *London*; whose 8th *Psalms* begins thus:

O Lord, our Governor, on Earth  
Thy Name is excellent:  
Thy Glory is exalted far  
Above the Firmament.—*J. P.*

In 1696, *Nicholas Brady*, D. D. and *Nabum Tate*, Esq; and *Poet-Laureat* to his Majesty King *William the Third*, composed a *New Version* of the *PSALMS*, which were printed for the Use of *Churches*; and called the *New Version*: Whose 137th *Psalms* begins thus:

When we our weary Limbs to rest,  
Sat down by proud *Euphrates'* Stream,  
We wept, with doleful Thoughts oppress,  
And *Sion* was our mournful Theam.—*N. B.*

THESE *Verses* I have copied only to shew what Improvement is now made in *Poetry*: Not having Room

---

<sup>1</sup> Vide *Sternhold's*, *Patrick's*, *Tate's*, and *Watts's* *Psalms*, &c.

to insert a *Verse* from every *Author* I have seen, who have compos'd *Versions* on the *Book of Psalms*, or *Hymns*, from other *Scriptures*<sup>k</sup>, &c. many of whose *Works* I have often perus'd with great Pleasure, as well as Profit.

The Result of near forty Years *Practice*, and *Study*, at most vacant Hours, hath given Birth to this small *TREATISE*, (as my former *Books* will testify, from the Sale of many Thousands :) In compiling of which I have consulted all *Authors* I could meet with, on this *Subject*; having, by an *Itinerant Life*, had the greatest Opportunities in reading the Best *Authors*; which many well-dispos'd Gentlemen have favour'd me with, from their several Libraries.

A *WORK* of this Kind has been long wanting, to restore *PSALMODY* to its wonted *Esteem*; and prevent it from being shamefully *prophaned*. To this *EXPOSITION* I have added 100 *Poetical PRECEPTS*, as precious *Motives* to a godly Life; being very *Useful* for *Schools*, and *Instructive* to *Youth*. I have also added, a short *DESCRIPTION* of *Persons*, of *Places*, and of *Things* mentioned in the *Old and New Testament*, and of *CHRIST*, *Poetically*: With a general *CALENDAR*, for the adapting of *Psalms* to *Divine-Service*, concordant to the *Collect*, *Epistle*, and *Gospel* of the *Day*, and *Church-Services*; and to all other *Conditions* and *Vicissitudes* of *Human Life*. With a *New Set* of *TUNES*, to several *PSALMS*, both *Old* and *New Versions*, in *Three* and *Four* musical *Parts*, in *Score*: With select *HYMNS*; and *DOXOLOGIES*; and a general *KEY*, or *Index* to the whole *BOOK* of *Psalms*; for the Use of all *Christian Families*, &c. &c.

[☞ In the following *TREATISE*, the *Reader* is therein to take Notice, *That*, (as the *BOOK* of *Psalms* has under-

---

<sup>k</sup> Sir Philip Sydney, King James I, Sands, Ainsworth, Barton, Milbourn, Roberts, Bishop Hall, Lord Bacon, Taylour, Mason, Herbert, Vincent, Boyse, Stennet, Brown, Pope, Addison, &c. &c.—Read *Ecclus.* xxxviii. 24. 25.—xxxix. 1. 2. 3. 5. 8. 9. 10. 11. Also *Ecclus.* xxxiv. 9. 10. 11. 12. 14.

gone many *Translations*, and *Versions*, (as I before hinted) which has transposed or altered many of the *Verses*, to other *Numbers*, &c.) *The Figures in this Book refer to the Verses of the Original PSALMS, as they are commonly now printed in PROSE*: So that it will be no great Difficulty to find any particular *Matter* therein pointed at; in any *Translation*, *Paraphrase*, or *Version* whatsoever; though the *Numbers* of the *Verses* should vary in the *Psalms in Metre*, from those *Psalms in Prose*<sup>1</sup>.]

FINALLY, I heartily recommend this *WORK*, (as my *last Legacy*) to all Persons in general, but more particularly to my *Pupils*, for their farther Improvement in *PSALMODY*, whereby every One may truly know the real *Matter* that is *sung*; that, that most *glorious* and *lasting Part* of *Divine-Worship* may not be shamefully prophaned; but be done *Reverently*, and in *Good Order*; with my best *Wishes* to their *Endeavours*: Hoping it may be as generally *Useful*, as it is intended; and may *GOD* alone have all the *Glory*.

MAY all Our pious *Performances* reach even to the very *Heavens*, where lieth a sure *Reward* for the *Righteous*, at the *Last Day*, from *GOD* the *FATHER*, and from His *SON JESUS CHRIST*.—Which that We may all enjoy, *GOD* of His infinite *Mercy* grant: To whom all *Might*, *Majesty*, *Power*, *Honour*, *Glory*, *Dominion*, and *Praise*, be given, *now*, and for evermore.—AMEN.—AMEN.

I am GENTLEMEN,

Your most Affectionate,

Harmonious, and

Humble Servant,

WILLIAM TANS'UR, Senior.

{ From the Ancient  
University of Stam-  
ford, May the 29th,  
A. D. 1759. }

<sup>1</sup> See the old *Bible-Psalms*; the *Pointed Psalms* in the *Common Prayer*, for *Chanting*; and *Sternhold's*, and *Brady's Psalms in Verse*, &c.

*A New KEY to the Principal Passages contained in the Book of PSALMS: Temporal, Spiritual, and Prophetical. For all Christian Families.*

By WILLIAM TANS'UR, Senior.

N. B. That as Holy DAVID's Battles were chiefly to *Usher in, and Defend* the CHURCH, and GOSPEL of CHRIST to come; That Royal Prophetical PRINCE, and Soldier of CHRIST here, in Figure, representeth them *Both*: So that, in Effect, DAVID, CHRIST, and his CHURCH, are (in most Cases) meant as but *One*, though of *Three* several Denominations.

*Prose-Psalms.*

*Prose-Verses.*

I.—	THE Blessedness of the Godly foretold	—	—	1
	The endless Misery of the Wicked	—	—	5
II.—	CHRIST's vain Conspirators defeated	—	—	1
	KING's, and Rulers to obey CHRIST	—	—	10
III.—	DAVID's Enemies increased	—	—	1
	CHRIST sleeping by Death, and rising again	—	—	5
	Salvation only from CHRIST	—	—	8
IV.—	Just Men's Prayers heard, and they delivered	—	—	1
V.—	Sacrifice to GOD accepted	—	—	7
VI.—	Prayer for Sins in general	—	—	1
	Success of Prayer, cometh by Patience	—	—	8
VII.—	Confidence in GOD preserveth from Evil	—	—	1
	GOD's Arms against the Wicked	—	—	12
VIII.—	GOD's Providence and Liberality	—	—	1
	CHRIST's Glorification by Children	—	—	2
	CHRIST over all Things, and how	—	—	5
IX.—	Praise to GOD for Victories	—	—	1
	Spiritual Enemies subdued by CHRIST's Death	—	—	13
X.—	GOD's Help is desired by the Godly	—	—	1
	CHRIST's Enemies destroyed	—	—	14
	The Fatherless and Poor defended	—	—	16
XI.—	Godly Men's Constancy displayed	—	—	1
	GOD's Judgments on the Wicked	—	—	7
	GOD's eternal Love to the Righteous	—	—	8
XII.—	Decay of Christian Piety lamented	—	—	1
	GOD's Word recommended to preserve all	—	—	7
XIII.—	GOD helpeth the Just in all Afflictions	—	—	1
	GOD's Mercy rejoiceth and bringeth Salvation	—	—	5
XIV.—	Gospel Scoffers, and Atheists described	—	—	1
	Salvation to Israel, and all the Faithful	—	—	11

XV. Righteous

# A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>	<i>Prose-Verses.</i>
XV.—Righteous Men are <i>Citizens</i> of Heaven — —	I
<i>Slanderers, Extortioners, and Usurers, condemned</i>	3
XVI.—DAVID's Prayer, by Faith — —	I
GOD's Goodness to the <i>Faithful</i> — —	6
CHRIST's <i>Resurrection</i> foretold — —	9
XVII.—A Prayer against wicked Persons — —	I
Fleeing to GOD for Succour — —	5
XVIII.—Calling on GOD is a sure Safeguard — —	I
Righteous are defended by GOD's <i>Power</i> — —	16
GOD giveth <i>Victory</i> to defend His <i>Church</i> — —	34
A Thanksgiving for <i>Victory</i> — —	49
XIX.—GOD's Power shewed to all the World by His <i>Works</i>	I
GOD's <i>Laws, Precepts, and Fear, excelleth</i> all Things	7
All Men have <i>Faults, none perfect</i> — —	12
XX.—Prayers heard of People, <i>Church, King, or CHRIST</i>	9
XXI.—A Song of <i>Victory, when Church Enemies</i> are defeated	I
XXII.—CHRIST personated on the <i>Cross</i> — —	I
Praying the Night before his <i>Passion</i> — —	2
No Man so much <i>despised</i> as He — —	6
<i>Scribes, Priests, and Pharisees, as Bulls or Dogs</i> — —	12
CHRIST's Hands and Feet pierced — —	17
Of his <i>Resurrection</i> foretold — —	21
His <i>Body</i> eaten, as in the <i>Sacrament, and Alms</i> given.	26
He shall be <i>served and honoured</i> throughout all Generations	27
XXIII.—On the holy <i>Sacrament</i> of the LORD JESUS — —	I
XXIV.— <i>Conversion</i> of the <i>Gentiles</i> foretold — —	I
Just Men shall enjoy Heaven — —	3
CHRIST's <i>Ascension</i> into Heaven foretold — —	7
XXV.—A Prayer for <i>Forgiveness</i> of Sins, and Deliverance	I
XXVI.— <i>Innocency</i> avowed, and <i>Rewarded</i> — —	I
Other Men's Sins not to hinder Us from <i>Godliness</i> — —	5
XXVII.—GOD is our only Shield to destroy the Wicked — —	I
XXVIII.—A Prayer for GOD's Defence against Enemies — —	I
A Song of <i>Praise</i> for Deliverance — —	7
XXIX.—Great Men to <i>Praise</i> GOD — —	I
<i>Thunder, &amp;c.</i> to cause Men to <i>fear, and know</i> GOD	3
All Men to sing, <i>Glory be to the Father, &amp;c.</i> in the Church	8
XXX.—A <i>Dedication-Song</i> for <i>Churches, and Houses</i> New, GOD's	I
<i>Mercies, &amp;c.</i> — —	I
Good Men should take no <i>Sufferings</i> Ill, and Why	12
XXXI.—Confidence in GOD, and <i>Meditation, our only</i> Safeguard	I
Vanity to trust in Wordly Things — —	7
GOD's Goodness is laid up for them that <i>fear</i> him	21
XXXII.—None <i>Blessed</i> without <i>Redemption</i> — —	I
Instructions to the <i>Fear</i> of GOD — —	9

XXXIII. Righ-

# A New Key to the Book of Psalms.

*Prose-Psalms.*

*Prose-Verses.*

XXXIII.—	Righteous Men to <i>Rejoice</i> , and <i>sing</i> to GOD with <i>Instruments</i>	I
	GOD's <i>Mercy</i> always delivereth the Righteous	18
XXXIV.—	A Song of <i>Praise</i> for Deliverance	I
	The <i>Angels</i> assist the Righteous in Battle	7
XXXV.—	GOD defends the <i>Just</i> Man's Cause, and destroys the Wicked	I
XXXVI.—	Wicked Works, shew a Wicked Heart	4
	GOD's <i>Mercy</i> is above all Things to the Righteous	7
XXXVII.—	None to fret at wicked Men's Prosperity	I
	A little to the <i>Righteous</i> , is better than much to the Wicked	16
	The Righteous are never forsaken, nor hurt by Charity	28
	Upright Men have <i>Peace</i> , but the Wicked cut off	38
XXXVIII.—	A <i>Prayer</i> for Sins in general	I
XXXIX.—	<i>Afflictions</i> must be borne with <i>Patience</i>	I
	Our <i>last End</i> necessary to be thought of	5
	<i>Faith</i> , and <i>Senses</i> , always ought to be prayed for	11
XL.—	GOD's Goodness in converting the <i>Gentiles</i>	2
	<i>CHRIST</i> is the <i>New Song</i> , and our only Salvation	3
XLI.—	<i>CHRIST</i> , and His <i>Faithful</i> , here called <i>Poor</i>	I
	DAVID's or <i>CHRIST</i> 's Enemies not taken into Glory	8
XLII.—	A good Heart desireth to Worship GOD	I
	GOD's <i>Judgments</i> , as <i>Water-pipes</i> , break out unawares	9
	Yet, the <i>Righteous</i> are saved by <i>Faith</i>	15
XLIII.—	The LORD's <i>Table</i> is our only Place of Comfort	4
XLIV.—	GOD's former <i>Mercies</i> always to be remembered	I
	GOD knoweth the <i>Secrets</i> of all Hearts	21
	GOD our only <i>Succour</i> and <i>Redeemer</i>	26
XLV.—	Of <i>Solomon's</i> , and <i>CHRIST</i> 's Kingdom	2
XLVI.—	A <i>Thanksgiving</i> Song for Deliverance	I
	<i>CHRIST</i> , and His <i>Spirit</i> foretold	4
	Of the universal <i>Peace</i> that <i>CHRIST</i> should bring	9
XLVII.—	All are to be Joyful in <i>CHRIST</i> , <i>chosen</i> for us	4
	<i>CHRIST</i> 's <i>Ascension</i> figured	5
	To <i>sing</i> with <i>Zeal</i> , and <i>Understanding</i>	6
XLVIII.—	The City of <i>Jerusalem</i> praised, where GOD is worshipped	I
XLIX.—	Riches cannot <i>Redeem</i> the Wicked, but <i>CHRIST</i>	I
	L.—A <i>Prophecy</i> of the <i>Gospel</i> going from <i>Sion</i>	I
	<i>CHRIST</i> 's coming to <i>Judgment</i> foretold	3
	The <i>Jews</i> called <i>Saints</i> , for being in <i>Covenant</i> with GOD	5
LI.—	A general <i>Prayer</i> for Forgiveness of Sins	I
	How the <i>Soul</i> , or GOD's <i>Grace</i> cometh to Children	5
	GOD loves not outward <i>Sacrifices</i> ; but of the Heart	16
LII.—	<i>Tyrants</i> and <i>Ljars</i> are destroyed, and <i>Godly</i> preserved	I

# A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>	<i>Prose-Verses.</i>
LIII.—Gospel <i>Scoffers</i> , and <i>Atheists</i> described — — —	1
Salvation to <i>Israel</i> prayed for — — —	6
LIV.—Sinners are punished, as <i>Strangers</i> to GOD — — —	3
<i>Praise</i> given to GOD for Deliverance — — —	6
LV.—By familiar Deceivers, <i>CHRIST</i> and <i>Judas</i> foretold	3
<i>Prayer</i> three Times a Day heard — — —	18
Men lose <i>half</i> their <i>Days</i> by their Wickedness — — —	25
LVI.—DAVID's Confidence <i>figureth</i> the Continuance of <i>CHRIST</i> and His <i>Church</i> — — — — —	4
LVII.—DAVID's <i>Faith</i> sheweth the <i>Conversion</i> of the <i>Gentiles</i>	2
GOD <i>praised</i> for <i>Mercy</i> and Deliverance — — —	8
LVIII.—Malicious Men are like <i>Adders</i> , in <i>Words</i> and <i>Deeds</i> — — —	4
<i>CHRIST</i> 's Enemies are destroyed; and <i>Faithful</i> preserved	9
LIX.—DAVID's Enemies as <i>Dogs</i> ; figured to <i>CHRIST</i> 's	6
LX.—DAVID rejoicing in his <i>Kingdom</i> , cheareth the <i>Faithful</i>	6
LXI.—DAVID's Success sheweth the Continuance of <i>CHRIST</i> 's Kingdom — — — — —	6
LXII.— <i>Patience</i> and <i>Meditation</i> bring <i>Salvation</i> — — —	5
LXIII.—A <i>Thanksgiving</i> for Deliverance in general — — —	4
LXIV.—A <i>Prayer</i> against false Enemies — — —	2
Wicked Men's Destruction <i>rejoices</i> the <i>Righteous</i> — — —	8
LXV.—GOD to be <i>Praised</i> in the <i>Church</i> — — —	1
GOD's <i>Blessing</i> on the <i>Faithful</i> , over all the <i>World</i>	4
Water and Corn, the Gospel of <i>CHRIST</i> — — —	9
Sheep, the <i>Faithful</i> in <i>CHRIST</i> , to rejoice — — —	14
LXVI.—The Rejoicing of the <i>Gentiles</i> foretold — — —	1
Martyrs <i>Sufferings</i> foretold, to <i>Convert</i> the <i>People</i> — — —	11
GOD heareth the <i>Prayers</i> of the <i>Righteous</i> — — —	18
LXVII.—The <i>Church</i> 's <i>Prayer</i> ; or, all are <i>Blessed</i> in <i>CHRIST</i>	1
LXVIII.— <i>CHRIST</i> 's <i>Resurrection</i> foretold — — —	1
Of Gospel <i>Preachers</i> , &c. — — — — —	11
The <i>Sufferings</i> and <i>Deliverance</i> of the <i>Church</i> — — —	13
The Rejoicings of <i>CHRIST</i> 's <i>Birth</i> foretold; and <i>Apostles</i> , &c. — — — — —	25
LXIX.—DAVID personateth <i>CHRIST</i> 's <i>Passion</i> , by his own <i>Com-</i> <i>plaints</i> — — — — —	1
None to fear <i>Death</i> for <i>Righteousness</i> Sake — — —	17
The <i>Faithful</i> are delivered from the <i>Wicked</i> — — —	36
LXX.— <i>Wicked</i> Men destroyed; but, <i>Godly</i> seek <i>Comfort</i> — — —	1
LXXI.—DAVID's <i>Faith</i> , shews <i>CHRIST</i> 's <i>Resurrection</i> — — —	1
DAVID's <i>Prayer</i> in his <i>old</i> <i>Age</i> — — — — —	8
His <i>Song</i> of <i>Praise</i> and <i>Thanksgiving</i> — — — — —	20
LXXII.—DAVID's last <i>Charge</i> , and <i>Prayer</i> for his Son <i>Solomon</i>	1
<i>Praying</i> in the Name of <i>CHRIST</i> — — — — —	8
DAVID's last <i>Blessing</i> ; meaning also <i>CHRIST</i> 's <i>King-</i> <i>dom</i> — — — — —	17
B	LXXIII.— <i>Wicked</i>

# A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>	<i>Prose-Verses.</i>
LXXIII.—Wicked Men's <i>Prosperity</i> not to move our <i>Faith</i> — 2	— 2
Wicked Men are to be <i>despised</i> at the Day of <i>Judgment</i>	20
<i>Godly Worship</i> is preferable to all Things — — 25	— 25
LXXIV.— <i>Destruction</i> of the <i>Temple</i> foretold — — — 1	— 1
A <i>Prayer</i> for the <i>Faithful</i> in general — — — 20	— 20
LXXV.— <i>CHRIST</i> 's coming to <i>Judgment</i> foretold — — — 2	— 2
Wickedness and <i>Pride</i> bring <i>Destruction</i> — — — 8	— 8
LXXVI.— <i>GOD</i> known, and <i>Worshipped</i> in the <i>Fabernacle</i> — — — 1	— 1
LXXVII.—A <i>Godly Meditation</i> on <i>GOD</i> 's <i>Mercy</i> and <i>Works</i> — — — 12	— 12
LXXVIII.— <i>GOD</i> 's <i>Wonders</i> in <i>Egypt</i> reminded, &c. — — — 1	— 1
<i>Enemies</i> subdued to the <i>Gospel</i> — — — 65	— 65
<i>Temple</i> built; and <i>DAVID</i> ruled — — — 69	— 69
LXXIX.— <i>Israel</i> 's <i>Complaints</i> to <i>GOD</i> ; with <i>Faith</i> — — — 4	— 4
LXXX.—The <i>Church</i> 's <i>Prayer</i> to <i>GOD</i> , in <i>Distress</i> — — — 14	— 14
LXXXI.—A <i>Festival-Song</i> ; <i>Israel</i> 's <i>Deliverance</i> hinted — — — 5	— 5
LXXXII.— <i>Judges</i> exhorted to do <i>Justice</i> — — — 3	— 3
LXXXIII.— <i>Israel</i> prays for <i>Deliverance</i> at <i>Home</i> or <i>Abroad</i> — — — 2	— 2
<i>Prayer</i> against turning <i>GOD</i> 's <i>House</i> to prophane <i>Uses</i>	12
LXXXIV.—A <i>Longing</i> for <i>GOD</i> 's <i>Publick Worship</i> — — — 2	— 2
<i>Godly Company</i> preferable to <i>Worldly Men</i> 's — — — 10	— 10
LXXXV.—A <i>Remembrance</i> of <i>GOD</i> 's <i>Mercy</i> to <i>Israel</i> — — — 1	— 1
<i>Righteousness</i> and <i>Peace</i> are inseparable — — — 10	— 10
LXXXVI.—A <i>Prayer</i> for <i>Deliverance</i> — — — — 1	— 1
A <i>Thanksgiving</i> for <i>Mercy</i> — — — — 12	— 12
LXXXVII.— <i>Restoration</i> of the afflicted <i>Church</i> promised — — — 2	— 2
The <i>Birth</i> of <i>CHRIST</i> ; and <i>Christians</i> foretold — — — 4	— 4
LXXXVIII.—To <i>Pray</i> to <i>GOD</i> in our <i>Afflictions</i> — — — — 1	— 1
No <i>Prayers</i> , nor <i>Praises</i> in the <i>Grave</i> — — — — 11	— 11
LXXXIX.— <i>GOD</i> 's <i>Mercy</i> and <i>Power</i> ; or, <i>CHRIST</i> 's <i>Kingdom</i> foretold — — — — 6	— 6
XC.—The <i>Brevity</i> of <i>Man</i> 's <i>Life</i> ; and <i>Prayer</i> for <i>Mercy</i> and <i>Comfort</i> — — — — 10	— 10
XCI.— <i>GOD</i> our only <i>Shelter</i> , in all <i>Dangers</i> — — — — 1	— 1
<i>GOD</i> 's <i>Angels</i> guard the <i>Faithful</i> ; <i>CHRIST</i> 's <i>Temptation</i> foretold — — — — 11	— 11
XCII.— <i>Psalms</i> for the <i>Sabbath-Day</i> , of <i>Joy</i> and <i>Meditation</i> — — — — 1	— 1
XCIII.— <i>CHRIST</i> 's <i>Reigning</i> on <i>Earth</i> foretold — — — — 2	— 2
XCIV.— <i>Vengeance</i> only belongeth to <i>GOD</i> — — — — 1	— 1
<i>GOD</i> knoweth the <i>Hearts</i> of all <i>Men</i> — — — — 11	— 11
XCV.—An <i>Exhortation</i> to <i>Praise</i> <i>GOD</i> — — — — 1	— 1
XCVI.— <i>CHRIST</i> 's <i>First</i> , and <i>Second</i> <i>Coming</i> foretold — — — — 10	— 10
XCVII.— <i>Repetition</i> of the former. <i>GOD</i> preserves His <i>Saints</i> — — — — 10	— 10
XCVIII.—All Things to <i>Praise</i> <i>GOD</i> ; with <i>Faith</i> in <i>CHRIST</i> — — — — 6	— 6
XCIX.—Concerning <i>CHRIST</i> 's <i>Coming</i> , &c. — — — — 1	— 1
C.—All to <i>Praise</i> <i>GOD</i> , for being made <i>New</i> , by <i>CHRIST</i> — — — — 1	— 1
CI.— <i>DAVID</i> 's <i>Rule</i> of <i>Government</i> , to be <i>Ours</i> — — — — 2	— 2
CII.— <i>Prayer</i>	

# A New Key to the Book of Psalms.

<i>Prose-Psalms.</i>	<i>Prose-Verses.</i>
CII.—Prayer of the Faithful, in Captivity	I
GOD's Word, and People endure for ever	25
CIII.—Prayer to GOD for Pardon, and Deliverance	I
He pitieth such as fear Him	13
Angels, and Men, to Praise GOD	20
CIV.—GOD is Praised for His Works, and Creation	I
Angels created, left out in Genesis	4
Glory to GOD for ever, &c.	31
CV.—GOD is Praised by Israel, for past Mercies	I
CVI.—GOD's Goodness magnified, concerning Israel	I
CVII.—All the Redeemed to Praise GOD for Mercy	2
CVIII.—GOD is Praised for His Promise, and Deliverance	I
CIX.—CHRIST, and Judas foretold, by DAVID's own Usage	I
CX.—CHRIST's Power, and Kingdom foretold	I
CHRIST's Sufferings foretold by Drinking	7
CXI.—Thanksgiving to GOD, for Mercy to His Church	I
Redemption to His People by fearing Him	8
CXII.—GOD's Providence on the Merciful and Charitable	I
CXIII.—GOD to be Praised for His Humility and Mercy	6
CXIV.—GOD's Mercy, and Wonders in Egypt	I
CXV.—GOD only to have all Praise and Glory	I
Idols, not accepted of GOD	4
The Blessedness of such as fear GOD	13
CXVI.—GOD's Mercy magnified	I
Sacramental Sacrifice must be offered to GOD	15
CXVII.—All Gentiles to Praise GOD; eternal Life by CHRIST	2
CXVIII.—GOD to be Praised for His Mercy by all Men	I
CHRIST the only Gate to Heaven	20
The Feast of CHRIST's Nativity foretold	24
CXIX.—Precious Motives to a Godly Life, &c. &c. &c.	All
CXX.—Lyars hated of GOD, to their own Destruction	2
CXXI.—GOD preserves the Righteous at all Times	3
CXXII.—All to rejoice in CHRIST's Church	I
CXXIII.—A Prayer of the Faithful, for Deliverance	I
CXXIV.—GOD the only Defender of the Just, from the Wicked	I
CXXV.—Confidence in GOD never fails the Righteous	I
CXXVI.—Israel's joyful Deliverance repeated	I
CXXVII.—GOD the Prosperity, and Safeguard of all	2
Spiritual Children, the Blessings of Heaven	4
CXXVIII.—GOD's Blessings appertain to all that fear Him	I
CXXIX.—The Righteous are Saved; and Wicked Destroyed	4
CXXX.—GOD must be Prayed to, from the Depth of the Heart	I
All must Wait and Trust on GOD for Redemption	5
CXXXI.—All must be Humble, and Wait with Patience on GOD	I
CXXXII.—GOD's Promise to DAVID, desired by the Faithful	2

A New Key to the Book of Psalms.

*Prose-Psalms.*

*Prose-Verses.*

CXXXII.—Nothing is finished but in <i>CHRIST</i> ; and on what Terms — — — — —	12
<i>CHRIST</i> , the <i>Light</i> of the <i>Gentiles</i> , foretold —	17
CXXXIII.—Brotherly <i>Love</i> commended; <i>Temporal</i> and <i>Spiritual</i>	1
CXXXIV.— <i>GOD</i> must be <i>Praised</i> with <i>Sincerity</i> , to be accepted	1
CXXXV.— <i>GOD</i> to be <i>Praised</i> for His <i>Mercy</i> and wonderous <i>Works</i> — — — — —	3
CXXXVI.— <i>GOD</i> to be <i>Praised</i> for His <i>Government</i> , <i>Liberality</i> , and <i>Mercy</i> — — — — —	1
CXXXVII.— <i>Israel's</i> Moan for the <i>Decay</i> of <i>Christian Piety</i> —	1
<i>Babylon's</i> Destruction foretold — — —	7
CXXXVIII.—All Nations to <i>Praise</i> <i>GOD</i> in His <i>Church</i> —	2
CXXXIX.— <i>GOD's</i> Eye is over all, at all <i>Times</i> , and in all <i>Places</i>	2
<i>GOD's</i> <i>Mercy</i> , <i>Counsel</i> , and <i>Wisdom</i> endless —	17
CXL.—A <i>Prayer</i> against cruel <i>Backbiting</i> Enemies —	1
CXLI.—To be watchful of our <i>Words</i> in <i>Prayer</i> , with <i>Patience</i>	3
CXLII.—A <i>Prayer</i> when in Distress — — —	1
CXLIII.—A <i>Prayer</i> for <i>Remission</i> of Sins; and <i>GOD's</i> <i>Guidance</i>	7
CXLIV.—A <i>Thanksgiving</i> Song for <i>Victories</i> obtained —	1
CXLV.— <i>GOD</i> is <i>Praised</i> for His <i>Justice</i> , <i>Mercy</i> , <i>Works</i> , and <i>Providence</i> — — — — —	3
CXLVI.— <i>GOD</i> to be <i>Praised</i> for sundry <i>Mercies</i> and <i>Benefits</i>	1
CXLVII.— <i>GOD</i> to be <i>Praised</i> , for many great <i>Causes</i> —	1
CXLVIII.— <i>Angels</i> , and all <i>Creatures</i> to <i>Praise</i> <i>GOD</i> for the <i>Gospel</i>	2
CXLIX.—All People, <i>High</i> or <i>low</i> , to <i>Rejoice</i> in <i>CHRIST's</i> <i>Kingdom</i> — — — — —	3
CL.—All <i>Instruments</i> , and Breathing <i>Things</i> to <i>Praise</i> <i>GOD</i> , &c.	

H A L L E L U J A H.

Amen.



A NEW  
**E X P O S I T I O N**  
 O N T H E  
**One Hundred and Fifty P S A L M S.**

By WILLIAM TANS'UR, SENIOR.

O n P S A L M I.

**T**HIS PSALM is set in the Manner of a PREFACE to all the rest; and, in order to exhort all Men to *Study*, and *Meditate* on *Divine* and *Heavenly Wisdom*; according to the *Holy Scriptures*: Shewing, <sup>1</sup> That all such are truly *Blessed* as take Delight therein.—And, on the contrary, <sup>4</sup> that all prophane and wicked *Contemners* thereof, and of GOD, shall surely be miserable in the End.

(—Vide Deut. vi. 3.—Jer. xvii. 8.—Job. i. 8. and Prov. vi. 22.—)

Herein are precious *Motives* to a *Holy Life*, shewing the different *Fate* of the *Righteous* and the *Wicked*, in this World, and in that which is to come; from whence we may infer, that when once a *Wicked Man* has given himself up to *Evil Counsel*, *Bad Company*, *Concupiscence*, and the like; (which are the very first Steps to *Ruin*) he so far forgets himself in his *Sins*, that he falls under GOD's *Anger*, and *Contempt*; and is then said to *fit in the Seat of the Scornful*.—On the contrary, all *Good*, *Holy*, and *Devout Men*, that fear GOD's *Holy Name*, delight in His *Word*; and do His *blessed Will*, so far as they are able; are (as it were) moistened with his *Grace* for ever: So that their *Works* shall surely tend to their own *Salvation* at the *last Day*.—And though the *Wicked* may seem to flourish, and prosper for a-while, in this World; yet the LORD will so drive them down, that they shall not be able to stand, at the *Last Day*, in *Company* of the *Righteous*: But, they shall surely tremble, when they feel GOD's *Wrath*, and fiery *Judgment*: For it is He alone, that knoweth the *Secrets* of all *Hearts*, and will bring every *Work* into *Judgment*, whether it be *Good* or *Evil*.—Matt. xvi. 27.

The P R E C E P T.

{ Thus, they are Blest, that never go astray,  
 By false Advice, but serve GOD Night and Day:  
 For, GOD approves the Ways the Righteous tread,  
 But, sinful Paths to sure Destruction lead. }

N. B. That some Commentators say, this Psalm was first composed by Esdras; who is said to be the Man that first collected the Psalms together into one Book: But whether he was, or not, it is not very material.



## On P S A L M II.

1047. **I**N this *Psalm*,<sup>1</sup> the *Propbet*, Holy DAVID, rejoiceth, with a strong *Faith*, that GOD will continue his *Kingdom* for ever and ever, though his *Enemies* conspire, rage, and murmur ever so much against it. He also<sup>10</sup> exhorteth all *Kings* and *Rulers*, humbly to submit under GOD's *Yoke*, by Reason, all Resistance is vain against the *Will* and *Power* of the ALMIGHTY.

\* (—Vide 2 *Sam.* viii. — *Acts* iv. *Ver.* 25. — *Prov.* i. 26. — *Rom.* vii. 23. — *Matt.* xviii. — *Hof.* xiii. 2. — *Luke* xvii. 27.—)

Herein is figured the *Kingdom* of our LORD and *Saviour*, JESUS CHRIST; which neither the Conspiracy of the *Gentiles*, the Murmuring of the *Jews*, nor the Power of *Kings* could prevail against. And though the Wicked should say, *We will cast off the Yoke of GOD, and of CHRIST*, yet the LORD declares, That in resisting CHRIST, they fight against Him. Holy DAVID also shews, *Ver.* 7. &c. That his Vocation to the *Kingdom*, is of GOD: This being the first Time he appeared to be *elected* of GOD; and is applied to CHRIST on His first Coming, and Manifestation to the World, whether *Jew*, or *Gentile*, &c. He also exhorteth all *Rulers* to repent in Time, as well as others; and to *homage* the LORD of Life: Lest, when the Wicked shall say, *Peace and Rest*, and are in the Middle of their wicked Purposes, a sudden Destruction falls upon them, to their eternal Ruin. Of this, the *Righteous* are no way in Fear of, by Reason, the *Blessing* of GOD is herein promised to all such as trust in Him.

(—See *Acts* xiii. 23, 33. — *Heb.* i. 5. — *Rev.* ii. 27. — *1 Thes.* v. 3.—)

## The P R E C E P T.

{ Spurn not at CHRIST (as Jews) to be undone,  
But, love the LORD, and honour CHRIST, His Son:  
All, High and Low, on JESUS must depend,  
For, diff'rent Faith will sure in Ruin End. }

N. B. Holy DAVID probably wrote this *Psalm* on his being refused to build the Temple, and driven to War with other Nations; that Solomon might rule in Peace: Being transferred to CHRIST, of whom both He, and Solomon were Types. \*



## On P S A L M III.

1023. **T**HIS was a *Psalm* of Holy DAVID, when he fled from his Son *Absalom*; and being driven from his *Kingdom*, was greatly tormented in his Mind for his Sins against GOD:

4 And calling earnestly on GOD, grew much more the bolder through His gracious *Promises* against the Railing, and Terrors of his Enemies; nay, even of Death itself, which he then seemingly saw before his Eyes, &c. Lastly, 7 he greatly rejoiced for the good *Success* that GOD gave him, and all the *Church*.

\* (—See 2 Sam. xv. 15.—Psal. iv. 5.—)

Here we have a perfect *View* of the great *Security* of GOD's Divine *Protection*, to such as faithfully confide in Him. Herein is also shewed by our Holy *Author*, that in all his *Troubles*, his *Faith* was firm and unmoveable; and had always an earnest *Recourse* to GOD, and confided in His *Promises*; and trying the same, *Experience* the more increased his *Faith*, &c.—From which we may learn, That be our *Troubles*, in this *World*, ever so many, or our *Dangers* ever so great, if we but faithfully *Trust* in GOD. He will assuredly afford us *Means* of *Deliverance*, and eternal *Salvation* in the End.

(—See Psal. xxvii. 3.—Isa. xliii. 11.—Hof. xiii. 3.—Matt. xxi. 7.—)

The Word, *Selah*, (after the second and last Verses of this *Psalms*, in the old *Translation*,) signifies, sometimes *for ever*, or *Amen*, or to *lift up the Voice* with a louder *Tone*, that we also consider the *Sentence* of great *Importance*; as more to be observed, &c. *Selah*, is an *Hebrew* Word, and is used seventy-three Times in the old *Psalms*, and twice in the *Book* of *Habakkuk*.

The P R E C E P T.

{ Grieve not, though Sinners Godly Men despise,  
Nor fearful be, though Thousands on you rise:  
Rely on CHRIST, let nothing you dismay,  
Such Hope will save you at the Judgment-Day. }

N. B. This *Psalms* was written on *Absalom's* Rebellion, and *David's* Fright, &c. see the *Scriptures* above quoted. \*

On P S A L M I V.

THIS was a *Psalms* of Holy *DAVID*, when *Saul* persecuted him; wherein he first <sup>1</sup> called upon *GOD* for *Audience*: And trusting most assuredly in His *Promise*, he boldly <sup>2</sup> reproveth his *Enemies*, who <sup>6</sup> confidently resisted his *Dominion*. Lastly, He <sup>7</sup> greatly preferring the *Favour* of *GOD* before all worldly *Treasures*, <sup>8</sup> lieth down in *Peace*, trusting that *GOD* is his *only Safeguard* in the greatest of *Dangers*.

(—Vide *Psalms* l. 14.—1 *Chron.* xv. 21.—*Eph.* iv. 26.—*Luke* ii. 32.—)

Here Holy *DAVID* heartily begs that *GOD* would hear his *Petition*; and, exhorting his *Enemies*, shews, that *Man's Happiness* intirely depends on *GOD's*

*Mercy and Favour, &c.* — This *Psalm* he directed, or inscribed, *To the chief Musician that excelleth on the Neginoth*; (an *Instrument* of eight Strings, to beat on as a *Dulcimer*;) i. e. *To the Overseer, or Best Player*, it being then customary with them to direct who, amongst his *Company of Singers, and Players*, should have the Charge to begin, and carry on each *Psalm*, and with what Kind of *Instruments*; and sometimes the *Tune* was called by the same Name as the *Instrument, &c.* Herein *DAVID* also shews, That *GOD* is the only *Judge* of every Cause, and the sole *Defender* of both Body and Soul, at all Events: and though worldly wise Men crave only for the Riches of this Life, yet *GOD's Blessing, and Favour*, is preferable to all: For if worldly Men's Enterprises please them ever so well, yet *GOD* alone is able to bring them all to nought, and to be of none Effect; whilst they who have *Felicity* in *GOD's Favour* are secure from all Dangers, &c. thereby signifying, that he could dwell more joyfully alone, than if many were about him; because the *LORD* was always with him, and directed all his Goings.

The P R E C E P T.

{ *When in Distress to GOD address thy Pray'r,*  
*And He thy righteous Cause will surely bear:*  
*From cruel Foes he'll be thy only Guard,*  
*And give thee Heav'n, at last, for thy Reward.* }

(—See *Psalm* l. Ver. 15, 16, 17.—)



On P S A L M V.

**T**HIS was a *Psalm* of Holy *DAVID*, when the Cruelty of his Enemies grievously oppressed him; and fearing greater Dangers might then come, he <sup>1</sup> earnestly prayeth to *GOD* for Succour; shewing how greatly necessary and requisite it is that *GOD* should punish them for their Malice.— Afterwards, being assured of prosperous Success, he <sup>7</sup> greatly feelth Comfort from *GOD*; concluding <sup>12</sup> that when *GOD* should deliver him, others also should be Partakers of the same Mercies, Blessings, and the like.

(—See *Psal.* cxxx. Ver. 6.—*Isai.* xlv. 25.—)

This our Holy Author inscribed *To him that excelleth on the Neginoth*, (a Wind Instrument so called,) that he, whoever he was, should be the chief *Master, and Manager* of both *Singers, and Instruments*, in order to perform it. *Isai.* v. 12. Hence we may learn, with what Ardency he prayed, and with what Patience he waited till he was heard; and that *GOD* will surely punish the Wicked, and never forget the Righteous who saint not, and stedfastly trust in Him.—He also shews, that in the greatest of all his Temptations, his Trust was alone in *GOD*, who brought all the vile Designs of the Wicked to no Effect; and that *GOD's Favour and Love* to him, confirmed the Faith of others: From which we may

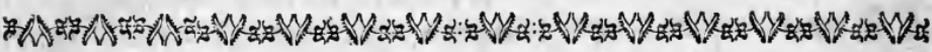
infer, that they who *patiently*, and *faithfully* trust in GOD, shall surely be safe from all Dangers.

(—See *Psal.* xli. *Ver.* 2.—*Rom.* iii. *Ver.* 13.—)

The P R E C E P T.

{ *When wicked Men thee wrongfully oppress,*  
 { *On GOD rely, for Help, in all Distress:*  
 { *Their vile Designs upon themselves shall fall,*  
 { *Almighty AID shall keep thee out of all.* }

N. B. This *Psal*m was probably wrote on *Saul's* promising *Merab*; and giving *Michal* to be a Snare to him. See 1 *Sam.* xviii. 17, &c.



On P S A L M VI.

**T**HIS was one of the *Penitential Psalms* of *DAVID*; when he, by his grievous Sins, had sorely provoked *GOD's* Wrath and Anger against him. And feeling *GOD's* Hand sorely upon him, and conceiving the Horrors of everlasting Death, he <sup>1</sup> greatly desireth *Pardon* and Forgiveness. — Then <sup>6</sup> greatly bewailing, that if *GOD* took him away in his Indignation and Wrath, he should inevitably lack that Occasion to *Praise* Him as he had always used to do whilst he was amongst Men. — Then <sup>9</sup> suddenly feeling *GOD's* *Mercy* and loving Kindness to him again, he very sharply rebuketh his Enemies that had rejoiced at his Sorrow and Affliction.

(—See *Jer.* x. *Ver.* 24.—*Psal.* xxvi. 1.—xxx. 10.—)

This *Psal*m *David* inscribed *To him that excelleth upon the Neginoth*, (an Instrument so called,) upon the *Eighth Tune*; which was, doubtless, a very mournful Piece of *Musick*, and well adapted to express the *Passion* and *Sense* of so grave a Subject: Wherein he shews, that though his Sins had deserved utter Destruction, yet he trusted that *GOD* would in *Mercy* pity his *Frailty*; by Reason his *Repentance* was unfeigned, his Tears had watered his Couch, and his Conscience was touched to the Quick, for Fear of *GOD's* Judgment; his Strength was abated, and he sorely lamented that he could not *Praise* *GOD* in the Congregation as he had wont to do.—Lastly, *GOD* sendeth him Comfort in the Midst of his Sorrows and Afflictions, shewing, that by *Faith*, and unfeigned *Repentance*, we may boldly triumph over our Enemies; and that when the Wicked rejoice, and hope the Righteous will perish, *GOD* suddenly delivers them, and destroys the Wicked in their Stead. Oh! that we could but *Repent* as Holy *DAVID* did! But alas, the old Proverb is still too true, that is, “*Many can Sin with DAVID, but few can Repent with him.*”

(—See *Psal.* cxv. 17. — cxviii. 17. — xxxviii. 18. — *Mat.* vii. 23. and xxv. 4.—  
*Luke* xiii. 27.—)

## The P R E C E P T.

{ Have Mercy, LORD, for cruel Foes oppress,  
 My Sins forgive, and help me in Distress:  
 Restore my Soul, that I with chearful Voice,  
 May Praise Thy Name, and evermore rejoice. }

N. B. This Psalm was written on the same Occasion as Psalm xxxii. and xxxv. which see.



## On P S A L M VII.

**H**OLY DAVID being very falsely accused by *Cush*, (who was one of *Saul's* Kinsmen,) he <sup>1</sup> greatly calleth upon GOD to be his Defender; unto whom he <sup>3</sup> commendeth his Innocency.—And then shewing <sup>9</sup> that his *Conscience* no ways accused him of any Evil towards *Saul*; he <sup>10</sup> next thought it was to GOD's *Glory*, to award Sentence against the Wicked.—Then <sup>12</sup> entering into a deep Consideration of GOD's *Mercies*, and *Promises*, he boldly derideth the vain Enterprises of his Enemies; threatening, <sup>16</sup> that, that Mischief should fall on their own Heads, which they maliciously had purposed for others.

(—See 1 *Sam.* xvi. 7.—*Psal.* xviii. 19.—1 *Chron.* xxviii. 9.—*Psal.* cxxxix. 1.—*Jer.* xi. 19, 20. and xvii. 10. and xx. 12.—*Hab.* iii. 1.)

This *Shigaion*, or *Psalm of Delight*, (or *Tune* so called,) of DAVID, which he sung to the LORD, concerning the false Accusation of *Cush*, the Son of *Jemini*, the *Benjamite*, shews how greatly he trusted, and called on GOD to deliver him from the Hands of cruel *Saul*, who was then so bitter against him.—And as he was intirely *innocent* of what *Cush* had charged him with, to confirm the same, he did not only wish that *Death* might fall on him, if he was guilty, but that his *Name* might afterwards be dishonoured for ever.—And touching his Behaviour towards *Saul*, though his Enemies pretended they had a just Cause against him, yet he firmly trusted that GOD would judge their Falshood in the End; who seldom come to any *Repentance*, but by some *Signs* of GOD's *Judgments*.—And DAVID knowing that *Saul* had great Store of *Men* and *Weapons*, he thought he must inevitably die, unless *Saul* changed his Mind.—Thus, considering the great Danger he was in, he wholly trusted in GOD, and magnified His *Name*, for his great, and gracious Deliverance: From which we may infer, that if we are ever so *falsly accused* by our Enemies, if we trust but in GOD, and His *Mercies*, He never fails in Rewarding us according to our *Righteousness* and *Innocency*; either in this World, or in a future one, which is more preferable.

(—See *Job* xv. 35.—*Isa.* lix. 4.—*Jam.* i. 15.—*Psal.* ix. 15. and x. 2.—*Prov.* v. 22.—)

The P R E C E P T.

{ *Though Foes engage, in GOD the LORD I trust,  
His Mercy's sure, His Promise is most just:  
From cruel Men, that causeless would devour,  
Save me, my GOD, with Thy great Arm and Power.* }

N. B. The *Cuff* that is herein mentioned was probably *Saul* himself, and also those his Words. See 1 *Sam.* xx. 30, 31. — xxii. 7, 8.

On P S A L M VIII.

**I**N this *Psal*m Holy DAVID ' greatly meditates on the excellent *Liberality* of Almighty GOD, by his fatherly *Providence* towards Men; whom he hath so beautifully made, and to be as <sup>s</sup> an earthly *Governor* over all other *Creatures*, &c. For which, he doth not only give to GOD his greatest *Thanks*, but <sup>9</sup> is also astonished with the *Admiration* of the same: As counting nothing able to compass such great and manifold *Works*, *Mercies*, &c.

(—See *Mat.* xxi. 16.—*Job* vii. 17.—*Psal.* cxliv. 3.—2 *Sam.* vi.—1 *Tim.* vi. 9.—*Eph.* i. 21.—)

Herein the Holy *Prophet*, DAVID, shews, how greatly GOD's *Glory* is manifested by His *Works*; and also shews His wonderful *Love* to Men. (Which *Psal*m he inscribed *To him that excelleth upon the Gittith*, or to him that best performed on that *Harp-like Instrument*, &c.) And though the wicked *Contemners* of GOD, and his *Works*, endeavour all they can to eclipse His *Glory*, and *Praise*; yet, the very *Babes* are sufficient *Witnesses* of the same: His *Glory* being evident enough by the wonderful *Works* of the heavenly *Canopy* of moveable *Orbs*, had he not thought fit to come so low as earthly *Man*, which is but *Dust*; and our other *earthly Creation*. — And as GOD hath been so bountiful as to make *Man* *Lord* over all *Beasts*, *Fishes*, *Birds*, &c. how much the more is it our bounden *Duty*, seriously to consider the great *Benefits* which we have by His *Regeneration* through *JESUS CHRIST*: And to magnify His great and *Glorious Name* for his *Divine Providence*, *Blessings*, and *Mercies*; Who is every *Moment* our chief *Support*; and without *Whole Mercies*, and *Favours*, our *Lives* are no more than the *smallest* of His *Creatures*; though he hath fashioned us in His own *Image*, and crowned us with His loving *Kindness*. A true *Contemplation* of this *Psal*m, is sufficient to convince the most *obdurate Atheist* in the *World*.

(—See *Heb.* ii. 6.—1 *Cor.* xv. 27.—*Gen.* i. 26.—*Psal.* ciii. 4.—)

The P R E C E P T.

{ *How manifold, LORD, are Thy Works Abroad!*  
*The least I see declares that Thou art GOD;*  
*LORD, let Thy Works teach me Thee to adore,*  
*And Live to Thee, and CHRIST for evermore.* }

N. B.

N. B. This *Pfalm* is also a Consideration of the State of the *first Adam*, Gen. i. 28. or, of the *second Adam* by Redemption, Mat. xxviii. 18. and Phil. xxix. 10. Holy DAVID's Conquests being as a *Type* of CHRIST's, which was then to come; foretold in Him by the *Spirit of Prophecy*.



### On P S A L M IX.

1018. **T**HIS *Pfalm* Holy DAVID directed to him that could best perform on the *Muth-labben*, (an *Instrument*, or *Tune* so called) wherein he<sup>1</sup> greatly giveth *Thanks* to GOD for sundry *Victories*, as that over *Goliath*, &c. and assures himself of the like *Success* for the Future, from the very same *Justice*: Shewing, <sup>10</sup> from his great and manifold *Experience*, how ready GOD was always to assist him in his greatest *Troubles*. He then being in *Danger* of new *Enemies*, <sup>13</sup> desireth GOD to help him as He was wont; that he might destroy all the malicious *Designs* of the *Wicked*.

\* (—Vide 2 Sam. vi. 12.—2 Sam. viii.—)

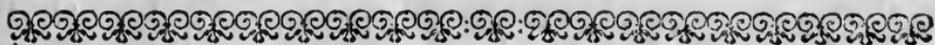
From this we may *infer*, that GOD is not fully *Praised* unless the *WHOLE GLORY* is given to Him alone. Likewise, however so prevalent an *Enemy* may seem to be, for a little *Time*, yet GOD will assuredly defend the *just Man's Cause*, in the *Midst* of *Danger*. And though the *Wicked* make a *Derision* of GOD's *People*, and daily strive to work the *Destruction* of CHRIST's *Church*, yet GOD will surely deliver them; for He always considers the *Poor Man's Cause*, and His *Mercy* is over all His *Saints*, in CHRIST JESUS. And though he does not hastily *revenge* the *Wrongs* done to the *Righteous*, yet He will never suffer the *Wicked* to go unpunished; for He has an *Eye* over all their wicked *Designs*, and *Enterprises*, though they think themselves ever so *fly* and *secret*; and will bring every *WORK* into *Judgment*, whether they be *Good*, or *Evil*.

(—Vide 2 Sam. xxii. 1.—Psal. xcii. 3.—)

### The P R E C E P T.

{ Most mighty LORD! Thy Judgments all are just,  
 Thy Mercy's great, to such as in Thee trust:  
 The just Man's Cause Thou always dost defend;  
 Due Thanks, and Praise can never, to THEE, End. }

N. B. This *Pfalm* was penned after the *Ark* was seated in *Sion*; and in *Midst* of those *Victories*, mentioned in the *Scriptures*, before quoted. \*



On P S A L M X.

**I**N this *Psalms* our *Royal Author* DAVID <sup>1</sup> greatly complains <sup>2</sup> of the *Fraud, Rapine, and tyrannous Wrongs* which *worldly wise Men* in their great Prosperity, impose on GOD's People: They <sup>4</sup> setting apart all Godly *Fear and Reverence*; do as they list, without Controul; and persist in their own vain and careless Security, till their own wicked Enterprises come all to nought: For, GOD will never forsake His People, nor suffer their Enemies to go unpunished. Therefore, <sup>12</sup> DAVID earnestly calls upon GOD to send them a speedy *Remedy* against their desperate Evils; and <sup>16</sup> greatly comforts himself with the Hope thereof; and of the *Success* of a speedy *Deliverance*, &c. &c.

(—Vide *Psal.* ix.—)

Hence we may learn, that although the *Church*, and GOD's People are often held in Derision by the wealthy Wicked, and are deemed as *Poor*, in the Goods of this Life, yet GOD never failed to help them, in His own due Time: For which Reason, whensoever we fall under any Troubles and Afflictions, we must always wait with *Patience*, till His good Time of Delivery. And although *worldly wise Men* boast of their Prosperity, *Riches*, and *Wit*, blaspheme their Maker, and think themselves secure in all Events; because they never had any Troubles; they, being in great *Power and Authority*, screen all their Villainies with *Hypocrisy*; devour the *Poor*, and despise both GOD and Man; and so run on, till *Justice* overtakes them, with utter Destruction. But, and to our great Comfort, the LORD helpeth the *Just*, when the Help of Man faileth; and their *Faith, Hope, and Good Works*, will bring them Peace at the *last*, when Time shall be *Eternity*.

(—Vide *Psal.* xxix. 11.—*Rom.* xv. 33.—)

The P R E C E P T.

{ Save me, O LORD, for Trouble is at Hand,  
That I may all my haughty Foes withstand:  
Thou dost relieve the Poor, and Fatherless,  
In Thee I trust; LORD help me in Distress. }



On P S A L M XI.

**T**HIS *Psalms* <sup>1</sup> sheweth Holy DAVID's firm *Confidence* in GOD's *Protection*; although <sup>2</sup> the Wicked, by their Strength, and Subtlety, endeavour to persuade him to the *Con-  
trary*.

trary. He + also greatly rejoiceth in the *Succour* which GOD sent him, in his greatest Necessity: And 5 truly shews the *Justice* of GOD's *Judgments*, both on the Righteous, and on the Wicked, &c.

\* (—Vide 1 *Sam.* xix. 2.—xx. 13. 41.—xx. 1.—xxiii. 24.—*Prov.* xxvii. 8.—)

Herein is shewed how hardly the Assaults of *Temptations* are sustained, and also what *Anguish* of Mind DAVID was in, when persecuted; for his wicked *Companions*, under Colour, and Pretence of Friendship, strove to baffle his *Confidence* in GOD; by telling him he would be slain by *Saul*; and that GOD's Resilience was above taking Notice of him; or that his Hopes of His *Promises* and *Protection* were of none Effect, &c. The *Godly*, in this World, are here compared to *Birds*, who are compelled to fly from Place to Place, to hide themselves from the Snares of the Fowler; being destitute of any certain Habitation. But, the *End* always declares itself, and shews the *Mercy* and *Providence* of GOD over all His *Works*; for he never forsakes those that firmly *Trust* in Him, at all Events; nor lets the Wicked go unpunished, that despise him: Like those of *Sodom* and *Gomorrhah*, which drink the very Dregs of his Indignation, as a Reward for their Wickedness. *Ezek.* xxiii. 34.

The P R E C E P T.

{ LORD, give us Grace our precious Time to spend }  
 { In all Thy Laws and Precepts to the End: }  
 { To live in Love, and bear a godly Mind, }  
 { That we, with Thee, in Heav'n may Glory find. }

N. B. It is very probable this *Psalm* was penned when *Jonathan* had DAVID fly, and hide himself; when he was forced to fly from *Najoth*. See the Scriptures before quoted. \*



On P S A L M XII.

I N this *Psalm* the *Royal Prophet*, DAVID, 1 greatly lamenteth the miserable Estate of the People; and shews the great Decay of good *Order*, and *Christian Piety*; chiefly occasioned by *Flattery*: And desireth GOD would speedily send them such *Succour*, as to work a *Reformation*. Then 7 comforting himself, and others, with the Assurance of GOD's speedy *Help*; he commendeth the constant *Verity* that GOD always observed in keeping His holy *Promise*.

\* (—Vide 1 *Sam.* xxii. — xxv.—)

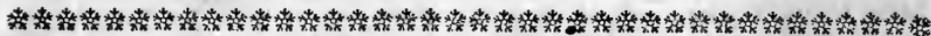
We are taught, from this *Psalm*, always to call upon GOD with a sure *Confidence*, if we would persevere in our *Desires*; for He will always defend the *Truth*, and will shew *Mercy* to all such as are wrongfully oppressed. DAVID

also shews that *Flatterers*, at *Court*, often do more Harm with their *Tongues*, than the many *Weapons*; by Reason, they think they are able to persuade Men to comply with whatsoever they take in Hand; be their Designs ever so pernicious to the People. But let all such observe, that GOD is always moved with the *Complaints*, and *Sighs* of His People; and will, in His due Time, deliver them from the *Snares*, and *Dangers* of the *Wicked*: Because His *Word* is true, and His *Promise* is unchangeable. He will preserve the *Poor* from the wicked Generation, who strive to suppress the *Godly*; and destroy the *Wicked*: For the LORD knoweth the *Secrets* of all *Hearts*, and of every *Scheme*, and *Disguise*.

The P R E C E P T.

{ *From flattering Tongues, O LORD, do thou defend*  
*And keep me safe; 'tis hard to find one Friend:*  
*Thy Words are pure, O LORD, thou canst destroy*  
*The Double Heart, that would my Soul annoy.* }

N. B. Probably this *Psalms* was penned on the Notice of the *Priests* that were slain by *Doeg's* Advancement; and on *Samuel's* Death, &c. See the *Scriptures* before cited.



On P S A L M XIII.

**H**OLY DAVID, in this *Psalms*, being a little *dispirited* with *undry Afflictions*,<sup>1</sup> fleeth to GOD; and expostulateth with Him about the Length of their Continuance; and<sup>3</sup> begs earnestly of Him, for a speedy *Deliverance*. And being encouraged through GOD's *Promises* of *Success*; he<sup>5</sup> puts his whole Confidence in Him; and, at last, sings of His *Mercy*, and loving Kindness, in dealing so favourably with him.

(—Vide *Psalms* lxxxix. 1. 15. 16. 29. 32, 33.—)

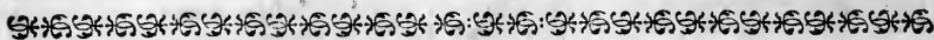
From this we are instructed, that although our *Afflictions* continue a long Time, yet we ought not to faint in our *Faith*; but to trust in GOD, and to bear all patiently that he lays upon us, until it is His good Time to deliver us; lest the great *Enemy* overcome us, we die without *Hope*, and undergo the *second Death*. But, as the *Mercy* of GOD is our eternal *Salvation*, both by his Mercies *past*, as well as by those to *come*; we should always pray the most earnestly, when our *State* and *Condition* is most *desperate*; and have a full Confidence in GOD, for our *Deliverance*: For as much as we know, that the *Prayers* of *CHRIST's* Church, and *Saints*, will never be in vain in the LORD.

(—Vide 1 *Cor.* xv. 58.—*John* xi.—*Acts* xvi.—*Rom.* v. 1.—)

The P R E C E P T.

{ *Leave me not, LORD, for boundless is thy Grace,*  
*Let not my Foes prevail in any Case:*  
*In Thee I trust; I'll of Thy Mercy sing,*  
*And praise Thee Daily, O my GOD, and King.* }

N. B. This *Psalm* was probably wrote when DAVID was in *Despair* of the Safety of *Israel*; and was forced to fly unto *Gath*.—1 *Sam.* xxvii. 1. §.



### On P S A L M XIV.

OUR Royal *Author*, in this *Psalm*, (and the next) describeth <sup>1</sup> the perverse *Nature* of licentious wicked Men, whose Sins are grown to such a Height, as to forget GOD, and *despise* His People; whereby they <sup>5</sup> brought themselves under His utter Contempt. And although DAVID was greatly grieved for them, he was still persuaded that GOD would send them some Remedy: Of which *Hope* he hath comforted himself and others: And <sup>7</sup> *prayeth* for the whole *Church*, &c.

(—Vide *Rom.* iii. 10. 11.—*Job* xxi. 15.—*Rom.* xi. 26.—*Eph.* iv. 8.—)

Here we have a true *Comparison* between the *Faithful*, and the *Reprobate*; although St. *Paul* mentions the same, in some Measure, to be the *Nature* of all Men, before *Regeneration*; which is the Corruption of both the *Understanding*, and the *Will*, which doth chiefly utter itself into *Atheism*, and *Hatred* against the *Church*; as it hath been from the Beginning of the World: From which, our Royal *Prophet* bids *Israel* be of good *Courage*, and rest on the *Hope* of the Coming of our LORD JESUS. And since CHRIST is now come, how much the more ought we to be of Comfort, since he hath fulfilled the *Mystery* of our *Salvation*! Whereby we should rest with a stedfast, and unshaken *Belief* of His *second Coming*. to Judge both Quick and Dead, and *Reward* all Men, according to their *Works*.

Observe, That the 5th, 6th, and 7th *Verses* of this *Psalm*, (which are put into *new Translations*;) are not in the *old Translations*, nor in the *Hebrew*; but they are rather put into the *new*, more to express the *Nature* of wicked Men; being gathered out of *Psalm* the 5th, the 140th, the 10th, the 59th, and the 59th of *Isaiab*; all of which are alledged by St. *Paul*, and placed together in the 3d *Chapter* of *Romans*.

#### The P R E C E P T.

{ How blind must Atheists be, who do deny  
 { The Works of GOD; and all His Pow'r defy!  
 { The heav'nly Orbs, and great terrestrial Ball,  
 { Shews one Supreme, and one GOD governs all. }

N. B. This *Psalm*, and the 53d, seem to be wrote on the People's *Defection*, under wicked *Absolom*: By the last *Verses* of each.



On P S A L M XV.

**A**S the foregoing *Psalms* shewed the perverse Nature of *Reprobates, Atheists, &c.* this *Psalms*, on the contrary, describes <sup>2</sup> the Nature of the *Faithful and Holy*; also what Manner of Persons the People of *CHRIST's Church* ought to be, in their *Lives and Conversations*; and what *Vices* they ought to shun, to become *Citizens of the Kingdom of Heaven*.

(—Vide *Rom. ii — Levit. xix. 16. — Prov. vi. 24.—*)

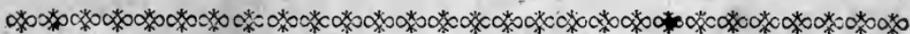
In this precious *Psalms*, our holy *Author, DAVID*, shews on what *Terms GOD* chose the *Jews* for His peculiar People; and why he placed his *Temple* among them: which was, that their *godly and upright Lives* might be as a *Mark* to witness that they were His holy and chosen People. From this we may infer, that our *Behaviour* in this *Life* must be as becomes the *Church of CHRIST: i. e.* To live *honestly*, without *Guile*; and *serve GOD* in *Sincerity*, and in *Truth*. To speak *Evil* of no *Man*, nor wound any one's *Character*, publicly or privately; nor encourage, or connive with, such as do. To flatter no *Man*, but to speak the very *Truth* according to the best of our *Knowledge*; nor be a *false Witness* against any one, lest his *Blood* cry out against us. Not to grieve the *Poor*, nor take an *Advantage* of their *Necessity*, in making them pay *Extortion* for what we *lend*, or *sell* them; nor hinder your *Neighbour's honest Advantage* when *Opportunity* offereth; but, do by all *Men* as we would they should do unto us, both in *Thought*, in *Word*, and in *Deed*: for *GOD* will *judge* both the *Deceitful*, and the *Hypocrite*; and the honest *SINCERE MAN* shall find *PEACE* at the last.

(—Vide *1 Chron. xxii. 1. — 2 Chron. iii. 1. — 2 Sam. vi. 6. 9.—*) \*

The P R E C E P T.

{ Be to thy Neighbour just and innocent,  
Free from all Guile, all Words thy Heart's Intent;  
No Envy bear, nor injur'ous Tales regard,  
And thou in Heav'n, with CHRIST, shalt find Reward. }

N. B. This *Psalms* was wrote in *Opposition* to the *xivth*, and on some *Occasion* alluding to the *present Tabernacling of the Ark of Sion*; and the *future Place* of it in *Mount Moriah*: Or possibly on the *Breach* made on *Uzzab*. \*



On P S A L M XVI.

**I**N this *Michtam* or *Golden Psalm* of holy *DAVID*, he earnestly prays to *GOD* for *Succour*, not for his *Works*, but for his *Faith*: And <sup>+</sup> shews his utter *Abhorrence* to all *Kinds*

*The Psalm-Singer's Jewel: Or,*  
of *Idolatry*. Then, <sup>6</sup> rejoicing in his own *State*, he <sup>8</sup> shews his  
*Faith* in *G O D*, <sup>10</sup> by *CHRIST's Resurrection*; and wholly  
relies thereon as his greatest *Felicity* and *Comfort*.

(—Vide *Acts* ii. 25.—*Heb.* v. 7.—*Acts* xiii. 34, 35, &c.—*Psal.* xxiv. 4.—  
*Job* xiv. 13.—)

This *Psalms*, (amongst many others) was wrote by holy *DAVID*, intirely from  
the *Power of Faith*, and *Spirit of Prophecy*; by Reason, the *Prophet*, being ra-  
vished in *Spirit*, sheweth from his *Faith*, and *contented State*, what *present Trust*  
he had then on *G O D*, and His *Promises*, in the future *Coming of CHRIST*  
the *Messiah*; by whose *Death and Resurrection*, he should be made a *Partaker of*  
the *Joy of Heaven*.—This is the very *Sum of the whole Doctrine of the Gospel*  
of *CHRIST*, and should be the perfect *Pattern and Ground-work* of all our  
*present Comfort*, in this *World*, and all our *future Hope of eternal Felicity* in the  
next: For as the *Prophecy of DAVID* is now made manifest according to the *Prom-*  
*ise of G O D*, by the *Coming of CHRIST*; we should, with an unshaken  
*Hope*, now trust on his *second Coming*, to judge the whole *World*; and endeavour,  
by our *Faith and good Works*, to die from all Manner of *Sin*, and rise again to a  
*new Life of Righteousness*, while we are in this *World*; so that our *Faith* may  
not only lay us down in *Peace* in our *Graves*, but also raise us again at the last  
*Day of Judgment*, to receive the joyful *Sentence of COME YE BLESSED!* in  
whose *Presence* there is *Fulness of JOY*, and at whose *Right-Hand* there are  
*Pleasures for evermore*. Amen. Amen.

*The P R E C E P T.*

{ LORD, keep my Heart in good and pious Frame,  
That I obey, and love thy mighty Name:  
For well I know, my Saviour has in Store  
For me a Crown, in Heav'n, for evermore. }



*On P S A L M XVII.*

**T**HIS *Psalms* is a *Prayer* of *DAVID*, wherein he greatly  
complaineth of the cruel *Pride, Arrogance*, and causeless  
*Wrongs of Saul*, and other *Enemies*; and <sup>2</sup> earnestly *prays* to  
*G O D* to judge his *Innocency*, <sup>8</sup> defend him, <sup>13</sup> revenge his  
*Cause*, and deliver him: <sup>15</sup> whereby he was not ashamed to face  
the *L O R D* in *Righteousness*, which was his greatest *Felicity*  
and *Comfort*.

(—Vide *Jer.* vii. 11.—*1 Sam.* xxiii. 26.—) \*

We are taught from this *Psalms*, that whensoever cruel *Tyrants* oppress and  
persecute either us, or our *Religion of CHRIST*, that we should always keep a  
safe and good *Conscience*, void of *Offence* both to *G O D* and *Man*; and, with  
a

a firm *Hope*, earnestly pray to GOD for Deliverance according to our Innocency: For GOD will assuredly bring down their Pride, stop their Rage, and confound their wicked Designs and Allegations in the End. And though the Proud, (like rich *Dives*, the Glutton,) fare sumptuously for many Days in this World, and despise and grind the Poor, and make them, (like *Lazarus*,) undergo all the *Miseries* and *Hardships* of this World, yet, the LORD will revenge their Cause, and take them into His Bosom in the End; whilst their wicked Enemies feed on nothing but endless Misery, in the *Torments* of Hell: for the LORD knoweth, and loveth the *Righteous*, and will bring down the Wicked to a *Death* of endless Misery.

The P R E C E P T.

{ GOD will preserve the Man of upright Heart,  
 { But, wicked Men be surely will subvert :  
 { Shield me, O LORD, for, whilst I trust in Thee,  
 { I need not fear what Foes can do to me. }

N. B. This Psalm was probably wrote when Saul thought he had surely ensnared DAVID. See the xxxiii of 1 Sam. as above cited \*.



On P S A L M XVIII.

OUR Princely Prophet, holy DAVID, set forth this excellent Psalm on the Day the LORD delivered him from the Hands of his Enemies, and from the Hands of Saul: Wherein he highly extolleth and praiseth GOD for His Mercies, in so graciously defending him, &c. Also he setteth forth the very Image of CHRIST's Kingdom, by his own, by which the Faithful may be well assured that CHRIST will surely overcome and conquer all, by the unspeakable Power of the FATHER, &c.

\* (—Vide 2 Sam. vii.—2 Sam. xxii.—)

This Psalm is the Beginning of holy DAVID's Gratulation and Thanksgiving in the entering into his Kingdom, wherein he declares, he not only reigns for his own Cause, but for the GLORY OF GOD; and that he taketh no Praise at all to himself; whose Kingdom only figures out to the Faithful, that the MESSIAH should come from his Loins; and that ALL the Earth should receive Him for their KING. See Rom. xv. 9, 10, 11, 12. In the Beginning, he useth divers Names for the Power of GOD, in Order to shew, that as the Wicked have many Ways to hurt, GOD has, in like Manner, many Ways to help and save: which none can receive unless they faithfully join in His Glory and Petition. He also shews the Wrath of GOD against His Enemies, and how horrible His Judgment's will be on the Wicked, by Darkness, Thunder, Lightning, Hail, Bottomless Pits,

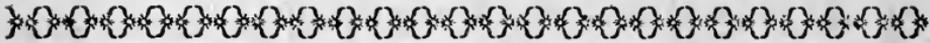
&c. and, on the contrary, what *Favour* He has to the *Faithful*, in bearing their *Complaints*, and mercifully *delivering* them out of their *Troubles*, &c. &c. &c.

(—Vide 2 *Sam.* xxii.—*Psal.* civ.—*Rom.* xv. 9.)

The P R E C E P T.

{ From cruel Foes, Thou, LORD, hast set me free,  
Great was Thy Love and Favour unto me!  
Of thy Deliv'rance, LORD, I'll ever sing,  
And daily love Thee, O my GOD and King! }

N. B. This *Psalm* was uttered after all his *Enemies* in *Canaan* were subdued, and he in full *Tranquillity*; and, from his *Purpose* to build the *Temple*, was driven to the *Wars* abroad, in all which he promiseth himself *Success*, and had it accordingly. See the *Scriptures* above or before quoted. \*



On P S A L M XIX.

**H**OLY DAVID, in this *Psalm*,<sup>1</sup> moveth the *Faithful* to glorify *GOD* by the visible and exquisite *Workmanship*, *Proportion*, and glorious *Ornaments* of *Heaven*, as the *Sun*, *Moon*, and *Stars*: And then<sup>7</sup> calleth them to the *Law*, which *GOD* has so familiarly revealed to his chosen *People*: Shewing, by its several *Names*, its *Divine Nature*, its gracious *Effects*,<sup>10</sup> its *Preciousness*, and<sup>11</sup> its *Profitableness*. He then<sup>13</sup> prays for *Purification*, and *Preservation* from all *Sin*; and<sup>14</sup> for *GOD*'s favourable *Acceptance* of his *Duty*, &c.

(—Vide *Rom.* x. 18.—*Gal.* iv. 21.—2 *Tim.* iii. 16.—*Exod.* xx. 5.—)

This glorious *Psalm*, or *Morning Meditation*, teacheth us the whole *Sum* of all true *DIVINITY*, whereby we may know both *GOD* himself, and the *Worship* due to Him, so as to attain everlasting *Life*. The *Glory* and *Worship* due to *GOD* is manifested by the *Works* of the *Heavens*, which is as a *Schoolmaster* to every *Nation* of the *World*, or as a *Line* of large *Capital Letters*, to shew His *Magnificence* and *Glory*; so that none can pretend to be ignorant thereof, be they ever so barbarous, when they behold the orderly *Changes* of *Days*, *Nights*, *Seasons*, and *Years*; and more especially of the glorious *SUN*, which warmeth and shineth over the whole *Earth*, and cometh forth in his *Course*, as a *Bride* and *Bridegroom* in great *Solemnity*, from the *Veil* of *Darkness*, rejoicing the whole *Assembly*, both of *HEAVEN* and *Earth*.

The *Honour* and *Worship* due to Him is here set forth at large by the *Law*, which we should have so printed in our *Hearts*, as to teach us, that true *Wisdom* is not in *Words* alone, but in *Deeds* also; whereby we may have *Forgiveness* of *Sins*; which, in *DAVID*'s *Time* was only shadowed by the *Law*; but now, since *CHRIST*, it is expounded by the *Gospel*, and uttered to us most fully, and manifestly, both by *CHRIST* himself; and by the *Writings* of His holy inspired

inspired *Apostles*: Which Belief, with Practice, will bring us to Life everlasting.  
Amen. Amen.

The P R E C E P T.

{ *The Sun, the Moon, and Stars do plainly show*  
GOD's Handy-Works, to Mortals here below :  
*His Laws and Precepts so in Glory shine,*  
To guide our Souls to lasting Joy, Divine. }

(—Vide *Rom. i. 10.*—*Acts xvii. 27.*—*1 Cor. i. 21.*—)

On P S A L M XX.

**T**HIS *Psalms* or *Prayer* of DAVID was composed for his People to join with him, before he went to Battle against the *Ammonites*; viz. <sup>1</sup> That GOD would please to hear both him, and his People, and receive the *Prayers* they offered unto Him: <sup>7</sup> Declaring, that, (though the *Heatben* put all their Trust in their *Chariots, Horses, and their King,*) they trusted only in GOD, to give them a compleat *Victory*: Whereby one should fall, and the other should stand.

(—Vide *2 Sam. x. 1.*—*1 Kings xix. 2.*—)

From this *Psalms* we are taught that *Kings, Potentates, and Magistrates,* should join with the meaner People to call upon GOD, in Time of *War,* and other *Dangers*; to preserve every *Subject,* as well as themselves: for the *Hands* cannot say to the *Legs,* I have no Need of ye.—We also may gather, from this *Psalms,* four principal *Points of Doctrine.* 1. That, at some Times, a *Warfare* is necessary to a *Commonwealth,* to allay *Pride,* and promote *Godliness.* 2. That there is a wide Difference between the *Confidence* of the *Wicked,* and of the *Righteous*; for one *falleth,* and the other *standeth.* 3. That all prudent *Policies* are established when GOD's Help is consulted; and not by mere *Fortune.* And 4. That as GOD is the *Author,* and *Preserver* of all good *Policies,* in like Manner He will assist in all *Laws* wherein His mighty Power is consulted; and will preserve the *Righteous* in all *Perils and Dangers,* be their *Enemies* ever so, seemingly, powerful.

The P R E C E P T.

{ *In Time of War, trust in the LORD of Might,*  
'Tis He alone that does your Battle fight :  
*Princes and Subjects must on GOD depend,*  
*Without His Aid, all must in Ruin end.* }

N. B. Probably this *Psalms* was left with the *Levites* and People, as a Form to pray for the *King* in his *Atchievements* abroad; as those in *2 Sam. viii. and x.*



## On P S A L M XXI.

**A**S the foregoing *Psalm* was a *Prayer for Success*, this is a *Thanksgiving for Victory*; wherein Holy DAVID, (in the Person of the People,) <sup>1</sup> greatly *praiseth* GOD for his *Successes*; which <sup>2</sup> he wholly attributed to His *Divine Providence*, and bountiful *Clemency*; and <sup>7</sup> not to the *Strength* and *Number* of his *Men*. This also hinteth, <sup>3</sup> that the *Holy Ghost* will direct the Faithful to *CHRIST*, notwithstanding all their *Enemies*; and that they <sup>13</sup> shall surely know the full *Perfection* of His Kingdom in the End.

\*; (—Vide 2 Sam. viii. and x.—)

By this *Triumphant Song* we are taught the wonderful *Effects* of PRAYER, and *Duty* of GRATEFULNESS; for as DAVID *prayed*, and trusted in GOD for *Success*, before he went into *Battle*, he, in like Manner, made as grateful an Acknowledgment, by giving *Thanks* for *Victory* at his Return. It shews also, that the *Enterprizes*, and *Designs* of the Wicked, are of none Effect, when GOD stands by the *Righteous*. And though the Wicked daily strive against *CHRIST*, and the *Faithful*, we should bear all patiently, till GOD, in his good Time, shall think fit to destroy them; when we shall have ample Occasion to *Praise* His Name, and *SING* of His *Power*. From hence, for every *Supply* of Life, we should always seek to GOD for it by *Prayer*; and for all *Mercies* and *Benefits* received, we should return a grateful *Thanksgiving*: For His *Mercy* is over all His *WORKS*, He is the bountiful *Giver* of all good Things; and, it becometh well the *Just* to be thankful. Psal. xxxiii. 1.

## The P R E C E P T.

{ If PRINCE and People on the LORD depend,  
The Battle's safe; Foes do in vain contend:  
When virtuous Princes do with Justice rule,  
He that rebels, must be both Knave and Fool. }

N. B. This *Psalm* seems to be left with the *Lewites*, and People, as a *Form* to pray for the *King*, in his *Atchievements* abroad; as mentioned in the above *Scriptures*. \*



## On P S A L M XXII.

**T**HIS *Psalm* shews the *Sufferings* and *Victory* of *CHRIST*, although written by holy DAVID so many Years before His *Coming*: In which the *Royal Prophet*, personating Him, mourn-

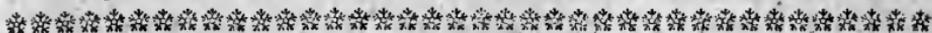
mournfully complaineth over His *Passion*, <sup>7</sup> His *Scorus*, <sup>16</sup> His *Piercings*, <sup>19</sup> His *Prayers*, and <sup>20</sup> even the very *Agonies of Death*. He then <sup>22</sup> praiseth GOD for hearing him; and <sup>27</sup> foretelleth the glorious *Enlargement* of the *Church* thereby.

(—Vide *Matt.* xxvii. 43.—*Psal.* xxxv. 17. xxv. 16.—*Heb.* ii. 13.—)

This *Psal*m holy DAVID inscribed *To him that excelleth on Aijeleth-Shahar*, (or a *Tune* so called :) And must needs be wrote purely from the *Spirit of Prophecy*, wherein we may plainly behold both how horrible it is to fall into the Hands of GOD our *Judge*; and also how great His *Mercy* is towards His *Church*, &c.—Surely this precious *Psal*m ought to be wrote in *Letters of Gold*, and never out of our Hands, or *Memories*; if we but consider, that on this *Battle of CHRIST*, all our *Victory* dependeth. It is here so painted to the *Life*, that we may, as it were, behold his *Abasing*, his *Hanging* on the *Cross*, and hear his sorrowful *Sighs* and *Sobs* in that *Conflict* with *Satan*, our *Sins*, and with *Death*; as if He were struggling with the very *Bottom* of *Hell* itself. We also may see, as it were, the very *Victory* of His *Resurrection*; and that everlasting *Office*, which he shall exercise to the *End* of the *World*; by whose *Ambassadors* he shall gather His *Church* from every *Nation*, and preserve it from *Age* to *Age*. This you'll find interpreted by the *Four Evangelists* in their *History* of His *Passion*; and by the *Apoll'e*, in his *Epistle* to the *Hebrews*. All of which see, read, mark, and learn.

The P R E C E P T.

{ Our Fathers old, did on the LORD depend,  
Not vain their Trust, for He did Succour send;  
Let me, O LORD, on JESUS now rely,  
That, by His Blood, my Soul may never die. }



On P S A L M XXIII.

THIS is a *Psal*m of *COMFORT*.—DAVID, the *Royal Prophet*, having often tried the manifold *Mercies* of GOD several *Ways*, in this *Psal*m <sup>1</sup> he, by *Faith*, promiseth himself that GOD will not forsake Him all the *Days* of His *Life*: But that <sup>6</sup> He will continue His *Goodness* to him for ever.

(—Vide *Isai.* xl. 11.—*Jer.* xxiii. 5.—*Ezek.* xxxiv. 5.—*Job* x. 11.—  
<sup>1</sup> *Pet.* ii. 25.—)

Although this sweet and *grateful Lesson* of *Humility*, was wrote by the *Royal Hand* of DAVID after he had settled the *Ark*, and was in full *Tranquillity*\*, yet he was not puffed up like the *Epicureans*, who think all they have comes by *Fortune*, or by their own *Industry*, and so turn all good Things into *Filthiness*: No, he attributed all he had, and enjoyed, to the *Liberality* of a good and *merciful* GOD. And though now a *KING*, in *Splendor*, he thought it no *Disgrace* to own he had been a *Shepherd*; for which Reason he probably used these two *Simi-*

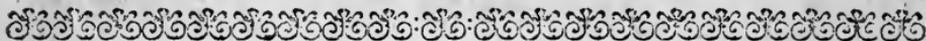
*litudes* in his Writing, *viz.* one, of a *Shepherd* that carefully provideth for his Flock; and the *other*, for the *Sheep* that are fed and guarded by him: From the which, all *Kings* are admonished to feed and guard the People, and use *Hospitality* and *Liberality* amongst them. He also sheweth that all Things, of this Life, come to us from *GOD*, and are *sanctified* unto us by His holy *WORD*; for which Reason we should not intirely set our Affections on the Things of *this* transitory *Life*, but should raise our Thoughts on His everlasting and heavenly *Being*; since we have, (by our Hope, and good Works,) His most gracious *Promise* of being *Blessed* both in this World, and in that which is to come.

\* (—Vide 2 Sam. vii. 1.—)

The P R E C E P T.

{ *A steadfast Heart need never dread or fear,*  
*For why? a loving SAVIOUR's always near:*  
*CHRIST will support, and be his greatest Friend,*  
*And safely guide him to his Journey's End.* }

N. B. This *Psalm* was wrote after the Ark was settled, when he was in full Tranquillity. \*



On P S A L M XXIV.

1017. **F**ROM this *Psalm* of *DAVID*, we may learn, <sup>1</sup> that as *GOD* created all, He is even *LORD* over all, and <sup>2</sup> governeth all, and preserveth all; and <sup>3</sup> that His gracious *Goodness* most appears to His *chosen People*, that <sup>4</sup> are true *Worshippers* of Him; whom <sup>5</sup> He hath appointed for His eternal *Glory* in *Heaven*, as willingly as they would be *Members* of His *Church* on Earth. He then, by the Spirit of *Prophecy*, speaking of the *Building* of the *Temple*, desireth <sup>7</sup> that the *Gates* and *Doors* thereof might be opened, that the *Glory* of *GOD* might enter in; according to the *Promise* in *Psalm* cxxxii. *ver.* 14, &c.

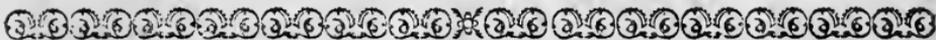
\* (—Vide 2 Sam. vi. 9 —2 Sam. vi. 12. 20.—)

It is herein declared, that the true *Members* of the *Church* are known unto *GOD* by their good Works; for *GOD* knows the Hearts of all, at all Times, and in all Places. The Word *Mount* or *Hill*, herein means the *Place* whereon the *Temple* was to be built: Which earthly *Temple* figures out to us the *everlasting* *Temple* of *GOD*, His eternal and heavenly *Residence*: Whereunto all His faithful *Worshippers* of the earthly *Church* shall be taken after this Life ( and enjoy the full Fruition, and *Presence* of *GOD*, and *CHRIST*, for evermore. *Amen.* *Amen.*

The P R E C E P T.

{ LORD, let thy Precepts be my Rule and Guide,  
That I from Thee, and CHRIST may never slide :  
In Mercy, LORD, count me among the Blest,  
And guide my Soul to Thy eternal Rest. }

N. B. This *Psalms* was written, probably, while the *Ark* carried with *Obed-Edom*; respecting the Breach made on *Uzzah*; and the Preparations for the removing the *Ark* to *Sion*. See the above Scriptures. \*



On P S A L M XXV.

I N this *Psalms* of Prayer, holy DAVID being greatly grieved at the Malice of his Enemies, and for his own Sins, especially for those of his Youth, <sup>1</sup> by his Hope in GOD, he <sup>4</sup> earnestly prays for His Safeguard, <sup>6</sup> Direction, and <sup>14</sup> Remission of Sins; and also for his own, and the Church's Deliverance out of all Afflictions, &c.

(—Vide *Isai.* xxviii. 26.—*Rom.* x. 9, 10, 11.—)

This excellent *Psalms* is full of Affections to GOD, and answers to three Petitions contained in the LORD's Prayer, 1. That we may have a free Forgiveness of our Trespases, and Sins. 2. That the Will of GOD may be done, by our being guided and governed by His Holy Spirit. And 3. That we may be defended, and delivered from the Evil, and Injuries of all our Enemies, &c. This *Psalms* being a very proper Form of Prayer, to be used by our whole Church in public; and for all godly Families, in private, &c.

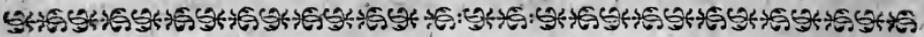
\* (—Vide 2 *Sam.* xviii. 1. 6.—)

The P R E C E P T.

{ Defend me, LORD, -in Thee I put my Trust,  
Guide Thou my Soul, to do Thy Will most just :  
Confound my Foes, let none my Soul destroy,  
Forgive my Sins, and I shall never die. }

N. B. This *Psalms* was probably wrote just after his Sin with *Bathsheba*; when GOD visited him for it with many Troubles of Heart, as well as with many unjust, and cruel Enemies. See ver. 11, 17, 18, 19, 21.

As *Psalms* iii. 1. was wrote on *Absalom's* Infurrection, this, the xxvth; was probably composed when he had dispatched his Army out against those Rebels: As also was *Psalms* lxxi. See the Scriptures above quoted. \*



## On P S A L M XXVI.

**D**AVID, being greatly oppressed with many cruel Enemies, and Injuries, and finding but very little Help in the World; <sup>1</sup> *appeals*, from his own *Conscience*, unto GOD to judge his Cause, according to his *Innocency*; and *prays* for Deliverance: Desiring <sup>2</sup> to be again in *Company* with the *Faithful*, in the *Church* of GOD; though *Saul* had banished him. He also <sup>3</sup> promiseth himself that GOD will *preserve* and keep him, for his *Faith*, *Piety*, and *Integrity*, that he <sup>4</sup> might again *worship* and *praise* Him in the Congregation, as he was wont to do.

(—Vide 2 Sam. xx. 30, 31.—xii. 7, 8.—Psal. cxxxix.—)

From this *Psalm* we are taught that GOD is the best *Judge* in every Cause, and that there is but very little *Equity* amongst Men. Also how hard a Thing it is in *Court* to retain true *Religion*, *Uprightness* of Life, and godly *Conversation*; especially when wicked Men reign, *Flatterers* rage, and open *Violence* is used by false *Accusations*: Or, when Persons will frame their *Wits* only to serve the Turns of the Wicked for every Purpose, (even as the *Polypus Fishes* change their Colour to be the same as every Stone they stick to;) to their own private Ends, though they destroy the *Commonwealth*. But *David's Case* was quite contrary to this, for though his State was no better in the *Court* of *Saul*, yet he persevered in his *Place* and *Vocation*; and frequented all holy *Assemblies* that were not polluted with *Idolatry*; though he was driven from them by *Violence*; for he was always the same Man, and committed his *Cause* to GOD, living an upright and pure Life: And, as GOD had preserved him by His mighty *Power*, he would not fail to *Praise* Him openly for it.

## The P R E C E P T.

{ Great GOD! my Judge, to whom my Heart is known,  
 Let me not be by Evil overthrown:  
 LORD, let Thy Church be all my Soul's Delight,  
 And Precepts guide me ev'ry Day and Night. }

N. B. This *Psalm* was wrote when DAVID was first accused and persecuted by *Saul*, as a *Conspirator* against him. \*

On P S A L M XXVII.

**I**N this *Pfalm*, holy DAVID, being delivered from many Perils and Dangers, sheweth, <sup>1</sup> from many Experiences, his undaunted *Faith* in GOD; and <sup>4</sup> *prays* to be admitted again into the *Temple*, to *Praise* GOD, as he was wont. He also <sup>7</sup> *prays* to GOD for *Audience*, <sup>11</sup> for His *Direction*, and <sup>12</sup> *Deliverance* from false *Witnesses*: And <sup>14</sup> greatly encourageth in the *Success* thereof, to the *End* that he might *Praise* GOD in the *Congregation*, to his eternal *Comfort*.

\* (—Vide 2 Sam. xxvi. 21. 25.—*Pfal.* xxviii. 3,—)

We have here laid open to us, That whensoever Things seem to us most *desperate*, we should, *first*, take hold of the *Power* of GOD by *Faith*; and strongly oppose all the *Brogs* and *Assaults* of our *Enemies*. *Secondly*, we should always have an unshaken *Desire* of the *Glory* of GOD, keeping a safe, and good *Conscience*, and use a diligent *Means* whereby our *Faith* may be confirmed; by hearing the *Word* of GOD preached, using His *Sacraments*, and performing His *Praises*; and by *meditating* always on them. *Thirdly*, to be earnest in *Prayer*, with *Faith* and *PATIENCE*, till GOD's good *Time* of *Deliverance*: which are the never-failing *Springs* to afford us *Comfort* in our greatest *Troubles* and *Afflictions*.

The P R E C E P T.

{ If GOD assists, why should I fear to try  
A dangerous Combat, since my Guardian's nigh?  
My heav'nly PRINCE can Armies put to Flight,  
And turn their Day into eternal Night. }

N. B. This *Pfalm* was probably wrote on Occasion of *Saul's* Persecution, after many *Deliverances* from him; when DAVID's *Friends* could yield him no *Succour*; he being rather fain to get *Sanctuary* for them in *Moab*, and go again to *Judea*. It agreeing to the same *Time*. See the *Scriptures* before quoted.\*

On P S A L M XXVIII.

**R**OYAL DAVID, in this *Pfalm*, <sup>1</sup> being in great *Fear* and *Heaviness* of Heart, to see how GOD was *dishonoured*; <sup>2</sup> desires that his *Petition* may be heard; and <sup>3</sup> that GOD would take him away from among them. He also <sup>4</sup> *prays* that

that GOD will reward them according to their wicked *Inventions, Malice, and Deceitfulness*; and <sup>6</sup> *praiseth* GOD that He hath heard his *Petitions*: Shewing, that He is his only *Safeguard*, at all Events; and hath mercifully saved both him and his People; for whom he *prays*, as well as for himself; and joyfully *sings* of GOD's Mercy and Loving-kindness.

(—Vide *Malachi* i. 4.—)

Herein holy DAVID behaves not only as a *private* Man, but even as a KING appointed by GOD; praying both for himself, and GOD's People; and undoubtedly by the *Spirit of Prophecy*, concerning such as would wilfully persecute the *Church*. He counted himself but as a dead Man till GOD had granted his *Petitions*; and begged that GOD would not destroy the *Good* with the *Bad*; (meaning *himself* and his *Soldiers*) being well assured that GOD would punish all the *Enemies* of His *Church*; and would *save, feed, bless* and *exalt* him and his People for ever.

\* (—Vide 1 *Sam.* xxiv. 16. 22.—xxvi. 21. 25.—)

### The P R E C E P T.

{ Hear me, O LORD, when unto Thee I cry,  
 { With the Ungodly do not me destroy:  
 { Thou art my Shield, I'll sing of Thy Renown,  
 { Thy tender Love will me with Glory crown. }

N. B. This *Psalm* was wrote after DAVID was anointed; on Occasion of some of *Saul's* Distresses, deceitful Tears, and *Promises*, &c. See the *Scriptures* above quoted. \*



### On P S A L M XXIX.

**I**N this *Psalm*, holy DAVID, <sup>1</sup> exhorteth all *Kings, Potentates, and Rulers* of the Earth, to be subdued by the *Power* of GOD, from His ruling the <sup>1</sup> *Waters, Tempests, Winds, Thunder, Lightning*, and <sup>9</sup> increasing the Earth: Seeing that <sup>10</sup> He governeth all, and <sup>11</sup> *blesseth* the People. That they shall also submit to His great and mighty Name; and <sup>2</sup> *Praise* Him with all *Honour, and Glory*, as well as meaner People.

(—Vide 2 *Sam.* viii.—)

From this *Psalm* all *Rulers* are admonished not to be proud, nor puffed up, although they are put into High Places; but, that there is a GOD more *mighty* than they. But alas! the greatest Part that are in any *Power* too often think there is no GOD, or at least take little or no Notice of His *Divine Precepts* or *Praises*; thinking such Things too mean for them to take Notice of. No, they

want even themselves to be honoured as Gods by all that are under them ; and distress the meaner People, that they may be the more subservient to their private Ends : They would have none thrive but themselves, and very seldom encourage the *Industrious*, unless their own *Interest* is concerned ; and then they are accounted *virtuous*.—On the contrary, those that rule with *Justice*, love to see the People thrive ; they honour GOD, promote His GLORY, and suppress *Idolence*, and Vice ; they trust in His Divine Providence, obey His Will, and receive all good Things from Him, with *Thanksgiving*. Their Lives are as *Patterns* to the People ; they love their *Subjects*, and their *Subjects* love and honour them ; they live all in *Peace* and *Unity* in this World ; and have a perfect *Hope* of the Joys of that which is to come.

(—Vide *Psal.* cxxxiii.—)

The P R E C E P T.

{ Thunder and Tempests are at GOD's Command,  
 { At which the Heathens do affrighted stand :  
 { Great Men of Might their Praises ne'er should cease,  
 { To honour GOD, and CHRIST, their lasting Peace. }

N. B. Probably this *Psal*m was composed in the Midst of the Wars with foreign Princes, as also were *Psal.* xciii. xcvi. xcvii.

On P S A L M XXX.

1042. THIS *Psa*'m was a *Song* of DAVID when he *cleansed* and *dedicated* his *House* again to GOD, after it had been *polluted* with the filthy *Incest* of his Son *Absalom* ; and when he was delivered from many dangerous *Enemies* : Wherein <sup>1</sup> he renders *Thanks* to GOD, and <sup>2</sup> exhorts others to do the like ; and to learn, by his *Example*, that <sup>3</sup> GOD is always more *merciful* to His Children, than He is *rigorous*, and severe in punishing them. He also sheweth <sup>4</sup> that the Fall from *Prosperity*, to *Adversity*, is often very sudden ; and <sup>5</sup> then returneth to *Prayer*, promising <sup>6</sup> to *Praise* GOD for ever.

(—Vide 2 *Sam.* vii. 2. 5 —*Deut.* xx. 5.—2 *Sam.* xx. 3.—)

This *Psal*m plainly shews to all Men the *Duty* of *Gratitude*, that we should always return *Thanks* for all *Mercies* we receive from the Hands of GOD ; and also shew the like *Mercy* unto all others. That we should never too much trust to our own *State*, but, when we stand, take *Care*, lest we fall : which is very often suddenly, when we are careles, and off our *Guard* : for, when GOD leaves us to ourselves, we soon slide, and sink under the *Temptations* of the Devil. Therefore, we should never trust intirely on our own foolish *Security*, but commit ourselves wholly under the *Care* of GOD's *Protection* ; knowing that He can both *sink* down, and *raise* up, whomsoever he pleaseth ; and that we can do nothing

thing of ourselves without His *Help*: For which Reason we should alway make a *grateful Acknowledgment* for what we receive, with the most hearty *Praises and Thanksgiving*; soasmuch as we know that our Labours will not be in vain in the LORD.

(—Vide *Psal.* xxiii.—*Psal.* xxx. 7, 5, 11.—*Psal.* cxlv. 8.—*Isai.* liv. 7, 8.—*2 Cor.* iv. 17.—*2 Chron.* xxxii. 24, 25.—*Jer.* xxxi. 18.—*2 Cor.* xv. 58.—)

The P R E C E P T.

{ GOD is my Guardian, Succour, and Relief,  
My Aid from Foes, from Malice, Pain, and Grief:  
The LORD my greatest Thanks and Praise shall have,  
For why?—There's no Repentance in the Grave. }

N. B. This was wrote on *Saul's Persecutions* after many Deliverances, when *DAVID's Friends* could yield him no Succour; but was forced to get Sanctuary for them in *Moab*, and go again to *Judea*. *2 Sam.* xxii. 3. 6.

On P S A L M XXXI.

**D**AVID, in this *Psalm*, being delivered from many great Dangers, <sup>1</sup> returneth most hearty *Thanks* to GOD; shewing <sup>3</sup> what Trust he had in Him, even when *Death* was almost before his Eyes; and his Enemies ready to take him. He <sup>5</sup> then commits his *Spirit* to GOD, shews <sup>13</sup> how he was *despised* and *railed* on; and begs of GOD <sup>17</sup> to confound his Enemies; and <sup>23</sup> that the *Faithful* would, by his *Example*, place both their Love, and Trust in GOD alone, who hath done so great Things for him, by preserving him out of their wicked Hands.

\* (—Vide *2 Sam.* xvii. 27. 29.—*xix.* 32.)

This *Psalm*, (from the Time it was written,) shews to us the Uncertainty of Court Places; and the infallible *Success* of such as trust in GOD. For, *DAVID* being a little before in great *Power* and *Dignity*, and the second Man in the Kingdom to King *Saul*, was all on a sudden brought into extreme *Misery* by the Hatred of the *King*; whose *Envy* was stirred up against him by a great Number of *deceitful Men*. Notwithstanding all this, *DAVID* well considered the *moveable Temper* of this *World*, although he was in great *Prosperity*; and was not intirely cast down when the Storm fell upon him; for he trusted in the *Promises* of GOD, which he had learned from *Samuel*, and from his own upright *Conscience*; whereby he found *Deliverance*. From this we may learn, not to trust in *Man*, but in GOD; for though *Man* fail us, GOD will stand by us; Whose *Treasures* and *Mercies* are always laid up for his *Children* to guard them from all the Assaults of *deceitful Friends*, and open Enemies.

*The P R E C E P T.*

{ LORD, *Thou'rt my Hope, no Trouble e'er shall move*  
*My Heart from Thee; How boundless is Thy Love!*  
 LORD *take my Spirit, Thou canst it ever guard,*  
*And give me Heav'n, at last, for my Reward.*

N. B. This probably was wrote after DAVID's Reception at *Mahanaim*; which being compared with that *History*, will confirm the Conjecture of it. \*

On P S A L M XXXII.

**H**OLY DAVID, being, for his *Sins*, grievously afflicted with *Sickness*, here <sup>1</sup> counteth them *blessed*, to whom GOD doth not impute their *Transgressions*. After he <sup>2</sup> had confessed his *Sins*, and obtained *Pardon* of GOD, he <sup>3</sup> exhorteth wicked Men to live a *godly* Life; and <sup>4</sup> righteous Men to *rejoice* in the LORD with *Hope*.

\* (—Vide 2 *Sam.* xiii.—*Psal.* xxxv. 13. 16. 25.—xxxviii.—)

In this *penitential Psalm* of INSTRUCTION, is contained the chief *Points* of our *Christian Faith*, viz. That to be *justified* by our *Faith*, is to have a free *Remission* of all our *Sins*; and the *Spirit of Regeneration* is always annexed with the Gift of *Righteousness*; which is received by *Faith*; and doth kindle in the *Hearts*, of them that are *justified*, an utter *Loathing* of *Sin*; and an earnest *Hope* and true *Obedience* to GOD. The *Conscience* being thus pacified, doth enjoy a true and *perpetual Love*, in all *Storms* that shall arise against us, &c. The *Prophet* also shews that it is a dismal Thing to be between *Hope* and *Despair*; for unless a *Sinner* is fully *reconciled* to GOD, he is in *perpetual Torment*. The *Means* to find *Mercy* is by *Repentance*, with *Faith*; and a good *Conscience*, in the *Holy Ghost*, is the *Fruit* of *Faith*; whereby we enjoy *Peace*, in *Hopes* of everlasting *Life*.

(—Vide *Rom.* iv. 6.—*Isai.* lv. 6.—)

*The P R E C E P T.*

{ *How Bless'd is he, whose Sins are quite forgiv'n?*  
*All blotted out, and Pardon sign'd in Heav'n!*  
 LORD, *touch my Heart to weep for ev'ry Sin,*  
*And, Then, by CHRIST, I Heav'n shall surely win.*

N. B. Probably this *Psalm* was wrote at the same Time as the vith; on Occasion of *Delivery* from *Sickness*; or, perhaps for the *Grief* of, *Amnon*, and *Absalom's* *Miscarriages*, and the *Reproaches* raised thereon. See the *Scriptures* before quoted. \*



## On P S A L M XXXIII.

**P**RINCELY DAVID, in this *Psalm*, <sup>1</sup> exhorteth all the *Righteous* to *Praise* GOD, for <sup>4</sup> the Faithfulness of His *Word*, and the *Works* of His *Creation*; and that all Nations dread, and stand in Awe of Him for the Performance of His mighty *Counsels*, both for the *Just*, and *Unjust*. Shewing also, <sup>12</sup> that they are *blessed* that trust in GOD; His *all-seeing* Eye is over the whole *World*, <sup>18</sup> and His *Power* is over all: And that He will *preserve* all such as *love*, and place their *Hope* in Him, &c.

\* Vide *Ver.* viii. and 1 *Sam.* viii. 10.—)

As all the *World* was made for the *Use* of *Man*, what can be more reasonable than for *us* to consecrate our whole *Lives* to the *Praise* and *Glory* of the *great* AUTHOR of it! and to *SING* forth His *Praises* for all His boundless *Mercies*; joining with the *solemn* Sound of *Instruments*, in a *serious* and *devout* Manner, which is acceptable to GOD, at all *Times*, and in all *Places*. Our *Autor*, DAVID, also shews the wonderful *Care* and *Providence* of the *Almighty*, over His *People*, and *Church*; and how vain it is to trust in any *Thing* but GOD, who provideth all *Things* for us; and hath placed us *over* all the other lower Part of his *Creation*; whose *Mercy* and *Loving-kindness* is ever towards us, and to all that *love* Him with a *pure* and upright *Heart*. So let us always *rejoice* in Him, and *praise* Him; for it becometh the *Just* to be *thankful*.

\* (—Vide *Fsal.* xxxiii.—)

## The P R E C E P T.

{ GOD's Eye is over all, that do Him fear,  
He loves the Just, His Counsel's always near:  
Rejoice in GOD, He doth all Things impart,  
And serve Him, daily, with a thankful Heart. }

N. B, Very probably this was composed for a triumphant Song after Victories; to tubdue, and admonish the People to the Fear of GOD. See the above *Scriptures*. \*



## On P S A L M XXXIV.

**I**N this *Psalm*, holy DAVID, <sup>1</sup> magnifies GOD for his great *Deliverance* from *Gath*; and <sup>7</sup> shews how GOD's Angels will defend the *Righteous*. He also <sup>11</sup> exhorts others to the

Fear of GOD; <sup>13</sup> to speak no Evil: but <sup>14</sup> to do Good: for <sup>15</sup> His Providence is over all the Righteous, and <sup>22</sup> will deliver them out of all their Troubles.

(—Vide Mark ii. 25, 26.—1 Pet. iii. 10.—)

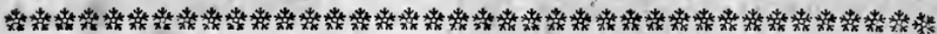
This glorious *Psalms* never ought to be out of our Hands or Memories, for its illustrious Language, grave, and wise Sentences. We are here taught, first, that, whensoever we receive any Favour at GOD's Hand, it is our Duty to return Thanks; and confirm our Faith in GOD, against all other Temptations. Secondly, to exhort others to do the like; that they may believe with us, and trust in GOD, and that such Privileges appertain to all such as love GOD, and his Church. Thirdly, That we should always attribute the Deliverance of the Righteous, and the Destruction of the Wicked to the Power and Will of GOD, and not to Man; for the Wicked only trust in Man, and are Scoffers of GOD, and can see on but one Side: But the Righteous discern on both Sides, i. e. the Weakness of one, and the invincible Power of the Other; so that they never forget His Judgments to come, as well as His present Mercies. So Praise the LORD with me, and let us magnify His great and mighty Name together.

(—Vide 1 Sam. xxi. 10. 15.—)

The PRECEPT.

{ Though many Troubles to the Just befall,  
 GOD, at the last, will rid them out of all:  
 O fear the LORD, CHRIST is your Guard and King,  
 Boast of His Mercy, and His Glory sing. }

N. B. This *Psalms* was wrote by DAVID after he had escaped from Achish, by disguising himself with Madnes; being forced thither by Saul. As *Psal.* lvith was his Prayer, this xxxivth was his Song of Thanksgiving; for himself, and his Companions.



On PSALM XXXV.

HERE holy DAVID <sup>1</sup> prays to GOD to plead his Cause, and <sup>3</sup> defend him, and <sup>8</sup> to overthrow all his ungrateful and deceitful Enemies. He also shews <sup>14</sup> how good he had been to them, though they bore false Witnesses against him, and <sup>15</sup> rejoiced when he was in Trouble. He <sup>24</sup> then prays of GOD to be his Judge, and <sup>26</sup> confound his Enemies; that <sup>27</sup> he, and his true Favourites, might joyfully magnify His Name, for His Mercy and Loving-kindness vouchsafed to him and his People.

\* (—Vide 2 Theff. 1. 6.

It is better to deal with an open Enemy, than with a fawning Flatterer; by Reason, we can be guarded against the Assault of the former, when there is no Defence,

Defence, only GOD, against a *flattering*, designing Knave; for, while he speaks fair to your Face, he is undermining to destroy you. We may see, by this *Psalm*, that, so long as *Saul* was an Enemy to *DAVID*, all that he had in Authority under him were *Flatterers*, whereby they so stirred up *Saul's* Rage against *DAVID*, as to destroy him, had not GOD stood his Friend. This is a worthy *Example* to be observed, and is dressed in the highest *Mode* of the World, both of the old and new Fashion; for when some Men are in Prosperity, too many will counterfeit Friendship: but, should a sudden Change of their State happen, they immediately, by Slanders and false Accusations, so unjustly kindle the King's Rage, as to cause him to be their Executioner. Therefore, when such Difficulties happen, it is best to trust in GOD\*, Who is able to destroy all *flattering Courtiers*, or other Enemies of GOD's Church and People: For which Reason let us always maintain a true and just Cause, that GOD may stand our Friend in all Events; whereby we may Praise His Name, and sing of His Glory, as *DAVID* did. See the above Scriptures\*.

The P R E C E P T.

{ Though cruel Foes on me false Witnesses bear,  
 GOD knows my Cause, He to the Just is near: }  
 { His mighty Shield will turn the Wicked's Dart,  
 And safely guard the Man of upright Heart. }



On P S A L M XXXVI.

WE have here, by holy *DAVID*, a Discovery of a wicked Man<sup>1</sup> by his Words,<sup>2</sup> *Deceitfulness*, and<sup>4</sup> his evil Thoughts. *DAVID*<sup>5</sup> also admireth GOD's *Mercy* above all Things; of which<sup>8</sup> GOD's Children shall never want; but<sup>12</sup> that all Workers of *Iniquity* shall be utterly cast down.

\* (—Vide 1 Sam. xxii. 6. 23.)

There is nothing more odious to Men of *Learning*, *Understanding*, and *Piety* than to hear the Name of GOD *prophaned*, His Power *dissained*, and Men of *Merit despised*. We see by daily *Observations*, and by *Experience*, that more than one Half of the World take Delight in plaguing and vexing the other; and that (in Opposition to GOD, and good Men,) the Wicked torment the Good, by placing all good *Precepts* under *prophane Constructions*; being so blinded with their Sins, they make no Difference between Good and Bad.

And though such as live a *reprobate Life* may seem to have the upper Hand of those that delight in GOD's *Word*, and remark the *Actions* of good and holy Men, yet the LORD will defeat all their pretended Power in the End; and will so cast them down, as they shall not be able to stand in Competition with the Righteous: For GOD will most assuredly defend both His *Church* and *People*, and supply them with all necessary Comforts of this Life, and with the Hopes of His everlasting *Joy* and *Felicity*. Therefore, whilst we are in this wicked World, let us make it our *Rule of Life*, to shun the Company of all *Reprobates* and

and *Scorners*, as much as possible; and give no Encouragement to such Fools as *make a Mock at Sin*. Let us, whensoever we fall into such *Company*, endeavour to *reform their Lives*, and not hear neither GOD nor His Divine *Ordinances* profaned; but let our *SONGS* be of Him, and our *Talking* be of all His wonderful *Works*.

(—Vide *Psal. cv. Ver. 2.*—)

The P R E C E P T.

{ *Though wicked Men muse Mischief, and intend  
To harm the Just, GOD strikes them in the End:  
CHRIST is the Life of all, His Cross shall be  
The Just Man's Shield, to all Eternity.* }

N. B. This *Psal.*, to *Ver. 5*, very lively describes *Saul's* Self-Flattery, False-ness, and Cruelty. See the above *Scriptures*. \*



On P S A L M XXXVII.

OUR princely *Author*, holy DAVID, in this *Psal.*, of *Instruction*, considering the Lives of *good* and *bad* Men, in this World, <sup>1</sup> greatly exhorts us not to fret, or be grieved at the *Prosperity* of the Wicked, and *Afflictions* of the *Godly*, but <sup>3</sup> to *trust* in GOD: <sup>10</sup> Shewing that their *Prosperity* is but vain and transitory, and holds but a little While, because they are not in GOD's Favour. He shews also <sup>11</sup> that, though the *Godly* undergo many *Hardships* and *Afflictions* in this Life, they shall <sup>29</sup> find *Peace* at the last, when <sup>38</sup> the Wicked shall be cut off, and destroyed.

\* (—Vide *Psal. xi.—xlix. lxxiii.*—)

It is better to undergo the *Afflictions* of *this* Life, than the Torments of *Hell* in the *next*; by Reason, one is not to be compared to the Other: Those of *this* Life are but for a *Time*, but those of the *next*, they are *eternal*. Such as live in *Prosperity*, and enjoy all the Things of this Life, think but very seldom of true *Godliness*; they gnash their Teeth against the *Righteous*, and make good Men's Lives their Game and Ridicule. They despise both GOD, His *Church*, and His *People*, and would, if it were in their Power, lay all waste. They live in continual Security of their *present* Prosperity, and think it will last for ever; and, because they see others under *Poverty* and *Afflictions*, they think themselves on the right Side, and despise both the *Power* of GOD, and the *Religion* of His *People*. But, alas! GOD can, at any Time, bring down His *Judgments* on them in a Moment, and divest them of all their *Pride* and *Grandeur*, whilst the *honest* and *sincere* Man, (that has undergone their *Insults* and *Scorns*,) rests on His Divine *Providence*, whereby he stands unshaken; and at last lies down in *Peace* in his *Grave*, in *Hopes* of a joyful *Resurrection*. So let us commit ourselves unto GOD,

and not depend on Man, since He has promised us *Peace*, and will assuredly *save* all such as *love, fear,* and place their Trust in Him.

(—Vide Job xxi. 7.—Mat. v. 5.—)

The P R E C E P T.

{ *Fret not to see the Wicked's prosp'rous State,*  
*For, well-got Wealth will 'dure the 'longest Date :*  
*Transgressors from GOD's Presence sure shall flee,*  
*But, godly Men shall rest eternally.* }

N. B. From *Ver. 25.* it appears that holy DAVID wrote this excellent *Psalm* in his *Old-Age*, (as were *Psalm* xlix. and lxxiii:) he then taking a Survey of his *Life*, the Dealings of GOD with good and bad Men, and how Men dealt one with another, &c. &c. \*



On P S A L M XXXVIII.

**I**N this *Psalm*, holy DAVID lying very *sick* of a grievous *Disease*, <sup>1</sup> prayeth to GOD to turn away His Wrath from him, <sup>4</sup> although he most justly deserved it, for his Sins. He then <sup>5</sup> shews the Agonies of his *Grief*, as *wounded* with the *Arrows* of GOD's *Wrath*; being <sup>11</sup> forsaken by his *Friends*, and <sup>12</sup> cruelly treated by his *Enemies*: And, with a firm Confidence in GOD, <sup>22</sup> commendeth his Cause to Him, with Hopes of Recovery.

\* Vide *Psal.* xl. xli.

It is a dreadful Thing to lie on a *Bed of Sickness* destitute of *Friends*, void of *Repentance*, and in *Despair* of GOD's *Mercy*. Though this is often the Case of the *Wicked*, by not living in the *Grace* of GOD, yet it was not the Case of DAVID, for he well knew that GOD had justly punished him for his Sins, and had also gave him *Patience*, a Heart of *Repentance*, and *Faith*; which appertained to his eternal *Salvation*. This worthy *Example* teacheth us, that all *Afflictions* are the worthy *Judgments* of GOD, laid on us for our Sins; and that *Prayer*, with *Faith* and *Patience*, is the only Means to find Comfort at His Hand. This warneth us also never to *despair* of GOD's *Mercy*, be our Torments ever so great, either in *Mind*, *Body*, or *Estate*, or our *Enemies* ever so inveterate against us: For GOD will never fail the *Righteous*, if they sincerely seek to Him for *Mercy*; for He loveth all whom he chastiseth in this World, and will at last receive all such as *love* and *trust* in Him, into His eternal *Glory*.

The P R E C E P T.

{ *GOD knows the Sore, and Ease of ev'ry Part,*  
*Each faithful Friend, and each deceitful Heart :*  
*He ne'er forsakes the Penitent and Just,*  
*As love His Law, and in His Mercy trust.* }

N. B. This

N. B. This *Psalms* seems to have been wrote at the same Time as the vith, the xiiith, the xivth, the xxxvth, and the xxxixth; when he was forely opprefsed, sometimes with Enemies, and at other Times with Sicknefs. See the *Scriptures* above quoted. \*



On P S A L M XXXIX.

*J*Eduthun being one of holy DAVID's chief *Singers*, he directs this mournful *Psalms* to him. And DAVID, being full of *Agonies*, sheweth' that he was resolved to keep *silent*, lest he should offend GOD, in not bearing the *Afflictions*, He had laid upon him, *patiently*. But, being at last *wearied*, and tired of *this Life*, he vehemently breaks forth, and <sup>4</sup> desires that GOD would make an *End* of him; <sup>8</sup> pardon all his Transgressions, <sup>10</sup> *relieve*, <sup>12</sup> *bear*, and *spare* him; *i. e.* that He would give him a true *Sense* of GOD, and not destroy his Soul; or, that he might not *despair* of His *Mercy*, but trust in Him, before he left this World, to be, here, no more seen.

\* (—Vide *Rom.* xii. 19.—1 *Pet.* iii. 13.—)

This *penitential Psalms* is a glorious *Lesson* in the very *Agonies* of *Death*, for it contains a *Mixture* of *Prayers* suitable to every Case, in that *last State*. We are, *first*, taught not to trust to a *Death-Bed Repentance*, lest our *Pains* should deprive us of our *Senses*, and render us incapable of calling upon GOD: Also to bear our *Afflictions* *patiently*, and not think as GOD has unjustly punished us for our *Sins*; but that all Men must endure some *Hardship* or other in going out of this World. *Secondly*, as it is not then in the *Power* of Man either to augment, or lessen our *bodily Pains*, but by the *Power* and *Will* of GOD, we should fully rely on Him for *Help*, and earnestly *pray* to Him to deliver us out of our *Pain* and *Misery*, which Way he seemeth good. And, *lastly*, that in the *Midst* of our *Agonies*, we may not forget GOD, nor *despair* of His *Mercy*; but take all Things coolly that He lays upon us; beseeching Him to keep us in our perfect *Senses*, that our *Agonies* cause us not to offend; and that He would give us a *Heart* of true *Repentance*, to *forgive* all that have offended us; and so recover our *Strength* of *Faith*, that we may lie down in *Peace*; trusting in Him for a glorious *Resurrection*. Amen. Amen.

The P R E C E P T.

{ *Think, O my Soul, how swift thy Minutes beat,*  
*Whilst circling Blood runs in its youthful Heat:*  
*For, Measures of a well-spent Life must rate*  
*All future Hopes of an eternal State.* }

N. B. This *Psalms* has some *Connection* with *Psalms* the xxxvith, and xxxviith, only more deep and final. \*

## On P S A L M XL.

**A**S the foregoing *Psalm* setteth forth holy DAVID's Behaviour under grievous *Afflictions*, this *Psalm*<sup>1</sup> shews how he magnified GOD for His gracious *Deliverance*; and<sup>3</sup> commendeth the same Divine *Providence* to all Mankind, by his own *Example*. He then<sup>5</sup> declaring the manifold *Mercies* of GOD, promises<sup>9</sup> to give himself wholly to His *Service*; hoping<sup>11</sup> for *future Deliverances*, and<sup>14</sup> *Confusion* to his *Enemies*, that GOD's Name might be more glorious.

\* (—Vide *Heb.* x. 23, 24, 26, 27, 35, 36.—)

In this *grateful Lesson* are three Things appertaining to our *Salvation*, 1. GOD's infinite *Mercy* to us, wherby He shews his *Pity* on us. 2. His *Righteousness*, which shews His continual *Protection*, and *Providence* over us. And 3. His *Truth*, whereby appeareth His constant *Love* and *Favour* towards us. From hence we may *infer*, that though the Wicked generally *mock* GOD's Children, in their *Afflictions*<sup>1</sup> yet the *Faithful* always *Praise* GOD for all *Mercies* and *Benefits* they receive; and that GOD will give them *Patience*, and a good *Heart*, to bear up manfully under all the *Afflictions* of this World, if they seek to Him with *Prayer*, and put their whole *Confidence* in His *Mercy*. DAVID, at the 6th, 7th, and 8th *Verses* of this *Psalm*, sets forth Himself in the Figure of *CHRIST*, which was to come; Who should be obedient even to the *Death* of the *Cross*, to take away all the *Sins* of the World: For DAVID himself acknowledges his *Sins* to be more than he could number, though *CHRIST* sinned not. Let us therefore not sin ever the more because GOD is *merciful*, and gave his SON for us; but let us more endeavour to lead *godly Lives*, as becomes our *Profession* in *CHRIST JESUS*; that our *Prayers* may be heard of GOD at all Times, and at the *Hour* of *Death*; and that, at the Day of *Judgment*, *CHRIST* may take us into His blessed Kingdom. Amen, Amen, LORD JESUS, come quickly.

## The P R E C E P T.

{ LORD, place my Hope in Thee and Thy great Pow'r,  
Thou art my Rock, my only Fort and Tow'r:  
CHRIST is my Song, (most New) I'll Him confess,  
And daily triumph in His Holiness. }

\* N. B. This *Psalm* has some Connection with the xxxviiiith and xxxixth.

## On P S A L M XLI.

**H**OLY DAVID, being grievously *afflicted*, in this *Psalm*, sheweth, <sup>1</sup> that merciful Men are *blessed* of the LORD in their *Sorrows*, for having *Pity* on him. He also complains of

of the *Treason* and treacherous *Dealings* <sup>4</sup> of his Enemies, and of his own *Friends* <sup>9</sup> in the Manner of *Judas*, which was to come. He then <sup>11</sup> feeling the *Mercies* of GOD gently coming to him, that his Enemies might not triumph over him, <sup>12</sup> acknowledges and implores His gracious *Mercy*, and <sup>13</sup> *blesseth* Him for dealing so favourably with him.

(—Vide *John* xiii. 18.—)

We have here a just *Pattern* of false Friendship painted to the Life, in Imitation of the Book of *Job*: For when *good Men* are *afflicted*, the Wicked generally endeavour all they can to persuade them that they have utterly lost the *Favour* of GOD. But, my Author, holy DAVID, by many Experiences, soon found out the Fallacy; and wicked *Achitophel* had drawn his Son *Absalom* from him, as well as many others; \* who came to wicked and miserable Ends; yet GOD had so armed him with *Faith*, that he well knew his *Punishments* were inflicted on him for his *Sins*; and that though his Body suffered in this World, he well knew that he was not forsaken of GOD as they were; but that GOD would in *Mercy* save his Soul. Herein he also figures out *CHRIST*, shewing how he should be *betrayed*, even as he was, by treacherous *Dealings*: For as DAVID was betrayed and chased away from his Kingdom by his Son, and recovered to it again; even so *CHRIST* should be betrayed by his *Disciple*, and nailed to the *Cross* by the Malice of the People. Hence let us all have *Pity* one for another, in our *Afflictions*, that GOD may have *Pity* on us; by Reason, our *Saviour* assures us, that *Blessed are the Merciful, for they shall obtain Mercy*.

\* (—Vide *Mat.* v. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.—2 *Sam.* xv. 12.—)

The P R E C E P T.

{ He that relieves the Poor Man in Distress,  
And feeds the Orphan, sure does nothing less  
Than lend to *CHRIST*; for surely he lays down }  
A simple Counter for a heav'nly CROWN.

End of the FIRST BOOK.



On P S A L M XLII.

1023. **I**N this *Maschil*, or *Psalms of Instruction*, holy DAVID, being drove away by his cruel *Persecutors*, <sup>1</sup> greatly *mourneth*, and longeth to be again in the *Congregation* of GOD's People; protesting that though his Body was separated from them, yet <sup>2</sup> his Soul and Heart was always there; of which his *Hope* never failed him in the Midst of all his Grief; because <sup>9</sup> he placed his whole *Confidence* in GOD. Then <sup>11</sup> raising up his disconsolate Soul, he returns Thanks to GOD for His present Help.

(—Vide *Psal.* lxxi.—lxxxiv.

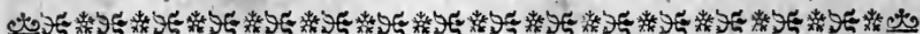
In this *Psalm* *Hopes* and *Fears*, *Joys* and *Sorrows* are struggling; and it is an *Example* of true *Faith*, which holy *DAVID* left to the *Sons* of *Korab*, as a *Treasure* to be kept by them for *Instruction*; they being *Singers*, and of the *Number* of the *Levites*: Wherein is shewed, that although he was in *Exile*, and spoiled of all his *Goods* and *Honour*, and that his *Enemies* also fought for his *Life*, yet his *Desire* was still for the *House* of *GOD*, amongst the *Company* of *Singers*; counting all other *Losses* but as nothing in *Comparison* to the *Lots* of his *godly* *Companions*. And though he could not be with them, to *join* in *holy* *Worship*, yet *GOD* was always with him wherever he went; and because he trusted in Him, He always afforded him *Comfort*; which *teacheth* us, that if *GOD* be for us, who can be against us. Hence let us always have a *servent* *Desire* to the *Church* of *CHRIST*, of which we are called *Members*; and take *Delight* in hearing *GOD's* *Word*, partaking of His *holy* *Sacraments*, and joining in His *Praises*. Let us strongly oppose all the *Enemies* of our *Church* and *People*, that, by our *Faith*, we may overcome all the *Powers* of *Darkness*; that we may always *joyfully* appear in the *Congregation* of the *Faithful*; both in this *World*, and in that which is to come.

† The Word *Maschil* signifies *Psalms* of *Instruction*.

The P R E C E P T.

{ Since *GOD's* my Aid, why should I be cast down,  
Or torn with Grief? Hope is my only Crown:  
LORD, chear my Soul, I'll of Thy Glory sing,  
For Thee I thirst, O *CHRIST!* my heav'nly King. }

N. B. This *Psalm* was uttered after the *publick* solemn *Worship* mentioned in *2 Kings* xxii. 2.—And also when *DAVID* was driven from it by *Saul's* *Insurrection*. (—Vide *2 Sam.* xvii. 22.—*Josh.* xiii. 5. 8.—*Psal.* lxxi. and lxxxiv. were composed about the same Time.



On P S A L M XLIII.

1023. THIS *Psalm* has some *Connection* with the *former*, and on the same *Occasion*; wherein holy *DAVID* prayeth to be delivered from all them that wrongfully had conspired against him; that he might *joyfully* *Praise* *GOD* in the *Congregation* as he used to do, before he was driven away; and also for his *Deliverance*.

Part of this *Psalm* is only a *Repetition* of the *former*, which see, and the *Note* thereon.

The P R E C E P T.

{ Since *GOD* is Judge, why should I dread, or fear  
Deceitful Foes, since *JESUS* is so near?  
In Him I'll trust, and His Deliv'rance sing;  
Whose Cup, by Faith, will sure SALVATION bring. }

N. B. Thi

N. B. This *Psalms* was probably composed on DAVID's returning over the River *Jordan*; and on Occasion of the renewed Interruption of Peace, by the Revolt of the ten Tribes after *Sheba*.

(—Vide 2 *Sam.* xix. 40.—2 *Sam.* i. 2.—)



On P S A L M XLIV.

**T**HIS *Maschil*, or *Psalms* of *Instruction*, to the Sons of <sup>1</sup> *Korab*, remindeth to the *Faithful* the sundry *Mercies* of GOD towards His People; and <sup>3</sup> encourageth them to have their present *Hopes* and Confidence in Him. The *Faithful* then <sup>4</sup> alledging the *Covenant* made with *Abraham*, then what *Griefs* they underwent in keeping it; although <sup>17</sup> they were *true* and *faithful*: And <sup>23</sup> pray to GOD to stir up to their *Redemption*.

(—Vide *Deut.* iv. 37.—*Rom.* viii. 26.—*Mat.* v. 10.—1 *Pet.* iv. 14.—)

This *Psalms* of *Rememberance*, and *Prayer*, seems to be written by some excellent *Prophet*, (perhaps DAVID) for the Use of the *People*, when the *Church* was in extreme *Misery*; either at their Return from *Babylon*, or under *Antiochus*, or such-like *Afflictions*; from which we may learn, that GOD's free *Mercy* and *Love* is the only *Fountain* and Beginning of the *Church*; and that GOD delivered all His *People* for their *Faith* and *Good Works*.—And though we suffer here wrongfully, and for *Righteousness* Sake, it is a sure *Testimony* of our Conformity with *CHRIST*, for which He bids us *Rejoice*, with the Assurance of being *Blessed*: For *Salvation* is a sufficient *Ransom* for all the *Tauntings*, *Miseries*, and *Slaveries* we undergo in this *World*. Therefore, let us always remember the *Words* of our blessed *Saviour*, whenever we undergo any *Afflictions*, either for our *Sins*, or our *Religion* Sake, Who hath promised us, that *Blessed are ye when Men shall revile you, and persecute you, and say all Manner of Evil against you falsely for my Sake. Rejoice, and be exceeding glad, for great is your Reward in Heaven; for so persecuted they the Prophets which were before you.*

(—Vide *Mat.* v. 11, 12.—*Rom.* viii. 35.—)

The P R E C E P T.

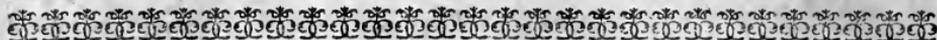
{ Our Fathers old unto us do record  
 { The mighty Works, and Wonders of the LORD:  
 LORD, let thy Precepts be our Rule and Guide,  
 { That we from Thee, and CHRIST, may never slide. }

N. B. This *Psalms* seems to be written at the same Time as *Psalms* the 1xth and cviii<sup>th</sup>; when DAVID had that difficult *War* with the *Ammonites* and *Syrians*; who had probably over-run the *Tribes* beyond *Jordan*: And also with *Edom*, their Confederates, assaulting them at the same Time; who, after the others, were subdued by *Joab*, when he slew twelve thousand of the *Edomites* in the *Salt Valley*. It is not probable that DAVID was always

secure,

secure, and exalted above Measure, by Reason, in the Midst of those *Conflicts*, GOD sometimes suffered his *Armies* to be *defeated*; which occasioned such Complaints in those *Psalms*; or as *Preventives* of his falling scandalously; which Difficulties being overcome, he straight lapsed into, &c. &c.

(—Vide 2 Sam. x. 1.—1 Chron. xix. 1.—2 Sam. viii. 13.—1 Chron. xviii. 12, 13.—2 Sam. xi. 1, 2.—)



### On PSALM XLV.

**T**HIS *Maschil*, or *Psalm of Instruction*, to the Sons of *Korah*, is wrote in the same Style as the *Book of Canticles*, being an *Epithalamium* or *Song of Loves*; and inscribed to him that excelleth, or could perform best on a six-stringed Instrument called *Shoshannim*, or a *Tune* so called; to which it was to be sung. Herein is described <sup>1</sup> the *Majesty*, and personal *Accomplishments* of King *Solomon*; his <sup>3</sup> *Victories*; <sup>6</sup> *Governments*, <sup>8</sup> *Ornaments*, <sup>10</sup> *Attendants*, and <sup>11</sup> *Marriage* with an *Egyptian Heathen Woman*; and <sup>15</sup> how she should be *blessed*, could she but renounce her *People*, the *Love* of her *Country*; and give herself wholly to her *Husband*, &c. All this is written by the *Author* under the *Similitude* of a *Bride* and *Bridegroom*; which shews what mutual *Love* ought to be between *Man* and *Wife*: But the real Meaning thereof, is *CHRIST* and His *Church*; and the Increase of *CHRIST*'s *Kingdom*: *CHRIST* being here as the *Bridegroom*, and his *Bride* the *Church*, or the *faithful People* thereof: Shewing <sup>15</sup> how she is in her *Duty* to Him, with her *Attendants*, and <sup>17</sup> the joyful Gladness of her *Marriage*, &c.

(—See the Book of Canticles.—)

This teacheth us how *pure* and *undefiled* *CHRIST* is; Who hath the *Governement* of all upon his *Shoulders*: And with what *Love* and *Respect* we ought to submit to His *GOSPEL* and *Divine Ordinances*, since he is our *King* and *Saviour*. It also shews how joyful we ought to be when we approach His *Marriage-Feast*, and join our *Hearts* and *Souls* to His precious *Body*, by His holy *Communion*; having on our *Wedding Garments*, new, and without *Spot*, and a *pure Heart* within us; whereby we may so obtain His *Favour*, as to be admitted into His glorious *Kingdom*.

(—Vide Heb. i. 8.—2 Cor. i. 30.—Mat. xi. 22.—)

#### The P R E C E P T.

{ As Solomon the Church his Bride did call,  
And CHRIST laid down His Life to save us all:  
So let me, JESUS, love Thy Blessed Name,  
As to enjoy Salvation by the same. }

N. B. As there are many Hints in this *Psalms* that allude to the *Splendor* and *Plenty* of *Solomon's* first Days, it is very probable that he was the *Author*; and that after he was reclaimed, But, as it is written *allegorically*, and speaks of *spiritual Things*, (otherwise means so) it must now be referred or compared to *CHRIST* and His *Church*, and not to *Solomon's* Person, nor His *Spouse*, &c.



On P S A L M XLVI.

HERE we have a *triumphant Song* committed to the Sons of *Korab*, and inscribed to him that excelled all in playing on the *Alamoth*, or *Virginals*, or a solemn *Tune* so called: wherein holy *DAVID* sets forth the *Church's* Confidence in *GOD*, and *Thanksgiving* for the Deliverance of *Jerusalem*, after *Senacherib* and his Army were driven away; or some other sudden and marvellous Deliverance by the mighty Hand of *GOD*. He also exhorteth all the *Faithful* to behold the *Works* of *GOD*, and acknowledge His mighty *Power*; and to trust wholly to His gracious *Aid* and *Protection*.

\* (—Vide 2 *Sam.* viii.—*Isai.* xxxvii.—2 *Kings* xv. 56.—*Prov.* xxviii. 1.—)

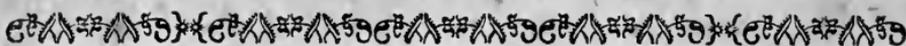
This *Psalms* is to comfort us, when *Miseries* seem to threaten us; and shews the mighty *Power* of *GOD*, in stopping the *Rage* of the *Wicked*, and defending the *Godly*; who give themselves wholly into His *Hands*; whereby His *Name* is glorified. And though the *Affliction* of the *Righteous* rage ever so much, yet the *Rivers* of *GOD's Mercies* are sufficient to give them *Comfort* in the greatest *Dangers*, if they put their *Trust* in Him. Therefore, the *Wicked* war in vain, when they fight against *GOD* and His *Church*: for *GOD's People* are undaunted in the greatest of *Dangers*, when the *Wicked* are driven down, and are shaken with every *Wind*. *The Wicked flee when no Man pursues them*, having a wicked *Mind*, and a guilty *Conscience*; but the *Righteous* are as bold as a *Lion*, because they place all their *Trust* and Confidence in *GOD*.

(—Vide *Prov.* xxix. 25.—1 *Chron.* ii. 6.—)

The P R E C E P T.

{ *Though Surges swell, and mighty Tempests fall,*  
*And dire Convulsions shake Earth's reeling Ball:*  
*Why should we fear, if we are true and just,*  
*And do in JESUS wholly put our Trust?* }

N. B. This *Psalms*, and the *xlviith*, were probably written on some eminent *Deliverance*, from a *Combination* of *foreign* and *intestine* *Enemies*; as in *Isaiab.* and *Kings*, above quoted. \*



## On P S A L M XLVII.

**T**HIS *Psalm* holy DAVID committed to the Sons of *Korab*,<sup>1</sup> exhorting all the People to the *Worship* of GOD, Who is everlasting; and <sup>4</sup> greatly commends His infinite *Mercy* towards the *Posterity* of *Jacob*. He then <sup>6</sup> exhorteth all People (<sup>7</sup> with a double Command,) to *sing Praises* unto GOD with *Understanding*, shewing<sup>8</sup> that He is both GOD, and *King*, over all the Earth: and hath<sup>9</sup> joined the mighty *Princes* of the World unto the Fellowship of His *Church*.

(—Vide 1<sup>o</sup> Cor. vi. 14.—*Psal.* ciii. 17.—)

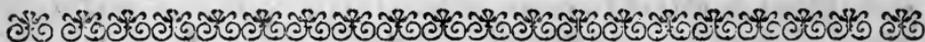
In this *Song of Praise* we are taught *four* principal Things, 1. With what fervent *Zeal* we are bound to seek the *Glory* of GOD; for that, in *singing* His *Praises*, we should most endeavour to understand the *Matter* and *Words* we do sing, lest His Name should be *prophaned*. 2. How careful *Princes* ought to be in establishing the publick and holy *Ministry* of GOD, and to have it done in such *decent Order* as to *amplify* it. 3. What great *Difference* there is between the *chosen People* of GOD, and many other *Heathen Nations*, proceeding from the infinite *Mercy* of GOD. And 4. That, in the End, all other Nations shall be *Partakers* of GOD's boundless *Mercy*, if they seek it with a *pure Heart*, &c. In this *Psalm* is also figured *CHRIST*, that was then to come; that all should be *obedient* to Him; and that He would shew Himself terrible to the *Wicked*. It also figures the glorious *Triumph* of His *Ascending* into *Heaven*; and the *Enlargement* of the *Kingdom* even from *Euphrates* to *Egypt*, &c. as was promised. But, since *CHRIST* is now come, and died for our *Salvation*, let us have a true *Regard* for His holy *Gospel*, and not *prophanè* His *divine Ordinances*; but follow the *Pattern* that He, and His holy *Apostles*, have left for us, whereby we may be *Partakers* of His glorious *Kingdom*, which is to come.

(—Vide *Luke* xii. 32.—)

## The P R E C E P T.

{ Since GOD is King, and Ruler of the Earth,  
 { All Praises sing, with Judgment, Joy and Mirth:  
 { For why? All Nations to His Power must yield,  
 { He All supports, as with a mighty Shield. }

N. B. That the viiith, xviiiith, and lxxviiiith *Psalms*, are *Songs* of *Victory*, occasional as this.



## On P S A L M XLVIII.

**W**E have here another *triumphant Song*, committed to the Sons of *Korab*, on the great *Deliverance* of *Jerusalem* from the Hands of many *Kings*; for which <sup>1</sup> mighty *Thanks* are

are given unto GOD; <sup>2</sup> the *State* of the *City* praised; and GOD is to be *praised* for defending His *People*, <sup>10</sup> both for this Generation, <sup>14</sup> and for ever.

(—Vide *Psal.* lxxxix. *Ver.* 1, 2.—)

That GOD may be *praised* in His *Church*, He generally sheweth His Wonders, at certain Times, all over the World; because, as *Salvation* cometh from Him to all, He *willeth* that all should *believe*, and trust in Him. Herein we see, that when the Enemies of GOD behold the *City* wherein GOD was known, and the *Cilician* or Sea called *Mediterranean*, they were sore afraid, and returned back; but the People of *Jerusalem*, and of the Cities of *Judea*, where GOD was known, had great Reason to *rejoice*, that GOD was on their Side, and against their Enemies; whereby His *Blessing* appeared unto His People, by so *marvellously* defending them. The *City* of *Jerusalem* is here a Figure of *CHRIST'S* *Church*, by the beautiful Situation, Strength of the Walls and Forts; which stands in *Safety*, only by the *Power* of GOD: From which we may understand, that whensoever his *Church*, or *People*, are oppressed by their Enemies, He is both able and willing to help us, whensoever He pleaseth, when Men and Arms fail us.

(—Vide *Psal.* xxxiii. —xvi.—)

*The* P R E C E P T.

{ *When spiteful Foes, with Malice, would oppress*  
*The Church of CHRIST; GOD shields it in Distress:* }  
 { *He by His People is a Refuge known,*  
*To Him they flee, and His great Mercy own.* }

N. B. Although this *Psal*m seems to have some Connection with the xlviith, yet it seems to have been written a long Time after, either by *Isaiab*, or by *Hezekiab*, in the Days of *Abaz* and *Jehosaphat*; on GOD's destroying the *Affyrians*, that besieged *Jerusalem*. *Psal*m lxxvi. was probably composed at the same Time, they being Songs of Triumph.

(—Vide 2 *Kings* xviii. 19. 35, 36.—*Isai.* xxxvi. 37.—)



On P S A L M XLIX.

**H**OLY DAVID, being moved by the Holy Spirit, in this *Psal*m, <sup>1</sup> exhorteth all Sorts of People in the World to give *Attention* to the Doctrine thereof; in a *grave* and *serious* Manner, by Way of *Preface*. He then wisely considers <sup>5</sup> the uncertain *State* of *rich* Men as very *unhappy*; because <sup>10</sup> too many of them die without *Redemption*; trusting <sup>11</sup> only to their own *Goods*, and not to the *Providence* of GOD. He also <sup>15</sup> exhorts all *just* Men not to envy such miserable worldly Men's

*present*

present Prosperity, nor to be afraid of them, by Reason their Reward is everlasting Torment; and that GOD will assuredly preserve the Righteous at the Day of Resurrection.

(—Vide 2 Thess. i. 6, &c.—Psal. xxxvii.—Job xxvii. 19.—1 Tim. vi. 7.—)

Herein is the very Portrait, or Picture, of the Life, Death, and miserable End of Worldly-wise Men, or such Misers as set more Value on the Goods of this Life, than they do on the Kingdom of Heaven. These merciless Creatures are more like Beasts than Men; for what they gained by griping the Poor, and other knavish Dealings, they have not a Heart to make Use of; betraying their own Trust, in all Things they are concerned, to the Damnation of their own Souls. They abuse all that GOD sends them, as much as they do the Grace of GOD; starve themselves in the Midst of Plenty, and dare not use what GOD has bestowed on them. They are unjust Stewards to all, they heap up to themselves the Mammon of Darkness, to their own Damnation at the Day of Judgment; and follow their Fathers that lived so before them: (because they hated GOD, they have no Share in the Kingdom of Heaven.—On the contrary, they that have received the Gifts of GOD, and trust in Him, need never be afraid of such wicked abandoned Wretches; for though they have Power to hurt their Bodies, their Souls are out of their Reach; and CHRIST will heal all their Grievances at the Day of Resurrection.

(—Vide Psal. xv. xxiv.—)

### The PRECEPT.

{ Fix not thy Mind too much on worldly Pleasure,  
Nor grind the Poor for to increase thy Treasure:  
But, rather set thy Heart on Things above,  
Where CHRIST resides, in holy Joy and Love. }

N. B. That Psalms the xxxviii and lxxiii have some Connection with this.



### ON PSALM L.

Cir. **T**HIS is a Psalm of Asaph, of Advice and Instruction, 1034. and was committed to the Sons of Korah, wherein is prophesied, <sup>1</sup> that GOD will call all Nations by the Gospel, and <sup>2</sup> not require any other Sacrifices but <sup>15</sup> of the Heart. He also shews that GOD hateth all Hypocrites, Slanderers, and wicked Worshippers; and <sup>22</sup> exhorteth them to reform their Lives, from outward deceitful Ceremonies: And that <sup>23</sup> the true Worship of GOD must be spiritual, and not hypocritical.

(—Vide Job viii. 13.—Jam. iii. 17.—)

Invocation, and Thanksgiving, are the two principal Points of Divine Worship; i. e. to call earnestly on GOD by Prayer, with a pure Heart, for all Things we stand in Need of; and then return hearty Thanks for what we receive. And by adding

adding to these *Faith*, and true *Repentance*, will, by the *Mercies* of GOD, and the *Merits* of His Son *JESUS CHRIST*, work out our *Salvation*. When GOD gave His *Law* in *Mount Sinai*, He appeared very terrible, with *Thunder*, and *Tempests*, as a *Testimony* that He will appear terrible at the *Day of Judgment*; to take an *Account* of the keeping of it. How will the *Wicked* then tremble that have *reviled* His *Name*, *despised* His *Son*, *oppressed* His *Church*, and *slain* His *People*! How will the *Hypocrite* and *Dissembler* then appear before GOD, when their *Masks* of *Falseness* shall be *stripped off*, and own the *Justice* of their *Punishment*!—How *glorious* then will the *Righteous* appear, who have *knit* themselves to *CHRIST*, *obeyed* His *Gospel*, and kept the *Faith*! This will be then called *true Wisdom*, and the worldly wise Man's, and the *Flatterer's Foolishness*. Then will the *Conclusion* of this *Psalms* be fulfilled, viz. *Whofo offereth to me Praise and Thanksgiving, honoureth me; and to him that ordereth his Conversation aright, I will shew the Salvation of GOD.*—Which that we may all do, GOD grant, through the *Merits* of *JESUS CHRIST*. Amen.

(—Vide *Job xxxvi. 13.*—*Mat. v. 3. 4. 8.*—)

*The PRECEPT.*

{ LORD, in my Sins, take not my Life away,  
 { But, me prepare for thy Tribunal-Day :  
 { Due Thanks and Praise to GOD will surely gain }  
 { His heav'nly Favour, ever to remain. }



*On PSALM LI.*

**O**UR princely, and most *penitent Author*, holy *DAVID*, being rebuked, by the *Prophet Nathan*, for his great *Offence* concerning *Bathsbeba* and *Uriah*, <sup>1</sup> acknowledges his *Sins* to *GOD*, and <sup>4</sup> makes a very deep and mournful *Confession*. He then <sup>7</sup> begs for *Pardon*, and <sup>9</sup> *Remission*, and for a *new Heart*; and <sup>12</sup> to be restored again into *GOD's Favour*, that <sup>13</sup> his *Example* might be a *Means* to *convert* all others to forsake *Sin*, and *repent* as he did. He then, promising to be mindful of *GOD's Graces* for the future, and <sup>14</sup> to give Him *Glory* with a most *contrite Heart*; sheweth <sup>16</sup> that *GOD* delighteth not in outward *Sacrifices* for *Sin*, but in *Sincerity* of *Heart*. And, lest *GOD* should punish the whole *Church* for his *Sake*, he <sup>18</sup> prayeth for them; desiring He would rather increase His *Grace*, and *Favour* to them.

(—Vide *2 Sam. ii. 17.*—*2 Sam. xii. 1. 15. 16.*—)

This is one of the most principal *penitential Psalms* of holy *DAVID*, relating to *Repentance*, which never ought to be out of our *Memories*; by Reason we can,

can, too many of us, sin as he did, but none *repent* with him. My penitent *Author* here differs, in *Duty*, quite from the Great Men of our Age, who glory in their Sins, and think, that, as mean Men dare not mention them, it is out of GOD's Power to *revenge* them. No, he well knew, that though he was a KING of great *Power*, he had the same GOD, as poor Men; and as willingly submitted to Him, with a sorrowful and contrite Heart, whereby he might receive both *Mercy* and *Forgiveness*. And finding the *Holy Spirit* colder in him, than it was wont to be at other Times, he desired GOD would *renew* it, by *Faith* and *Repentance*, whereby he might have *Forgiveness* of his Sins, and become a new Man. Let us all endeavour to follow this good *Example* of *Repentance*, and prostrate ourselves to the Throne of *Grace*, for all our past Sins; and resolve, with DAVID, to lead a *new* Life; whereby we may have *Forgiveness*; and obtain *Admission* into CHRIST's glorious *Kingdom*, where all our *Tears* will be wiped away.—*Rev.* vii. 17.

(—Vide *Psal.* vi.—which seems to have some Connection)

The P R E C E P T.

{ *Touch me, O LORD, that I in Tears relent*  
*As DAVID did, and of my Sins repent:*  
*Guide Thou my Heart, according to Thy Will,*  
*And let Thy Spirit my Soul with Comfort fill.* }

On P S A L M LII.

HOLY DAVID, in this *Maschil*, or *Psalms* of *Instruction*; describeth <sup>1</sup> the arrogant *Tyranny* of his Adversary *Doeg*, *Saul's* chief Shepherd; whose Flattery so raised the Fury of his wicked *Master*, that he caused *Abimelech*, and eighty-five innocent *Priests* to be slain. He then <sup>5</sup> foretels his Destruction; and encourages the *Faithful* to trust in GOD; who <sup>6</sup> should rejoice at his Downfall, and terrible End. He likewise <sup>7</sup> exhorteth all to take Notice of his *foolish Confidence*; and what his *Riches*, *Pride*, *Flattery*, and *Malice*, had brought him to: And as GOD would <sup>8</sup> preserve the *Faithful* for ever, he trusteth wholly in Him, and <sup>9</sup> sings *Praises* to His Name.

(—Vide *Psal.* xlix.—58.—)

This *Psalms* sets forth the very Nature of *Antichristians*, who would overturn all the *Laws* of *Christianity*, seduce the People to all Manner of Wickedness, and place themselves to be adored as Gods, if it were in their Power. It also shews how careful *Princes*, and others, ought to be in giving Credit to flattering, deceitful Villains; that they do not wrongfully destroy the People of GOD; especially the *Pastors* of the Church; by hearkening to their malicious Stories, &c. Let these wicked Wretches *Lives*, and terrible *Ends*, be a Warning to all that are  
in

in Power; not to trust in their *Riches*, but in GOD; lest the like heavy *Judgments* fall on them: For such abandoned Wretches have been the Cause of so many *Massacres* amongst the Christians. From *Popery and Slavery, Bloodshed and Knavery, Libera nos Domine.*

The P R E C E P T.

{ They that refuse the LORD for their Defence,  
And, in vain Riches, place their Confidence:  
How vain's their Trust, whose Riches fade away,  
Whilst just Men's Hope in CHRIST will ne'er decay? }

N. B. This Psalm was written on *Doeg's* going to *Saul*, to tell him that *DAVID* was come to the House of *Abimelech*, and probably *Psal. lviii.*

(—Vide 1 *Sam.* xxi. 1. 10.—xxii.—1 *Kings* xxi,—)

On P S A L M LIII.

THIS *Maschil*, or *Psalms of Instruction*, holy *DAVID* inscribed to him that excelleth on the *Mabalath*, a Wind Instrument, the same as *Nebiloth*; or a *Tune* so called; wherein he sheweth (from his Thoughts on *Atheism*) the crooked Nature, Cruelty, and Punishment of wicked Men; although they dreaded nothing, nor was the Fear of GOD before their Eyes! He then prayeth to GOD for the Deliverance of the Righteous, that they may rejoice, and Praise GOD for the same.

(—Vide *Psal.* xiv.—*Rom.* iii. 10.—)

The P R E C E P T.

{ Keep me, O LORD, from such as do blaspheme  
Thy mighty Power, and do despise Thy Name:  
Thy promis'd Aid, O LORD, will me rejoice,  
And, to Thy Praise, exalt my singing Voice. }

N. B. This *Psalms* being the very same as *Psalms* the xivth, excepting one Verse, I refer you to the Note thereon.

On P S A L M LIV.

WE have here another *Psalms of Instruction*, from holy *DAVID*, inscribed to him that performed best on the *Neginoth*. The Author being brought into great Danger by

the *Ziphims*, who discovered to *Saul* where he was, <sup>1</sup> begs of *GOD* to *save* him, and <sup>5</sup> to destroy his *Enemies*; promising <sup>6</sup> *Sacrifice* and free *Offerings* for so great a *Deliverance*; <sup>7</sup> which then he obtained by the *Mercy* of *GOD*.

(—Vide 1 *Sam.* xxiii. 19.—)

This is another *Example* of *Mens Treachery*, and *GOD's Mercy*; shewing how the *Righteous* fall often into *Perils* and *Dangers*, although they are in *GOD's Favour*, only to try their *Integrity*; and again, how wonderfully they are *preserved*, by the *Mercy* of *GOD*, on Account of their *Faith* and *Constancy*; while the *Wicked* fall into *Destruction*, and are cut off. Hence let all *Hypocrites* fear and tremble, and reform their *Lives* and *Actions*: Whilst *godly Men* rejoice in the *Favour* and *Love* of *GOD*.

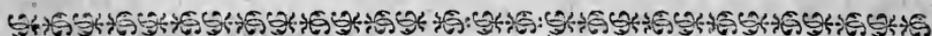
(—Vide *Psal.* xxxiii. 1.—)

### The P R E C E P T.

{ *Though cruel Tyrants hourly on me rise,*  
*Me to destroy; and do the LORD despise:*  
*GOD, as He promis'd, by the Just will stand,*  
*And safely guard the Cause they have in Hand.* }

N. B. This *Psalms* was made when the *Ziphites* came to deliver *DAVID* to *Saul*.

(—Vide 1 *Sam.* xxiii. 19. 24.—or else 1 *Sam.* xxvi. 1.—)



### On P S A L M LV.

1023. **T**HIS is a *Maschil*, or *Psalms* of *Instruction*; and inscribed to the best *Player* on the *Neginoth*; where in holy *DAVID* being in great *Heaviness*, <sup>1</sup> prays to *GOD* for *Audience*, in <sup>2</sup> his sad *Dejection*; complaining <sup>3</sup> not only of the *Cruelty* of *Saul*, but <sup>12</sup> of the *Falseness* of his familiar *Acquaintance*. He then <sup>15</sup> begging of *GOD* to destroy them; most ardently promiseth himself <sup>17</sup> to *serve* *GOD*; being <sup>18</sup> well assured that He will *then* have *Pity* on him, as well as He hath had in *Times past*; <sup>22</sup> setting forth the *Mercy* and *Grace* of *GOD*, by his *Faith*, as if he had obtained his *Request*: And <sup>23</sup> shews how the *Days* of wicked and deceitful *Men* are shortened.

(—Vide 1 *Sam.* xxiii.—2 *Sam.* xv.—xvi.—xvii.—xviii.—\* 2 *Kings* vi. 16.—*Psal.* xxxiv. 7.—)

My *Author's Complaint* in this *Psalms* is worthy to be observed, by Reason it is an unparalleled Piece of *Deceit* and *Villainy*; for what could be more cutting to any one, than to have one's *own Son*, and chief *Counsellor*, with many other familiar *Acquaintance*, to contrive to take away one's *Life* wrongfully!—This was  
 holy

holy DAVID's real *Case*; for *Ahitophel*, that had been his chief *Counsellor*, his *Bosom Friend*, and knew the very *Secrets* of his *Mind*, on all *Occasions*, had so drawn away his Son *Absalom*, (as well as many others of his *Friends*;) that they hourly sought his *Life*: Therefore he had great Reason to pour out his *Prayers* unto GOD as he did, when his very *Life* lay at *Stake*, had he fell into the *Hands* of such desperate and cruel Men; whose miserable *Ends* proved his *Prophecy*, and shewed the *Success* of his *Confidence*; and the *Mercy* of GOD to him testified His *Promise* in saving the *Righteous*, that His *Glory* might appear to all the *World*: Meaning \* that the very *Angels* then fought, and were with him.

The P R E C E P T.

{ Though wicked Men do strive to harm the Just,  
Vain is their Hope, in GOD they have no Trust :  
But righteous Men, that on the LORD depend,  
Are safe from Foes, whilst GOD's their mighty Friend. }

N. B. This *Psalms* was probably made on the *Intelligence* he had received of his *Enemies*; with the *Plot* that *Hushai* had laid against *Ahitophel's* Counsel: the *Wickedness* perpetrated in *Jerusalem*, alluding to *Absalom's* Conspiracy; foretelling the *Event* of himself, and them that followed him over *Jordan* in the *Rebellion*. (\* See the *Scriptures* above quoted.)

On P S A L M LVI.

OUR holy *Author*, DAVID, inscribes this *Psalms* to the chief *Musician* upon *Jonathalem-rechokim*, or to him that could play best on the *Michtam*; and, (being brought before *Achish*, King of *Gath*;) <sup>1</sup> greatly complains of his *Enemies*; and <sup>2</sup> earnestly makes his *Supplications* to GOD against their *Treachery* and *Violence*. He then <sup>3</sup> rejoicing, and trusting in GOD, promiseth <sup>12</sup> to perform the *Vows* he had taken upon him: *i. e.* never to forget his GOD.

\* (—Vide 1 *Sam.* xxi. 10. 14.—1 *Sam.* xxxi. 10.—2 *Sam.* xxi. 12.—)

We see from this *Psalms*, that DAVID is still resolved to *Praise* GOD in His *Church*, though he was just then chased away from it, into a strange *Country*; where he was as one dumb, amongst his *Enemies*; who could content themselves with nothing but his *Life*. But, as GOD has always *Mercy* in *Store* for the *Righteous*, He never fails to deliver them out of the *Hands* of the *Wicked*, when they trust in Him. If we but consider the *Dignity* of the *Person* of DAVID, and how he, (without any *Fault*;) was cast into such a miserable *Condition*; it will shew us a singular *Example* of true *Piety*, *Patience*, *Meekefness*, *Constancy*, *Truth*, and *Righteousness*. Therefore, let us, (with him,) rejoice in GOD because of His *Word*; who hath, (by the *Merits* of His Son *JESUS CHRIST*;) delivered our *Souls* from *Death*, and our *Feet* from falling; let us pay our *Vows* in the *Presence* of GOD, and sing *PRAISES* to His *Name* for ever.

(—Vide *Psal.* xxxiv. 3 —)

## The P R E C E P T.

{ I'll glory in Thy mighty Word, O GOD!  
 And will, with Joy, declare Thy Name abroad:  
 To Thee, O LORD with thankful Voice I'll sing,  
 And daily Praise Thee, O my GOD and King! }

N. B. Probably this *Psalm* was written at the same Time as *Psalm* the xxxviii; when DAVID feigned himself mad, before Achish the King, to make his Escape out of his Hands. See the Scriptures above quoted\*.



## On P S A L M LVII.

THIS *Psalm* was inscribed to the chief Musician upon *Al-taschith*, or the best Player on the *Michtam*, or a *Tune* so called. Holy DAVID being in the *Desart* of *Ziph*, where the Inhabitants did betray him; and at length in the Cave with *Saul*, calleth upon GOD with a full Confidence, to have *Mercy* on him, and take his Cause in Hand, according to His Promise: And shews His *Glory* both in *Heaven*, and on *Earth* against his cruel Enemies. Then he sheweth that his *Heart* was always in Frame to Praise GOD; promiseth to perform it in the Heathen Lands; shewing, that as GOD's *Mercy* aboundeth above the Heavens, so would he, that His *Truth* should be known over all the Earth.

\* (—Vide 1 *Sam.* xxiv. 4. 20.—)

From this *Psalm* we may infer, that all Things are under the Power and Will of GOD, that His Promise is sure, and that He will assuredly deliver His People, that His Name may be glorified; and not suffer the Wicked to overcome the Righteous, lest His Power be held in Contempt. We also see how ready holy DAVID was to Praise GOD; and how he called his *Heart*, (meaning his Joy or Glory,) and his *Lute*, (meaning his Tongue,) and *Harp* to Praise GOD; shewing that he would not only Praise GOD with his Voice, but with his Heart also: Importing thereby that GOD's Mercies did not only appertain to the Jews, but to the Gentiles also. So let us Praise His Name, daily, among the People; and SING of His Glory among all Nations.

(—Vide *Psal.* cviii. 4.—)

## The P R E C E P T.

{ Under the Shadow of Thy mighty Wings  
 I fix my Hope, O LORD, Thou KING of Kings!  
 Thy Mercy, LORD, above the Stars ascend,  
 To Praise Thy Name, my Songs shall never end. }

N. B. This *Psalms* is much to the Purpose of the former, only this seems to be that *Deliverance*, in the Care, and Assurance of the *Kingdom* to him at the very last. Also the xciiiid *Psalms* is on this his Acquittance from Imputation of *Treason*, and Assurance of the *Kingdom* from *Saul's* own Mouth, &c. \*

On P S A L M LVIII.

OUR holy *Author*, DAVID, inscribes this *Psalms* to the chief Musician upon *Al-taschith*, or to the best Performer on the *Michtam*, or a *Tune* so called; wherein he<sup>1</sup> describeth the Malice of his own Enemies, as well as *Saul's* Flatterers; <sup>3</sup> who both openly, as well as secretly, fought after his Life, and many others. He then <sup>7</sup> appeals to GOD for Judgment on the Wicked, shewing <sup>10</sup> that the Righteous shall rejoice at their Punishment; and that their Destruction shall be to the *Glory* of GOD, whereby His Judgment is made manifest.

(—Vide *Deut.* i. 17.—*Prov.* xxi. 15.—*Eccles.* xii. 14.—)

Here holy DAVID painteth all wicked and corrupt Judges, in their own proper Colours. For *Saul* having called all his *Council* of State together, (to put a better Face on his Hatred against DAVID, who was absent,) he so procured his own wicked Ends, as to have him condemned as a public Enemy, though he was innocent of all they laid against him. From this it appears, that there are seldom any greater *Injuries* committed, than those that oppress under a false Cloak, of *Law*, or pretended *Religion*; by Villains who pretend to be over-much righteous, when they have not the Fear of GOD before their Eyes. My *Author* well knew the Nature of such wicked People; and that what they had conspired secretly, they would not be ashamed to execute publicly; for which Reason, he very justly in the Name of GOD, and as a *Prophet*, pronounceth Sentence against them; as allowed by GOD himself. He also herein useth such *Similarudes* as are agreeable to such ambitious, covetous, and deceitful Men; whose chief Purpose is to set themselves aloft, and also their Children after them, by such-like wicked Practices; for which Reason GOD cuts them off in their wicked Courses, and their Posterity, either by consuming them by a little at a Time, or by a sudden Rage, to the Joy of His People, and His own Glory.

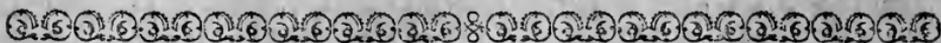
(—Vide *Psal.* xxxvii. 38, 39.—xlix. 13. 19.—)

The P R E C E P T.

{ Let Judges justly bear the poor Man's Cause,  
 { No Bribes receive, nor deaf to righteous Laws :  
 { On partial Judges GOD will Vengeance take,  
 { But righteous Men be never will forsake. }

N. B. This *Psalms* was written on that unjust and cruel Sentence and Execution done by *Saul*, and his Attendants, in destroying the City of *Nob* and the *Priests*.

(—Vide *1 Sam.* xxii.—)



## On P S A L M LIX.

**T**HIS *Psalm* holy DAVID inscribed to him that excelleth upon *Al-taschith*, or the best Player on the *Michtam*; wherein, <sup>1</sup> being in great Danger of being slain, he prayeth earnestly to GOD to *save* him from his Enemies Fury; because <sup>3</sup> he was intirely *innocent*; desiring <sup>5</sup> GOD to destroy all such evil and malicious Men. He then <sup>16</sup> *sings* of *Mercy* and *Power*, in preserving him; and for delivering him safe out of the Hands of his Enemies.

(—Vide *Psal.* xvi.—)

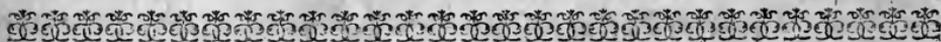
This *Psalm* has some Coherence with the foregoing one, relating to his cruel Enemies; he being now in *Bed*, and his *House* beset, (by the Command of *Saul*,) was that very Night to be murdered, had not his *Wife*, *Michal*, let him out at the Window, down the Wall, to make his Escape out of their cruel Hands: From which we may infer, that a very weak Policy will disappoint and defeat the Designs of the Wicked, when GOD is on our Side. And though He often suffers the Wicked to oppress the Righteous for a Time, yet He never fails to *preserve* them in the End; and to bring Destruction on the Enemies of GOD's *Church* and *People*; to manifest His *Truth* and *Glory*: For which Reason, we must wait with *Patience*, under all Manner of Wrongs, till GOD, in His good Time, shall think fit to deliver us.

\* (—Vide 1 *Sam.* xix.—*Psal.* v.—)

## The P R E C E P T.

{ LORD, without Cause, my Foes would me devour,  
Save me, my GOD, Thou art my Fort and Tower: }  
{ Confound my Foes, O LORD, I'll sing to Thee,  
For why? Thou art a loving GOD to me. }

N. B. The above Note, and *Scriptures*, shew on what Occasion this *Psalm* was written; if you have Recourse to the said *Sacred History*, as above quoted\*.



## On P S A L M LX.

**H**OLY DAVID being now made *King* over *Judab*, after many Victories; <sup>1</sup> sheweth by evident Signs, that <sup>4</sup> GOD *elected* him; assuring the People that <sup>11</sup> He would *prosper* them, if they approve the same: And earnestly *prays* unto GOD to *finish* what he himself hath *begun*; on which holy DAVID wholly trusted, and <sup>12</sup> greatly triumpheth, &c.

\* (—Vide 2 *Sam.* viii.—1 *Chron.* xxiii.—)

This *Psalms* was inscribed to the best *Players* on the *Chuskan-eduth*; &c. We may here learn, by this *Psalms of Prayer*, which is wrote in the Name of the *People*, that though the *Church* and *GOD's People* may seem, at some Times, to be utterly lost, (as it came to pass in the Time of the *Judges*, and when *Saul* was slain;) yet *GOD* is always mindful of His *Covenant* and *Promise*; by raising up the *Banner* of His holy *Word* more high at last than before; thereby stirring up *Men* to more heroic *Spirits*. The *Battle* our *AUTHOR* had with the *Affyrians*, and the *King of Zobab*, whom he overcame; and all the *People* that were then about him, (as he had before prophesied,) is shewn by the *Spirit* of this *Psalms*, wherein he says, he should divide *Shechem*, and measure out *Succoth*; that *Mannasseb* should be his, and *Ephraim*, because it was a *Place* strongly peopled; *Judab* should be his *Law-giver*, because it was the *Tribe* where his *Kingdom* should be established; *Moab* and *Edom* should be in *Subjection* to him; and that *Palestine* should seem to be glad of him, though he knew they flattered and dissembled with him. Let us now take Notice, that all these *Actions* are rather to be applied to the *spiritual Enemies* of our *Church*, than to *Armies* that fight with outward *Weapons*; and that it is *GOD* alone, that defends us, and our *Church*, from all *Enemies*.

(—Vide *Psal.* xlii.—)

*The P R E C E P T.*

{ Leave us not, LORD, our righteous Cause maintain; }  
 { The Help of Man is only weak and vain: }  
 { In Thee I trust, O GOD, Thou canst tread down }  
 { Our mighty Foes, and us with Glory crown. }

N. B. This *Psalms* seems to be wrote when *DAVID* fought against *Aram Nabaraim*; and against *Aram-Zobab*; when *Joab* returned and slew 12,000 in the *Valley of Salt*. *Psal.* xlii<sup>th</sup> was wrote at the same Time\*.



*On P S A L M LXI.*

**T**HIS *Psalms* holy *DAVID* inscribes to him that performeth best on the *Neginoth*; wherein he earnestly begs to *GOD* for *Audience*; and<sup>3</sup> that He would protect him now, as at other Times. He then, confirming himself in his *Kingdom*, promiseth perpetual *Praises* to Almighty *GOD*.

\* (—Vide 2 *Sam.* viii. 3. 5.—*Gen.* xv. 18.—*Exod.* xxiii. 31.—1 *Kings* iv. 20. 23.—)

*DAVID* being now in *Exile*, and driven from his *Church* and *Friends*, or in *Danger* of the *Ammonites*, and his Son *Absalom* pursuing him; was probably the *Occasion* of this *Address* to *GOD*; from which we may infer, that as there is always a continual *Battle* betwixt the *World* and the *Saints* of *GOD*, even so is the *Saints Hope* nourished by the continual Remembrance of the *Mercy* and *Providence* of *GOD* over them; whose *Promise* is never changeable in preserving them. Holy *DAVID* here promiseth himself the *Kingdom*, and everlasting *Life*; which is promised to the *Righteous*, in like Manner; it being referred here, by the *Prophet*, to the

Kingdom of CHRIST, Whose Kingdom is not of this World; as is applied by the Angel Gabriel, &c. This affordeth great Comfort to the People of CHRIST'S Church, in their greatest Miseries; knowing, that, if the World be ever so much against them, CHRIST will be for them, and take them into His Kingdom, Whose Kingdom standeth by Mercy and Truth.

(—Vide James iv. 4.—Psal. lxxxix. 11.—cxix. 11.—2 Sam. vii.—Luke i.—)

The P R E C E P T.

{ Save me, my GOD, when unto Thee I cry;  
If Thou support'st, my Aid is always nigh:  
Thy Truth, and Mercy, LORD, to me extend,  
That I may Praise Thy Name, World without End. }

N. B. Probably this Psalm was wrote on his being far from Judah; when on the Expedition against Hadadexer, for the extending his Empire to the utmost Confiner on Euphrates; as was promised, and compleated to Solomon. \* See the Scriptures above.



On P S A L M LXII.

1048. HOLY DAVID inscribes this Psalm to his chief Musician Jeduthun; wherein he<sup>1</sup> greatly professeth his Confidence in GOD, and<sup>3</sup> foretells the Destruction of his Enemies. He then shews<sup>6</sup> that GOD is his only Salvation; and<sup>8</sup> encourageth the GODLY to trust in Him; and<sup>10</sup> not in Riches, Robbery, nor Oppression; and<sup>12</sup> that GOD is both merciful and powerful, and will reward all Men according to their Works.

\* (—Vide 1 Chron. xvi. 41.—Eccles. vii. 8.—)

They that keep this Psalm in Memory, and consider well the holy AUTHOR'S Meditation therein, have a strong Defence against all Temptations. DAVID being cast from his Throne by the Conspiracy of his Son Absalom, and compelled to fly, with a very few Men, beyond Jordan; was, from his sudden Change, tempted either to prove ungrateful Things, or to fall into utter Despair. Under all this, he trusted in GOD with Patience, and constantly waited His good Time to help him; bearing all out with a lively and good Courage. From this Example we may infer, that, whensoever we undergo any grievous Temptation, we should never murmur against GOD, but rest on His Promise, and bear it patiently; for though DAVID was himself a KING, and chosen of GOD, yet he always called GOD his Strength, and trusted in Him: Whose godly Petitions should add Strength to our Faith, wherein we may be preserved from all cruel Enemies; knowing that CHRIST is both our Judge and Saviour, and will preserve the Righteous, and destroy the Wicked.

(—Vide 1 Thess. v. 14.—Psal. xxxvii. 7.—2 Pet. i. 6.—)

The P R E C E P T.

{ Let me, O LORD, on Thy great Pow'r rely,  
 Thou art my SAVIOUR, Glory, and my Joy :  
 In Truth, and Mercy, GOD doth all exceed,  
 And gives to all according to their Deeds. }

N. B. This Psalm has some Coherence with the foregoing Psalm of Prayer. See the Scriptures before quoted \*.

On P S A L M LXIII.

DAVID, being in great Danger by Saul, in the Wilderness of Judah, Ziph, or En-gedi, <sup>1</sup> declareth his earnest Desires to serve GOD again in the Tabernacle; shewing <sup>3</sup> that His Mercy and Loving-kindness was more dear to him than even Life itself. He then <sup>4</sup> promises to magnify GOD for His Mercy to him, Who <sup>5</sup> had filled his Soul with the Marrow of His GRACE; and <sup>7</sup> had kept him safe under the Shadow of His Wings. Then <sup>9</sup> foretelling the Destruction of his, and GOD's Enemies, sheweth <sup>11</sup> that he himself, and all that were true to him, should rejoice at the untimely Ends of their Enemies; that GOD's Name might be glorified.

\* (—Vide 1 Sam. xxiii. xxv.—2 Sam. xxiv.—)

This Psalm sheweth that, when our Afflictions are most dangerous, our Constancy and Faith ought to be strongest; and to call on GOD with more Fervency of Prayer, &c. DAVID being here suddenly cast down from his Power and Dignity, oppressed with Hunger, Thirst, and in Fear of his Life; yet, his Thoughts of GOD afforded him Comfort, in the Midst of these Miseries. And though nothing grieved him so much as his not having the Liberty to Praise GOD in the Tabernacle; as he was wont; and to hear his glorious Worship of GOD despised by his Enemies, who sought his Life without any Offence; yet we see how fervent his Desire was to be with his Church: He always having the Worship of GOD in his Mind; and contemplating thereon both Day and Night. The Remembrance of GOD, and His Mercies, afforded him more Pleasure than all the Dainties of the World; by Reason, he well knew GOD would deliver him, and his People; and that Saul, and all his wicked Adherents should come to untimely Ends; and that all that owned him as King, and were true to him, should rejoice with him, in the Favour of GOD.

The P R E C E P T.

{ With fervent Zeal, O LORD, my Soul inspire,  
 That I for Thee may have a true Desire :  
 And let Thy CHURCH be all my Soul's Delight,  
 And Precepts guide me ev'ry Day and Night. }

N. B. Probably this *Psalm* was wrote by DAVID, when he abode in *Paran*, after he had spared *Saul*, silenced, and convicted him; and was himself justified and comforted by the Words of *Saul's* own Mouth.—See the *Scriptures* above \*.



### On P S A L M LXIV.

**I**N this *Psalm* holy DAVID <sup>1</sup> earnestly poureth forth his *Prayers* <sup>2</sup> against the *Conspiracy*, <sup>3</sup> false Reports, and <sup>4</sup> *Slanders* of his cruel Enemies. Then <sup>7</sup> foretelling the *Punishment*, and Destruction of his Enemies, he shews, <sup>8</sup> that the *Just* shall rejoice at it; and that the same shall tend to the *Glory* of GOD.

\* (—Vide 1 *Sam.* xxii. 8. 20. 22, 23, 24.—)

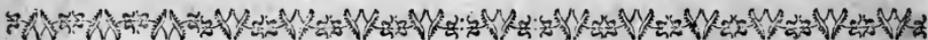
This *Psalm* evidently shews, that the Trust and *Constancy* of the *Righteous* is not in vain; and that DAVID did not complain of his cruel Enemies without a Cause; by Reason, what State *Jealousies*; *Accusations*, and *Plots* that were raised and harboured against him by cruel *Saul* and his *Assistants*, were intirely groundless; nevertheless DAVID remained constant, and trusted in GOD, to the very End; Who never failed to defend him in his greatest Extremities, whilst his wicked *Co spirators* were brought down by the Power of GOD, in all their vain Attempts and Undertakings; which shews that GOD will never forsake the *Righteous*, though the Wicked be ever so inveterate against them; for they generally are caught in the Snares they lay for others; as the *History* of holy DAVID's *Life* makes manifest.

(—Vide *Psal.* xii. 3.—*Prov.* xxii. 22.—*Hos.* vii. 3.—*Rom.* i. 17.—)

### The P R E C E P T.

{ Defend me, LORD, from Men of Pride and Spite,  
Who hourly strive against my Soul to fight:  
GOD wounds the Wicked with His mighty Dart,  
And saves the Just, of pure and upright Heart. }

N. B. The *Scriptures* above quoted being compared with the Words of this *Psalm*, shew the *Occasion* on which it was written \*.



### On P S A L M LXV.

**W**E have here, by holy DAVID, <sup>1</sup> a *Psalm* of *Praise* and *Thanksgiving* unto, GOD by the *Faithful*, signified by the *Names* of *Sion* and *Jerusalem*; <sup>4</sup> for His *chusing*, <sup>5</sup> *preserving*, <sup>6</sup> and *governing* them; and <sup>9</sup> for His manifold *Blessings* and *Increase*

crease poured forth over the whole Earth: And especially to His Church and People.

\* (—Vide 2 Sam. xxiv.—1 Chron. xxi.—2 Sam. xxi. 1. 15.—)

We are here *first* taught, from this SONG of PRAISE, that the *Benefits* of GOD are never so well known, and acknowledged, as they are in His holy *Congregations*; where we, in public, *Praise* GOD for them, in the Midst of all the People: GOD having gathered His *Church* unto Himself, in which He will be *Praised*; and where He will also *hear* the *Prayers* of all the People, and forgive their *Sins*; and bless the whole *Congregation*, with His *Benefits*, and *defend* them. *Secondly*, That He doth maintain all the *Societies* of good Men, and *preserve* them in the Midst of all Dangers. And, *Thirdly*, He doth send from Heaven *Rain*, to water the Earth, which affordeth all Things in great Abundance for our *Necessities* in this Life, by His gracious *Liberality*; shewing thereby, that there is no *Part*, nor  *Creature* in the whole World, but what is governed by His *Divine Power* and *Providence*: So that all are in *Duty*, and *Gratitude*, bound to *sing Praises* for all His gracious *Benefits*.

The P R E C E P T.

{ *The Field sets forth the Glory of the LORD,*  
*But, grows more fragrant in his holy Word:*  
*LORD! as thy Drops do on the Earth distill,*  
*So let thy Grace my Soul with Comfort fill.* }

N. B. The *first* Part of this *Psalms* seems to hint the *Author's Sin* in *numbering* the People; the *Scourge* of it in the *Plague*; and the *Grace* of GOD in removing it, by *Sacrifice*, in the Place where he appointed the *Temple* should be. The last *Part* magnifies the Earth's *Plenty* after the *Famine* continued the three first Years of his Reign in *Hebron*. See the above *Scriptures* \*.

On P S A L M LXVI.

**H**OLY DAVID, in this *Psalms*, <sup>1</sup> exhorteth all Men to *Praise* GOD for all former *Deliverances*, and to behold and *meditate* on His wonderful *Works*; also to *Praise* GOD for His *Benefits* to the *Church*, and <sup>7</sup> setteth forth His *Power* against its *Enemies*. He <sup>10</sup> also sheweth how GOD hath delivered *Israel* out of *Bondage*, and sore *Afflictions*; and <sup>15</sup> promiseth *Sacrifice*. He then <sup>16</sup> sheweth what great Things GOD had done for him, and all *Israel*; and <sup>20</sup> *Praiseth* GOD for the same, &c.

\* (—Vide 1 Sam. xxiv.—1 Chron. xxi.—)

This *Psalms*, as well as many others, seems to be written for the continual Use of the *Church*, and for other private *Occasions*, in Order to remind the People  
of

of the wonderful Mercies of GOD, in preserving His People, in past Ages; as well as to give Thanks for every hourly Benefit we now receive, as Occasion shall offer, whether in private, or in public. The Condition of the *Church* is also here described, shewing that it is intirely under GOD's Providence, (as well as the other Part of the World,) and is subject to many Dangers; yet, as GOD always preserves the Faithful, it is their Duty to render Thanks and Praises to Him for all His Benefits; forasmuch as we know, that, if we delight in Wickedness, He will not hear us; but if we confess His Name in Righteousness, and Praise Him with a thankful Heart, He will receive us into His Glory. Amen.

(—Vide *Psal.* xxxiii. 1, 2, 3, 4.—)

The P R E C E P T.

{ Bear well in Mind what GOD for Thee hath done,  
To save thy Soul He gave His only SON!  
O laud His Name, and never cease to sing  
Due Thanks and Praise to CHRIST, our Heav'nly King. }

N. B. As the *lxvth Psalm* was probably wrote on the Sacrifice in the Floor of *Ornan*; this *lxvth* was probably wrote for the Use of the People, at the same Time. See the *Scriptures* above quoted\*.



On P S A L M LXVII.

**T**HIS *Psalms* of Prayer holy DAVID inscribed to him that performed best on the *Neginoth*. Wherein he<sup>1</sup> prayeth GOD to have Mercy on the whole *Church*, give them His Favour, and to enlighten them with His Countenance; to the Enlargement of His Kingdom; whereby<sup>2</sup> His Grace might be known over all the World. He then<sup>2</sup> doubly<sup>5</sup> exhorts all People to Praise GOD, that<sup>4</sup> they may rejoice in the Justice of His Judgment and Government; and<sup>6</sup> that His Increase may be on the Earth, as well as His Grace and<sup>7</sup> Blessing; whereby all the Ends of the World should Praise Him.

\* (—Vide 1 *Sam.* xxi. 24.—)

Our holy *Author* here attributeth all Things to the infinite Mercy of GOD, both His *spiritual Blessings* belonging to His *Church*; and the *corporal Blessings* also; which he desireth GOD to continue unto us, as well as the former. He also herein foretelleth the Spreading of the *Church*, under CHRIST; and exhorteth all the *Godly* to give Thanks, and celebrate the Praises of GOD. This *Psalms* of Prayer should be generally used in the *Church*.

The P R E C E P T.

{ Bless us, O LORD, with Mercy, Peace, and Love,  
 { That we Thy Laws may know, and well approve :  
 { May Earth increase, and Thy great Name adore,  
 { With Thanks, and joyful Praises, evermore. }

N. B. This Psalm was probably set forth before the Ark in *Sion*. See the *Scripture* above quoted \*.

On P S A L M LXVIII.

I N this Song, or Psalm of DAVID, is <sup>1</sup> shewed what Power GOD has over His Enemies, and <sup>3</sup> that the Righteous shall rejoice at their Destruction, because they are not only the Enemies of the Church, but of their Salvation. He then <sup>4</sup> exhorteth all People to Praise GOD, for his wonderful Mercies: And shews <sup>7</sup> that GOD's Favour peculiarly belongeth to the Church, by His delivering them out of Egypt. He sheweth also <sup>15</sup> that the Church of GOD excelleth all other Things in the World, not only for its external Shew and Grandeur, but <sup>16</sup> for its inward Grace of GOD; because GOD Himself dwelleth there: And <sup>17</sup> that His Promises, Graces, and Victories do excel all the World. He then describeth the Order of the Singers, and Instruments, in the Temple, who daily sung Thanks and Praises to GOD, for all Mercies and Victories; desiring <sup>30</sup> GOD to destroy the Pride of the Mighty, who ornamented their Shoes with Gold, and Silver, only to shine above other Men. He also <sup>31</sup> foretellethe the Gentiles coming from foreign Lands to the true Knowledge and Worship of GOD; shewing <sup>32</sup> that by His Thunders he will make Himself known over all the World, against the Enemies of His Church, for our Salvation.

(—Vide 2 Sam. viii.—1 Chron. xv.—Eph. iv. 8.—)

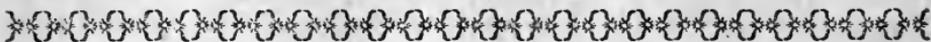
Our holy Author, being about to carry the Ark of the Covenant into the Tower of *Sion*, in great Solemnity, composed several Psalms, (by the Inspiration of GOD,) to inflame the People to Praise GOD. This Psalm, amongst others, was one, which is wrote very majestic and eloquent; wherein he does not only point to the Matter in Hand, but mystically means CHRIST, and the Kingdom of Heaven. An Ark was a Chest, ornamented with Gold, Cherubims, &c. which was the visible Testimony and Representation of the Shechinah, or Divine Presence of GOD, and His internal Mercy, Blessings, &c. and the mystical Godhead of His Son JESUS CHRIST, that should come to put on our Flesh, and die for us. *Sion* meaneth the Kingdom of Heaven; and the Ark brought into it meaneth

meaneth *CHRIST's Ascension* into Heaven. The manifold temporal *Blessings* that *GOD* continually poureth upon us, and the *spiritual* and everlasting *Gifts* of *CHRIST* daily bestowed upon His Church, by the most holy *Ministry* and *Work* of the *Gospel*, are here likewise figured, and described; as appears more fully in the ivth of *Ephesians*, and the Book of *Hebrews*, by *St. Paul*, &c. &c.

The P R E C E P T.

{ If *GOD* arise, to take the Cause in Hand,  
His Foes shall fall; none can His Might withstand:  
But, righteous Men shall sing, with chearful Voice,  
Of His great Mercy, and in Heart rejoice. }

N. B. It is very probable this *Psalm* was penned amidst those *Atchievements* in the foreign *Wars*; when the *Spoils* of the Nations were dedicated to the *Service* of the *Temple*. 2 *Sam.* viii.



On P S A L M LXIX.

**H**OLY *DAVID* inscribes this *Psalm* to the best Performer on the *Sheshannim*; - wherein he (*personating CHRIST* and all His *Members*)<sup>1</sup> prayeth fervently to be delivered from his *malicious* and cruel *Enemies*; and<sup>2</sup> their cruel *Punishments*; shewing<sup>29</sup> whereby such *Traitors* are accursed. He then taketh *Courage*, in his great *Afflictions*, and<sup>30</sup> *Praiseth GOD*; which<sup>32</sup> was more esteemed than any other *Sacrifice* whatsoever; which afforded him great outward *Comfort*, under all *Afflictions*. He then<sup>34</sup> exhorteth all *Creatures* to *Praise GOD*; and foretells the *Kingdom* of *CHRIST*, the *Building* of *Judab*; and where all the *Faithful*, and their *Seed*, shall remain, for ever and ever.

(—Vide *John* ii. 17.—*Rom.* xv. 3.—*John* xix. 28, 29.—*Acts* i. 16.—*Rom.* xi. 9.—*Mat.* xxvii. 48.—*Luke* i. 20.—*Rom.* xv. 3 —)

Herein *DAVID's Zeal* caused him to lament; either when he was offered to be driven out of the *Court* of *Saul*; or for his Son *Abfalom's Treachery* against him. However the *Occasion* was, it is evident that holy *DAVID* wrote this *Psalm* more (by the *Spirit of Prophecy*) of *CHRIST* to come, than the *Matter* just then in *Hand*; pointing out *Judas*, and *CHRIST's* cruel *Enemies*, by *Example* of His own; which *mystical Interpretation* appears more clear in the above quoted *Scriptures*, in the *New Testament*. And as we know that all *Members* of the *Body* must be conformed unto the *Head*; so must we also conform to *CHRIST* and His *Gospel*, as long as our *Church* shall sojourn in this *World*, if we expect *Happiness* with *CHRIST* in the next.

The P R E C E P T.

{ Save me, O LORD, from Foes that would oppress }  
 { My guiltless Heart, and plunge me in Distress : }  
 { For, well I know, all such as do rely }  
 { On Thee, and CHRIST, their Souls shall never die. }

N. B. The xxiid and xlth Psalms seem to have some Coherence with this lxixth, they all alluding to CHRIST, and His Church, &c.



On P S A L M LXX.

**T**HIS Psalm holy DAVID composed to bring GOD's former Deliverances to Remembrance; wherein he <sup>1</sup> earnestly prays to GOD to deliver him from his cruel Enemies; and <sup>2</sup> that they may be confounded and brought to Shame for despising him, &c. He then <sup>4</sup> sheweth that the Righteous shall greatly rejoice; and all those that seek the LORD shall surely be comforted.

\* Vide Psal. iv. 13, 14.—Mat. xxvi. 35.—)

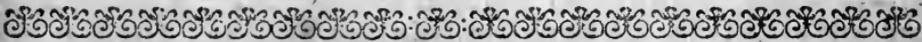
We are taught from this Psalm always to continue in Prayer, when under any Afflictions; and to bear all Things patiently till GOD, in His good Time, shall help us: And that the more our Enemies rage against us, the nearer they are to Destruction; and we to Deliverance. Hence we should never mock others when they are in Misery, lest the like fall on our own Heads; but, on the contrary, we should be sorry for their Afflictions, whether in Mind, Body or Estate; and do all we can to help them; forasmuch as our Saviour has promised, *Blessed are the Merciful, for they shall obtain Mercy, which GOD grant to us all.*

(—Vide Matt. v. 4, 7, 8.—)

The P R E C E P T.

{ O LORD of Hosts! help me, in Time of Need; }  
 { Confound my Foes, that they turn back with Speed : }  
 { In Thee I trust, let me Thy Glory sing, }  
 { And Praise Thy Mercy, O my GOD and King. }

N. B. Part of this Psalm is contained in Psalm the xlth. See the Scriptures above quoted \* and the Note on the xlth Psalm.



On P S A L M LXXI.

1023. **W**E have, in this Psalm of DAVID, an Example of his Faith, by which, and by GOD's Promises, he <sup>1</sup> prayeth to be delivered from his cruel Enemies: Shewing <sup>5</sup> that as He had

had trusted in GOD always, even from his *Youth*, and had been preserved; he <sup>9</sup> humbly begs that GOD would not forsake him in his *Old-Age*; lest <sup>11</sup> his Enemies should *taunt* him, and overcome him, when he had none to help him. He then <sup>14</sup> promiseth to *continue* his *Praises* more and more unto GOD, and <sup>17</sup> to *sing* of His Righteousness in his *Old-Age*, as he was wont in his *Youth*. Then <sup>19</sup> shewing what great Things GOD had done for him (and that He would still continue more of His Favours,) he <sup>22</sup> greatly *praiseth* the *Faithfulness* of GOD, and, (with his *Harp*,) <sup>24</sup> *sings* of His *Truth*, in confounding his Enemies.

(—Vide *Psal.* xxv.—xxx. —xlii.—)

We may infer, from this *Psal.*, that GOD is always stedfast in His *Promise*, in *preserving* the *Righteous*. For though wicked *Ahitophel* had drawn away DAVID'S SON *Absalom* from him, and had conspired to take away his *Life*; yet GOD always delivered DAVID out of their Hands, and brought all his wicked Adversaries to miserable Ends. Hence, if we trust in GOD, as DAVID did, we need never fear what Man can do to us; and though they hurt our Bodies, GOD will preserve our *Souls*, if we trust in Him, and *Praise* Him from the *Ground* of our Hearts, for all the *Benefits* we receive from Him.

### The P R E C E P T.

{ Defend me, LORD, Thou art my Strength and Stay,  
Nor me forsake, when I with Age decay:  
Comfort my Soul; my Songs shall Thee confess,  
And daily Praise Thee in Thy Righteousness. }

N. B. This *Psal.* refers to the *Sacred History* in the *Second Book* of *Samuel*, Chap. xv, &c. &c.



### On P S A L M LXXII.

1015. **O**UR holy *Author*, in this *Psal.*, <sup>1</sup> beggeth for GOD'S *Judgment* and *Righteousness* to his Successor and Son, *Solomon*; whereby he might *judge* <sup>2</sup> the People with *Equity*, and *defend* the Poor and Innocent; that by his *Justice* <sup>3</sup> all Places might be enriched. He then shews <sup>5</sup> that, if he ruled according to GOD, all would embrace his *Religion*; and that it shall endure <sup>7</sup> to all *Ages*, in *Righteousness*, *Peace*, and *Felicity*; and that <sup>10</sup> all Nations shall pay him *Homage*, and bring *Riches*: <sup>17</sup> That his *Name* and *Power* shall endure for ever; and that in GOD <sup>19</sup> shall all *Nations* of the World be *blessed*.

\* (—Vide

\* (—Vide 2 Sam. vii. 12, 13, 14.—1 Kings i. 32. 49.—1 Kings iv. 21.— Luke i. 31, 32, 33.—Zech. ix. 9, 10.—Matt. xxviii. 18, 19, 20.—1 Tim. ii. 2.—)

This was holy DAVID's *last Prayer* in the *Cloſe* of his *Life*; which he left for his *SON Solomon*, as a precious *Jewel*, after he was crowned *King*; wherein were all *Rules* neceſſary for him to obſerve in his *Office*. And, ſeeing that this *Life* is but for a little while, he in this *Pſalm* ſetteth forth (by his *own Kingdom* and his *Son's*) the *Perſon* of *CHRIST*, and His *Kingdom*; which was *promiſed* by the Angel *Gabriel*: A *Kingdom* not made with *Hands*, eternal in the *Heavens*; prepared for the *Church*, and *People* of *CHRIST*.—So *Bleſſed* be the *glorious Name* of His *Majeſty* for ever, and let all the *Earth* be filled with His *Majeſty*. Amen. Amen Here ends holy DAVID's *Prayer*.

The P R E C E P T.

{ LORD ſave the King, and him preſerve in Peace,  
 { To rule with Juſtice; and our Land increaſe :  
 { And give us Grace, that we may freely own  
 { The wond'rous Works that Thou for us haſt done. }

N. B. \* Vide the *Scriptures* above, which have *Reſpect* both to *Solomon*, an *CHRIST's Kingdom*.

End of the SECOND B O O K.



On P S A L M LXXIII.

**T**HIS is a *Pſalm* of *ASAPH*, who was one of the chief *Singers* \* of holy *DAVID*; which *Prophet* herein teacheth (by <sup>1</sup> his getting *Victory* of a great *Temptation*,) that <sup>3</sup> neither the *Proſperity* of the *Wicked*, nor <sup>14</sup> the *Afflictions* of the *Godly*, ever ought to discourage the *People* from the *Worſhip* of *GOD*; but that it ought rather to *move* them more to *conſider* *GOD's Providence*; and to *reverence* His *Judgments*, becauſe <sup>19</sup> the *Wicked* vaniſh away; and <sup>24</sup> the *GODLY* enter into *everlaſting Life*: And, in *Hopes* thereof, he <sup>23</sup> reſigneth himſelf into *GOD Almighty's Hands*.

(—Vide *Pſal.* xxxvii. 37, 38, 39, 40.—)

The *Author*, being here almoſt between *Hopes* and *Deſpair*, pauſeth a while,—and at laſt conſiders, that *GOD*, for his *Promise* ſake, would aſſuredly continue His *Favours* to the true *Godly*, and not to the *Hypocrite*; neither ſhould the *Wicked* enjoy it, nor ſuch as *glory* in their *Riches*, *Pride*, and *gay Apparel*; who *blaſpheme* the *Name* of *GOD*, rail on His *People*, and eſteem themſelves above all other *Men*. This our *Author* learned from the *Holy Spirit*, by *Inſpiration*, Who will always attend ſuch as truſt in *GOD*; and have a lively *Faith* in His *Mercies*. And, ſhould the greateſt Part of the *World* ſhriek from *GOD*, He promiſeth always to defend them that wholly truſt in His *holy Word*: And that, though their *Fleſh* and *Heart* ſink under the *Afflictions* of this *Life*, yet, before they



The P R E C E P T.

{ Arise, O LORD, and all Thy Foes deface,  
 That do despise Thy Church, and Holy Place :  
 Thou, LORD, art King ! Thou by the Just dost stand,  
 Thy Mercy's known to ev'ry Age and Land. }

N. B. Some are of Opinion that this Psalm must be composed by *Daniel*, towards the End of the *Captivity* of *Babylon*. And, very possibly, the *Intercession* of *CHRIST* for His *Church* is herein figured; (that *Angel* of the *Covenant*;) and that this was, at that *Time*, wrote for their *Use*; whether the *Author* was *David*, *Daniel*, or *Asaph* \*.



On P S A L M LXXV.

I N this *Psalm* of *DAVID*, directed to *Asaph*, or to the chief *Musician Al-taschith*, <sup>1</sup> the *Author* greatly exhorteth the *Faithful* to *Praise* the Name of the *LORD* with him, for his wonderful *Promotion* to the *Kingdom*; shewing <sup>2</sup> that he would *judge righteously*, and <sup>4</sup> be a *Terror* to the *Wicked*. He sheweth also, <sup>6</sup> that all *Promotion* cometh alone from *GOD*; that <sup>9</sup> he will sing *Praises* to His Name for ever; and <sup>10</sup> that *wicked Men* shall be utterly thrown down; and the *Righteous* be exalted to *Honour*.

\* (—Vide 2 *Sam.* ii, iii, v.—)

Herein is a *Figure* of the mighty and invincible *Power* of *GOD*; Who is the *Author* and *Governor* of all just *Policy* and *Kingdoms*. Here are also *two* principal *Duties* relating to *Magistrates*, *viz.* to be a *Terror* to those that do *Evil*, and encourage those that do *Good*; that the *Glory* may be given to *GOD*, Whose *Providence* ruleth over all the *World*. The *Wrath* of *GOD* is here compared to a *Vessel* of *Wine*, whereby the *Wicked* become so drunk, that they at last come to the very *Dregs*; which utterly destroys them; whilst the *Righteous* are *preserved*, and raised to *Promotion* and *Honour*.

(—Vide *Psal.* lvii. 1, 2, 3.—)

The P R E C E P T.

{ The LORD is Judge, and just are all his Ways ;  
 He puts down one, and doth another raise :  
 I'll bless His Name, and His great Pow'r adore,  
 And celebrate His Praise, for evermore. }

N. B. That whether this *Psalm* was composed by *DAVID*, and delivered to *Asaph*, or by *Asaph* himself, it is uncertain. But it appears most proba-

bly to be written by DAVID himself, when he reigned in the City of *Hebron*, and was ready to receive the Kingdom of the whole Nation, by the Consent of all the *Tribes*: Or when *Abner* came peaceably to consult about removing the Remains of the Kingdom of *Saul* unto DAVID; else when it was performed by the ten *Tribes* themselves, after the Murder of *Ish-boseth*. \* See the *Scriptures* above quoted.



### On P S A L M LXXVI.

YOU have here another *Psalm*, or *Song* of *ASAPH*, directed to the chief Performer on the *Neginoth*; wherein is<sup>1</sup> set forth the *Power* of GOD, and<sup>4</sup> His mighty *Defence*<sup>8</sup> and *Care* for His People in *Jerusalem*, by the Destruction of *Sennacherib's* Army. He then<sup>11</sup> exhorteth all the *Faithful* to thank and *Praise* GOD for the same; seeing He hath dealt so lovingly with His People.

\* (—Vide *Psal.* xlv. 1, 2, 3, 4. 11.—)

We may infer from this *Psalm*, that GOD is able at all Times to *revenge* all Wrongs done to His *Church* and *People*; by Reason, all the *Enemies* thereof are not able to bring their *Designs* to pass, when GOD takes it in Hand to *defend* His People; for then are all the *Counsels* and *Enterprises* of *Tyrants* but foolish and vain. Herein are the *Gentiles* convinced, *taught*, and *converted*, and that from the *Wisdom* which *CHRIST* himself said, *viz. Divine Wisdom cannot be perceived of Flesh and Blood, without the Knowledge of the true GOD, &c.* So that the *true Church* may easily be known from all others, seeing that the *false one* is only feigned by *Hypocrites*, and tendeth only to *Folly* and *Ignorance*.

(—Vide *Matt.* xvi. 17.—*1 Cor.* xv. 50.—)

### The P R E C E P T.

{ Through all the World the Name of GOD is known;  
CHRIST loves the Just, that His Salvation own:  
Both Life, and Death, are in GOD's mighty Pow'r;  
To save the Righteous, and His Foes devour. }

N. B. The xlvith *Psalm* was probably wrote on the same *Occasion* as this; it having some *Coherence* with it; which see \*.



### On P S A L M LXXVII.

OUR *Author*, DAVID, directeth this *Psalm* to his chief *Musician* *Jeduthun*; wherein, in the Name of the *Church*, he rehearseth the *Greatness* of his *Afflictions*, and his grievous *Temptations*.

*Temptations.* Then <sup>6</sup> calling to Mind his former *Conversation*, and <sup>11</sup> the continual Course of GOD's *Works* in mercifully preserving His Servants; he fully <sup>15</sup> confirmeth his *Faith* against the like Afflictions and Temptations.

\* (—Vide 2 Sam. xviii. 33.—xix. 1.—Psal. xxxix. lxii.—)

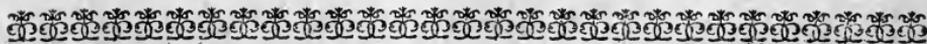
This precious *Psal*m teacheth, whensoever we undergo any grievous *Affliction*, or *Temptation*, to apply ourselves to *Prayer* and *Meditation*; till GOD, in his good Time, shall relieve us; and to call to Mind what great and marvellous *Works* He has done for His *Church*, and chosen People; which will afford us Comfort, in the Midst of our Afflictions. It also shews, that *Faith* and good *Works* are our only Anchor to trust to, in the Midst of all Storms and Dangers; and that as GOD brought His Children through the *Red Sea*, and turned the Waters again on their Enemies, so will He, in like Manner, destroy all the Enemies of His *Church*; and take His *chosen* People into the Kingdom of Heaven.

(—Vide Exod. xiv. 28, 29, &c.—)

The P R E C E P T.

{ To think on Thee, O LORD, my Heart incline ;  
Teach me Thy Precepts, and Thy Laws divine :  
For, Thou the Righteous guard'st on ev'ry Side,  
And, as a Shepherd, dost them rule and guide. }

N. B. Probably this *Psal*m was composed after many *Mercies* received; and in some extreme *Distresses* following; from the *Mercies* declared, *Prayers*, and GOD's hearing him: *Viz.* as when he was in *Exile*, and had the fresh Tidings of his Son *Absalom's* Death, &c. \* See the above *Scriptures* quoted. Some say this *Psal*m was wrote by *Asaph*, and not by DAVID; but which was the right *Author*, it is not well known; neither is it very material, if it was known, since the Matter thereof is *instructive*.



On P S A L M LXXVIII.

THIS *Maschil*, or *Psal*m of *Instruction*, was, by our holy DAVID directed to *Asaph*, wherein GOD's People are exhorted to *learn*, *teach*, and *keep* His *Law*; to trust in GOD, and <sup>4</sup> remember His mighty *Works*, <sup>12</sup> in bringing their Fathers through the *Wilderness*, and <sup>13</sup> the *Red Sea*. <sup>24</sup> How He rained *Manna* for them to eat, and <sup>25</sup> fed them with the Bread of *Angels*: <sup>36</sup> And how they were false, and flattered GOD, yet He considered they were but *Flesh*, and forgave them. <sup>42</sup> They then rebelled against GOD, and forgot His *Mercy*; so that <sup>44</sup> He sent His *Judgments* on *Egypt*, and in *Canaan*, where

<sup>56</sup> they rebelled afresh, and <sup>65</sup> were punished; until <sup>67</sup> GOD again vindicated them, and <sup>69</sup> built His *Sanctuary* among them; and <sup>71</sup> fet DAVID, and His *Posterity*, to guide and rule over hem, being the Tribe of *Judah*, whom GOD loved.

—Vide *Deut.* vi. 7.—*Exod.* xiv. 21. 24.—xvii. 6.—*Numb.* xx. 11.—*Pfal.* cv. 6.—*Numb.* xi. 1.—*Jobn* vi. 13.—*Wisd.* xi. 4.—*1 Cor.* x. 4.—*Gen.* xlix. 3.—*Josb.* xi. 6.—xiii. 6.—*1 Sam.* iv. 10.—)

From this excellent historical *Psalm* we see, in a few Words, the Effect of the *History* of the *Bible*, comprehending the Sum of GOD's *Mercies* and *Benefits* to His People, conveyed to the *Author* by the Inspiration of the *Holy Ghost*; in order that GOD's *Mercies*, on His chosen People, might never be forgotten, throughout all Ages to come.

(—Vide *Pfal.* xxxii.—*Rom.* ii. 12; 13.—xvi. 25.—)

### The P R E C E P T.

{ In Times of Old, GOD's mighty Works were shewn,  
To Iſr'el's Race, who did His Mercy own :  
So let me, LORD, in Gratitude confess  
Thy SON my Saviour, and my Righteousness. }

N. B. This *Psalm* was probably composed by *Solomon*, as a *Memorial* to the People, when he had established the *Worship* of the *Temple*: Commemorating the several *Passages* of *Divine Providence* respecting *Israel's* Afflictions in *Egypt*, until the Building of the *Temple*, for above 480 Years, &c. See *1 Kings* vi. 1—*2 Chron.* iii. 1. and the *Scriptures* before quoted\*.



### On P S A L M LXXIX.

THE Psalmist ASAPH, in this *Psalm*, setteth forth, as it were, <sup>1</sup> the grievous Complaints of the *Israelites* unto GOD, for what Oppression they had suffered, by the Enemies of GOD, in His *Temple*, *City*, and *People*. <sup>2</sup> How they had destroyed them, and given their *Flesh* to the *Beasts* and *Fowls* of the *Air*; and <sup>4</sup> reproached them. <sup>6</sup> He then prayeth to GOD to pour out His *Wrath*, on their *Enemies*, <sup>8</sup> to blot out their former *Iniquities*, and <sup>9</sup> to have *Mercy* on them; that <sup>12</sup> their cruel *Enemies* might no longer terrify them; whereby they <sup>13</sup> might *Praise* His mighty Name, and *ſing* of His *Glory*, for ever and ever.

\* (—Vide *Jer.* x. 25.—*2 Kings* xxv.—*2 Chron.* xxxvi.—*Jer.* lii.—*Iſai.* lxiv.—*Dan.* ix.—)

The *Author* herein sheweth what Extremities G O D often suffereth His *Church* and People to fall under, only to prove their *Faith* and Constancy; before He puts forth His Hand to deliver them; for herein their very Friends durst not bury the Dead, for Fear of their Enemies. And, although they were of the *Seed of Abraham*, many of them were quite degenerate, and their greatest Enemies; and laughed at their *Religion*. And, though, in Respect to G O D, they were justly punished for their Sins; yet, in Consideration of their *Cause*, they were unjustly murdered. But, what could they look for else but *Ruin*, and even *Death* itself, when they were *Captives* among such cruel Enemies? Seeing then we have now nothing to trust to, but the *Power* and *Mercy* of G O D, and the Merits of His Son, J E S U S C H R I S T; how ought we to remain in *Faith* and good Works; and to daily *Praise* His great and holy Name for all the *Mercies* and *Benefits* we receive at His Hands, in whom we *hope* for eternal Salvation.

(—Vide *Isai*. xliiii. 11. 21.—)

The P R E C E P T.

{ LORD, give to me Thy saving Health and Grace,  
Pardon my Faults, and all my Sins deface :  
Then shall I Praise Thy great and mighty Name,  
And teach all Nations to perform the same. }

N. B. Though on the Head of this *Psal*m *Asaph* is called the *Author*, yet it was more probably wrote by either *Daniel*, *Jeremiah*, or *Zachariah*; after *Jerusalem's* Devastations and the Captivity of *Babylon* nearly expired; as *Isaiah* prophetically prayed and complained of, above 150 Years before those Things came to pass. \* *Psal*. lxxiv. was on the same Occasion.—See *Dan*. ix.



On P S A L M LXXX.

*Shemaiah*, the *Author* of this *Psal*m of *Prayer*, directs it to the chief Performer on *Shoshannim-eduth*, or to *Asaph*; wherein he <sup>1</sup> imploreth G O D's Attention, and then <sup>4</sup> prays for Him to help the <sup>5</sup> *Miseries*, *Sufferings*, <sup>6</sup> and *Reproaches* of His *Church* and People; desiring Him <sup>8</sup> to consider their *first State*, when <sup>9</sup> His Favour shined towards them; and <sup>12</sup> expostulates with His *Severity* towards them. He then <sup>14</sup> begs of G O D to return, and visit His *Church*, and <sup>19</sup> to re-establish it, and *finish* what He first begun; whereby His *People* might for ever call on His *Name*, and be *saved*.

(—Vide 1 *Kings* xiv.—2 *Chron*. xii.—)

This *Psal*m was made as a *Prayer* for the ten *Tribes*, to call upon G O D for *Mercy*; and to move their Hearts to *worship* G O D rightly in the Place appointed; whereby all the *Tribes* and People might be joined together again. It



The P R E C E P T.

{ On solemn Days Praise GOD with one Consent,  
 And, to your Voices, join the Instrument :  
 } By Jacob's Law, all should in Concert sing,  
 { To Praise the LORD, and CHRIST, Our heav'nly King. }

N. B. This Psalm so plainly agrees with the History of Israel, in the Wilderness, and with the Words and Phrases in the Scriptures above-mentioned \*, that they plainly shew Moses to be the Author, (and not Asaph, as some pretend) when they refused to go up against the Canaanites; and were all sentenced to abide in the Wilderness, &c. See the Scriptures above quoted.



On P S A L M LXXXII.

**H**OLY DAVID directed this Psalm to Asaph, wherein he sheweth <sup>1</sup> That GOD is always present amongst Judges, Magistrates, and Ministers of the Law; and <sup>2</sup> threateneth their Partiality: And exhorteth them all to judge righteously, and not unjustly; but to deliver the Poor and Fatherless from the Hands of the Wicked; desiring GOD to undertake the Matter and execute Justice Himself, when the Law is perverted.

\* (—Vide 1 Sam. xxiv.—Psal. lviii.—)

We may infer from this Psalm, that every Man can judge, though he not judgeth, i. e. every one can judge of a Matter, but not judge rightly to do Justice; by Reason it too often happens, that Thieves and Murderers meet with Favour in Judgment. when the Fatherless and poor just Man's Cause is not heard; especially where Bribery perverteth Judgment. This is too often the Case, when false Witnesses are concerned; who will not only sell Men's Blood for Gain, but their own Souls into the Bargain: And that the Poor, for Want of Money, are little regarded, be their Cause ever so right.—But, alas! no Titles nor Honours can screen such Wickedness from the all-seeing Eye of GOD, nor save them from the Almighty's just Judgment at the last Day; for they must render an Account of their Works as well as meaner Men. Then happy will they be that have judged righteously, and suffered wrongfully: For Vengeance is the LORD's, and He will surely repay it; and reward all Men according to their Works.

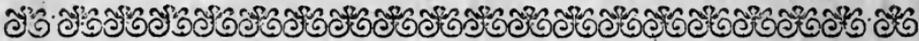
(—Vide Psal. xciv. 1. 15. 21. 23.—)

The P R E C E P T.

{ Let earthly Judges make not righteous Laws }  
 { A Trick for Gain, let Justice rule the Cause: }  
 { Protect the Poor, for GOD's impartial Eye }  
 { Surveys all Hearts, and will all Actions try. }

N. B. This

N. B. This *Psalm* seems to be DAVID's peaceful Appeal, or Conclusion, on the Occasion of *Saul's* unrighteous Judgment, and cruel Execution of the Priests \*; as was also *Psal. lvi.* See the *Scriptures* above quoted



### On P S A L M LXXXIII.

**J**ehaziel directed this *Psalm* to *Asaph*, wherein (in the Name of the People of *Israel*) he earnestly prayeth unto GOD to deliver them from <sup>2</sup> the haughty, <sup>3</sup> crafty, cruel, and general Combination of their Enemies, both <sup>5</sup> at Home, and <sup>8</sup> afar off; who imagined nothing but their Destruction. They <sup>13</sup> then desire that such wicked People might be stricken with the Storms and <sup>14</sup> *Tempests* of GOD's accustomed Wrath; whereby they <sup>18</sup> may know the Power and Glory of GOD.

\* (—Vide 2 *Chron.* xx. 1. 14.—*Judg.* vii. 21.—iv. 15.—vii. 25.—viii. 21.—)

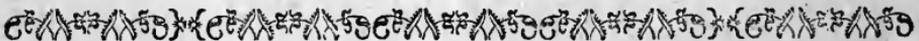
This *Psalm* was composed as a Form of Prayer against the Dangers of the Church in the Days of *Jehoshaphat*; shewing that the Wicked are GOD's Enemies, who shall surely be cut off; and that the Righteous are His chosen People, whom He hideth in secret, in His holy Tabernacle, to preserve them from all Dangers. The Wickedness of the *Ammonites*, and the *Moabites*, is also here described; who provoked other Nations to fight against the *Israelites*, although they were their Brethren. Hence we may see, that all who are confirmed to GOD, and trust in Him, are never utterly destroyed; and, where His true Church is, there He abideth also, Whose Glory is made manifest by destroying the Wicked, and His Mercy never fails to deliver the Just.

(—Vide *Dan.* ix. 9.—)

### The P R E C E P T.

{ When GOD does strike the Wicked with His Rod,  
Feeling His Stripes, they own that He is GOD:  
So purge me, LORD, from ev'ry secret Sin,  
That I, through CHRIST, may sure Salvation win. }

N. B. The Matter of this *Psalm* is so agreeable to *Jehoshaphat's* Prayer in the *Scripture* above quoted \*, that there can be no Dispute of *Jehaziel* being the Author.



### On P S A L M LXXXIV.

1023. **H**OLY DAVID directed this *Psalm* to the best Performer on the *Gittith*, for the Sons of *Korah*; wherein he greatly shews what ardent *Desire* he has to come again

again into the *Public Worship* of GOD in the *Tabernacle*, to join in His *Praises*, with the holy *Assembly* of the *Saints*. He then <sup>4</sup> shews the *Blessedness* of those that are in the *Worship* of GOD, and the *Happiness* they enjoy in *Praising* Him; and <sup>6</sup> greatly praiseth the *Courage* of the *People*, that pass through the *Wilderness*, to assemble themselves in *Sion*: Shewing thereby, <sup>10</sup> that the *Worship* and *Praises* of GOD, in the *Church*, are more valuable than all else the *World* affords; and <sup>11</sup> that GOD's *Grace* is a sure *Shield* and *Defence* to the *Godly*; and that <sup>12</sup> He will surely *blefs* all such as trust in Him.

\* (—Vide 2 *Sam.* xix.—*Psal.* xlii.—*Psal.* cxxv.—)

Our holy *Author* herein shews that the *Church* is the only *Place* for the *Worship* and *Praises* of GOD; and although he was chased from it by cruel *Saul*, and his own Son *Absalom*, yet his *Heart* was always with them. He then, having no settled *Place*, thought the very *Birds* were better than he, in such *Cases*; yet he trusted in nothing but GOD, by whose *Mercy* and *Power* he learned to rule his *Life*. He sheweth also that though GOD's *People* pass through the *Valley of Baca*, or a *Wilderness* only of *Mulberry-Trees*, and are forced to make themselves *Wells* for *Water*, or dig *Pits*, yet GOD will never fail them: Which *Similitude* plainly shews, that nothing will hinder GOD's *People* from His *Church*, if they take *Delight* in His *Worship*; and that they will undergo any *Hardship* for *CHRIST*'s Sake; in *Hopes* that He will *increase* His *Blessings* more and more towards them; which is preferable to all the *Enjoyments* of worldly *Men*.

The P R E C E P T.

{ He's surely blest'd that doth in GOD delight,  
 Resorts to Church, and serves Him Day and Night:  
 For why? the LORD will sure His Flock defend,  
 And give them Joys that never shall have End. }

N. B. This *Psalms* was probably wrote when the xliid was, when DAVID was about returning to *Jerusalem*, after his quelling *Absalom*'s *Insurrection*. See the *Scriptures* above quoted \*.

On P S A L M LXXXV.

THE *Author*, holy DAVID, composed this *Psalms* for the *Sons of Korah*; wherein he <sup>1</sup> calls to *Rememberance* the mighty *Deliverance* of the *Israelites*; and acknowledges GOD's *singular Mercy*, in restoring them after the *Captivity*; whereby the *Work* of His *Grace* was completed. They then <sup>5</sup> complain of their long *Affliction*; and <sup>7</sup> beg of GOD to shew them



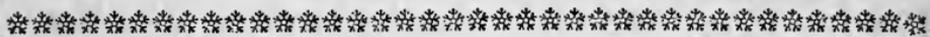
pitied them; though they were not only cruel against him, but against GOD also. This was a sure Token that he believed that GOD would surely deliver him; because he well knew His *Mercy* and former Goodness to His own People; even to all such as *prayed* in the Name of *CHRIST*, and believed He should come to be their *Judge, King, and Saviour*. From hence we are taught always to join ourselves unto *CHRIST*, and to believe in Him; and, though cruel Tyrants torment and vex us, let us trust that He will deliver us out of their desperate Hands; so far as we know, by Him, that there *there is a certain Reward for the Righteous*, when *CHRIST* shall come to judge the Earth.

(—Vide *Psal.* lviii. 11.—*Mat.* v. 12.—)

*The P R E C E P T.*

{ *Hear me, O LORD, in Thee I put my Trust;*  
*O join my Heart to Thee, O GOD most Just!*  
*Thou, LORD, art kind, and all Thy Gifts are free,*  
*And art a loving SAVIOUR unto me.* }

N. B. We may gather from hence, that many Persons now-a days are as cruel to the *Righteous* as *Saul* and his Adherents, who sought the Life of holy *DAVID*; else our *Church* would not be in such a State of *Jeopardy* as it now is. See the *Scriptures* before quoted\*.



*On P S A L M LXXXVII.*

**I**N this *Psalms*, our holy Author, *DAVID*, (in the Name of the *Holy Ghost*,) promiseth<sup>1</sup> that the *Church* shall be established for *GOD*'s Public Worship on<sup>3</sup> *Mount-Moriab*, in *Jerusalem*, after the Captivity of *Babylon*; although<sup>4</sup> it seemed to be as then in Misery; and that there should be nothing more comfortable to them, than<sup>6</sup> to be counted the *Members* thereof; wherein<sup>7</sup> they should *Praise* *GOD* with both Voices and Instruments.

\* (—Vide 2 *Sam.* xxiv. 18.—2 *Chron.* xxi.—xxii. to xxix.—)

Herein are shewed the great Fruits of *Patience*; for, although the glorious *State* of the *Temple* of *GOD* did not just then appear, yet, on their waiting on *GOD* with *Patience*, He soon accomplished His *Promise*: For He fixed it on the *Hills*, very convenient for *Egypt*, and other Countries; in order that they might come to the Knowledge of *GOD*. From this we may infer, that all that are regenerate, and born again unto *CHRIST*, shall, by *Faith*, and *Good Works*, surely be saved: And although they come from all *Quarters* of the *World*, into *CHRIST*'s *CHURCH*, they shall surely be called as *Citizens*; not only as *Members* of His earthly *Church*, but be *Partakers* of the *Kingdom* of *Heaven*, where the *Praises* of *GOD* have no End.

## The P R E C E P T.

{ GOD loves the Church, and doth therein abide,  
Adores it more than any Place beside:  
The Joys of Heav'n do here in Plenty spring,  
From Instruments, and such as Praises sing. }

N. B. The former Part of this *Psalm* very possibly alludeth to the *Place* where GOD had appointed His *Temple* to be built: And had revealed unto DAVID its *Splendor* and perpetual *Continuance*. See the *Scriptures* before cited \*.



## On P S A L M LXXXVIII.

**T**HIS is a *Maschil* or instructive *Psalm* of *Prayer* composed by HEMAN, and directed to the best Performer on the *Mabalath-Leannoth*, (the Name of an ancient Wind *Instrument* or *Tune*;) for the Sons of *Korab*. Herein he <sup>1</sup> earnestly prayeth to GOD to hear him, being <sup>4</sup> grievously afflicted with *Sickness*, <sup>6</sup> *Persecution*, and <sup>8</sup> *Adversity*. He then <sup>10</sup> expostulates with GOD concerning the *Dead*; <sup>13</sup> calleth on GOD by his Faith; and striveth against *Despair*: Shewing <sup>18</sup> how his Lovers, Friends, and Acquaintance forsook him in the Midst of his Troubles.

\* (—Vide 1 *Chron.* ii. 4.—1 *Kings* iv. 31.—*Psal.* v. 3.—)

This *Psalm* is a worthy *Example* for us to follow, when under any *Afflictions*; directing us, always to *pray* to GOD earnestly, if we expect *Remedy* and *Salvation*. And although we are thrown down by *Afflictions*, and are counted as *Dead*, by Reason we are not able to be any ways profitable to the *Living*, in this World; yet, if we put our whole *Trust* and Confidence in GOD, He is able to restore us, when all our *Friends*, in this World, have given us over and forsaken us. This also shews, that it is our only Time to call on GOD to *save* us, while we are in this World; by Reason there is nothing to be done after Death, by us, towards our *Salvation*, neither in the *Grave*, nor yet at the Day of Judgment: *There being neither Knowledge, nor Wisdom, nor Device in the Grave, whither thou goest*: No! nothing but GOD's *Mercy* will then do us any Good towards the Kingdom of Heaven.

(—Vide *Eccles.* ix. 10.—*Psal.* vi. 5.—)

## The P R E C E P T.

{ Give Ear, O LORD, to my Complaint and Cry;  
Thou art my Hope, in Thee I trust: For why?  
The Dead Thy Wonders can no Ways display;  
LORD, teach me Thee to love—and to obey. }

N. B. That

N. B. That *Psalms* was composed by *Heman*, the *Ezrabite*; he being the Head of the *Family* of *Zarat*; and, with *Ethan*, were very famous for *Wisdom*, in the Days of *DAVID* and *Solomon*. See the *Scriptures* above quoted\*. *Leannoth* signifies the *VOCAL Part*, to answer the *Instrument*.



On P S A L M LXXXIX.

**I**N this *Maschil*, or *Psalms* of *Instruction*, *Ethan*, the *Prophet*,  
<sup>1</sup> greatly *Praiseth* *GOD* for the certain *Truth* of His *Covenant* with *DAVID*; for His great <sup>2</sup> *Mercy*, <sup>5</sup> *Truth*, <sup>8</sup> *Holiness*,  
<sup>11</sup> *Power*, <sup>14</sup> *Justice*, and general *Providence* over him, and the  
*Faithful*. He then <sup>15</sup> shews the *Blessedness* of all those that rejoice  
and *Praise* *GOD*, and trust wholly in Him; especially <sup>20</sup> unto  
*DAVID*, His *Chosen* and *Anointed*; and <sup>29</sup> to his *Seed* and *King-*  
*dom*, so long as they kept His *Statutes*. He then <sup>38</sup> complains  
of the great *Ruin* and *Desolation* of the *Kingdom* of *DAVID*; so  
that <sup>42</sup> in all outward *Appearance* *GOD* had failed in His *Pro-*  
*mise*; but <sup>46</sup> by his earnestly *praying* to *GOD* for *Deliverance*  
from his *Afflictions*, and <sup>43</sup> by mentioning the *Shortness* of  
his *Life*, confirmed himself otherwise; <sup>52</sup> whereby he *Praiseth*  
*GOD*.

\* (—Vide 2 *Chron.* xii.—2 *Sam.* vii. 12. 17.—)

Our *Author* seems in this *Psalms* to personate holy *DAVID*, not only in the public *State* of His *Kingdom*, but also the *State* of the *Church*: Shewing that on *GOD*'s *Promise* he grounded all his *Faith*; and that the very *Angels* *Praised* *GOD* for delivering the *Church*, as well as all *Nations*; He being both a merciful *Father*, and a powerful *Protector* unto all His *People*. He also shews, that what *Power* our *King* hath to defend us, is by the *Gift* of *GOD*, unto His *Chosen* and *Anointed*; and, though he meet with ever so many *Enemies*, He will surely defend him, according to His *Promise*, so long as he and his *People* remain *constant*, and trust in Him. Herein is also a *Figure* of *CHRIST* to come; and that, though His *Kingdom* seemed to be decayed by the *People*'s *Sins*, yet a *Root* should remain to fulfil *GOD*'s *Promise*, to continue as long as the *Moon* endureth. So let us always hold up a good *Heart* against all the *Opposers* of our *Church* and *Religion*; and trust wholly on *GOD*'s *Promise*; waiting with *Patience* under all *Afflictions*, till the *Coming* of the *LORD* *JESUS*, who will wipe all the *Tears* from our *Eyes*.

The P R E C E P T.

{ How blest'd are they that can in *GOD* rejoice,  
 And sing His *Praise*, with *Heart*, and chearful *Voice*!  
 Their *Hope* and *Glory* in the *LORD* doth lie,  
 And they in *Heav'n* shall be exalted high. }

N. B. This *Psalm* was probably wrote by *Ethan*, when the ten *Tribes* revolted, *Reboboam* degenerated, and *Shishak* wasted *Judea*, and plundered the *Temple*: He then striving to comfort them by the *Faith* of *GOD's Promise* \*.

End of the THIRD BOOK.



On P S A L M X C.

**T**HIS *Psalm* is the *Prayer* of *MOSES*, (the Man of *GOD*,) wherein he <sup>1</sup> setteth forth the eternal *Favour* of *GOD* to His People; and greatly bewails <sup>3</sup> the Shortness, <sup>5</sup> *Vanity*, <sup>8</sup> *Sins*, and <sup>10</sup> *Miseries* of Man's Life. He then <sup>12</sup> prayeth for *GOD* to turn our Hearts to *Wisdom*, <sup>14</sup> fill us with His *Mercy*, <sup>15</sup> comfort us in *Affliction*, and <sup>17</sup> prosper our Endeavours for ever and ever.

\* (—Vide *Deut.* i. 3.—*Job.* iii.—)

We are herein taught that *GOD* had chosen us to be His People before the Foundation of the World. He also shews us that Man's *Life* is but as a *Watch* of three Hours, in Comparison to a thousand Years with *GOD*; and that we are taken away as in a Moment when we think not. That for our *Sins* *GOD* shorteneth our Days, and that, if we arrive but to *four score* Years, our Days will be only a *Trouble* to us. Therefore we should always meditate on the Length of our Days, that we may apply our Hearts to true *Wisdom*; whereby we may attain the Kingdom of Heaven: Forasmuch as *GOD* hath promised, by His *Mercy*, to save all such as trust in Him.

(—Vide *Ecclef.* xii.—)

The P R E C E P T.

{ *As Time slides on, and all Things change their State,*  
*So passes Life unto its final Date:*  
**L O R D**, fix my Heart always to think on This,  
*And, surely, I shall never do amiss.* }

N. B. The *Title* of this *Psalm* shews *MOSES* to be the Author; and wrote on *Israel's* Sentence; or when the Rebel Generation that came from *Egypt* were quite wasted away: And their *Posterity*; (newly numbered and prepared on the Banks of *Jordan*;) were new reformed to the *Law*, by *Moses*: Who after his Death were to go into *Canaan*. See the *Scriptures* before cited \*.



On P S A L M X C I.

**T**HIS *Psalm* <sup>1</sup> shews the happy State of the Godly, from their Confidence in *GOD*: And <sup>3</sup> that He will defend them from the Snares of all Enemies. That <sup>10</sup> He will give His *Angels*

Angels Charge over them, <sup>13</sup> in all *Dangers* and *Temptations*; and that <sup>15</sup> He will *bear* and *deliver* them out of all *Troubles*, that they may *glorify* His Name for their eternal *Salvation*.

(—Vide *Rom.* xvi. 20.—)

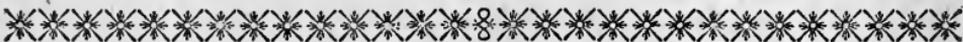
Hence we may observe, that if we *trust* in *GOD*, and *servently pray* to Him, He will keep us from all the *Temptations of Satan*; and will have a faithful *Care* over us in all *Kinds of Danger*: He having appointed certain *Angels* to be as *Ministers* of His *Divine Providence*, to keep His People; and to defend them in their several *Vocations*, for the very same End. Hence let us all shelter ourselves under the *Wings of GOD's Mercy and Protection*; and be contented in our several *Stations*, wherein He has placed us, in this *Life*: Forasmuch as we know, that the *Shortness and Troubles* of this *Life* will be surely recompensed with *Immortality*, by the *Merits of His SON JESUS CHRIST*.

(—Vide *Rom.* ii. 6, 7.—*Matt.* iv. 6. last Part.—)

The P R E C E P T.

{ Come, LORD, and give to us Thy bounteous Grace,  
 { That we, with Thee, may have a heav'nly Place:  
 { From Thee and CHRIST Salvation only springs,  
 { O shade us under Thy Almighty Wings.

N. B. The *Author*, and *Occasion* of this *Psalms*, are unknown to me at present.



On P S A L M XCII.

**T**HIS *Psalms* was composed for the *Sabbath-Day*, in Order <sup>1</sup> to stir up the *Congregation* to acknowledge <sup>2</sup> *GOD's Loving-kindness*; and <sup>4</sup> to be glad in His *Works*. It shews also <sup>6</sup> how ignorant the *Wicked* are of *GOD's manifold Works, Mercies, and Praises*; and <sup>9</sup> how they shall surely be destroyed in their *Iniquities*; and <sup>10</sup> that the *Godly* shall be exalted, and <sup>14</sup> prosper throughout all *Generations*.

\* (—Vide 1 *Sam.* xxiv. 16. 22.—)

This *Psalms* teacheth us that the chief *Work* of the *Sabbath* is to *Praise GOD* for the *Mercies* we have received; and that His *Promises, Mercies, and Fidelity* binds us all so to do; both *Day and Night*: Also to *meditate* on His wonderful *Works*, and to *instruct* one another, so far as we are able; by *Reason* we well know how *constant* His *Judgments* are on the *Wicked*, that neglect so great a *Duty*. We know also, how He will strengthen the *Faith* of such as seek after Him; and though the *Righteous* seem to wither for a little *Time*, yet *GOD* will raise them up at last; and cause them to flourish, as the *Cedars of Lebanon*; and that their *Children* shall have *Power* over the *Wicked*; and enjoy the *King-*

dom of Heaven, prepared for all such as *worship* and *Praise* Him, with a free Heart, and with a willing Mind.

(—Vide *Rom. xv. 5, 6. 33.—*)

*The* P R E C E P T.

{ O Praise the LORD for his assisting Grace,  
For He's our Guard, in ev'ry Time and Place :  
When ye lie down, for His Assistance pray,  
And Praise Him, rising, at the dawning Day. }

N. B. This *Psalm* seems to be wrote by DAVID ; it hinting at *Saul's* Declining, and his own Advancement to the *Kingdom* ; in which he was confirmed from *Saul's* own Words ; and was acquitted from the Scandal of *Treachery* which he wrongfully had laid against him ; on which he here *rejoiceth*, and giveth GOD *Praise*. See the *Scriptures* above cited \*.



On P S A L M XCIII.

**T**HIS *Psalm* setteth forth the mighty Power of GOD by the Creation <sup>1</sup> of the Heavens, <sup>2</sup> the Earth, and <sup>3</sup> Waters ; Who ruleth over all, and by all His Name is magnified : and <sup>5</sup> for His merciful and loving Kindness to us, in giving us His holy *Word* and *Covenant*, which endureth for ever.

\* (—Vide *2 Sam. viii.—Psal. cxxxvi.—*)

This *Psalm* sheweth unto us, that the invincible Power and Wisdom of GOD formeth and governeth all Things, both in the Heavens, on the Earth, and in the Waters ; and is our only Defence in the Midst of all Dangers, if we trust in Him. He also, by His infinite Mercy, has bestowed on us His most gracious Promise of Salvation, if we obey His Word, live in His Fear, and glorify His Name with holy Worship : Whose Promise is unchangeable, and endures for ever, and, for Whose gracious Gifts and Mercies, He cannot, by us, worthily be *Praised*.

(—Vide *1 John ii. 20.—*)

*The* P R E C E P T.

{ Thy Seat, O LORD, within the Heav'ns was made,  
Before Thy Power the Earth's Foundation laid :  
LORD, as Thy Throne abounds in Righteousness,  
So guide our CHURCH, and all Thy People blefs. }

N. B. Although no particular *Author* of this *Psalm* is mentioned, yet it seems to me, from its *Style*, to be composed by holy DAVID, after he had subdued all the Nations by the *Power* and *Command* of GOD ; which tended to the *Glory* of GOD, and His own *Glory* likewise. See the *Scriptures* before cited \*.

On P S A L M XCIV.

**H**erein the *Author* <sup>1</sup> earnestly *prayeth* unto GOD to take *Vengeance* on all the Wrongs he had received of his boasting, cruel, and blasphemous Enemies; and <sup>3</sup> reproves their futilous or foolish *Notions* of GOD. He then sheweth that <sup>11</sup> GOD certainly knows all the vain Thoughts of Man; and <sup>12</sup> owns GOD's *Corrections* on the Righteous to be *Blessings*; by Reason <sup>14</sup> He *saveth* them at last; and destroyeth all the Wicked. He also shews <sup>16</sup> that none can withstand the *Power* of GOD; and that <sup>18</sup> He was his only Help and *Comfort*, <sup>22</sup> under the *Afflictions* of all his cruel Enemies; and that He would <sup>23</sup> assuredly destroy them for their own *Malice*, and wicked Imaginations.

\* (—Vide 2 Sam. xxi. to xxx.—Rom. xv. 4.—)

This *Psalms* shews that *Vengeance* only belongs to GOD, and not to Man; therefore we should not take His sacred *Power* and *Office* out of His Hands; for He is a *just Judge*, and will surely repay it. This also foretells the Danger of *proud*, haughty, and malicious Men, who, not only think themselves above other Men, but also above GOD; and daily strive to destroy both His *Church* and *People*. And though they vainly think GOD never sees their wicked Deeds, they are greatly mistaken, for His *all seeing Eye* knows every *Word* and *Deed*, and will accordingly reward them: And will have a special Care over the *Righteous*. And should even wicked *Judges* themselves pretend it *Justice* to destroy the *Church* of GOD, their Designs would come all to nought; by Reason GOD is above their earthly Power: And when all their Counsels fail, then GOD's *Judgments* are sure to be against them; Who will *surely* reward all the Wrongs of the *Righteous*, and *punish* the Wicked, that His *Name* may be glorious.

The P R E C E P T.

{ Seek not Revenge for ev'ry trifling Wrong,  
 For Vengeance only doth to GOD belong:  
 Each Thought, and Deed, the LORD doth truly know,  
 To save the Just,—and Wicked overthrow. }

N. B. This *Psalms* must certainly be DAVID's Style, and wrote by him, when he was persecuted by cruel *Saul*, and was forsaken by all his *Servants*. See the *Scriptures* before cited \*.

On P S A L M XCV.

**T**HIS *Psalms* contains <sup>1</sup> an earnest *Exhortation* to Praise GOD, and <sup>2</sup> to sing *Psalms* in His Presence in the *Congregation*; <sup>3</sup> for His *Power*, Goodness, and *Government* of the World; and <sup>7</sup> for His

His *Election* of His Church. It also<sup>s</sup> admonisheth us, not to follow the Hard-heartedness and Rebellion of our Forefathers, (in the Wilderness,) lest we<sup>11</sup> enter not into the Land of Promise, &c.

\* (—Vide *Deut.* i. 10.—*Num.* xiv.—2 *Sam.* viii.—)

Our holy *Author* herein shews, that GOD's *Worship* is not to be performed by dead *Ceremonies* only, but with *heartly Praises* and *Thanksgiving*; by Reason, as all Things are governed by GOD's *Providence*, so must all Men, from the Bottom of their Hearts, wholly give themselves up to His *Service*. And as He hath chosen us to be His *Flock*, we must obey His Voice in the Gospel; and not despise His *Divine Ordinances*, without Sense or Reason; nor rebel (as our Forefathers did,) against His sacred *Commands*; whereby we may enter into the *Rest* He has prepared for us, both in His *Church*, and in the Kingdom of Heaven.

(—Vide *Exod.* xvii. 1. 7.—*Num.* xiv. 22.—)

The P R E C E P T.

{ To celebrate the Praises of the LORD,  
In Psalms and Hymns, sing ye with one Accord:  
For why? GOD loves His Saints, and sure will bless  
All such as love the Paths of Righteousness. }

N. B. This *Psalm* seems to be wrote by holy DAVID, to animate and call his *Subjects* cheerfully to address themselves to GOD, during his perilous Wars, &c. See the *Scriptures* above cited \*.



On P S A L M XCVI.

THIS *Psalm* contains<sup>1</sup> a precious *Exhortation* both to the *Israelites*, and<sup>7</sup> the *Gentiles* to Praise GOD; and<sup>9</sup> to worship His Name, in the Beauty of Holiness, for all His *Mercies* and *Benefits*: It also sheweth<sup>11</sup> that the very Heavens shall rejoice in His Name, and that the *Waters*<sup>12</sup> and *Fruits* of the Earth shall be joyful in His *Justice*, whereby He judgeth the whole World in Righteousness and in Truth.

\* (—Vide 1 *Chron.* xv.—xxix.—*John* v. 39 —)

The *Doctrine* of this *Psalm* must now be referred to the Spreading of the Kingdom of CHRIST; by Reason, all Nations have just Cause to Praise GOD, for His sending His Son to reveal His Gospel to us. And as He will now receive all the Faithful, from all Nations, contrary to the Expectations in Times of old, how much the more ought we, His chosen, to worship Him contrary to their former Imaginations; and in that Manner as CHRIST Himself hath appointed, in His glorious Gospel! Who is sent to us, from GOD, for the very same Purpose, as was before told by His holy *Prophets*, by various Figures. And since the Power

of GOD is manifestly shewn by His *Strength* and *Glory*, we cannot now plead any Ignorance on the *Worship* due to Him; He having, by *Regeneration*, and by the Merits of His SON *JESUS*, given us the Spirit of *Faith*, to work out our own Salvation. If then insensible *Creatures* shall have Cause to rejoice when GOD appeareth, how much more ought we to rejoice for the *Redemption* of our Souls! Hence, let us all well consider this, and may the Lord give us *Grace* and *Understanding*.

The P R E C E P T.

{ *Let Christians all, with Heart and Voice, record*  
*The sacred Honours of the heav'nly LORD:*  
*And let each tuneful Soul His Praise express,*  
*And daily triumph in His Holiness.* }

N. B. This Psalm seems to be wrote by DAVID, in Praise to GOD for *Victories* obtained; exhorting the subdued Heathens to submit to the *Government* of GOD in his *Kingdom*. See the *Scriptures* before cited\*.



On P S A L M XCVII.

HEREIN is <sup>1</sup> a lively Description of *CHRIST's Kingdom*; <sup>6</sup> His *Glory*, and *Power*: And how dreadful it is to the *Worshippers* of *Idols*. It also <sup>8</sup> sheweth how joyful it is to the *Just*; and <sup>10</sup> exhorteth them to hate all Evil, and to do *Good*; whereby they may be *preserved* from the Hands of the *Wicked*: And rejoice, and <sup>12</sup> give *Thanks* unto GOD, in Remembrance of His *Mercies* and *Benefits*.

(—Vide 1 Chron. xv.—xxix.—)

Herein is shewed that *CHRIST's Residence* is all *Felicity* and *spiritual Joy*; and that His *Gospel* should not only be preached in *Judea*, but throughout all *Nations*; in Order to keep all His *Enemies* in Fear of His mighty *Power*; and to bring the *Wicked* to a true *Obedience*, by His heavy *Judgments*, on all *Idolaters*. This is a precious Psalm for the *Meditation* of the *Godly*; here being figured *CHRIST's Divinity*, *Power*, *Humanity*, and even the *Spreading* of His *spiritual Kingdom* itself; as was foretold by the holy *Prophets*, and confirmed by *Himself*, and his holy *Apostles*. Here is also figured the *Exaltation* of the very *Person* of *CHRIST*; and GOD's *Word* made manifest to His *elect* and *chosen* People. Also the unspeakable *Joy* of *Conscience*, which was to follow; and the eternal *Salvation* of all such as are *justified* and *sanctified*, by attending and relying on the holy *Gospel*: By which all the *Righteous* may enjoy His holy *Kingdom*, to which it must be referred more than to any other *worldly Transactions*.

(—Vide Heb. i. 6.—Mat. xxviii. 18.—Luke xii. 49.—John xii. 32.—John xiv. 12.—Eph. iv. 10.—Philip. ii. 9.—iv. 4.—)

## The P R E C E P T.

{ GOD's Grace and Light springs daily to the Just,  
As love His Laws, and on His Mercies trust:  
With Heart and Voice His Holiness proclaim,  
And, as ye sing, be mindful of the same. }

N. B. This seems also to be wrote by holy DAVID, in Praise to GOD, for many Victories obtained; exhorting the subdued Heathens to submit to the Government of GOD, and his Kingdom. See the Scriptures before quoted\*.



## On P S A L M XCVIII.

THE Psalmist here<sup>1</sup> exhorteth all *Israel*, with all Kinds of Instruments to sing and Praise GOD, for His Power, Mercy, and Salvation to them in His Promise by JESUS CHRIST. Also<sup>7</sup> that all *insensible* Creatures rejoice before the LORD for His Righteousness; because<sup>9</sup> CHRIST shall judge the whole World with Equity and Truth.

\* (—Vide Deut. i. 10.—Numb. xiv.—2 Sam. viii.—Isai. lix. 16.—)

This Psalm varies but very little from the xcvi<sup>th</sup>, being almost the same Words; viz. a Repetition of the Prophecy of the Spreading of the Kingdom of CHRIST; agreeing to those excellent Hymns of Simeon, Zacharias, and Mary the Mother of CHRIST. It also shews that CHRIST is our only Mediator, in the Work of our Redemption; and that this Redemption consisteth in the Justice of CHRIST Himself; and that all those Mercies and Benefits intirely flow from the free Promise and Truth of GOD Himself: For which Performance, we should give all the hearty Praises and Thanksgivings we are able; and that with all Kinds of Instruments; thereby meaning, that all the Tones of insensible Creatures, and Things joining with our Voices, are not able to Praise Him, as He worthily deserves, for the great and manifold Blessings He has so freely bestowed on us.

(—Vide Luke i. 46.—i. 68.—ii. 29.—)

## The P R E C E P T.

{ Let ev'ry Sound now Praise the LORD of Might,  
Who all will judge with Equity and Right:  
As CHRIST is now our new and lasting Song,  
Think, O my Soul!—what He for thee hath done. }

N. B. Although this Psalm seems to be wrote by holy DAVID, in Praise for many Victories obtained, Heathens subdued to GOD's Law, and his Kingdom, &c. yet it must be referred to the Kingdom of CHRIST; which he then figured by his own Life and Transactions. See the Scriptures before cited\*.

On P S A L M XCIX.

WE have here set forth by the *Prophet*, <sup>1</sup> a wonderful *Commendation* of the *Power*, *Equity*, and *Excellency* of the Kingdom of GOD, by *CHRIST*, over both the *Jews* and the *Gentiles*; exhorting <sup>3</sup> all to *Praise* and fear Him. He sheweth also <sup>5</sup> that all Nations shall *worship* GOD, and fall down before Him for all His *Mercies* and *Benefits*; and <sup>8</sup> for destroying all the wicked *Inventions* of the *Enemies* against His Church and People.

\* (—Vide *Numb.* xiv.—2 *Sam.* viii.—)

This *Psalms* sheweth, that, whensoever GOD delivers His *Church* and *People*, all the *Enemies* thereof shall tremble; and that though the *Wicked* rage against GOD, yet the *Godly* shall *Praise* His mighty Name, and declare His *Power*. It also sheweth, that as *Moses*, *Aaron*, and *Samuel* were put in *Office* to *pray* to GOD for the *People*, so long as they remained in the *Priesthood*, as appointed by GOD Himself; even so should the *People* now *believe*, that GOD will *bear* them in like *Manner* as He had done those *holy Men*, in *Times* of old: And that all such as now desire to be heard, must follow the same *Faith* in *CHRIST* *JESUS*; which they foretold by the *Power* of GOD, and the *Spirit* of *Prophecy*. Seeing now that we have but one *Mediator*, *CHRIST* *JESUS*, let us wholly rely on Him, and His *Gospel*, for our *Salvation*; and daily consider what great *Things* the *LORD* hath done for us, and our *Posterity*: Unto Whom be all *Glory* and *Praise* for ever and ever.

(—Vide *Timothy* ii. 1.—*Mat.* xxvii. 39.—)

The P R E C E P T.

{ On Cherubims GOD reigneth over all,  
At His great POWER all earthly Princes fall:  
He Justice loves, and doth the Just defend;  
To His great NAME be Praises without End. }

N. B. \* Though this *Psalms* seems to be wrote by *DAVID*, on his *Victories* obtained, &c. yet it must be referred to the *Kingdom* of *CHRIST*, of which he then foretold, as well as his own *Success*.

On P S A L M C.

THIS *Psalms* contains <sup>1</sup> a *godly* *Exhortation* for all *People* to *Praise* GOD chearfully, <sup>3</sup> for His *Greatness*, <sup>5</sup> for His *Mercy*, and for His *Truth*, which will endure to all *Generations*.

\* (—Vide 1 Sam. xvii, xviii, xix, xx, xxi, &c.—)

Though this *Psalm* is very *short*, yet it is very *excellent*; and was written to be used as a *Song of Praise* and *Thanksgiving* in general, in the *Congregation*: Whereby we may *Praise* GOD for all His *Mercies*. Herein is also figured the *spiritual Regeneration*, whereby we are called His *Sheep* and *People*; and that GOD is to be *worshipped* only by that *Means* which He hath appointed in His *Gospel*, by His Son *JESUS CHRIST*. Therefore, we must never be *weary* in well-doing, nor in *Praising* His holy Name for all the *Benefits* we receive of Him; seeing His *Mercies* towards us, and our *Posterity*, have no End.

(—Vide *Psal.* lxxviii. 26. 32.—*Eph.* iv. 24.—)

### The P R E C E P T.

{ To Praise the LORD let all the list'ning Earth  
Their Voices raise, and sing with awful Mirth:  
He all hath made, and over all doth reign,  
His Truth and Mercy ever shall remain. }

N. B. This seems to be wrote by holy DAVID, and used as a *triumphant Song*, after any *Victory*, &c. Read the Chapters of *Samuel*, before cited \*.



### On P S A L M CI.

**P**rinclly DAVID, in this *Psalm*, <sup>1</sup> *Praiseth* GOD for *Advancement*; and <sup>2</sup> *promiseth* to walk in personal *Integrity*, in his own *House*; and that <sup>3</sup> no evil *Person* shall ever abide with him; neither the *Slanderer*, <sup>5</sup> nor the *Proud*. He sheweth also <sup>6</sup> that he will encourage all such as are *Good*; and that they only should *serve* him: And that <sup>7</sup> both the *Liar*, and the *Flatterer*, &c. should not only be put out of his *House*, but should be punished as the *Wicked* of the *Land*, and be cut off.

\* (—Vide 2 Sam. ii. 1. 5.—*Exod.* xxiii. 25.—*Josb.* vii. 8.—1 *Chron.* xxviii. 9.—*Josb.* xxiv. 15.—*Acts* xvi.—2 *Sam.* xiv. 18.—)

This *Psalm* is a worthy *Pattern* to be observed in all *Families*, even from the *Throne* to the *Cottage*. Holy DAVID being just entered on his *Kingdom* in *Hebron*, and considering on the *Faults* of his *Predecessor* King *Saul*, resolves to *live* in the *Fear* of GOD; and bind himself, and his *Posterity*, as it were, in a solemn *Vow* to GOD to live *virtuously*; that his princely *Life* might not only be a worthy *Example* for all his *Subjects*, but for all *Princes*, *Governors*, and  *Masters of Families*. He first sheweth, that the *Office* of a KING, is to *rule* with *Mercy* and *Judgment*, whereby he might be more *loved* than *feared*; and quell all the *Designs* of the *Wicked* by the *Laws* of GOD. And, as *Princes* are compelled, of *Necessity*, to have many others to assist in their *Counsels*, &c. he here resolves not to receive any *Man* of an *evil Conscience*; but that he will punish all *false Accusers* even with *Death* itself; which are the general *Poison* of all *Mankind*: Nor will he suffer any *proud*, *ambitious* *Man* in his *Presence*. He also vows to use no *Manner* of *Counsel* but what proceeds from *honest*, *upright* *Men*: That he

will

will be a *severe Judge* to the Wicked; and a *merciful Defender* of the *Godly*: whereby both his Kingdom might not only flourish, but that the *Church of CHRIST* might be defended, and enlarged. So let us all follow his noble *Example*, and say, with *Joshua*, *I and my House will serve the LORD.*

*The PRECEPT.*

{ *Let me of Mercy, LORD, and Judgment sing,*  
*And daily Praise Thee, O my GOD and King!*  
*And let my House for ever be inclin'd*  
*To Praise and serve Thee with a willing Mind.* }

N. B. See the *Scriptures* above quoted\*.



*On PSALM CII.*

**T**HIS *penitential Psalm of Prayer* was probably appointed for the *Faithful*, during the seventy Years *Captivity* of *Babylon*; describing <sup>1</sup> a lamentable *Mourning* of the *Church*, representing more a dead *Carcase*, than a living *Body*. Then seeming <sup>12</sup> to have some little *Hope of Mercy* from *GOD*, by His *Promises*, and from <sup>14</sup> the *Prayers* of the *People*; they <sup>18</sup> appear more chearful: Shewing that *GOD's Praise* shall <sup>22</sup> be published in all *Generations* to come: And that His *Truth* shall continue for ever, and His *Praise* be glorious in all *Nations*, to all *Posterity*.

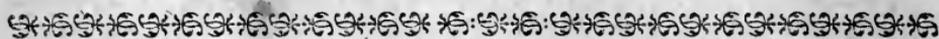
\* (—Vide *Ezek.* xxxvii.—*Isai.* liv. lx.—*Jer.* xxiv. 12. 15.—xxix. 10. 12.—*Dan.* ix. 1. 4. to 20.—*Mat.* xiii.—*Isai.* xxxiv. 11.—*Epb.* ii. 10.—*Heb.* ii. 10.—*John* i. 2.—)

This *Psalms* is a worthy *Prayer* for such as are afflicted, to pour forth their *Meditation* unto the *LORD*; and also shews how much the *Afflictions* of the *Church*, wounds the *Hearts* of the *GODLY*. It also shews, that, whatsoever we fail of our *Duty*, *GOD* is sure to keep His *Promise*, for which Reason we should wholly rely on Him for *Help*, under all *Afflictions*. It shews likewise, that *GOD* is never more *Praised* than when *Religion* flourisheth, and the *Church* increaseth; which are chiefly accomplished under the Kingdom of *CHRIST*; and that their *Church* forely lamented that they saw not the *Time of CHRIST*, as was promised. We see now, that, if all Things pass away, *GOD's Word* abideth, seeing He hath chosen His *Church*, and joined it to *CHRIST*, to continue for ever; by Whose *Mercies*, and *CHRIST's Merits*, we have sure *Hopes of Salvation*; if we live according to His *Gospel*, and abide in *Faith* and *good Works*. And since, by the *Promise*, and *Power* of *GOD*, our *Church* has the *Conquest*, and settled under *CHRIST*, let us never fall from the *Faith*, unto which we are called; but daily offer up our *Prayers, Praises, and Thankgivings* to Him that sits on the *Throne* for ever.

## The P R E C E P T.

{ LORD, bear my Pray'r, and guide me in Thy Truth,  
And not, in Sin, destroy me in my Youth:  
And, as Thy Mercy doth for ever dure,  
Let me, and mine, abide for ever sure. }

N. B. The *Author* of this *Psalm* is not justly known, but it hints of *Sion* in her *Rubbish*, and *Restoration* approaching, when the *Captivity* were unloosing. Some imagine it to be wrote by *Daniel*, by Reason it agrees to the *Time* of his *Prayer*. See the *Scriptures* before cited \*.



## On P S A L M CIII.

I N this *Psalm*, holy DAVID ' greatly Praiseth GOD <sup>2</sup> for the *Pardon* of his Sins, <sup>4</sup> *Deliverances*, and <sup>5</sup> great *Bounty* to him; and <sup>7</sup> to his *Forefathers*. He also <sup>13</sup> shews what *Pity* GOD hath on His *Children*, by Reason of their *Frailty*; and <sup>17</sup> that His *Loving-kindness* will endure for ever, on the *Posterity* of the *Righteous*. He then <sup>20</sup> calleth on the very *Angels* to *Praise* GOD, as well as all others, that are the *Works* of the LORD; <sup>22</sup> and to all *Places* and *Dominions* to join with him, in that glorious *Part* of *Divine Worship*.

(—Vide *Psal.* cxlviii. 2. 14.—*Eph.* iv. 24.—)

This glorious *Psalm* of *Praise* was written by holy DAVID, as a *Thanksgiving* to GOD for *Recovery* and *Redemption*; the *Covenant* of *Grace*, and for all other *Mercies* and *Benefits*; and in *Commemoration* of the *Gospel* of CHRIST; concluding with a most magnificent *Description* of His *Divine Majesty*. It also shews that he counted himself but as dead, before he had *Remission* of his Sins; and that he was miraculously restored by the *Mercy* and *Grace* of GOD. And since Man, in *Affliction*, hath nothing in him to move GOD to *Mercy*, only *Prayer* and *Confession*, how much ought we to humble ourselves unto GOD, and beg *Pardon* for our Sins? Since we know *He is faithful and just to forgive us our Sins*, and, by His *Promise*, He will *cleanse us from all Unrighteousness*. On the which we should so fill our *Thoughts*, as to give GOD all the *Glory*.

(—Vide *John* i. 8.—ii. 1.—xx. 13.—*1 Tim.* i. 15.—*Mat.* xxvi. 28.—)

## The P R E C E P T.

{ By me, O LORD, Thy Name shall be ador'd,  
For Thou, in Mercy, hast my Life restor'd:  
To Praise Thy Name, LORD, let me be inclin'd,  
Nor let Thy Gifts e'er slip out of my Mind. }

N. B. As to the very *Time* this *Psalm* was written, it is very uncertain.

On P S A L M CIV.

**T**HIS excellent *Psalms* is an Exhortation to *Praise* GOD for His glorious *Works* of the *Creation*: viz. <sup>1</sup> of the *first Day*, for the Heavens, Light, and Darknes. <sup>3</sup> Of the *second Day*, for the Firmament. <sup>5</sup> Of the *third Day*, for the Waters, Earth, and Fruits. <sup>22</sup> Of the *fourth Day*, for the Sun, Moon, and Stars. <sup>25</sup> Of the *fifth Day*, for Fishes, Beasts, and creeping Things innumerable. And, *sixthly*, <sup>27</sup> for His general *Providence*, and Care over them all, and His continual Decrements <sup>30</sup> and Renovations.

Our *Author* then <sup>30</sup> *sings* *Glory* to GOD, and admires His *Works*, and calls GOD also to *glory* in them; and <sup>33</sup> promifeth perpetual *Praises*, and begs that his Words may be acceptable unto GOD; and that all Sinners may be consumed by the Wrath of GOD; and exhorteth all People to *Praise* the LORD.

(—Vide Gen. i. ii.—*Pfal.* xxxiii. 6.—cxxxvi.—*Heb.* i. 7.—*Eph.* iv. 24.—)

This glorious *Psalms* is as a *Mirrou* or Looking-glass, whereby we may see, at one View, the manifold *WORKS* of GOD, by the whole *Creation*; of which He is *Governor* of all, and *feedeth* all; and that the very *Angels* in Heaven are obedient to all. We may see also, that there is no Place in this World, (be it ever so barren) but some Signs of His *Blessings* appear; either by the *Sun*, *Moon*, *Clouds*, *Stars*, *Winds*, *Fowls*, *Trees*, *Earth*, *Herbs*, *Fruits*, *Stones*, *Beasts*, *Fishes*, and creeping Things innumerable; GOD having placed *MAN* over them all, and made all for His Service, whilst he is in this World. GOD hath also divided the Day from Night, so as to number *Days*, *Nights*, *Months*, and *Years*; *Summer* and *Winter*, *Heat* and *Cold*: For all which *Blessings*, let us daily render *Thanksgivings* and *Praises*; and more particularly for His eternal *Salvation* conferred upon us by the Merits of His SON *JESUS*, whom He sent into the World to die for our Sins; and by Whom we have eternal Life. So let us always fill our Thoughts with these Things, and give GOD the *Glory*.

The P R E C E P T.

{ Great GOD! the Alpha of both Heav'n and Earth!  
And the Omega! of all that had Birth:  
Thou feedest all!—let me Thy Works adore;  
And sing Thy Praise, Here, and for Evermore. }

N B. Though the *Time*, and *Author* of this *Psalms* is not justly known; yet it was most probably wrote by DAVID.



## On P S A L M CV.

## HALLELUJAH.

**T**HIS Psalm is <sup>1</sup> an Exhortation to Praise and worship the LORD, and seek Him by *Thanksgiving, preaching, <sup>3</sup> singing His Praises, Conference, rejoicing, <sup>5</sup> believing, praying, and by Meditation*: Being <sup>6</sup> for His keeping His Covenant, and <sup>11</sup> Mercy with our Forefathers in Canaan; and <sup>16</sup> their descending into Egypt; and their Abode there: And <sup>23</sup> the Plagues inflicted on Egypt for their Deliverance. Also <sup>39</sup> GOD's mighty Protection, and <sup>40</sup> Provision for them in the Wilderness; and <sup>43</sup> His bringing them into Canaan <sup>44</sup> for that very same End, *i. e.* to observe His Statutes, <sup>45</sup> keep His Laws, and Praise His Name for the mighty Things He had done for them.

(—Vide Gen. xii. 17.—xx. 3.—Exod. vii. 20.—viii. 6.—xii. 29.—1 Chron. xvi.\*—)

The ancient sacred History, contained in this Psalm, is a worthy Lesson always to be remembered; wherein we have various Examples both of GOD's Mercy, and the Truth of His Promise to the Faithful; whereby we may confirm our Faith, and rest upon the same Foundation: We being now, by CHRIST, more bound to celebrate GOD's Mercies and Benefits than they were. And although the Israelites were exempted from the common Condemnation of the World, and were elected to be GOD's peculiar People, our Author here willeth them to shew themselves mindful of GOD's Mercies, by Thanksgivings; Whose Mercies had wrought their mighty Deliverance; His Power being thereby declared as lively as if He had spoke it then by His own Mouth. The Promise which GOD made first to Abraham was, that He should be His GOD, and also the GOD of all His Seed after Him, throughout all Generations; and shewed that they should not enjoy the Land of Canaan by any other Means, but by His Promise He had made to their Forefathers, to whom He had shewed Himself more plainly; who were to set forth His Word and Promise. We see also, that the very Princes of the Land were obedient to Joseph's Commandment, and learned Wisdom of Him: And that the very Animal Plagues arm themselves against Man, when GOD is his Enemy; from which Plagues all GOD's Children were exempted, by His Mercy and Divine Providence over them. Thus were the Egyptians destroyed, and His chosen People preserved; that they, and their Posterity, might call upon GOD, and worship and Praise Him in this World: Whereby we may know, that GOD is always mindful to preserve His CHURCH, and will surely keep His Promise throughout all Generations; to preserve the Righteous, and destroy the Wicked.

## The P R E C E P T.

{ As GOD, in Egypt, did great Wonders show,  
 { That they His Statutes should observe and know:  
 { So raise us, LORD, that we, with Heart and Voice,  
 { Extol Thy Name, and evermore rejoice. }

N. B. Although it appears, by the before-mentioned Transactions from *Abraham* to their Inheriting of *Canaan*, (and no farther,) that this *Psalms* wrote by *Joshua*, in the End of his Life; by Reason it agrees with the Care he shewed for the same Thing, in his xxiii and xxivth Chapters; as his Predecessor *Moses* left a Memorial like them, in *Deut.* xxxii.—Yet it appears more evident, from *1 Chron.* xvi, that *DAVID* was the *Author*, and indited it for *Asaph*, to be sung as a Memorial when the *Ark* was carried into the City, &c.

On P S A L M C VI.

THE *Psalms* here <sup>1</sup> exhorteth all to *Praise* GOD; <sup>4</sup> implores His *Mercy*: <sup>6</sup> Commemorating it, <sup>13</sup> and the People's Provocations in *Egypt*; and in the *Wilderness*; <sup>34</sup> and in the Land of *Canaan*, at their first Enterance; and <sup>41</sup> under the *Judges*: Praying <sup>48</sup> that the like *Favours* and *Mercies* may be shewed to them now; by gathering them from among the *Heathen*, that they might *Praise* the Name of the *L O R D* for ever and ever.

\* (—Vide *Exod.* xiv. 27.—*Numb.* xxv. 12.—xx. 13.—*Psal.* xcy. 8.—*1 Sam.* vii. 7, 8.—*Psal.* cxxvi.—*Nehem.* ix.

The People here mentioned, being dispersed under *Antiochus*, magnify the Goodness of *G O D* among the Just and Penitent; and desire to be brought again into the *Land*, by *G O D*'s merciful *Promise* and *Visitation*. Yet, after the marvellous *Works* *G O D* had wrought in *Egypt* for their *Deliverance*, their *Ingratitude* again appears, as is herein mentioned; and the wonderful *MERCY* of *G O D*, in saving them. They then *praying* to *G O D* to be gathered together, to *Praise* and *worship* Him, He then granteth their Request, for the *Truth* of His *Promise*; that His Name might be glorious in all the *World*. This *Psalms* evidently shews the *Patience* and *Goodness* of a merciful *G O D*, unto His People; Whose holy *Example* we ought to follow, one towards another, both in public and in private; rather than, for every little *Offence*, to tear one another in Pieces. It shews also, that we must now *reform* our Lives by the Gospel of *CHRIST*, if ever we mean to be saved; He having gathered His *Church*, which was dispersed, for the very same End. So *Blessed* be the Name of the *G O D* of *Israel*, for ever and ever; and let all the People *Praise* Him, and say *Amen*. *Amen*.

The P R E C E P T.

{ O save us, LORD, by Thy most mighty Pow'r,  
From cruel Foes, that would our Souls devour:  
And, when Thou com'st to set Thy People free,  
In Thy great Mercy, LORD, remember me. }

N. B. This *Psalms* seems to be wrote by *Samuel*, in some Time of the *Dispersion* and *Dread*: It extending beyond the Time of the *Judges*, as is hinted in the 43d and 47th Verses. See in *Samuel* as before cited\*.

End of the FOURTH BOOK.



### On P S A L M CVII.

**O**UR prophetic *Author*, in this *Psalm*, <sup>1</sup> kindly exhorteth all such as are *redeemed*, and the *Faithful*, earnestly to *Praise* GOD; especially <sup>3</sup> such as the *Tribe of Israel*; also for His *Providence* <sup>4</sup> over *Travellers*, <sup>10</sup> *Prisoners* set at *Liberty*; <sup>18</sup> *sick* Persons recovered; and <sup>23</sup> *Mariners* saved in *Tempests*. He shews also <sup>33</sup> how the *Impenitent* are punished; and <sup>38</sup> the *Righteous* blessed, and <sup>42</sup> rejoice at it: And that <sup>43</sup> wise Men will always *meditate* on the *Mercy* and *Loving-kindness* of the LORD.

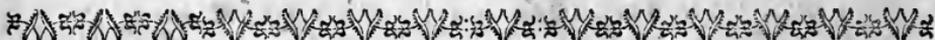
(—Vide *Amos* viii.—*Luke* iv. 16.—*Isai.* xli. 18.—*Luke* i. 7.—)

This glorious *Psalm* (from former *Examples*, as well as from those more present,) shews the wonderful *Mercy* and *Providence* of GOD over Mankind, both by *Land* and *Sea*: in Order to teach us never to despair of GOD's *Mercies*, in our greatest *Dangers* and *Afflictions*. Here is one glorious *Verse* four Times repeated by the *Author*, after several *Mercies* that GOD had shewn to His People; which he desires always to be remembered and performed; saying, *Oh! that Men would therefore Praise the LORD for His Goodness; and declare the Wonders that He doth for the Children of Men!*—The great *Benefits* of GOD's *Mercy*, in past Ages, ought never to be out of our *Memories*; and, for the *Love* he beareth to His *Church*, we ought daily to *magnify* His Name, in all *Places* and *Assemblies*; knowing that He is as able to *destroy*, as He is willing to *save*; and doth, by His *Providence*, exalt us, and doth make us know ourselves by humbling us with *Afflictions*. And since our *Faith* is enlightened by His *holy Spirit*, and by the *Gospel* of His SON *JESUS*, let us always rejoice in the *Justice* of His *Word*, against the *Wicked*; and His *Truth*, in defending the *Righteous*; and, that His *Mercy* endureth for ever.

#### The P R E C E P T.

{ GOD feedeth all, by His most power<sup>ful</sup> Hand,  
 And shews His Mercy both to Sea and Land:  
 Let all confess with Thanks, and freely own  
 The wond<sup>er</sup>ous Works that GOD for us hath done. }

N. B. From the *Style* of this *Psalm*, it seems to be wrote by holy DAVID; though no particular Person is mentioned.



### On P S A L M CVIII.

**H**OLY DAVID, in this *Psalm*, <sup>1</sup> greatly encourageth himself to *Praise* GOD with *Heart*, *Voice*, and <sup>2</sup> *Instrument*,  
 for

for <sup>4</sup> many past Deliverances : And <sup>7</sup> promiseth himself the like *Victories* over all his remaining Enemies for the future.

\* (—Vide 2 Sam. viii. and x.—Psal. xlv.—lvii.—lx.—)

This *Psalms* is taken out of the lviith, and the lxth, wherein DAVID firmly declares that, as his *Tongue* is his *Glory*, his *Heart* shall go along with it, without any Hypocrisy, to *Praise* the LORD; assuring himself of the *Promise* of GOD concerning of his *Kingdom*: Shewing, that he should divide *Sbechem*, and measure *Succoth*; that *Manasseth* and *Ephraim* should be his, because it was strongly peopled; *Judab* be his *Lawgiver*, because it was the *Tribe* where his *Kingdom* should be established; *Moab* and *Edom* should be in *Subjection* to him; and that *Palesine* should seem to be glad of him, though he well knew they flattered and dissembled him. Let us always now take *Notice*, that these *Actions* are rather to be applied to the *spiritual Enemies* of *CHRIST's Church*, than to *Armies* that fight with outward *Weapons*; And that it is *GOD* alone that defends us, and our *Church*, from all *Enemies*. See the *Expositions* on the *Psalms* before-mentioned.

The P R E C E P T.

{ Defend me, LORD, with Thy great Pow'r and Might,  
When cruel Foes do seek with me to fight :  
Let all sing Praise to GOD, with Joy and Mirth,  
Whose Pow'r and Mercy's over all the Earth. }

N. B. This *Psalms* was probably wrote on the same Causes as the xlvith, the lviith and the cxlvith, all of which see; and the viiith and xth Chapters of *Samuel* as before cited \*.

On P S A L M C I X.

**I**N this *Psalms* holy DAVID (under the Name of *Judas*) <sup>1</sup> complaineth to GOD of <sup>2</sup> the Falshood, <sup>4</sup> Treachery, and <sup>5</sup> Ingratitude of his cruel Adversary; and <sup>6</sup> expresses his great Dislike and Hatred against him, <sup>10</sup> and his Posterity. And <sup>21</sup> begging to GOD for Liberation to himself, he promiseth <sup>30</sup> to *Praise* GOD in the *Church*, <sup>31</sup> for his mighty Deliverances.

(—Vide 2 Sam. xv. 31.—Acts i. 20.—Psal. lii.—Mat. xxiii. 23.—John vii. 49.—)

This terrible *Psalms* of DAVID, pointeth to the wicked Actions and Counsels of *Abitophel*, with his Son *Absalom*; who, for no Cause, sought to take away his Life; even as *Judas* betrayed *CHRIST*; of which this was a true *Figure*, set forth by DAVID, by the *Spirit* of Prophecy. This *Psalms* must be used with great Care and Judgment, lest we draw in the Spirit of *Vengeance*, and false Zeal: for DAVID had no Spite against him or *Saul*, in any Case whatsoever, else he might have *avenged* himself on them, by several Opportunities which GOD gave him. No, he prayed all these *Judgments* to fall on his Enemies, for no other End, but that

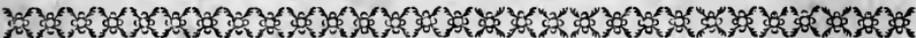
that GOD might have the *Glory*, and his *Church* be kept in *Safety*; and to destroy the *Antichristians*, and *Enemies* of the *Gospel*; which *Imprecations* we find in other *Psalms*, as well as in this; agreeable to the *Writings* of *St. Paul*, and many others. But our *Case* is now quite different from that of *DAVID*, since *Christianity* is more spread amongst us; for what he then did, and said, was to enlarge the *Church* of *GOD* and *CHRIST*, that the *Scriptures* might be fulfilled; and *GOD* have the *Glory*. So let us not misapply such *Psalms* to our own malicious Ends, lest we bring on our own *Heads* those Things we pray for to others: These being only written to shew *GOD*'s *Judgments* on the *Persecutors* of His *Church*, and the *Love* he bears to those that espouse it.

(—Vide *Gal. v. 12.*—*2 Tim. iv. 14.*—*Acts viii. 20.*—*1 John v. 16.*—)

The P R E C E P T.

{ Confound, O LORD, with great Rebuke and Blame,  
 { All such as hate me, and despise Thy Name:  
 { Shield me, O LORD, from Men of Pride and Spite,  
 { And let Thy Praises be my Soul's Delight.

N. B. Some think this *Psalm* points to *Doeg* and *Saul*, as well as to *Ahitophel*.



On P S A L M CX.

**I**N this *Psalm*, holy *DAVID* prophesieth of the *Power* and everlasting *Kingdom* of *CHRIST*; and <sup>4</sup> also of His *Priesthood*: And <sup>7</sup> that He shall put an *End* to the *Priesthood* of *Levi*, and be made *Victor* over all His *Enemies*.

(—*Vide Mat. xxii. 42.*—*Heb. i. 12.*—*1 Cor. xv. 24.*—*Heb. x. 13.*—*vii. 26.*—*Isai. ii. 3.*—*Luke xxiii. 42.*—*John iii. 2.*—*Acts iii. 21.*—*1 Cor. xv. 28.*—*Dan. ii. 24.*—)

This short, though precious *Psalm*, seems to be an *Epitome* of the promised *Gospel* of *CHRIST*: Shewing, *first*, the *Divinity* of *CHRIST*; *secondly*, His *Humanity*, and everlasting *Power* in the *Kingdom* of *Heaven*; *thirdly*, his *Battles* and *Victories* against His *Enemies*, visible and invisible; *fourthly*, what *Time* His *Kingdom* begun; and by the *Thief* hanging on the *Cross*, and whereunto *Pilate* did subscribe it in three several *Languages*; and, *fifthly*, a plain *Description* of the *true Church*, &c. All which was, doubtless, *CHRIST* Himself; Who is now made to us *Wisdom*, *Justice*, *Sanctification*, and *Redemption*. All these Things, both the *Church* itself, and the excellent *Gifts* wherewith it is adorned, is as the *Dew* falling down from the *Womb* of the *Morning*; *sixthly*, He is a *Priest* after the *Order* of *Melchizedeck*, which cannot be accomplished in any other *King*, only in *CHRIST*; nor no *Power* shall be able to resist Him: Who shall triumph much more glorious, when He shall come to judge the whole *World*, in *Righteousness* and *Truth*. The before-mentioned *Scriptures* will set this in a clearer *Light*.

The P R E C E P T.

{ By Melchi's Order, CHRIST's our Priest for ever,  
Our great Salvation, Who will fail us never :  
As Men, and Angels, do His Justice own,  
So guide us, LORD, to Thy eternal Throne. }

N. B. When DAVID shewed the Continuance of his own Kingdom, he then figured thereby the above Kingdom of CHRIST: Of which this Psalm is a Song of Triumph. The four following are on the same Score.



On P S A L M CXI.

(HALLELUJAH.)

HEREIN holy DAVID positively declareth<sup>1</sup> that he will Praise GOD both with his Voice and Heart,<sup>2</sup> for the singular Works of His Grace towards His Church: And that<sup>4</sup> he will keep His Works always in Remembrance. He sheweth also<sup>7</sup> that the Works of GOD are Truth and Justice; and that He hath performed His Promise<sup>9</sup> in redeeming His People: And<sup>10</sup> that to fear GOD is the Beginning of Wisdom; and all that love Him, will be mindful of His Covenant, and PRAISE Him for His Mercies, for ever and ever.

(—Vide Prov. xxx. 8.—xxxi. 15.—Psal. cxxxvi.—)

This Psalm hath some Connection with the former, touching the wonderful Mercies of GOD in redeeming His People, by His Son JESUS; for which Mercies our Author herein voweth to consecrate Himself wholly and only unto GOD; shewing that His very Works are sufficient to make us Praise GOD; and that especially for His Benefits towards His Church; and for His just and true Government of the same. He also shews that they are only wise that fear GOD, and keep His Commandments; and live according to the Gospel of CHRIST; and devote themselves wholly to the Service of GOD, by Prayer, Praises, and Thanksgivings.

(—Vide Psal. cv. cvi.—Rom. ii. 29.—)

The P R E C E P T.

{ In Presence of the Just, let all rejoice,  
And Praise the LORD, with Heart, and Soul, and Voice;  
CHRIST our Redeemer is, Who bath above  
A sure Reward for such as do Him love. }

N. B. That all such Psalms as have HALLELUJAH, or PRAISE THE LORD, set over them as a Title, were chiefly written by holy DAVID, or ordered by

by him, as *Motives to a godly Life*; and designed to be used when the People were gathered together in the *Temple*, as at solemn *Feasts*, &c. in order to exhort the People to *Praise GOD* for all *Mercies* in general; and that *Righteousness* should be sought out of his *Works*, by true *Faith*, in *CHRIST JESUS*: And even now to be used in all *Christian Assemblies*, and *Sacraments*, &c.



## ON PSALM CXII.

(HALLELUJAH.)

**I**N this *Psalms* is shewn <sup>1</sup> the *Happiness* and *Felicity* that attends those that *fear the LORD*; <sup>3</sup> and practise *Righteousness*, <sup>4</sup> *Mercy*, <sup>5</sup> and *Charity*; and <sup>10</sup> that the *Wicked* shall consume away, for being *envious* against their *Charity* and *Goodness*.

\* (Vide *Psal.* xli.—2 *Tim.* ii. 1.—iv. 8.—*Rom.* vii.—)

We may observe from this glorious *Psalms* what glorious *Things* are added unto us, by living in the *Fear of GOD*, *viz.* *Contentment* whilst we are in this *Life*, and the *Enjoyment of Heaven* hereafter; and that because all our *Delight* is always to do the *Will of GOD*, so far as we are able. Hence it appears, that, if we intend to be *happy* in the next *World*, we mu't *live* according to the *Gospel of CHRIST* in this; we must *love Mercy*, *lend* without *Extortion*, and *give* so far as we are able, without *Ostentation*; whereby we shall obtain the *Blessings of GOD*, both on ourselves, and our *Children*; whilst the *Wicked* die in *Envy* against us, by Reason their *Eye is evil*, because we are *good*. So let us all make this precious *Psalms* our *godly Pattern*, whilst we are in this *Life*, forasmuch as we are assured, by *St. Paul*, that *Godliness hath not only the Promise of Happiness in this Life, but also in that which is to come.*

(—Vide *Jam.* i. 9.—1 *Tim.* iv. 8.—*Isai.* lviii. 10.—*Eph.* iv. 29.—)

The P R E C E P T.

{ *A liberal Heart the LORD will surely bless,*  
*Who helps the Poor and Needy in Distress:*  
*His Righteousness, and Wealth, shall ne'er decay,*  
*Whilst wicked Men consume and melt away.* }

N. B. See the *Scriptures* before-mentioned \*.



## ON PSALM CXIII.

(HALLELUJAH.)

**H**OLY DAVID, in this *Psalms*, <sup>1</sup> exhorteth all the *Faithful* to *Praise GOD* <sup>3</sup> for His *Excellency*, <sup>6</sup> for His *Humility*, and for His general *Mercy*, *Goodness*, and *Providence* <sup>7</sup> over the *Poor*, <sup>8</sup> His *Church*, and all the *World*.

(—Vide *Psal.* viii.—cxxxv.—cxlvii.—*Matt.* xxi. 16.—)

This *Pfalm* stirreth up the People to *Praise* GOD, and to consider that He created them for the same End. It sheweth also, that, as the *Glory* of GOD shineth over all the World, so should our *good Works*, by helping the *Poor* in their Need, and raising them to Honour; and to *instrue* those that are ignorant in the *Gospel* of *CHRIST*, that they may *glory* in His *Church*, which He so marvellously has ordained for them. We may also observe, in this *Pfalm*, GOD's wonderful *Love* towards His People, and that chiefly towards such as were *Poor*, *viz.* *Joseph*, *David*, and *Daniel*, whom He, by His *Mercy*, so wonderfully raised; and also by the barren Women, *viz.* *Sarah*, *Rebecca*, *Anna*, &c. all of whom being the *Servants* of GOD, &c.—Now, seeing that the *Levitical* Priesthood is taken away, and we *Christians* only rely on *CHRIST*, let us always *consecrate*, and offer up our *Praises* and *Thanksgivings* to the *Throne* of GOD, with His *Church*, whom He hath appointed for the very same End. So *Praise* the LORD.

(—Vide *Psal.* cxvii.—*Isai.* liv. 1.—)

The P R E C E P T.

{ GOD, in Compassion, never fails the Just,  
But helps the Poor that do Him love, and trust:  
Their Seed He raises up to mighty Fame;  
Therefore, Praise ye the LORD's most mighty Name. }



On P S A L M CXIV.

**B**Y *Example* of dumb Creatures, holy *DAVID* herein exhorteth all the *Faithful* to *fear* and *magnify* the LORD, for His past *Favours* and *Mercies* in delivering the *Israelites*, and preserving His *Church*.

\* (—Vide *Exod.* xiii. 3.—xvii. 6.—*Psal.* lxxviii. 8.—*I Cor.* x.—*Acts* xvi.—)

This *Pfalm* brings to *Rememberance* the wonderful *Mercies* of GOD; and celebrates the *Deliverance* of the *Children* of *Israel* out of the *Land* of *Egypt*: Being a true *Figure* of our everlasting *Deliverance* from *Satan*, *Sin*, and *Death*, by the *Coming* of *CHRIST*; for which we are more in *Duty* bound to celebrate the *Mercies* of GOD, than our *Forefathers*; by Reason we now have the *true Light* of the *Gospel*, and they had only *Types* and *Shadows* of it. We may here also observe, that when GOD had brought them from the *Egyptians*, (a People of a strange *Language*, unto them,) that they were then *Witnesses* of the *Power*, *Majesty*, and *Mercies* of GOD in delivering them, and relied wholly on GOD, as His chosen People. And, that as the dumb Creatures, *viz.* the *Sea* and *Mountains*,) in *Similitude*, then felt, and saw His mighty *Power*, how much more ought we, His People, now to *Praise* and *glorify* Him for our *Salvation* by *JESUS CHRIST*! So *Praise* the LORD *with me*, and let us *magnify* His *Name* together. *Psal.* xxxiv. 3.

## The P R E C E P T.

{ *As Mountains shake, and mighty Waters stand,  
And all Things else obey the LORD's Command :  
So teach me, LORD, to dread Thy mighty Name,  
Thy Mercy own, and all Thy Deeds proclaim.* }

N. B. This *Psalm* was (as is supposed) often used by DAVID, in the *Temple*, in Remembrance of GOD's Mercies, &c.

\*\*\*\*\*

## On P S A L M CXV.

**T**HIS is a *Psalm* of Prayer, desiring <sup>1</sup> GOD would succour all such <sup>4</sup> as are oppressed with Worshippers of *Idols*; exhorting <sup>9</sup> all the *Faithful* only to trust in GOD, and fear Him; whereby <sup>15</sup> He will surely *bles*s not only them, but their *Children* after them, according to His *Promise*.

\* (—Vide 2 *Chron.* xx.—*Isai.* xlvi. 11.—xxxviii. 19.—*Rev.* xiv. 1, 2, 3.—)

This *Psalm* is of great Use to our *Commonwealth*, whereby we may pray to be defended from all prophane Nations, who worship *Idols*; being a beautiful *Comparison* of false gods, unto the Power and Goodness of the true One. Herein we may see, that, as neither Matter nor Form can any Way commend *Idols*, there can be no Reason to esteem or honour them; forasmuch as they can neither damn nor save, any farther than deceiving the Souls of those that trust in them. Hence let it be always our Prayer for GOD to save us from such *Idol-Worship*; that we may rely on the true GOD of the House of Aaron and Israel, whom our GOD hath appointed as Teachers of the true Faith and Religion to all Generations that came after them. And since GOD's manifold Gifts, Graces, Mercies, Wonders, and Works are sufficient Testimonies of His Truth and Goodness, let us always rely on Him for Help, in all our Afflictions; who never failed to preserve the Righteous, and destroy the Enemies of His Church, that His Name might be glorious in all the World. So let us never cease to Praise His Name, and worship Him according to the Gospel of His SON JESUS, by whom we have eternal Salvation. Not unto us, O LORD, but to Thy Name be Glory.

\* (—Vide 1 *Sam.* ii. 30.—*Matt.* vi. 24.—)

## The P R E C E P T.

{ *In Idols place no Confidence, nor Trust ;  
Their Help is vain, their Makers are but Dust :  
Trust in the LORD, for He's your only Guard,  
And, at the last, in Heav'n, your great Reward.* }

N. B. It is supposed that holy DAVID composed this *Psalm*, and that it was referred to the History of *Jehoshaphat*; or was indited for the Use of the Church. See the Scriptures before cited\*.

On P S A L M CXVI.

**I**N this *Pfalm*, holy DAVID, being in great Danger of *Saul* in the Defart of *Maon*, ' professeth his great Love and Service to GOD for hearing and preserving him, when <sup>3</sup> he was near in Despair of any Help; promising for the future always <sup>13</sup> to be solemn, and drink the usual Cup in his *Thanksgivings*; and <sup>17</sup> to offer his *Praises*, and <sup>18</sup> pay his Vows in the House of the LORD, as an Atonement of GOD's *Mercies* towards him.

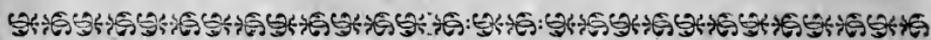
\* (—Vide *Josb.* xv. 55.—*2 Cor.* iv. 13.—*Isai.* i. 14.—*Rom.* iii. 4.—*Matt.* xx. 20.—*Rev.* xix.—)

This *Pfalm* is a singular Example of *Faith*, *Praise*, and *Thanksgiving* for any *Mercies* received from GOD. Our holy *Author*, herein, setteth forth his *Love* in calling upon GOD, and avers Him to be *just* and *merciful* in helping him, when he was destitute of either *Help* or *Counsel*. He also shews how strong his *Faith* was, that GOD would preserve him; knowing Man's *Help* to be only *Flattery*, without His *Divine* Protection. We may here also observe, how grateful DAVID was, in returning *Thanks* for his great Deliverance; by his promising to make a solemn *Banquet*, according to *Law* and *Custom* in those Days, and drink a *Cup* in *Sign* of *Thanksgiving*: It being as a *Figure* of the Blessed *Cup* of our LORD JESUS, in His holy *Sacrament*. And, since GOD alone has the Power of both *Life* and *DEATH*, and can either *destroy* or *save*, let us always make it our constant *Rule* to return *Thanks* for all the *Mercies* and *Benefits* we receive at His Hands; and be as ready to acknowledge His *Favours*, and *Praise* His Name, as He is willing to *preserve* us: Let us always be mindful of the *Gospel* of CHRIST, and not neglect that great and important *Duty* which CHRIST has commanded us, i. e. to *receive his blessed Cup of Salvation*, and call upon the Name of the LORD to strengthen our *Faith* in CHRIST JESUS; whereby we may have free *Forgiveness* of our Sins, and die in *Charity* with all Men.

The P R E C E P T.

{ *When unto GOD I pray'd, in Pain and Grief,*  
*He heard my Pray'r, and eas'd me with Relief:*  
*To GOD I'll offer humble Thanks and Praise,*  
*Receive the Cup, and call on Him always.* }

N. B. See the *Place*, and *Scriptures* before cited. \*



## On P S A L M CXVII.

(HALLELUJAH.)

**H**OLY DAVID, in this *Psalm*, <sup>1</sup> cheerfully exhorteth all Nations to Praise GOD, <sup>2</sup> for His loving Kindness, His Mercy, and His Truth, &c.

\* (—Vide *Rom.* xv. 11.—*John* i. 17.—)

This short, though excellent *Psalm*, exhorteth all People in general to Praise GOD, because He hath finished His Promise, of giving everlasting Life to all by His SON JESUS; and in giving His Grace and Truth, by Whom He is to be worshipped; whereby we may know that the Kingdom of CHRIST is spiritual: This being the Sum of the Gospel, as expounded by St. Paul, and St. John. See the Scriptures before cited \*.

(—Vide *Psal.* c.—)

## The P R E C E P T.

{ Let ev'ry Nation Praise GOD's mighty Name,  
 Declare His Power, and exalt His Fame;  
 Great is His Love!—His Mercies ever sure,  
 And Truth to endless Ages shall endure. }

N. B. Altho' we have no particular *Author* mentioned in the ancient *Title* of this *Psalm*, yet, from its *Style*, it is conjectured to be wrote by holy DAVID, for public Use, in the Congregatims; as a-SONG of Praise and Thanksgiving in general unto GOD, for His fatherly Grace, Care, and Protection.



## On P S A L M CXVIII.

(HALLELUJAH.)

**I**N this *Psalm*, King DAVID <sup>1</sup> exhorteth all the Faithful to Praise and confess GOD, because His Mercy endureth for ever. He sheweth also <sup>2</sup> that it is better to trust in GOD than in Princes, <sup>3</sup> by his own Experience <sup>17</sup> and Faith: And <sup>14</sup> that his Deliverance should be His SONG, for His mighty Salvation. Then <sup>19</sup> foretelling of CHRIST's Kingdom, <sup>27</sup> he sheweth His mighty Power; and <sup>23</sup> Praiseth GOD, that His Mercy endureth for ever.

\* (—Vide 2 *Sam.* xxi. 16.—*Isai.* xxviii. 16.—*Matt.* xxi. 42.—*Acts* iv. 11.—*Rom.* ix. 33.—1 *Pet.* vi. 7.—*Numb.* vi. 23.—*Luke* i. 78.—1 *Theff.* v.—)

DAVID, being made KING, here imputeth all to GOD's *Mercy* towards His afflicted *Church*; and does not only thank and *Praise* GOD for it himself, but exhorts all the *Faithful* to do the like. And though *Saul* was his greatest Enemy, from whom he was preserved, he doth not impute his *Deliverance* unto himself, but only unto the *Mercy* and *Power* of GOD; for which he promiseth *Praise* and *Thanksgiving*; and willeth that the *Doors* of the *Tabernacle* might be opened unto all; whereby they may *join* with him in *Praises*, for delivering both him and the *Church*. And, though *Saul* and the chief Powers had refused DAVID to be King, yet GOD preserved him above them all, set him on the *Throne*, and delivered His *Church* from all its cruel Enemies. DAVID being here the very *Figure* of CHRIST, unto all the Faithful, they are all joyful in him, and pray for his Prosperity; because GOD, by him and his, hath restored Darkness unto Light, and hath brought *Salvation* to all Mankind. So let us all *Praise* the LORD for the *Truth* of His *Promise*, and say, *Blessed is He that cometh in the Name of the LORD*.

(—Vide 1 *Pet.* ii. 7.—*Eph.* ii. 20.—*Heb.* xiii. 16.—)

The P R E C E P T.

{ CHRIST's my Defence, and Song; to Him I'll flee,  
And is become a Saviour unto me:  
My Song shall Praise Him, and His Name confess,  
For He's the Gate of Joy and Righteousness. }

N. B. This seems to be penned for a *triumphant Song*, for *Victories* obtained, and his personal *Deliverances*, probably from *Ishbubenob*, &c. and of his *Advancement* to the Kingdom. All of which must be referred to CHRIST, of whom DAVID was a true *Figure*. See the *Scriptures* before cited \*.

On P S A L M CXIX.

THIS most glorious and *golden Psalm* of holy DAVID contains a general EXHORTATION to all the People of GOD, in order to frame their *Lives* and *Actions* according to His LAWS, and Divine PRECEPTS, and not to their own frail Opinions; in which he <sup>1</sup> setteth forth the *Blessedness* of those that live obedient to His *Ordinances*, and *love* and *fear* Him, &c. He then greatly magnifies GOD's mighty NAME, and prays to be instructed by Him, and <sup>15</sup> meditates on His divine *Promises*; and <sup>72</sup> greatly comforts himself in all his *Afflictions* and *Temptations*: Which he, through *Faith*, thought was for his own Good, and tended to his eternal *Salvation*. He also, herein, <sup>105</sup> shews the Light of GOD's holy WORD, and his own true *Zeal*; and <sup>136</sup> how he was grieved at the Wicked for their cruel *Persecutions*

tions against him, and the Church, by their not living according to GOD's holy *Laws* and divine *Precepts*, &c. &c. &c.

\* (—Vide *Psal.* cxxiii.—cxxiv.—xcvi. 9.—*John* ii. 27.—)

This most precious *Psalm* of INSTRUCTION, and divine MEDITATIONS, has 176 *Verses*; and is divided into 22 *Orationaries*, each having eight *Verses*, with proper *Titles* according to the *Alphabet* of the *Hebrew* Letters, &c. This *Psalm* was anciently called *The Saint's Alphabet*, for the Scholars of *Sion*; Or, A choice and public *Repository*, *Ark*, or *Chest* of 176 gold *Rings*, in 22 *Divisions*; each *Ring* or *Verses* being a golden PRECEPT to a godly *Life*, while we are in this *World*, and an *Hieroglyphic* of *Eternity* in the next.

(To comment strictly on every *Verses* of this long *Psalm* would make a large *Volume* in *Folio*; which cannot be expected in this *Osarvo*.)

As the whole *Book* of *Psalms*, (apud *Luther*, and others) was formerly called, *The Lesser Bible*, or, An *Epitome* of the holy *Scriptures* in general, so this cxixth *Psalm* was, in like Manner, called, An *Epitome* of all other *Psalms*; setting forth all the *Excellencies* and *Perfections* of the whole *LAW* of *GOD* contained in the holy *Scriptures*; in order to arm us with *Faith* to withstand all the *Temptations* and *Afflictions* of this *Life*; and not to faint under *GOD*'s *Chastisements*; by reason they tend to our own *Good*, in the *End*, and to His *Glory*; if we faithfully trust in Him, with *Patience*.

*St. Ambrose* says, that this cxixth *Psalm* as far exceeds all other *Psalms*, as the *SUN* exceeds the *Moon* in *Lustre*; it being a choice *Pocket-Book* of *GOD*'s *LAW*, according to *Moses*; and the *GOSPEL* of *CHRIST*, in the *New Testament*.

It is also a worthy *Piece* of *Christian Doctrine*, and adapted to every *Age*, *Sex*, and *Scene* of *Life*; whether in *Youth*, *Manhood*, or *Old-Age*; *Health*, *Sickness*, *Poverty*, *Prosperity*, *Temptation*, or *Despair*: And ought never to be out of our *Hands*, or *Thoughts*, at all *Opportunities*, if we would live in the *Fear* of *GOD*, according to the *Gospel* of *CHRIST*, in *Hope* of eternal *Life*.

By a strict *Survey*, I find there are but two *Verses* in this long *Psalm*, (viz. the 90th and 122d) but what mention the *LAW* of *GOD*, either under the *Name* of *Laws*, *Statutes*, *Precepts*, *Testimonies*, *Commandments*, *Ordinances*, *Word*, *Promises*, *Ways*, *Judgments*, *Name*, *Righteousness*, or *Truth*, &c. &c. The *Word LAW* being diversely taken in *Scripture*, though much to one and the same *Meaning*.

(—Vide *Jam.* xx. 10.—*Gal.* iii. 23.—*Luke* xxiv. 44.—*John* vii. 49.—*Mic.* iv. 2.—*Isai.* ii. 3.—)

Holy *DAVID* complained of his distressed *Condition*, when he was wrongfully persecuted by King *Saul*, saying, that he was forced to fly, and hide himself in the *Rocks* and *Caves* of the *Earth*; and also was obliged to live amongst the wicked *Philistines*, &c.

*Musculus* was of Opinion that *DAVID* had this *Psalm*, of *GOD*'s *LAW* or *WORD*, always along with him, as his only *Guard* and *Monitor* against the *Impieties*, *Temptations*, and *Allurements* of his *Enemies*: It being his daily *Meditation*; which appears very probable in the 92d *Verses*, thus: *Unless Thy LAW had been my Delight, I then should have perished in mine Afflictions*, &c. q. d. He should have been drawn aside by them, to join in their wicked *Actions* and *Impieties*,\* if *GOD*'s *LAW* had not been his only *Safeguard*.

It is also said that the *Jews* always had a strict *Regard* to this cxixth *Psalm*, by Reason they always taught it to their *Youth*, of both *Sexes*; in order early to fix

in their Minds PRECEPTS to a godly Life: Which was probably penn'd by holy DAVID in the Days of his Banishment, under King Saul, (as before hinted,) at several Times, and in several Places, when he was chased about by him, and his wicked Adherents: Which being now left to us a Monitor to all Ages, we ought to read, mark, and learn; and intirely rely on GOD's divine Protection, in every Scene of Life.

(—Vide Ver. 19, 23, 49, 54, 69, 75, 95, 107, 116, 150, 161.—)

The PRECEPT.

{ LORD, guard my Soul, and Thou my Heart incline }  
 { To keep Thy LAWS, and Statutes most divine : }  
 { Thy Paths are pure ! Thy Precepts sure will lead }  
 { To heav'nly Joys, which never, never, fade. }

N. B. That Herlackinden, and Greenbam wrote two large Volumes intirely on this Psalm, very tiresome to read; the last of which was printed in 1605, in a small Folio.

On PSALM CXX.

(ASCENSION I.—I called,—)

Cir. 1058. HOLY DAVID, having prayed unto GOD to be delivered from his cruel Enemies, obtaineth his Desire; and herein<sup>1</sup> complaineth of their flattering, lying, and deceitful Tongues, and<sup>3</sup> declares his Judgment on them: And<sup>5</sup> greatly lamenteth his long Exile, on Account of their Cruelty, &c.

\* (—Vide 2 Sam. xxvii. 6, 7.—Ezra vii.—Psal. cxxvi.—Gen. x. 2.—2 Chron. xx. 19.—1 Chron. xvii. 17.—Isai. vi.—2 Cor. v. 1.—Luke xvi.—Psal. cxl.—Prov. xxv. 18.—Ezek. v. 16.—)

This Psalm chiefly pointeth to King Saul's Flatterers against DAVID, such as Doeg, Abitophel, &c, who drove DAVID out of Judea, and made him live long in Exile in Ziklag: From which we may see, that good Men are very often drove away from their own native Country, by the Cruelty of the Wicked; and that they have too often such wicked Mesechites and Kedarites amongst their own Relations, as holy DAVID herein speaks of, i. e. the greatest of Enemies: Some of the Israelites, as herein pointed at, having not only degenerated from their first godly Fathers, but turned envious against their own Brethren, and against all the faithful People of GOD, &c.

We may easily infer from this Psalm, that we never ought to be cast down when we suffer Afflictions for Righteousness sake; but rather ought to rejoice; though, at the same Time, it is very hard to be used ill for our Well-doing: Forasmuch as we know that our Labours will not be in vain in the LORD; and that all the Slanders, Lyes, and malicious Cruelties will, like sharp Arrows, Fire, &c.

turn again on our Enemies, and not on us; if we faithfully rely on GOD for Succour, when the Help of Man faileth: Who hath always promised never to forsake the Righteous; but that He will assuredly destroy all the Enemies of CHRIST's People, Gospel, and Church.

The P R E C E P T.

{ Thieves, Fire, and Sword, wound not with so much Wrong,  
As a false Witness, and a lying Tongue:  
LORD, give me Patience, when such Foes oppress,  
And 'venge my Cause, in Truth and Righteousness. }

☞ The Reader is here to take Notice, that there are 15 Psalms, (from the cxixth to the cxxxvth) called Psalms of Ascension, Gradual Psalms, Songs of Degrees, or Songs of Remembrance, and GRATITUDE; which were sung by Ezra, and his Company, on the several Stages in their Journey out of Babylon: (And not on the 15 Steps or Stairs of the Temple, as some do imagine.) These 15 Psalms, I say, were particularly consecrated to commemorate the Return of the Israelites, as they came on their Way, in several Companies; which Psalms are said then to be put together, in a little Book by themselves, by Ezra, in order to declare and perpetuate the Benefits and wonderful Mercies of GOD to His chosen People: (Each Psalm having its Beginning as a Title, as above,) some coming from Babylon under Zorobabel, some under Ezra, and some coming under Nehemiah, &c.—See the Scriptures before cited\*.

On P S A L M CXXI.

(ASCENSION 2.—I will lift up,)

**T**HIS Psalm<sup>1</sup> shews the wonderful Safety of all such as only trust in GOD; Who will always be watchful<sup>6</sup> both Day and Night to preserve them, and His Church; if they follow but this Example of holy DAVID.

(—Vide 1 Sam. xxvi. 19.—Dan. vi.—Ezra vii.—Psal. xci.—

Holy DAVID herein sheweth, that the highest Things in this World afford but little Help to Man; and that we must look over them all, into the very Heavens, if we would have GOD to be our Safeguard. And as his continual Providence is, at all Times, over the Faithful, He will not suffer either Heat or Cold, or whatever the Wicked shall contrive, to discommode or destroy His Church and People. Here, the Israelites, being on their Journey from Egypt, looked towards Judea, and saw the City overthrown, greatly comforting themselves, that GOD, by His Mercy, had defended them from the parching Sun in the Day-time with a Cloud; and with the Light of a Pillar of Fire in the Night; as they travelled on their Journey

Seeing now, that all these Wonders are only Figures of the spiritual Help, whereby the Son of GOD doth marvellously preserve and defend His Church, travelling through this World: Let us wholly rely on His Gospel Ordinances as

our

our Rule and Pattern, whilst we are in this Life; whereby we may raise our Thoughts above the Vanities of this World, even into the very Heavens, from whence all our Help cometh; and wherein we hope to be raised after this painful Life is ended; by the Merits of *JESUS CHRIST*, to Whom we seek for *Succour*, and eternal *Salvation*.

(—Vide *Exod.* xiii.—*Isai.* iv. 4.—*Gen.* xxxi. 40.—*Deut.* xxviii. 6. 2.—2 *Chron.* i. 10.—2 *Sam.* iii. 25.—*Acts* i. 21.—ix. 28.—)

*The P R E C E P T.*

{ *G O D* will the just Man safely guard and keep,  
 { *By Night, or Day; awake, or when asleep:*  
 { *In all his Business, going in, or out,*  
 { *G O D, as a Fence, will compass him about.* }

N. B. This *Psalms* is conjectured to be wrote by *DAVID*, though we have no particular Person mentioned.

*On P S A L M CXXII.*

(*ASCENSION 3.—I was glad,*)

**H**OLY *DAVID*, in the Name of the *Faithful*, greatly rejoiceth that *GOD* hath accomplished His *Promise*, and hath placed His *Ark* in *Sion*, for public *Worship*, and civil *Justice*: Wherefore he giveth *Thanks*, and prayeth for the *Church's Peace*, and *Prosperity*; and for all the *Members* thereof.

\* (—Vide 1 *Chron.* xxix. 9.—2 *Sam.* vi. 12. 20.—)

Our holy Author here greatly rejoiceth that *GOD* hath appointed a Place wherein His *Ark*, or *Divine Presence*, should abide, which was before removed from one Place to another. He also meaneth, by the artificial Workmanship and beautiful Joining of the Building, the *Concord* and *Love* that was amongst the *Citizens*, or *Tribes* that should come there to the *Worship* of *GOD*; Whose House was there placed as a *Throne of Justice*; and should have *Prosperity* both within and without, by the *Favour* and *Blessing* of *GOD* amongst the *People*. This being a true *Figure* of *CHRIST's* Kingdom, let us, (with holy *DAVID*) not only, for his own Sake, pray for it, but for all the *Faithful* of the *Church* of *CHRIST*. *Peace be within Thy Walls, and Plenteousness within Thy Palaces.*

(—Vide *Exod.* xxv. 21.—1 *Cor.* xi. 19.—*Rev.* xiv. 4. 9, 10, 11.—*Psal.* cxxxiii.—*Isai.* ix. 6.—)

*The P R E C E P T.*

{ *L O R D, let Thy Church be all my Soul's Delight,*  
 { *To Praise by Day, and meditate by Night:*  
 { *And, that Thy Church may more and more increase,*  
 { *L O R D, give to all Prosperity and Peace.* }

N. B. This *Psalms* was wrote by *DAVID* after the *Ark* was fixed in *Jerusalem*. See the *Scriptures* before cited. \*



## On P S A L M CXXIII.

(ASCENSION 4.—*I lift mine Eyes to the Heavens,*)

**T**HIS *Psalms* shews holy DAVID's constant Dependence on GOD; and that <sup>3</sup> he *prays* for His *Mercy* to defend him and his from all proud, spiteful; disdainful, and <sup>4</sup> scorning Persons.

\* (—Vide 1 Sam. xxiv.—Nehem. viii.—1 Cor. i. 24.—)

This *Psalms* compareth the *State* of the *Godly* to that of *Servants*, and CHRIST the *MASTER*, on Whom all must *wait*, until it be His good *Pleasure* to bestow His *Mercies* and *Benefits* upon us. And as we have no other *Help* but what cometh from GOD, at every *Need*; how much the more ought we to *pray*, and rely on His *divine Providence* to assist us? Since He hath *promised*, that, when we have underwent all the *Oppressions* and *Scornings* of the *Wicked*, He will help us out of their *cruel Hands*; and that, if we be but *faithful* to Him, even until *Death*, he will surely give us a *Crown of Life*.

(—Vide *Psal.* xxxi. 23.—*Prov.* xxviii. 20.—*Rev.* ii. 10.—)

## The P R E C E P T.

{ *Most mighty LORD! we all on Thee do wait,*  
*As Servants waiting at their Master's Gate:*  
*We sue for Pardon, LORD, till Thou forgive,*  
*For, at Thy Pleasure, all must die, or live.* }

N. B. This *Psalms* was probably wrote by DAVID, when *Saul* despised him, and his poor *Train of Attendants*. See the *Scriptures* before cited \*.



## On P S A L M CXXIV.

(ASCENSION 5.—*If the LORD had not,*)

**I**N this *Psalms* holy DAVID <sup>1</sup> shews that if GOD had not been on his *Side*, <sup>2</sup> when *Saul* pursued him, to take away his *Life*, both he and all his *Attendants* must have been *Victims* to their *Cruelty*; for which *Deliverance* <sup>6</sup> he greatly *Praiseth* GOD, and <sup>8</sup> owns Him to be their only *Succour*.

\* (—Vide 1 Sam. xxiv.—*Psal.* xci. 3.—*Rom.* viii. 31.—)

This *Psalms* sheweth that GOD is always ready to help all such as trust in Him, in their greatest *Dangers*; and that the *Faithful* are always saved by that *Means*: And that though the *Wicked* rage ever so furiously against GOD's *Church*,

Church, and to destroy and swallow up His People, all their Enterprizes are of none Effect, when GOD takes the Matter in Hand; forasmuch as His Word is true, and His Mercy aboundeth for ever to preserve them.

*The P R E C E P T.*

{ *Why should we fear, when Trouble is at Hand?*  
*GOD loves the Just, and faithful by them stands:*  
*Ungodly Foes in great Confusion flee,*  
*Whilst godly Men triumph in Victory.* }

N. B. This Psalm is supposed to be wrote by DAVID, when in the Cave with his Attendants, and Saul sought to destroy them. See the Scriptures before cited\*.



*On P S A L M CXXV.*

(ASCENSION 6.—*They that trust in GOD,*)

**T**HIS Psalm shews<sup>1</sup> the great Safety of the Faithful; and that such as trust only in GOD shall<sup>2</sup> never be moved by the Schemes of the Wicked; and<sup>3</sup> that all such as are Workers of Iniquity shall inevitably perish.

(—Vide 1 Sam. xxiv.—Matt. vii. 22.—xxv.—)

This plainly setteth forth, that, if the World be ever so full of Mutations, the Faithful of GOD should never embrace any Wickedness; lest the Rod of the Wicked fall on them, and they be deemed as Hypocrites: But that they should always stand firm, and abide in the Faith of CHRIST; and withstand all the Efforts of the Wicked; whereby they attain everlasting Salvation: When the Righteous shall receive a Come ye Blessed, and the Wicked shall have a Go ye Cursed, &c. &c.

*The P R E C E P T.*

{ *They that in GOD do place their Confidence,*  
*Trust in His Aid, His Succour, and Defence,*  
*Shall never fail; for CHRIST, intbron'd above,*  
*Will save all such, as do Him own, and love.* }

N. B. Read the Scriptures before cited.



*On P S A L M CXXVI.*

(ASCENSION 7.—*When the LORD had,*)

**D**AVID, in this Psalm, sheweth<sup>1</sup> the ineffable Joy of the People after their Return from the Captivity of Babylon:  
5 with

with the same *Promise* of Joy, to all such as endure the like *Afflictions*, with pious *Diligence* and *Prayer*.

\* (—Vide *Jer.* xxv. 12.—xxix. 10.—*Ezra* i. 2.—vii. 9.—2 *Chron.* xxxvi. ult.—*Isai.* xlvi. 20.—lv. 12.—)

As this Deliverance was wonderful, there was left no Excuse for *Ingratitude*; for which they had great Reason to rejoice, when GOD of His infinite Goodness had gathered and delivered His *Church*. From hence we may infer, that if Infidels confess the wonderful Works of GOD, how much more should the *Faithful* shew themselves thankful; and rejoice for such a *new Birth*? Therefore let us always be joyful in all such *Afflictions* as GOD shall lay on us to try us; forasmuch as we know, He is always as able to defend His *Church*, as He is to turn a barren and dry Ground into a running *Stream*; and that he will, at last, reward the *Sorrows* of the *Faithful*, who die from Sin, and live in *CHRIST*, with a *Crown* of Glory in His Kingdom: Where their Sheaves of good Works will be received with Joy.

(—Vide *Rom.* vii.—*Eph.* iv. 8.—*Col.* iii.—*Phil.* iii. 10.—1 *Cor.* ii. 9.—*Eph.* v. 19.—*John* vi. 38.—*Jam.* iii. 18.—)

The P R E C E P T.

{ When GOD sav'd Isr'el in their great Distress,  
In grateful Songs they did His Name confess:  
Now teach us, LORD, in Gratitude, to own  
CHRIST, our Redeemer, seated on Thy Throne. }

N. B. This Psalm respects their Deliverance, and Liberty to restore the Temple, and its Worship, by the Edit and Bounty of Cyrus. See the Scriptures before cited\*.



On P S A L M CXXVII.

(ASCENSION 8.—Except the LORD build,)

THIS is a Song composed by SOLOMON; wherein he sheweth, <sup>1</sup> that nothing in this World can stand and prosper whether *mechanical*, *domestical*, or *political*, without the *Blessing* and *Providence* of GOD: And <sup>2</sup> that though to bring up *Children* well is precious Care; yet *Grace* is the alone Gift of GOD, and their only *Safeguard*.

(—Vide 1 *Cor.* ix.—*Heb.* xiii. 17.—1 *Cor.* iii.—*Eph.* iv. 28.—)

This glorious *Family Psalm* shews how unable *Labourers*, *Watchmen*, *Parents*, (and even *Princes* and *Rulers* themselves) are to bring their *Designs* to pass, unless GOD gives His *Blessing* to their Endeavours. If we contrive, GOD can disappoint, and defeat all our *Schemes*, in a Moment when we think not. Hence let it be our constant *Rule*, to crave GOD's *Blessing* on all our Endeavours; that

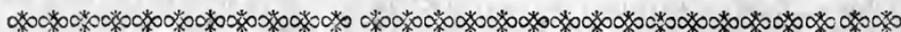
our *Designs* may prosper. Let us always pray to GOD to give our Children His *Grace*, as we give them *Learning* and good *Examples*; whereby they need never be ashamed to appear before their *Enemies*, in the *Doors of Justice*; be they ever so wrongfully accused.

(—Vide *Isai.* lvi. 5.—*Luke* x. 20.—*Rev.* ii. 17.—*Gal.* iv. 19.—1 *Cor.* iv. 15.—)

The P R E C E P T.

{ *Men build, contrive, and watch, and ward in vain,*  
*Unless the LORD support, and them sustain:*  
*Bless us, O LORD, give Plenty to our Land,*  
*And prosper us, in all we take in Hand.* }

N. B. Though this *Psalms* is referred to *Solomon*, yet it is suggested to be composed by *DAVID*, his Father, for him; as an *Acknowledgment*, that all his *Enterprises* succeeded only in *GOD*, &c. &c.



On P S A L M CXXVIII.

(ASCENSION 9.—*Blessed is every one,*)

**H**OLY *DAVID*, in this *Psalms*, setteth forth, ' that all are truly *Blessed* that live in the *Fear* and *Love* of *GOD*: And<sup>s</sup> that their *Children* after them shall enjoy the like *Benefits* and *Privileges*, if they continue in the *Fear* of *GOD*.

(—Vide *Deut.* xxviii. 30.—*Isai.* lvi. 5.—i. 7.—*Ecclef.* ii. 24.—)

This *Marriage-Psalms* has *Connection* with the foregoing *Psalms*; which sheweth that *GOD* approveth not our *Life*, except we live according to His holy *Word*. And though the gay Part of this *World* esteem themselves, because they enjoy *Wealth*, *Honour*, and *Idleness*, yet the *Holy Ghost* approveth them best, that live by *Labour* and *Industry*, and in the *Fear* of *GOD*. In like *Manner*, *GOD*'s *Favour* never appeareth more, than it does in the *Increase* of *Children*; by Reason He hath promised to enrich the *Faithful* with that *Gift*; and that, because of the *spiritual Blessing* He hath made to His *Church*, such temporal Things shall by Him be granted: For that, except *GOD* doth *publicly* bless His *Church*, He well knew that His *private Blessings* would be but little minded. So let us receive all that comes to us, by the *Power* of *GOD*, as His *Blessings*, with *Cheerfulness*; that He may continue the same on our *Posterity*.

(—Vide *Matt.* xix. 12.—*John* xv.—*Matt.* vi.—)

The P R E C E P T.

{ *Hail, wedded Love!—How blest'd both Man and Wife,*  
*When Virtue guides them through the Scenes of Life!*  
*But, O how curs'd!—when both in Strife contend!*  
*Unhappy here, and Ruin in the End.* }

N. B. This was wrote intirely to encourage all to live in the *Fear* of *GOD*; and pray for His *Blessings*, &c.



## On P S A L M CXXIX.

(ASCENSION 10.—*Many a Time have they afflicted,*)

**T**HE Church and People of GOD having undergone many *Calamities* and *Afflictions*, the Psalmist herein <sup>1</sup> shews that GOD was their only *Defender* and *Keeper*; and <sup>5</sup> that all the Schemes and Contrivances of the Wicked were of no other Effect, only <sup>6</sup> to work their own Destruction.

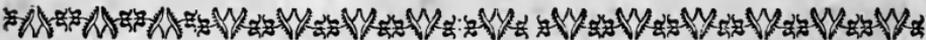
\* (—Vide *Exra* iv. 4, &c.—)

This shews that the *Church*, in all Times, hath had many cruel Enemies; and that *we* should always bear the same in *Remembrance*, in order to arm us against them; forasmuch as we well know that GOD never failed, in His own due Time, to break all the Snares that the Wicked laid for the *Righteous*; and to take the Yoke of Misery from off their Shoulders, so long as they endured their Punishments with *Patience*, and trusted in GOD. And though their wicked Enemies puffed up themselves with Pride, and seemed to domineer over both GOD and His *People*; yet GOD so took them off in their Bud, and their Posterity, that none would pity them; by Reason they grounded not their *Faith* in GOD, neither were they friendly to His *People*. So let us always trust in GOD, with full Assurance that He will deliver us from their *Bands* and Snares of Cruelty.

## The P R E C E P T.

{ *When GOD supports, the Wicked strive in vain,*  
*For why? He will the just Man's Cause maintain:*  
*Aid us, O LORD, and be our great Defence,*  
*That we in CHRIST may place our Confidence.* }

N. B. This seems to be wrote on the *People's* going out of *Babylon*; and the cruel Conflicts they there underwent by their Enemies, who afterwards hindered them in their Work. The *Author* of this is uncertain. \* Vide as above.



## On P S A L M CXXX.

(ASCENSION 11.—*Out of the Deep have I called,*)

**I**N this *penitential Psalm* holy DAVID <sup>1</sup> mournfully prayeth to GOD to *bear* him, and <sup>3</sup> to *forgive* his Sins: In which, shewing his true *Hope*, he exhorteth all the *Faithful* to do the like.

\* (—Vide 2 *Sam.* xxiv. 10.—*Psal.* lxxix. 3.—xlii.—xxxviii. 4.—*Jam.* v. 16.—)

Holy DAVID, (in the Name of the *Faithful*) being grievously afflicted in Mind, calls on GOD from the very Bottom of his Heart, and in Remembrance of his

his Sins, to forgive him; well knowing, that, if GOD should mark all his Misdeeds, he should not be able to bear His *Judgment*, unless he vouchsafed His *Mercy* to him. This shews to us, as in a Glass, that we cannot ever appear *just* before the Face of GOD, unless He, in *Mercy*, forgive us our Sins: And that He hath promised if we confess our *Sins* and abide constant unto Him, He will *forgive* us our Sins; and, by the *Truth* of His *Word*, will cleanse us from all Unrighteousness.

(—Vide *Rom.* viii. 26.—*Psal.* ii. 7.—*1 Pet.* i. 18.—*Jer.* xxxi. 34.—*1 John* i. 8, 9.—)

*The* P R E C E P T.

{ *When, from the Depth and Bottom of my Heart,  
To GOD I cry'd, He did His Aid impart :*  
*In Mercy, LORD, do Thou our Sins survey,*  
} *That we may stand at Thy Tribunal-Day.*

N. B. This *Psalms* seems to be wrote by DAVID, on his numbering the People, and the *Famine* that followed. See the *Scriptures* before cited \*.



On P S A L M CXXXI.

(ASCENSION 12.—LORD, *my Heart is not haughty,*)

**H**OLY DAVID, being charged with *Ambition*, on his *Desire* to reign; in this *Psalms* he <sup>1</sup> protesteth his great *Humility* and *Modesty*, both to GOD and *Man*: And <sup>3</sup> exhorts all the *Faithful* only to trust in GOD.

(—Vide *Matt.* ii. 28.—*v.* 5—*Tit.* iii. 2.—*Psal.* cxlvii. 6.—)

This *Psalms* is a worthy *Example* of *Humility*, *Modesty*, and *Contentment*; in order to teach us not to be puffed up, nor aim at Things above our Reach, or Understandings; nor even to *despise* none that are under us; seeing it is in GOD's *Power* either to *raise up*, or *cast down*. It also teacheth us to behave ourselves *humble* and *mèek* to both GOD and *Man*; to be contented in our several *Stations* wherein GOD hath placed us; and to rest ourselves wholly under His *divine Care* and *Protection*. Let this be a *Pattern* for all *Rulers* in general, in order to deter them from *Tyranny*: Whereby they may not oppress such as are under them, nor soar too high, lest they offend GOD, as much as they *despise* *Man*; be brought down to utter *Destruction*; and the *Cries* of the *Poor* be heard against them to their own *Damnation*. *Let all the Faithful wait on Thee, O LORD; and let our Trust be in Thee, for our Salvation.*

*The* P R E C E P T.

{ *Be not puff'd up with Wealth or Fame,  
With Pride, nor with a lofty Name :*  
} *For CHRIST appear'd in humble Dress,*  
} *That we Salvation may possess.*

N. B. *St. Jerome* alludeth this *Psalms* to the Person of *CHRIST*; from DAVID's *Spirit of Prophecy*, &c.



## On P S A L M CXXXII.

(ASCENSION 13.—L O R D, remember DAVID,)

1004. **H** O L Y DAVID, in this *Psalm*, setteth forth <sup>1</sup> what great *Troubles* and *Afflictions* he underwent, and what pious *Zeal* he had for *building* the *Temple*, and <sup>8</sup> resting the *Ark* therein. He <sup>9</sup> then desires *GOD* to establish his *Church*, <sup>11</sup> according to His *Promise*; which being *obtained* <sup>12</sup> on *Condition*, he <sup>14</sup> resteth fully thereon; and <sup>15</sup> *exhorteth* all the *Faithful* to do the like, for their eternal *Salvation*: And <sup>18</sup> that all the *Enemies* of *CHRIST*'s *Church* shall come to *Shame*; but His *Crown* and *Kingdom* shall for ever flourish.

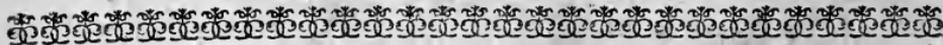
\* (—Vide 1 *Chron.* xv.—2 *Chron.* vi. 16. 41, 42.—vii.—1 *Kings* ix. 1. 10.—*Deut.* xii. 5.—1 *Sam.* iv. 11.—*Numb.* x. 35.—*Psal.* lxxviii. 68.—*Nebem.* xii.—)

This precious *Psalm* ought always to be used in our *Church*, that our *Faith* may be confirmed in the *L O R D J E S U S*; of whose *Person* *DAVID* was a true *Figure*. We may also observe, that this is the *true Church*; and is established by *GOD*'s own *Appointment*, for the *Faithful*; from *Generation* to *Generation*. And as *Salvation* cannot be attained by any other *Means*, but by our *Faith* in the *Gospel* of *CHRIST*, how careful ought we to be in *obeying* His *Word*, and receiving His *Sacraments*, and to rest ourselves wholly on His *Merits* to save us: Whose *Throne* is everlasting, and Whose *Power* is infinite, from *GOD* the *Father*.

## The P R E C E P T.

{ LORD, let Thy Priests be cloath'd with Righteousness,  
And all Thy People Thee with Praises bless:  
To keep Thy Laws, L O R D, all our Hearts incline,  
CHRIST is our Rest, and lasting Joy, divine. }

N. B. The 8th, 9th, and 10th *Verses* of this *Psalm* were used by *Solomon*, at the Close of his *Prayer*, at the *Dedication* of the *Temple*; and agree well with the *Acceptance* of it, as testified from Heaven; with the *L O R D*'s *Answer*, in a *Vision* to *Solomon*: For which *Occasion* it was composed by *DAVID*. Though some think it was made by *Solomon* himself. See the *Scriptures* before cited\*.



## On P S A L M CXXXIII.

(ASCENSION 14.—Behold how good!)

**A** F T E R the *Civil Wars* of eight *Years* were all ended, and the *Tribes* all were come together to anoint *DAVID* their *King*,

King, he then set forth this *Psalms*,<sup>1</sup> to exhort all to *Friendship* and *Unity*, and to be as Brethren: Shewing, not only<sup>2</sup> the Preciousness of *Unity* in this World, but<sup>3</sup> also the everlasting Blessedness of it in the World to come.

\* (—Vide 2 *Sam.* v.—1 *Chron.* xi.—*Exod.* xxx. 23.—xxviii.—*Psal.* xlii. 6 — 1 *Cor.* xiii.—*John* xiv. 21.—*Matt.* xvii.—)

In this *Psalms* are figured the several *Graces* that proceed from *CHRIST*, the Head of the *Church*: 1. By *Ointment*, that He was chosen and anointed of *GOD* to save the World: And 2. by *Hermon* and *Sion*, it meaneth the Plentifulness that was in the Country about *Jerusalem*, where *Concord* abideth. From which we may infer, that if we live in *Peace*, one with another, in this World, we shall be sure of *Peace* in the next: But, there is no *Peace* with the Wicked, neither in this World, nor in that which is to come. So let *Peace* abide always within our Walls, and *Plenteousness* in our Palaces.

(—Vide *Psal.* cxxii. 7.—*Isai.* ix. 6.—*Matt.* v. 9.—*Eph.* iv. 3.—)

The P R E C E P T.

{ How good and pleasant, LORD, it is to see }  
 { Brethren to live in Peace and Unity! }  
 { Assist us, LORD, to us Thy Blessings give, }  
 { That we in Concord may for ever live. }

N. B. See the *Scriptures* before cited\*.



On P S A L M CXXXIV.

(ASCENSION 15, and last.—Behold! Bless ye the LORD,)

THIS being the last *Psalms* of *Ascension*, holy *DAVID* herein<sup>1</sup> exhorteth all the Godly to behold the *Temple* which *GOD* hath now placed for His divine *Worship*. Also to watch and keep all Things therein in good *Order*; and<sup>2</sup> that they constantly render *Prayers*, *Praises*, and *Thanksgivings* unto *GOD* for His wonderful *Mercies* and *Benefits*; and<sup>3</sup> for  *blessing* and establishing His *Church* amongst us.

\* (—Vide 1 *Chron.* xvi. 4.—2 *Chron.* viii. 14.—*Eph.* vi. 18.—*Psal.* xxv. 1.—)

This *Psalms* sheweth the *Charge* that was first given to the *Levites* and *Priests*, not only to guard and keep the *Temple*, but also to bestow their Time, Day and Night, in *Praises*, *Prayers*, and *Thanksgivings* unto *GOD*, for the *Salvation* of the People; since He had so bestowed His fatherly *Love* on them to establish His *Church*, whereby they might be saved. Seeing now, that all these Things were only *Shadows* of *CHRIST*, and His *Kingdom*, and that the *Promise* of *GOD* is now fulfilled by the Coming of the *Messiah*, which He hath sent for our *Redemption*:

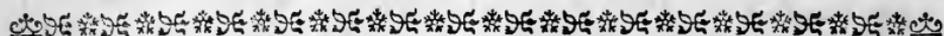
*demption: Let us now, in His Church, render all the Praises and Thanksgivings we are able, for such wonderful Mercies and Blessings; and lift up our Hearts with our Voices in His holy Sanctuary; hoping for a blessed Resurrection, and Life in the World to come, by the Merits of His SON JESUS.*

(—Vide *Psal.* cxlv. 1.—1 *Pet.* iv. 7.—*Matt.* xvi. 15.—*Psal.* lviii. 11.—)

*The P R E C E P T.*

*Let ev'ry Servant of the heav'nly LORD,  
Both Night and Day, Praise Him with one Accord:  
At Home, and Church, His Mercy daily own,  
Who sends all Blessings from His holy Throne.*

N. B. This *Psal*m hinteth on the *Levites* ministring in their *Courses*, either before the *Ark*, or in the *Temple*. See the *Scriptures* before cited \*.



*On P S A L M CXXXV.*

(HALLELUJAH.)

**T**HIS is another *Psal*m of Exhortation: Wherein holy **DAVID** <sup>1</sup> inviteth all the Faithful to sing *Praises* unto **GOD** <sup>4</sup> for His *Election*, <sup>5</sup> *Power*, <sup>6</sup> *Decrees*, <sup>7</sup> *Providences* and *Deliverances* of the *Israelites*. And, whereas <sup>15</sup> vain *Idols* can do nothing to assist Man, he again <sup>19</sup> exhorteth all Kinds of People to *Praise* **GOD**.

\* (—Vide 1 *Chron.* xvi. 4.—*Psal.* cxv.—cxxxiv.—)

This *Psal*m has Connection with the foregoing *Psal*m: Shewing, that **GOD** loveth the Posterity of *Abraham*, so long as they are constant to Him, and wil- leth that they should depend only on His *Power*; and that He will, at all Times, destroy the *Enemies* of His *Church*, to save His *People*. It also shews that **GOD** will surely *punish* all *Idolaters*, and *save* those that only *worship* Him, in *Sincerity* and in *Truth*. So *Praised* be the **GOD** of *Israel* for ever and ever, *Who bath visited and redeemed His People*.

(—Vide *Jer.* x. 13.—*Exod.* xii. 29.—*Numb.* xxi. 24. 34.—)

*The P R E C E P T.*

*O Praise the LORD, His Name for ever bless,  
And daily triumph in His Holiness:  
'Tis good and comely for His Saints to sing  
Eternal Praises to the heav'nly King.*

N. B. The Word *Sion* being mentioned in the last *Verse* of the cxxxiiiid, the cxxxivth, and the cxxxvth *Psalms*, sheweth that **DAVID** composed these *Psalms* before the *Temple* was built on that *Place*. See the *Scriptures* before cited \*.



On PSALM CXXXVI.

(HALLELUJAH.)

WE have, in this *Psalms*, <sup>1</sup> a general Exhortation to Praise GOD for all Mercies; <sup>5</sup> for the visible Creation, and all its Works; for Redemption, Preservation, and <sup>11</sup> for His bountiful Mercies, and <sup>21</sup> Loving-kindness towards His Church, &c.

\* (—Vide Gen. i.—Matt. vi. 26.—2 Chron. vii. 3.—xx. 2.—)

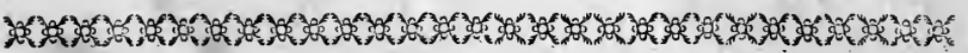
This magnificent *Psalms* has some Coherence with the former, and was composed for the same Use. viz. for the Congregation in general to acknowledge the wonderful Providence and Mercies of GOD towards them, and their Posterity. The grand Chorus that follows every Verse, is a singular Acknowledgment of GOD's Mercies, and shews, that they will endure for ever, to all such as love and fear Him, and abide in the Faith of CHRIST. This Chorus was usually a common Kind of Thanksgiving in general, for Feasts and Days set apart for divine Worship, after any Mercies they had received from GOD; even to repeat, and remind them of former Favours: Shewing thereby, that GOD had promised the like Mercies to them, and their Posterity, as he had shewn to their Forefathers; and on the same Conditions. GOD's Mercies here are very wonderful, and even unto all Creatures, as well as to His Church, which He shewed for the Space of forty Years; in order to teach us to be patient in our greatest Afflictions, and trust intirely on GOD's divine Providence; He having promised always to preserve the Faithful, and destroy the Wicked.

(—Vide Psal. civ.—lxxviii.—cv.—cvi.—cvii.—)

The PRECEPT.

{ Give Thanks to GOD, Who made both Heav'n and Earth,  
And Praise His Name, Who gave to all Things Birth:  
GOD feedeth all, His Promise is full sure,  
And, to the Just, His Mercies ever dure. }

N. B. From the Scriptures before cited, DAVID must certainly have been the Author of this *Psalms*, which see\*.



On PSALM CXXXVII.

Before Christ, **I**N this *Psalms*, <sup>1</sup> the People of GOD, being in Captivity, greatly lament the Decay of true Religion, <sup>3</sup> and their being derided: and <sup>5</sup> avouch their Constancy

1577.

and Zeal towards *Jerusalem*, in the Midst of their Griefs; and  
 ? foretel the *Destruction* of *Babylon*, for their cruel Usage.

\* (—Vide *Ezek.* vii. 16.—xxxiii. 21.—xxv. 12.—xxxv.—*Jer.* xlix. 7.—  
*Isai.* xiii. 16.—)

This plainly shews, that, although the Country was very *pleasant* whereto the People of GOD were banished, yet they lived in great *Sorrow* and *Anguish*, and could not refrain from Tears; especially when the *Babylonians* derided them for their singing GOD's Praises; and as if their *Silence* shewed they had no more *Hope* in GOD to deliver them. No, their *Church* was so dear to them, that their Tears burst out whensoever they thought of it; and the Decay of GOD's Religion was so grievous, that no *Joy* could make them glad, except it was restored: So that GOD used them as Rods to punish His Enemies. From this excellent *Psalm* we may learn very excellent Things, *viz.* That whensoever we remain *silent* under great Afflictions of barbarous Enemies, (especially for the *Gospel* of *CHRIST*,) when the Powers of *Darkness* have their Time, we must not only remain *constant* in our Faith, but also in our Zeal; lest we betray the *Truth* with our Silence, or forsake our *Duty* for the *Fear* of powerful Men. No, God forbid we should fault, though we are obliged to be *silent*; seeing that such *Tyrants* are more like *Brutes* than Men, and never will go unpunished; who not only persecute the *Church*, but *despise* the *Truth* of GOD's *Word*; and cruelly use the *Innocent*.

The P R E C E P T.

{ Do Thou, O GOD, our Enemies confound,  
 Thy Might can dash their Malice to the Ground: }  
 { Let us, O GOD, Thy Mercy ever sing,  
 And own Salvation by our heav'nly King. }

N. B. This *Psalm* seems to be composed by *Ezekiel*, or some other *godly Man*, at the Beginning of the *Captivity*, in order to stir up the People not to fall from their Religion during the seventy Years *Exile*: Though some say it was made by *DAVID* \*.

On P S A L M CXXXVIII.

HEREIN holy *DAVID* <sup>1</sup> greatly *Praises* GOD for His *Mercies* towards Him, in his Afflictions: And <sup>4</sup> that foreign *Princes* and *Strangers* shall do the like, even *all together* in the *Worship* of GOD: <sup>7</sup> Assuring himself of the like *Comfort* of GOD's *Mercies* for the Time to come.

\* (—Vide *1 Sam.* xxvi.—*1 Cor.* xi.—*John* iv. 23.—)

*DAVID*, having attained the *Kingdom*, and brought the *Ark* into the City, thought also on the *Building* of the *Temple*, and *prophefied* that the same should  
 come

come to pass; and that all the *Kings* of the World should acknowledge and celebrate so great a Benefit; that should be fulfilled by *CHRIST*. And, because the Instruments of *Satan* generally are amongst great Men, when the *Church* is persecuted; he exhorteth all such to be armed against such Battles, and to pray at all Times; and rest their Foundation of *Hope* intirely on *GOD*: Who cherisheth the *Oppressed*, hateth the *Proud*, and spareth the *Godly* for the *Kingdom* of Heaven.

(—Vide *Psal.* xli.—cxix.—)

The P R E C E P T.

{ *In Thy blest'd Courts, O LORD, my Voice I'll raise,*  
*To blest Thy Name, and celebrate Thy Praise:*  
*Thy tender Care is over all the Just,*  
*That love Thy Name, and in Thy Mercy trust.* }

N. B. This *Psal*m seems to be wrote by *DAVID*, when *Saul* (by his second Confession) vindicated him in his *Reputation*, and confirmed him in his *Expectation* of the *Kingdom*. See the *Scriptures* before cited \*.



On P S A L M CXXXIX.

**I**N this *Psal*m, holy *DAVID* <sup>1</sup> setteth forth the wonderful *Knowledge* of *GOD* over all his <sup>2</sup> *Actions* <sup>4</sup> and *Thoughts*. He also <sup>6</sup> acknowledgeth that the *Works* of *GOD* are far above the Reach of *Man*, at all *Times*, and <sup>8</sup> in all *Places*: And <sup>13</sup> magnifies His *Name*, on his *Formation* in the *Womb*; <sup>15</sup> and the curious *Texture* of all his *Members*. He then <sup>17</sup> shews how dear the *Thoughts* of *GOD*, and His *Works*, were unto him; and <sup>19</sup> desires He would destroy the *Wicked*, try his *Integrity*, and <sup>23</sup> lead him in the *Way* of *Righteousness* for ever.

\* (—Vide 2 *Sam.* xvi. 7.—*Psal.* lxxvii. 12.—civ. 34.—)

This is a most glorious *Psal*m of *Meditation* on *GOD*'s *Attributes*: Shewing that the all-seeing *Eye* of *GOD* inspects all our *Thoughts* and *Actions*, be they ever so *private*, by *Day* or by *Night*. The curious *Structure* of *Man* may well be compared unto a *little World*, not only in *Respect* of his *Body*, but also of his great *Understanding* above all other *terrestrial Creatures*: He having a *Head*, and *Thoughts* to *conceive* and *invent*; a *Tongue* to *speak* and *argue*; and *Hands* to *act* beyond them all. *GOD* hath not only placed him *over* all the other *earthly Creation*, but has also endued him with an *immortal living Soul*; and hath *formed* him in his own *Image*, to *worship* and *serve* him; and will, after this *Life*, give him a *Kingdom*, not made with *Hands*, eternal in the *Heavens*.—Let us at every *Opportunity* meditate on this most *glorious Psal*m, and the more we meditate on it, the more we shall *admire* the wonderful *Works* of *GOD*; and what great *Things* He doth hourly for us: Forasmuch as we know He will lead us in the

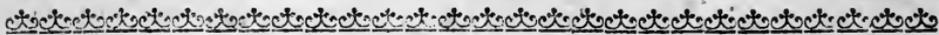
Way of all *Righteousness*, and give *Salvation* to all such as shall seek it, in the LORD JESUS.

(—Vide *Prov.* viii. 17.—*Matt.* vi. 33.—)

The P R E C E P T.

{ Great GOD! to Thee are all my Secrets known,  
In ev'ry Place, awake, or lying down:  
As nothing's hid from Thy all-seeing Eye,  
LORD, guard my Soul, that I may never die. }

N. B. This *Psalm* was probably wrote with *Psal.* vii. xvii. xxvi. when DAVID was first accused, and then persecuted by Saul. See the *Scriptures* before cited \*.



On P S A L M CXL.

DAVID, in this *Psalm*, <sup>1</sup> earnestly beggeth of GOD to deliver him from his cruel Enemies; *i. e.* <sup>2</sup> from *malignous*, <sup>3</sup> *flattering*, <sup>5</sup> *proud*, and cruel Men. Then <sup>6</sup> acknowledging GOD to be his only Strength and *Safeguard*, in the Day of *Battle*: He <sup>8</sup> prays that He would destroy all his *spiteful*, *slanderous*, and <sup>11</sup> *backbiting* Enemies; that <sup>13</sup> the *Righteous* might *Praise* Him, and abide in His divine *Presence*, in Peace and Safety.

\* (—Vide 1 *Sam.* xviii. 19.—*Psal.* lii.—lxix.—cxx.—*Rom.* xii. 20.—)

This *Psalm* (as in a *Glass*) sheweth what *Contrivances* wicked Men have to bring their wicked Ends to pass; and how they will stick at nothing, neither in *Thought*, *Word*, nor *Deed*, when they intend to spoil the *Righteous*, and destroy the *Church* of GOD. It shews also, how soon they are *defeated* and *overthrown*, when GOD once takes the *Master* in *Hand*, to *defend* the *Godly*: And how wonderfully they are *preserved* when they put their whole *Trust* and *Confidence* in His *Power* and *Protection*. Let it be, therefore, our chief *Endeavour* to *live* in the *Fear* of GOD, and trust wholly in His divine *Providence*. in all *Manner* of *Afflictions*: And earnestly *pray* to GOD to be our only *Safeguard*; Who hath *Power* both to *destroy* and to *save*: And will destroy the *Wicked* from the *Face* of the *Earth*, that the *Righteous* may *rejoice*, and that His *sacred Name* may be *glorious* in all the *World*.

(—Vide *Psal.* cxlvii. 6.—)

The P R E C E P T.

{ Protect me, LORD, with Thy Almighty Care,  
From flatt'ring Tongues, and such as cruel are:  
Thy tender Love is over all the Just;  
O guard my Soul, for in Thee do I trust. }

N. B. This *Psalm* was probably wrote on Saul's first *Machinations* against DAVID. See the *Scriptures* before cited \*.

On P S A L M C X L I.

**I**N this *Psalms* holy DAVID <sup>1</sup> earnestly *prayeth* to GOD that his *Prayer* may be heard; and that <sup>3</sup> he might be kept from all Kinds of Sin either <sup>4</sup> in *Thought, Word, or Deed*. That he might <sup>5</sup> be both *tractable* and *charitable*, and <sup>6</sup> be *justified*, and <sup>8</sup> be *saved* from the Violence and Treachery of his cruel Enemies.

\* (-Vide 1 *Sam.* xxiii. 13 -*Exod.* xvii.-*Jam.* iii.-*Matt.* xv. 19.-1 *Cor.* i. 9, 10.-)

\* This *Psalms* is a Form of *Prayer* in general against all Manner of *Vices*, and cruel Enemies: From which we may infer, that, under all Manner of *Afflictions*, we must flee to GOD for Succour and Comfort; and patiently bear such Corrections and Chastisements as proceed from a true and *loving Heart*; and receive them with Joy and Comfort; by reason such Reproofs are for our own Good. And whensoever we are wrongfully accused, and persecuted by cruel and malicious Men, we must patiently wait on GOD, till He, in His good Time, shall deliver us; Who will assuredly trap them in their own Snares, and *preserve* the *Righteous* out of their cruel Hands, if they *pray* to Him with a *faithful* and true Heart.

(-Vide *Psal.* cxlv. 18, 19, 20.-)

The P R E C E P T.

{ Set Thou a Watch before my Lips, O LORD,  
That I may not prophane Thy holy Word:  
And let me, LORD, so in Thy Paths proceed,  
Ne'er to offend, in Thought, in Word, nor Deed. }

N. B. This seems to be wrote when DAVID and his 600 Men were in the Wilderness of *Maon*, when *Saul* had near encompassed him, by the Treachery of the *Ziphites*, who were restrained by the News of the *Philistines* Invasion; but good *Jonathan* had before confederated with him, and approved him. See the *Scriptures* before cited \*.

On P S A L M C X L I I.

**D**AVID, being in great *Fear* and *Distress*, <sup>1</sup> crieth fervently unto GOD <sup>4</sup> to help him out of his great Dangers: Whereby <sup>7</sup> he might *Praise* His Name, and the *Righteous* be with Him as usual, &c.

\* (-Vide 1 *Sam.* xxiii. 29. -xxiv.-)

This *Maschil*, or *Psalms* of *Prayer*, shews the great Effect of *Patience* under any Sufferings and Confinement; and that we should never *murmur* against GOD,

GOD, in our greatest Extremities, when all our Friends have forsaken us; but rely wholly on GOD for Help, when all other Means fail; and wait for a joyful *Deliverance* from His Hands; Who is able to destroy our Enemies, and give us a *Crown of Glory*.

(—Vide Matt. v. 5.—*Psal.* xxxvii. ult.—)

The P R E C E P T.

{ LORD, *Thou'rt my Portion, and my sure Defence,*  
*In Thee I place my Trust and Confidence:*  
*To Thee I cry, O help me in Distress,*  
*And slay such Foes, as would my Soul oppress.* }

N. B. This was probably holy DAVID's *Prayer and Meditation*, when he was inclosed on every Side by cruel *Saul*, in the *Cave* or Strong-holds of *Engedi*. See the *Scriptures* before cited \*.

On P S A L M CXLIII.

I N this *penitential Psalm*, holy DAVID <sup>1</sup> earnestly prayeth to GOD for the *Remission* of his Sins; and <sup>2</sup> acknowledges the *Justice* of his Punishments. He then <sup>7</sup> beggeth of GOD speedily to help him; <sup>9</sup> deliver him from his Enemies; <sup>10</sup> *teach* him in the Way of *Righteousness*, and <sup>12</sup> destroy such as were his cruel Adversaries.

\* (—Vide 1 *Sam.* xxiv.—xxiii. 29.—)

This *Psalm of Meditation* has Connection with the former, and on the same *Occasion*: Shewing, that we should always remain *faithful* in GOD's *Promises*, in our greatest Discomforts; and that we should always receive His *Afflictions* as *Messengers* to warn us to *Repentance* of our Sins. That we should, at all Times, trust ourselves to GOD's divine *Providence*; and shelter ourselves intirely under the Wings of his *Mercy*; Whose *Spirit* will frame our Hearts, by His *Grace*, to obey His *Word*. For, as soon as ever we *decline* from Him, and He forsakes us, we immediately fall into Error; and unless His *Mercy* restores us again, by His *Grace*, and Goodness, we must inevitably fall into Destruction both Body and Soul. And, since His *Grace* and *Promise* are our only *Safeguard*, let us never shrink from our *Duty* towards Him, lest He take His *Holy Spirit* from us, and leave us *comfortless*; nor be too daring in slighting and prophaning His *divine Ordinances*, lest we bring His heavy *Judgments* down upon us: But let us *pray*, with DAVID, that He will guard us by His *Holy Spirit*, and lead us to the *Land of Righteousness*. Ver. 10.

The P R E C E P T.

{ Let me, O LORD, *Thy loving Kindness bear,*  
*Keep me from Foes, and in my Cause appear:*  
*Teach me, O LORD, to do Thy heav'nly Will,*  
*And guide my Spirit unto Thy holy Hill.* }

N. B. This was probably penned by DAVID when in the *Cave of Engedi*, and pursued by *Saul*. See the *Scriptures* before cited \*.

On P S A L M CXLIV.

**D**AVID, in this *Psalms*, with great *Affection*, <sup>1</sup> bleffeth **G**OD for his *Victories*, and <sup>3</sup> his *Humility* to poor Men. He then <sup>5</sup> imploreth **G**OD's further Assistance, <sup>7</sup> to deliver him from the Tumults of strange People that flattered him: <sup>9</sup> Promising chearfully to *Praise* **G**OD with Voice and Instruments, for his great Deliverances: Wishing <sup>12</sup> the like Success, <sup>13</sup> and Increase on all the Faithful, and their Posterity.

\* (—Vide 2 *Sam.* viii. 10.—*Psal.* xviii.—xxxiii.—xliv.—cviii.—*Isai.* xlv. 1.—)

Holy **D**AVID herein sheweth, that it was **G**OD alone that gained him all his *Victories*, and not his own *Policy*; and that it was **G**OD only that had raised him from a poor *Shepherd*, to a valiant *Warrior*, and a mighty *Conqueror*; for which he had great Reason to *Praise* **G**OD for all His Favours towards him. He also desires **G**OD to continue His *Benefits* towards His People; (counting the Procreation of Children, and good Education, amongst **G**OD's gracious Benefits;) and even that none of His Blessings be wanted, on any Occasion whatsoever, to all Generations, &c. So *Blessed are the People that hope only in GOD, yea, Blessed are they Whose GOD is the LORD.*

(—Vide *Psal.* lxxviii. 70, 71, 72.—)

The P R E C E P T.

{ *Bless'd be the LORD, who gives me Strength to fight,*  
*Loud Songs of Triumph shall my Soul delight:*  
*With Peace and Plenty, LORD, Thy People blefs,*  
*That we may glory in Thy Righteousness.* }

N. B. This *Psalms* was probably wrote with the cviii<sup>th</sup>, in the Midst of his foreign *Expeditions* against his cruel Enemies. See the *Scriptures* before cited\*.

On P S A L M CXLV.

(*DAVID's Praises.* HALLELUJAH.)

**I**N this excellent *Psalms* holy **D**AVID <sup>1</sup> *Praiseth*, <sup>2</sup> and *bleffeth* **G**OD, <sup>3</sup> for His incomprehensible *Greatness*, <sup>7</sup> *Goodness*, <sup>9</sup> and *Mercy*; and for His wonderful *Works* of the *Creation* in general. He sheweth also, <sup>10</sup> that **G**OD is *Praised* by all His *Works*; and <sup>11</sup> that they shew His *Honour* and mighty *Power*:  
<sup>13</sup> That

<sup>13</sup> That His *Kingdom* is everlasting, and that all *Creatures* are fed by His *Bounty*. That <sup>17</sup> GOD also rejoiceth in all His *Works*; <sup>19</sup> fulfilleth just Men's *Desires*, <sup>20</sup> preserves them from *Evil*, and destroys their *Enemies*.

(—Vide *Pfal.* ciii. 8.—*Dan.* vii. 14.—*Luke* i. 33.—*1 John* v. 14.—*Exod.* xxxiv. 6.—)

This glorious *Psalms* is called DAVID's *Praises*, as also may all the rest that follow; by Reason they continue the same *Collaudation* or *Praising* of GOD; as the *first* and *last Verses* of every *Psalms* testify.—To *Praise* GOD without *fearing* Him, is like a *sounding Brass*, or *tinkling Cymbal*: Or, that we *Praise* Him with our *Mouths*, but in our *Hearts* we *irreverently deny* Him. To *Praise* GOD justly, let this *Psalms* be our constant *Rule* and *Pattern*; that is, with *Heart* and *Voice*; for all the *Mercies* and *Benefits* he has bestowed on us; and that He alone may have the *Glory*, to whom *Glory* is due.—*All Thy Works bless Thee, O LORD!* in *Wisdom* Thou *madest* them all! Thou *openest* Thy *Hand*, and they are filled with *Good*. The LORD *preserves* all those that *love* Him, and *destroys* the *Wicked*.—*My Mouth shall daily sing the Praise of the LORD: And all Flesh shall bless the Name of the LORD, for ever and ever.*

(—Vide *Tit.* i. 16.—*Psal.* civ. 17.—)

*The P R E C E P T.*

{ O LORD, I'll Praise Thy great and mighty Name,  
Talk of Thy Works, and celebrate Thy Fame:  
Thou sav'st the Just, that on Thy Aid depend;  
Thy Love and Mercy never hath an End. }

N. B. Probably this *Psalms* was wrote on the compleating of his *Victories*, and extending his *Empire* over the *Gentiles*, as GOD had promised; and the *establishing* his *Kingdom* for ever.



*On P S A L M CXLVI.*

(DAVID's *Praises.* HALLELUJAH.)

**I**N this *Psalms* DAVID <sup>1</sup> declareth his continual *Zeal* to *Praise*; <sup>2</sup> dehorting us not to trust in *Princes*, no more than other *Men*; because all are mortal. He shews also <sup>3</sup> the eternal *Happiness* of those that trust only in GOD; <sup>4</sup> Whose *Word* is true, and <sup>5</sup> Whose *Judgments* are just; <sup>6</sup> Who loveth the *Righteous*, helpeth the poor *Strangers*, <sup>7</sup> relieveth the *Fatherless* and the *Widow*, and overthroweth the *Wicked*: And <sup>8</sup> preserveth His *Church* for ever. *Praise ye the LORD.*

(—Vide *Pfal.* cxlv.—cxlvii.—cxlviii.—cxlix.—cl.)

This *Psalms* has *Connection* with the former; and stirreth up all *People* to *Praise* GOD, and confide wholly in Him; Who is able to *save* us in all *Dangers*,

gers, when the Help of Man faileth. And although He often visiteth them with the *Afflictions* of Hunger, Imprisonment, and such-like, yet His *Love* and fatherly *Pity* never faileth to assist all such as *love* and *fear* Him. *Happy is he that bath the GOD of Jacob for his Help: And whose Hope is only in the LORD GOD.*

*The P R E C E P T.*

{ Praise GOD, my Soul, His Name I will confesse,  
 Who helps the Stranger and the Fatherless :  
 The Help of Princes can no Life sustain,  
 But, GOD's great Mercy ever doth remain. }

N. B. St. *Jerome* imagineth this *Psalme* to be made after the People's Return from *Babylon*; by Reason it hinteth on Releasing of *Prisoners*, Preserving of *Strangers*, *Fatherless*, and *Widows*, &c. It also referreth to *CHRIST's* being delivered from the Oppressions of *Sin* and *Satan*; and His *Church* and *Kingdom* preserved, &c. &c.



On P S A L M CXLVII.

(*DAVID's Praises. HALLELUJAH.*)

**H**OLY *DAVID*, in this *Psalme*, <sup>1</sup> exhorteth all the People to Praise *GOD* <sup>2</sup> for His *Care* of the *Church*; <sup>5</sup> for His *Power*; <sup>6</sup> His *Mercy*; <sup>8</sup> His *Providence*, and <sup>12</sup> for His *Blessings* upon the *Kingdom*: Also <sup>15</sup> for His *Power* and *Blessings* of His *Meteors*; and <sup>19</sup> for His mighty *Ordinances* in His *Church*, &c.—Praise ye the *LORD*.

(—Vide *Psal.* cxlv.—cxlvi.—cxlviii.—cxlix.—cl.—civ. 13, 14.—)

This *Psalme* has Connection with the former: Shewing, that, as *GOD* was the sole *Founder* of His *Church* amongst us, it is our *Duty* daily to Praise Him therein; seeing it is gathered together for the like Purpose, by His *Power* and infinite *Love* towards His People. Moreover, he hath not only left to us that excellent *Treasure* of His *Church*, but hath also given us His only *SON JESUS CHRIST*, to be our *Mediator* and *Redeemer*; by Whose *Gospel* we have eternal *Salvation*: Who in His last Appearance will judge both the *Quick* and the *Dead*, and render to every Man according to His *Works* in this Life. So Praise the *LORD*, for He is gracious; and His *Mercy* endureth for ever.

(—Vide *Psal.* cxxxvi.—*Matt.* xvi.—*Gal.* iii. 23.—)

*The P R E C E P T.*

{ O Praise the LORD, it is a comely Thing,  
 Who all Things made, and did Salvation bring :  
 He feedeth all, with Plenty, Love, and Peace,  
 For which our Thanks and Praise should never cease. }

N. B. This *Psalme* was probably wrote after the People's Return from *Babylon*, as was the former.



## On P S A L M CXLVIII.

(DAVID'S PRAISES. HALLELUJAH.)

**D**AVID, in this *Psalm*, earnestly calleth on all Things both *celestial* and *terrestrial* to Praise GOD: viz.<sup>2</sup> the *Angels*; <sup>3</sup> the *Sun, Moon, and Stars*, the *Heavens* and *Waters* above them. Also <sup>7</sup> *Dragons* and *Depths*; <sup>8</sup> *Fire, Hail, Snow, Vapours, Wind*; <sup>9</sup> *Mountains, Trees*: <sup>10</sup> *Beasts, Cattle, creeping Things, and Fowls*; <sup>11</sup> *Kings, Princes, Judges, and all People*; <sup>12</sup> *Young Men, Maidens, Old Men, and Children*. <sup>14</sup> Also to Praise GOD for His *Church*; and for the *Power* he has given to His *chosen People*, that He hath joined unto Him.—Praise ye the LORD.

(—Vide *Psal.* cxlv.—cxlvi.—cxlvii.—cxlix.—cl.—*Isai.* vi. 6.—)

This *Psalm* hath Connection with the former; and sheweth, that, as all Things are but as *Members* of their respective *Bodies*, they should all join in GOD'S Praise, and shew His *Glory*; i. e. both in *Heaven* above, in the *Earth* below, and in the *Waters*. This Exhortation teacheth us the great *Duty* we owe to GOD; and that the greater His *Gifts* are, the more we are in *Duty* bound to Praise Him; and to *glory* in His *Church*; which He hath placed amongst us, according to the *Promise* that He made unto *Abraham*, and His *Seed* for ever.—So Praise the LORD, for He hath exalted the *Horn* of His *People*: Which is a Praise for all His *Saints*; even for the *Children* of *Israel*, a *People* that are near unto Him. Praise ye the LORD.

## The P R E C E P T.

{ Let all Things PRAISE the great and mighty LORD,  
 { In Heav'n and Earth; for at His mighty Word  
 { All Things were made; all must on Him rely,  
 { And, by His Power, must all Things live or die.

N. B. This *Psalm* probably was penned after the Captivity of *Babylon*; as was the former.



## On P S A L M CXLIX.

(DAVID'S PRAISES. HALLELUJAH.)

**H**OLY DAVID, in this *Psalm*, <sup>1</sup> earnestly exhorts the *Saints* of GOD to Praise Him with their utmost *Power*,  
 by

by Reason <sup>2</sup> they are preferred before any other Nation; and <sup>3</sup> to join their *Voices* with *Instruments*; and <sup>5</sup> rest themselves intirely under His divine *Providence*. He <sup>6</sup> then setteth forth the *Ministers* of *CHRIST*, and the *Power* of His *Gospel*; and <sup>7</sup> that *Judgment* shall be executed against the *Enemies* of the *Church*. *Praise ye the LORD*.

(—Vide *Psal.* cxlv.—cxlvi.—cxlvii.—cxlviii.—cl.—*Heb.* iv. 11, 12, 14.—)

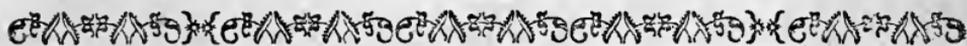
This *Psal*m has Connection with the former; and beginneth as the *xcvth*, *viz.* *Sing to the LORD a new Song*: The Word *new* meaning to act under the *Gospel* of *CHRIST*, as a *new* People, by *Regeneration*, as the People of *Israel*; *CHRIST* being our *King*, in Whom we ought to be *glad*, and rejoice, as *Ver.* 2. And, as *GOD* is the Creator of both Soul and Body, so must we serve Him with both; with a free Heart, and with a willing Mind. *Let Israel therefore rejoice in GOD that created all; and let the Children of Sion be glad in the King of their Salvation. Let them Praise Him with the Lute and the Harp: And this Honour shall be to all His Saints, in the LORD JESUS.*

(—Vide *Psal.* xcv. 7.—2 *Cor.* x. 5.—*Isai.* xlv. 14, 15.—*Heb.* iv. *ult.*—)

The P R E C E P T.

{ *Songs of Salvation let the Righteous sing,*  
*And joy in CHRIST, their Saviour, and their King:*  
*Eternal Praises unto CHRIST be giv'n,*  
*Intbron'd in State, at GOD's Right-hand, in Heav'n.* }

N. B. Probably this *Psal*m was penned after the *Captivity*; and to keep the *Mercies* of *GOD* in Remembrance to all Generations, concerning His *Promise* to the *Faithful*.



On P S A L M CL.

DAVID's Praises. HALLELUJAH.

**T**HIS, being the last *Hallelujah*, <sup>1</sup> exhorteth all to *Praise* *GOD* both in *Heaven* and on *Earth*, <sup>2</sup> for His noble *Acts*, and according to His excellent *Greatness*. Also <sup>3</sup> to *Praise* Him with *Trümpet*, the *Viol*, and the *Harp*; <sup>4</sup> with the *Timbrél*, *Flute*, *Virginals*, and the *ORGAN*; <sup>5</sup> with the sounding *Cymbals*, and even with the *loud Cymbal*: And, <sup>6</sup> in the *Conclusion* of the whole, *Let every Thing that hath Breath, or Spirit,* PRAISE THE LORD, &c. &c. &c.

(—Vide *Psal.* civ.—cv.—cxlv.—cxlvi.—cxlvii.—cxlviii.—cxlix.—)

This *Psal*m has not only Connection with the four foregoing *Psalms*, but also with all other *Psalms* of *Praise* and *Thanksgiving*: By reason the *Mercy*, *Goodness*,

*ness, and Power of GOD shineth not only in the Heavens, but also over all the World; in all Places and Dominions. And, as by His Power all Things were made, all are not able to Praise Him enough, according to His excellent Mercy and Goodness; and more particularly for His Redemption, Government, and Salvation of His Church, and Monarchy of the World; ruling in, and under His only SON the LORD JESUS; to Whom we seek for Succour whilst we are in this World; and hope for eternal Life in the World to come; in Whose eternal Mansions Hallelujahs have no End.—So Blessed be the Name of the LORD for ever and ever: And may all the Earth be filled with the Glory of His Majesty. Amen. Amen.*

*The PRECEPT.*

*{ O Praise the LORD, Praise Him with one Consent,  
Praise Him with Voice, and ev'ry Instrument:  
Let Organs, Trumpets, Drums, and Strings accord,  
And all Things breathing Praise the mighty LORD. }*

*DOXOLOGY.*

*O Spir't of Love! Great Source of Joy and Peace,  
Our Praise of Thee shall never, never, cease:  
To Thee, Almighty FATHER, Three in One,  
Eternal Thanks and Praise be ever done.*

*HALLELUJAH.*

*WILLIAM TANS'UR, Senior.*

*End of the FIVE BOOKS of PSALMS.*

An Alphabetical  
**D E S C R I P T I O N**  
 O F

PERSONS, of PLACES, and of THINGS.

A N D

Wherein they are mentioned in the foregoing EXPOSITION ;  
 and in other Places in the Holy Scriptures : And of JESUS  
 CHRIST, Poetically.

By WILLIAM TANS'UR, Senior.

A.

**A** ARON—GOD's Messenger to  
 King Pharaoh, &c. Pfal. lxxvii.  
 Levit. viii.

Abimelech—The general Name for the  
 Kings of the Philistines. Pfal. xxxiv.  
 1 Sam. xxii.

Abiram—The Son of Eliab, who was  
 swallowed up alive. Pfal. lv. Numb.  
 xvi.

Abishai—The Father of a Song, &c.  
 1 Chron. ii. 28. Pfal. xlv.

Abraham—That godly Prophet whose  
 Seed had GOD's Promise. Pfal.  
 xlv. Gen. xii.

Abfalom—The Son of David, who was  
 hanged in an Oak. Pfal. lxxxiv. 2  
 Sam. xviii.

Achitophel, David's false Counsellor;  
 who hanged himself. Pfal. lv. 2  
 Sam. xvii.

Achish—The King of Gath; to whom  
 David framed himself mad. Pfal.  
 xxxiv. 1 Sam. xxi.

Adullam—An ancient City, mentioned

in Joshua. Pfal. cxlii. Josh. xv.

Agarims—A People from Sarah's Hand-  
 maid, Hagar; who were drove out  
 of the Land. Pfal. lxxxviii. Gen. xvi.

Ahaz, one who sought for Aid to King  
 Ashur. Pfal. xlvi. 2 Kings xvi.

Ajieleth-Afshahar—The Name of a  
 common or Morning Song. Pfal.  
 xxii.

Alamoth—An ancient musical Instru-  
 ment; or a solemn Tune. Pfal. xlv.

Aloes—The Juice of a Tree of the same  
 Name, &c. Pfal. xlv.

Alpha—The Beginning of all Things.  
 Pfal. civ. Rev. i. 8.

Altars—Places built for Divine Wor-  
 ship. Pfal. xliii. Gen. xii. xxxv, &c.

Ammon—An ancient King of Judah,  
 being an Idolater, was slain by his  
 own Servants. Pfal. lxxxiii. 2 Kings  
 xxi.

Ammonites—A People which GOD  
 forbid the Israelites to war with.  
 Pfal. lxxxiii.

Amnon—The Son of David, who de-  
 floured

- floured his Sister Tamar. Pſal. xxxii. z Sam. xiii. Deut. ii. xxiii.
- Amorites—A People from Emori, who denied the Israelites Paſſage. Numb. xxi. Pſal. cxxxvi.
- A. C. Anno Chriſti, the Year of CHRIST.
- A. D.—Anno Domini, the Year of our LORD.
- A. M.—Anno Mundi, the Year of the World.
- Ant. dil.—Ante-diluvian, before the Flood.
- Apoſtles—The Miſſionaries, or Perſons ſent by our SAVIOUR to preach His Goſpel; being called twelve in Number.
- Apud—At, to, by, with, in, nigh, near, among, before, or in Preſence.
- Angels—The bleſſed Meſſengers of Heaven, &c. Pſal. xci. Matt. iv.
- Antichriſt—A Perſon who is againſt the Doctrine of CHRIST. Pſal. li.
- Antiochus—A cruel Tyrant, who ſpoiled the Temple, and ended his Life in a miſerable Manner. Pſal. cvi. 1 Mac. vi.
- Arabia—A Country between Judea and Egypt. Pſal. cxx. Ezek. xxvii.
- Aram Naharaim—A Place mentioned in the xxivth of Geneſis. Pſal. lx.
- Aram-Zobah—The ſame as Syrians, a People. Pſal. xlii. z Kings xiii. z Sam. viii.
- Ark—A ſmall Cheſt, honoured as tho' it contained the Preſence of GOD, &c. Pſal. cxxii.
- Aſaph—A renowned Chanter to King David; Heman's Brother. Pſal. lxxiii. 1 Chron. vi.
- Aſia—Where St. Paul preached the Goſpel, (now under the Turks:) Pſal. xlviii. Acts xix.
- Athur—The Son of Shem: Alſo the People called Aſſyrians. Pſal. lxxxiii. Gen. x. Iſai. viii.
- Aſſyrians—The People of a fertile Land. Pſal. xlviii. z Kings xviii.
- B.
- Baal-Peor—An Idol, whoſe Worſhippers were all deſtroyed. Pſal. cvi. Deut. iv.
- Babel, or Babylon—Where the Israelites were captive 70 Years. Pſal. cxxxvii.
- Baca—A Valley of Humiliation, or Mourning. Pſal. lxxxiv. 6.
- Banquets—Feaſts, Entertainments, &c. Pſal. xxxv.
- Baſhan—The Kingdom of Og, and Land of Giants. Pſal. lxxviii.
- Bathſheba—Uriah's and David's Wife, and Solomon's Mother. Pſal. li. z Sam. xi.
- Benjamin—The youngſt Son of Jacob. Pſal. lxxviii. Gen. xlii.
- Bethlehem—A City of the Tribe of Judah, where CHRIST was born. Pſal. cxxxii. Luke ii.
- C.
- Canaan—The Son of Ham; alſo a Country. Pſal. lxxix. Gen. x.
- Centurions—Certain Captains, one of which commanded 100 Men.
- Chaldeans—A People of a Country, mentioned in Gen. xi. Pſal. cxxxvii.
- Caſſia—A ſweet Shrub, whoſe Bark is ſpicy, like Cinnamon, &c. Pſal. xlv.
- Congregation—A religious Aſſembly met together. Pſal. lxxviii. xxvi.
- Contemplation—A ſtrict Thinking on the Works and Mercies of GOD, &c.
- Cherubims—As Maſters, &c. Pſal. xviii. lxxxix. Gen. iii. 24. The ſecond Order of Angels, &c.
- Chriſtian—A Perſon who owns, follows, and believes in the Laws and Ordinances of CHRIST.
- Cilicia.—An ancient City. Pſal. xlviii. Acts xxi. Pſal. lxxviii. lxxxix.
- Circa, Circiter, Circum, or Cir.—About, towards, near the ſame Time.
- Cuſh—The Son of Aram-Naharaim. Pſal. vii. Judg. iii.
- Cyrus—One of the ancient Kings of Perſia. Pſal. cxxxvi. Dan. v.
- D.
- David—The holy King of Iſrael, after GOD's own Heart, &c. &c. &c. Ruth iv.
- Daniel—A godly Prophet, &c. See the Book of Daniel.
- Dathan—One who, for Rebellion, was ſwallowed up alive. Pſal. cvi. Numb. xvi.
- Deborah—An ancient Prophetess, who judged Iſrael, &c. Pſ. lxxviii. Judg. iv.
- Doeg—King Saul's Herdſman; who told

- told where David went to, and slew many Priests. Pſal. lii. 1 Sam. xxii.
- Domestical**—Belonging to the Houſhold or Home Affairs, &c. Pſal. cxxvii.
- Doxology**—A Song devoted to GOD, CHRIST, the Holy Ghoſt, and Bleſſed Trinity, &c.
- Dragons**—Flying Serpents, or cruel People. Pſal. xlv. 19.
- E.
- Eagle**—A Bird who reneweth Strength by ſucking Blood with her Beak, &c. Pſal. ciii.
- Edomites**—A People who denied the Paſſage of the Iſraelites. Pſal. cxxxvii. Numb. xx.
- Egypt**—A Country in Africa. Pſal. cxiv. Gen. x.
- Ejaculation**—A ſhort, ſudden, and fervent Prayer.
- En-gedi**—A City near the Red Sea: Pſal. cxlii. 1 Sam. xxiv.
- Endor**—An ancient City mentioned in Joſh. xv. Pſal. lxxxiii.
- Ephrata**—An ancient City of Bethlehem: Pſal. cxxxii. Gen. xxxv.
- Epicureans**—A Sect who placed all their Happineſs in the Pleaſures of this Life.
- Ethan**—A very wiſe Man mentioned in the Book of Kings. Pſal. lxxxix. 1 Kings iv.
- Ethiopia**—A Country near Egypt, and the River Nile. Pſal. lxxviii.
- Euphrates**—A River mentioned in Gen. ii. Pſal. cxxxvii.
- Ezekiel**—A godly Prophet. See the Book Ezekiel.
- Ezra, or Eſdras, a famous Scribe.** Vide the Book Ezra. Pſal. i, &c.
- Ezrahites**—A People deſcending from Joaſh, &c. Pſal. lxxxviii. 1 Kings iv. F.
- Fortunatus**—A Perſon in whom St. Paul greatly delighted, &c. 1 Cor. xvi. xvii, &c.
- Fidelity**—Faithfulneſs, Truſtineſs, Integrity, and Honesty.
- G.
- Gath**—An ancient City taken by Ha- zael. Pſal. lvi. 2 Kings xii.
- Gebal**—A City of Syria. Pſal. lxxxiii.
- Gentile**—A Heathen, or a Pagan, &c.
- Gilead**—A City, a Country, and a Mount: Alſo a People called Gi- leadites. Pſal. vi. Gen. xxxi. Numb. xxvi.
- Gittith**—A muſical Inſtrument or Tune. Pſal. viii.
- Gomorrhah**—A City deſtroyed by Fire and Brimſtone from Heaven. Pſal. xi. Gen. xix.
- Gospel**—The good Tidings or Writings of the four Evangeliſts, &c. Pſal. xlv. Luke ii.
- Grace**—The Gift which God beſtows on Mankind, &c.—Alſo to adorn and ornament any thing.
- Gracious**—Tender, kind, merciful, and beneficent.
- H.
- Hadadezar**—The King of Zobah, who was diſcomſited by David. Pſal. lxxvi.
- Hallelujah**—Praiſe the LORD. Rev. xix. And to many Pſalms, &c.
- Ham**—The Son of Noah; who, being drunk, mocked his Father, and was curſed. Pſal. lxxviii. Gen. ix.
- Heman**—One of King David's excellent Singers. Pſal. lxxxviii. 1 Chron. i.
- Hebron**—A Cave in Canaan; which Abram bought to bury in. Pſal. lxxv. Gen. xiii.
- Hermon**—A Mountain dedicated unto GOD. Pſal. cxxxiii. Deut. iii.
- Hezekiah**—A godly King of Judah, of noble Actions. Pſal. cxviii. 2 Kings xvi.
- Holy**—Sacred, innocent, divine, and pure.
- Holy Ghoſt**—The Holy Spirit of GOD, &c. Acts v. Pſal. li. 11.
- Horeb**—A Mountain called Sinai. 1 Kings xix. Pſal. cvi.
- Horn**—The Strength, Power, and De- fence of GOD, &c. Pſal. xviii. cxxxii. Deut. xiii. 17.
- Hyſſop**—Meaning the Water of Life. Vide Pſal. li. 7. Numb. xiv. 6.
- I.
- Jabin**—the King of Hazor; who op- preſſed the Iſraelites 20 Years. Pſal. lxxxviii. Judg. iv.
- Jacob**—the godly Son of Iſaac; in whoſe GOD is all our Truſt. Pſal. lxxxi. Rom. ix.

- Japhet—The Son of Noah who was blessed by his Father, &c. P<sup>sal.</sup> xlvi. Gen. v.
- Jeduthun—A Singer, a Musician, and a Praiser of G O D. P<sup>sal.</sup> xxxix. 1 Chron. xvi.
- Jehosaphat—The Son of Aza, a virtuous King. P<sup>sal.</sup> xlvi. 2 Chron. xvii. Also the Son of Ahilud, David's Recorder. 2 Sam. viii. 17.
- Jehovah, one of the Names of our G O D. P<sup>sal.</sup> lxxxiii. Exod. vi.
- Jemini—A Land belonging to the Tribe of Benjamin. P<sup>sal.</sup> vii. 1 Sam. ix.
- Jerusalem, the Head City of Judea. P<sup>sal.</sup> cxiv. 1 Kings viii.
- Jews, a People well known by most of the World. P<sup>sal.</sup> ii. A<sup>cts</sup> ii.
- Joab—King David's chief Captain. P<sup>sal.</sup> lx. 2 Sam. ii. and slew Abner. 2 Sam. iii.
- Job—A patient and upright Man. Vide the Book of Job. Gen. xli. 13.
- Jonathan—The Son of Saul whom David loved, &c. P<sup>sal.</sup> liv. 2 Sam. i. and many others.
- Jordan—A River in Judea, ebbing and flowing with two Heads. P<sup>sal.</sup> cxiv. Numb. xiii. Matt. iii.
- Joseph—The elected Son of Jacob, who was sold into Egypt. P<sup>sal.</sup> lxxix. Gen. xxx, &c.
- Joshua—The Names of several godly Men, &c. P<sup>sal.</sup> cv. Josh. i. 1 Chron. vii. Hag. i.
- Isaac—The Son of Abraham. P<sup>sal.</sup> cv. Matt. i.
- Isaiah—A good and godly Prophet. P<sup>sal.</sup> xlvi. Ecclus. xlvi. 23.
- Ishbubenob—A mighty Giant. P<sup>sal.</sup> cxviii. 2 Sam. xxi.
- Ishmaelites—The People to whom Joseph was sold. Gen. xxxvii. P<sup>sal.</sup> lxxxiii.
- Israel—A Name which G O D gave to Jacob. Gen. xxxii. Also, the elected People of G O D descending from Jacob. P<sup>sal.</sup> lxxx. Deut. iv.
- Israelites—An elected People whom G O D called His Servants. P<sup>sal.</sup> cxiv.—Levit. xxv.
- Jubal—The first Inventor of the Harp and Organ, &c. P<sup>sal.</sup> cl. Gen. iv.
- Judah or Judea—The Land of the 12 Tribes. P<sup>sal.</sup> xlvi. 2 Kings xxi. Matt. iii.
- Judith—A very chaste Widow. Vide Judith viii. P<sup>sal.</sup> lxxviii.
- Judgments—Heavenly Punishments—Reason, Prudence, Decision, &c. P<sup>sal.</sup> lxxii. cxix.

## K.

- Kedar or Kedarites—A Place and a People mentioned in P<sup>sal.</sup> cxx. Gen. xxv.
- Kishon—A River in Galilee, near the Hill Tabor. P<sup>sal.</sup> lxxxiii. Judg. iv.
- Korah—A People descending from him, &c. P<sup>sal.</sup> xliii. Gen. xxxvi.

## L.

- Leamoth—An humble Song or Tune. P<sup>sal.</sup> lxxxviii.
- Lebanon—A Place in Syria yielding much Frankincense. P<sup>sal.</sup> lxxii. Deut. i.
- Levi—The third Son of Jacob. P<sup>sal.</sup> cxxxv. Gen. xxix.
- Leviathan—A very large Fish, called a Whale. P<sup>sal.</sup> lxxiv. Job iv.
- Levites—The People of the House and Tribe of Levi. P<sup>sal.</sup> cxxxiv. Exod. iv.
- Libertines—The Freemen of Rome, who, being Jews or Profelytes, had a Synagogue or Oratory to themselves.

## M.

- Mahalath—A musical Instrument, or a Tune. P<sup>sal.</sup> liii.
- Malath-leanoth—A petitional Song or Tune. P<sup>sal.</sup> lxxxviii.
- Manna—Food sent from Heaven for the Israelites. P<sup>sal.</sup> lxxviii. Exod. xvi.
- Manasseh—The Son of Jacob, &c. P<sup>sal.</sup> lx. Gen. viii.
- Meditation—A strict and close Thinking on the Laws, Works, and Mercies of G O D.
- Mediterraneum—A midland Sea between Europe, Asia, and Africa. P<sup>sal.</sup> xlvi.
- Melchizedeck—The King of Salem. Gen. xiv. 18. Heb. v. 6. John xviii. 10. P<sup>sal.</sup> cx. See Shem, Gen. v. who is thought to be Melchizedeck, and Noah's Son.
- Merab—King Saul's eldest Daughter. P<sup>sal.</sup> v. 1 Sam. xviii.

Meribah—

- Meribah—A Place mentioned Exod. xvii. Pfal. lxxxii.
- Mesopotamia—Part of Asia and Syria. Pfal. lx. Acts ii.
- Messias—The SAVIOUR of the World, JESUS CHRIST. Pfal. lxxxvi. John i. 14.
- Michael—An Archangel. Dan. xii. Rev. xii.
- Michal—Saul's Daughter, and David's Wife. 1 Sam. xviii.
- Michtam—A Psalm, or a certain Tune. Pfal. xvi.
- Midianites—A People from Midian, Abraham's Son. Pfal. lxxxiii.
- Miriam—The Daughter of Amram; who gave Thanks, &c. Pfal. lxxviii. Exod. xv.
- Mizar—An Hill or Mountain. Pf. xlii. 6.
- Moab—The Son of Lot, from whence descended the Moabites. Pfal. lx. Gen. xix.
- Moabites—A wicked People descended from Moab the Son of Lot. Pfal. lxxxiii. Gen. xix.
- Moses—The Son of Amram, who foretold of CHRIST to come. Pfal. lxxvii. Deut. xviii.
- Mount-Moriah—The Mountain where Abraham offered his Son Isaac. Pfal. xv. Gen. xxii.
- Mount Sion—The holy Mount of the LORD in Jerusalem; whereon stood the holy City of David. Pfal. xlvi. 2 Sam. v. Vide the heavenly Jerusalem, in Pfal. lxxxvii, &c.
- Muth-Laben—A musical Instrument, Pfal. ix.
- Myrrh—A precious Gum, &c. Pfal. xlv. Exod. xxx. Matt. ii.
- N.
- Nob—A City which was destroyed by Saul. Pfal. xi. 1 Sam. xxii.
- Naphtali—The Son of Jacob. Pfal. lxxviii. Gen. xxx. Also a City. Tob. i.
- Nathan—The Prophet who reproved David. Pfal. xv. 2 Sam. xii. Also David's Son. 2 Sam. v.
- Najoth—The Name of a Dwelling-place. 1 Sam. xix. Pfal. xi.
- Nazarenes—Certain Jews who professed Christianity.
- Nazareth—The City where CHRIST was conceived and brought up. Matt. ii.
- Nazarites—The People of Nazareth, whose Hair parted in the Middle, who would not own CHRIST, but would have had him thrown down from their Hill. Matt. xiii. Luk. iv.
- Nazarites, a Sect, who, under a Vow, abstained from Wine, &c.
- Neginoth, a mournful Tune or Instrument. Vide Pfal. vi.
- Nehiloth, a musical Instrument or Tune. Pfal. v.
- Nethinims—The inferior Servants to the Priests and Levites; whose Business was to draw Water, and cleave Wood.
- New Song—The Song which is of CHRIST, now come, &c. Pfal. xcvi. The old Law being called the Schoolmaster. Gal. iii. 24, 25.
- Nile—The famous River in Egypt. Exod. vii.
- O.
- Obed-Edom—A City, whose People were called Edomites. Pfal. xxiv. 2 Sam. vi.
- Oblations—Things given to GOD as a Sacrifice, &c.—or Alms given to the Poor, &c.
- Og—The great gigantic King of Bashan. Pfal. cxxxv. Numb. xi.
- Olive-mount—An Hill two Miles from Jerusalem, where grew many Olives. Matt. xxi.
- Omega—The Ending of all Things. Pfal. civ. Rev. i. 8.
- Oreb—The Prince of the Midianites. Pfal. lxxxiii. Judg. vii. Also a Rock.
- Ornan—The glorious Light of the Sun, &c. Vide Pfal. lxxvi. 1 Chron. xxi.
- P.
- Palestina—A Country, and People of Syria. Exod. xv.
- Parable—An allegorical Speech, or a wise Sentence, &c. Pfal. xlix.
- Patriarchs—Fathers of Families, such as Abraham, Isaac, Jacob, &c.
- Pestilence—A Plague, or contagious Distemper, in Man or Beast. Pfal. xci.
- Pharaoh—The King of Egypt, who resisted Moses and Aaron, to stay the Israelites. Pfal. lxxiv. Exod. v.
- Pharisees—

- Pharisees—A Sect, who, from their own Opinion of Godliness, despised all other People in the World; even as some Culemites now think and say, that all are damned only themselves; who put a literal Construction on all they read, and depend only on Faith without Works.
- Philistines—The People of Palestina. P<sup>sal.</sup> lvi.
- Philologus—A Lover of Learning and GOD's Word. Rom. xv.
- Phineas—The Son of Eleazar; who stood before GOD's Ark. P<sup>sal.</sup> cxi. Judg. xx.
- Political—Belonging to State Government, &c. P<sup>sal.</sup> cxxvii.
- Precepts—A godly Rule to live by, whether in Prose or in Verse. P<sup>sal.</sup> xix. cxix.
- Priests.—The Levites of the Sons of Aaron; being divided into 22 Ranks, each Rank serving weekly in the Temple.
- High-Priests—Such as were admitted into the Holy of Holies.
- Prophet—A Foreteller of Things to come, such as Abraham, David, Jeremiah, &c.
- Psalmist—A Composer of Psalms, &c. Hence David is so called, &c.
- Publicans—Tax-gatherers.
- Q.
- Q. D. or q. d. Quasi dicat. As if it were said; or, as if he should say.
- R.
- Rabbies—The Doctors or Teachers of Israel.
- Rahab—Strong and Proud. Also, a large, wide Street, &c. P<sup>sal.</sup> lxxxix. Josh. ii.
- Rehoboam—The Son of Solomon. P<sup>sal.</sup> xcvi. 1 Kings xi.
- S.
- Sacrament—That religious Ceremony which is a visible Sign of an invisible Grace, as instituted by Christ for the Sanctification of our souls.
- Sacrifice—An Offering offered unto GOD; to devote or give up, &c. P<sup>sal.</sup> iv. cxvi.
- Sadducees—A Sect who denied the Resurrection of the Dead, and the Existence of Angels, or of Spirits.
- Salvation—Our great Preservation from eternal Death, &c. P<sup>sal.</sup> lxxxiii. cxviii, &c.
- Salem, or Shalem—An ancient City: Gen. xiv. Afterwards called Jerusalem. P<sup>sal.</sup> lxxvi.
- Samaritans—The Offspring of the Assyrians who were of a mixed Profession, partly Jewish, partly Heathen, &c.
- Samuel—A godly Prophet who anointed Saul, &c. 1 Sam. ii. P<sup>sal.</sup> xcix. See the two Books of Samuel.
- Sanctuary—An holy Place of Worship, or a Place of Refuge. P<sup>sal.</sup> xlvi.
- Saul—The Son of Kish, and first King of Israel, who sought the Life of David, his Son-in-Law, but at last killed himself. P<sup>sal.</sup> cxviii. 1 Sam. xix. xxxi. 2 Sam. xxi.
- Saviour—The Son of GOD, JESUS CHRIST. P<sup>sal.</sup> cxviii.
- Sceptre—A princely Staff, &c. Vide P<sup>sal.</sup> cx.
- Scribes—The ancient Writers and Expounders of the Law, &c.
- Selah—A Word signifying to consider, to lift up the Voice, &c. or for ever. P<sup>sal.</sup> iii. Also a City. Judg. i.
- Sennacherib—The King of Ashur, who was slain by his own Children. P<sup>sal.</sup> xlvi. 2 Kings xix.
- Seraphims—A certain first Order of Angels. Isa. vi. 3. Above the Cherubims.
- Shalm.—A musical Instrument. P<sup>sal.</sup> xcvi.
- Sheba—An ancient City. P<sup>sal.</sup> xxxiv. Isa. xliii.
- Shechem—An ancient City. P<sup>sal.</sup> lx. Gen. xii. Judg. ix.
- Shem—The Son of Noah. Gen. v. 32. Luke iii. 36. He is blessed. Gen. ix. 26. His Posterity. Gen. x. xi. 1 Chron. i. 17. Shem is thought to be Melchizedeck, which see.
- Shemaiah—Many Mens Names. Vide P<sup>sal.</sup> lxxx. Ezra viii. 1 Kings xii. 1 Chron. iii.
- Shigaion—A Psalm or Tune. P<sup>sal.</sup> vii.
- Shilo—An ancient City. See salem. Vide P<sup>sal.</sup> lxxviii. Josh. xviii.
- Shiloh—

- Shiloah—A River near Mount Sion. Isai. viii. Pfal. lxxv. John ix.
- Sihon—The King of the Amorites. Pfal. cxxxv. Deut. ii.
- Shifhak—A Place of Joy, &c. Pfal. lxxx. 1 Kings xi. 4.
- Shoshannim—A certain Tune or Instrument. Pfal. xlv.
- Sinai—A Mountain or Wilderness. Exod. xvi. Gal. iv. Pfal. lxxviii.
- Sion—A City and a People. Pf. cxxxiii. cxlix. Josh. xix. 1 Kings iv.
- Sifera—The King of Canaan's chief Captain. Pfal. lxxxiii. Judg. iv.
- Sodom—A City destroyed by Fire and Brimstone from Heaven. Pfal. xi. Gen. xix.
- Soliloquy—A short Dialogue or Discourse that a Man holds with himself.
- Solomon—The Son of David by Bathsheba. Pfal. xlv. 2 Sam. v.
- Spiritual—A devout, holy, and divine Contemplation, and Life, Doctrine, &c.
- Statutes—The divine Laws and Ordinances of GOD and CHRIST, &c. Pfal. xix. cxix.
- Syrians—The People of Syria. Pfal. xlv. 2 Kings xiii. 2 Sam. viii.
- T.
- Tabernacle—A Place of Worship. Also the Kingdom of Heaven. Pfal. xv.
- Tabor—An high Mountain of Galilee, where CHRIST was transfigured. Pfal. lxxxix. Acts xxi.
- Temple—The ancient Place of Divine Worship. Pfal. cxxxviii, &c.
- Tetrarchs—Persons that had princely Power over four Provinces.
- Tarshish—A City in Cilicia. Pfal. xlviii. Gen. x. Acts xxi.
- Theology—The Art and Study of Divine Matters, &c.
- Tubal-Cain.—The first Brasier and Smith. Gen. iv.
- Tyrus. A City near Libanus. Pfal. lxxxiii. 2 Sam. v.
- U.
- Vide, Vid.—See thou, or Look on, &c.
- Uriah—The Husband of Bathsheba, who was killed in Battle thro' Joab. Pfal. li. 2 Sam. xi.
- Uzzah—A Man's Name. Vide 2 Kings xxi. 1 Chron. vi, &c.
- Z.
- Zachariah—The Son of Jeroboam, and John Baptist's Father. Pf. lxxix. 2 Kings xiv. Luke v.
- Zalmon or Zion—The same as Sion, which see, &c. &c.
- Zalmunna—A certain King. Vide Pfal. lxxxiii. Judg. viii. 5.
- Zaraf—The Root of a People called Zarites.
- Zealots—A certain Sect of mere Murderers, who, under Pretence of Law, thought themselves authorised to commit any Outrages whatsoever.
- Zeb—See Pfal. lxxxiii. Judg. vi. 25.
- Zebah—A King of Midian. Pf. lxxxiii. Judg. viii.
- Zebulon—The tenth Son of Jacob. Pf. lxxviii. Gen. xxx.
- Ziklag—A City given unto David, and burnt by the Amalekites. Pfal. cxxi. 1 Sam. xxx.
- Ziph, or Ziphims—A City and Desert; also a People. Pfal. lvii. Josh. xv. 2 Sam. xxiii.

A Poetical DESCRIPTION of *JESUS CHRIST*.  
By WILLIAM TANS'UR, Senior. A. D. 1760.

A. M. **W**HEN great *Tiberius Cæsar* reign'd as King,  
4036. And *CHRIST*'s great Name did in *Judea* ring;  
A. C. Then *Publius Lentulus* writes to *Rome*,  
32. To tell the *Senate* who was thither come.

“ We have, says he, a Man, the *Gentiles* call  
“ *Prophet of Truth*; whose Virtues exceed all :  
“ His Works and Goodness greatly sound abroad,  
“ And His *Disciples* call Him *Son of GOD, &c.*”

The SAVIOUR great, on whom the *Christians* call,  
Was well-proportion'd, straight, and somewhat tall.  
His *Hair* was brown, like to a *Chesnut* bright,  
Parting i'th' Middle, like a *Nazarite* :

Straight to His Ears it grew, quite from His Crown,  
And, on His Shoulders, did, in *Curls*, hang down.

On His fair *Face* no Wrinkles did appear,  
Grey were His *Eyes*, quick, sharp, and very clear.

His *Nose* and *Mouth* were beautiful and fair,  
His *Beard* was thick, with short and forked Hair.

His *Countenance* was ruddy and mature,  
His *Voice* was pleasant, and His *Words* were pure.

His sage *Behaviour* did the World surprize,  
His *Speech* was graceful, modest, grave, and wise.

He, ev'ry Sin, with Strictness did reprove,  
And, all admonish'd, courteously, with Love.

Before His *Lips* He always Guard did keep,  
None saw Him *laugh*, though many saw Him *weep*.

A. M. He cur'd *Diseases* by *GOD*'s Pow'r and Might,  
4037. He rais'd the *Dead*, and gave the *Blind* their Sight.

A. C. As He in *Beauty* did the World exceed,  
33. So were His *Actions* both in *Word* and *Deed* :

Ætat. He, for a sinful *World*, His *Life* laid down,  
sup. To give His *Saints* a lasting *Heav'nly Crown*.

xxxiii.

{ O Blessed SAVIOUR ! mighty PRINCE of Peace !  
To Praise Thy NAME, O let me never cease :  
Since on Thy Aid must ev'ry Soul depend,  
Me raise to Thee, where Joys do never end. }

The Right and Present

USE of PSALMODY,

According to the SERVICE of the

CHURCH of ENGLAND, &c.

Being a New, General, and Correct

CALENDAR of PSALMS,

Adapted to every

SUNDAY, FESTIVAL, and HOLIDAY  
throughout the whole YEAR;

Concordant to the

COLLECT, EPISTLE, and GOSPEL for the Day, &c.  
And to all other VICISSITUDES of HUMAN LIFE, &c.

By WILLIAM TANS'UR, Senior, Psalmodist.

THE *Reader* is here to observe, That all such *Psalms* as contain cruel *Imprecations* against GOD's, DAVID's, and CHRIST's Enemies, are not (amongst us) to be taken as *Wishes*; but are rather to be understood as *Predictions* and *Denunciations*: Or, that GOD's just *Judgments* will surely fall on such obstinate obdurate Sinners, as are mentioned in *Psalms* XXXV, *Ver.* 4, 5, 8, &c. and *Psalms* CIX.

[Vide *Hooker's Ecclesiastical Policy*, Fol. 213.]

The Right and Present

## USE of PSALMODY, &c.

**N**OTHING has rendered PSALMODY more contemptible, of late Years, than the whimsical Caprice of some ignorant *Parish-Clerks*, &c. by their setting out malicious *Psalms*, in their *Congregations*, adapted to their own foolish Taste and Temper; intirely forgetting, at the same Time, that they are leading a *Christian Congregation* into Envy and Hatred.

*First*, the *Parish-Clerk* (or some other Person, supplying his Disabilities) invokes, or *calls* on the People, then present, *To sing to the Praise and Glory of God*, &c. and immediately imposes on them (too often) all the *Curses* he can gather from holy DAVID'S *Psalms*, quite contrary to the *Laws of Christianity*; for, if Cursing might have been lawful amongst the primitive *Jews*, it is *now* absolutely abolished by *CHRIST* and His *Apostles*; Who instructed us to *bless*, and *not to curse*, &c.—*Ex. gr.*

Suppose the *Collect*, *Epistle*, *Gospel*, and *Sermon* for the *Day* should recommend unto us the *Mercy of GOD*, &c. as His darling *Attributes*, what would be more contradictory to the *Service* of the *Day*, than to set out *Psalms* of *Curses*, *Fire*, *Flame*, *Gibbets*, *Axes*, *Hammers*, &c. as may be found in the *Book of PSALMS*? Or such as *Psalms* XCV, Verses 5, 6, 7, 8.—*Psalms* LXXXIII, Verses 15, 16, 17, 18.—*Psalms* CXXXVII, Verses 7, 8, 9 10.—Or the latter Part of *Psalms* CIX, &c.—On the *Contrary*, when we go to the *House of GOD*, and approach the *Throne of Grace*, we should lay aside all *Malice* and *Rancour*, and bear no *Ill-will* to our *Neighbours*, on any *Account* whatsoever, &c. Hence let it be the *Practice* of *Parish-Clerks*, for the future, to conform to the *Laws of Christianity*, in setting out *PSALMS* according to the following *Directions* in this *CALENDAR*, which I have compiled for the very same *End*; that *Heathenish Passions* may not in the least be stirred up amongst us.

N. B.

N. B. That, though the following *Beginnings* are according to the *Old Version* of *Psalms*, the Words of the *New Version* of both *PSALMS* and *Verses* may be likewise applied in the same Manner, and answer the same *End*, with a very little Trouble, &c.

*First Sunday in Advent.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
50.	2d Met. 1, 2, 3, 4.	—The God of Gods, the Lord, &c.
18.	— 6, 7, 8, 9.	—Upon the Harp unto Him sing. <i>Gl. P.</i>
51.	2d Met. 1, 2, 3, 8.	—Have Mercy on me, Lord, after.
118.	— 25, 26.	—Thou art my God, I will confess. <i>G. P.</i>

*Second Sunday in Advent.*

89.	— 15, 16, 17, 18.	—Blessed are they that know aright.
86.	— 11, 12, 13.	—O teach me, Lord, Thy Way, and I. <i>G. P.</i>
96.	— 12, 13, 14.	—The Heav'ns shall joyfully begin.
117.	— 1, 2, 3, 4.	—O all ye Nations of the World. <i>G. P.</i>

*Third Sunday in Advent.*

143.	— 1, 2, 6, 10.	—Ld. hear my Pray'r, and my Complaint.
80.	— 8, 9, 10, 19.	—O take us, Lord, unto Thy Grace. <i>G. P.</i>
119.	— 33, 34, 35, 36.	—Instruct me, Lord, in Thy right Way.
22.	— 26, 27, 28.	—The Poor shall eat, and be suffic'd. <i>G. P.</i>

*Fourth Sunday in Advent.*

100.	— — —	—All People that on Earth do dwell.
37.	— 3, 4, 5.	—Trust thou therefore in God alone. <i>G. P.</i>
80.	— 1, 2, 3, 4.	—Thou Shepherd that dost Isr'el keep.
55.	— 24, 25, 26.	—Cast all thy Care upon the Lord. <i>G. P.</i>

*Christmas-Day.*

81.	— 1, 2, 3, 4.	—Be light and glad, in God rejoice.
118.	— 19, 21, 22, 15.	—I will give Thanks to Thee, O Lord. <i>G. P.</i>
85.	— 8, 9, 10, 11.	—I'll hear what God the Lord doth say,
110.	— 2, 3, 4.	—The Lord shall out of Sion send. <i>G. P.</i>

*St. Stephen's Day, the first Martyr.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
31.	—5, 7, 14, 24.—	Into Thy Hands, Lord, I commit. <i>G. P.</i>

*St. John the Evangelist's Day.*

19.	—7, 8, 9, 10.—	How perfect is the Law of God!
32.	—5, 6, 7.—	I did therefore confess my Faults. <i>G. P.</i>

*Innocents-Day.*

10.	—17, 18, 19.—	Thou hearest, Ld. the Poor's Complaint.
8.	—1, 2, 8.—	O God, our Lord, how wonderful. <i>G. P.</i>

*First Sunday after Christmas-Day.*

104.	—1, 2, 3.—	My Soul praise the Lord, speak good, &c.
89.	—26, 27, 28, 30.—	His Kingdom I will set to be. <i>G. P.</i>
98.	—1, 2, 3, 4.—	O sing ye now unto the Lord.
97.	—8, 9, 10.—	For all the Idols of the World. <i>G. P.</i>

*Circumcision, or New-Year's-Day.*

36.	—7, 8, 9, 10.—	Thy Mercy is above all Things.
32.	—1, 2, 11.—	The Man is blest whose Wickedness. <i>G. P.</i>

*Second Sunday after Christmas-Day.*

68.	—29, 21, 20, 34.—	Thy God hath sent forth Strength for thee
2.	—11, 12, 13.—	See that ye serve the Lord above. <i>G. P.</i>
125.	—1, 2, 3, 4.—	Those that do place their Confidence.
62.	—7, 6, 8.—	My Glory and Salvation doth. <i>G. P.</i>

*Epiphany, or Twelfth Day; being Christ's Manifestation to the Gentiles.*

68.	—29, 21, 20, 34.—	Thy God hath sent forth Strength for thee.
68.	—19, 20.—	Thou hast received Gifts for Men. <i>G. P.</i>

*First Sunday after Epiphany.*

143.	—9, 10, 11, 12.—	Lord, unto Thee I lift my Soul.
72.	—19, 20.—	Praise ye the Lord of Hosts and sing. <i>G. P.</i>
113.	—	Ye Children which do serve the Lord.
67.	—1, 2, 3.—	Have Mercy on us, Lord. <i>Gloria Patri.</i>

*Second Sunday after Epiphany.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
19. —	1, 2, 3, 4.—	The Heav'ns and Firmament on high.
85. —	7, 8, 13.—	O Lord, on us do Thou declare. <i>G. P.</i>
102.—	23, 24, 25, 26.—	The whole Foundations of the Earth.
37.—	23, 31, 3.—	The just Man's Mouth, &c. <i>Glo. Pat.</i>

*Third Sunday after Epiphany.*

32.—	6, 7, 10, 11.—	The humble Man shall pray therefore.
107.—	20, 21, 22.—	For then he sent to them his Word. <i>G. P.</i>
87.—	1, 2, 3.—	That City shall full well endure.
103.—	11, 18, 19.—	And as the Space is wond'rous great. <i>G. P.</i>

*Fourth Sunday after Epiphany.*

100.—	—	All People that on Earth do dwell.
125. —	—	{ Those that do place their Confidence. <i>Gloria Patri.</i>
143.—	9, 10, 11, 12.—	Lord, unto Thee I lift my Soul.
132.—	11, 13, 15.—	The Lord himself hath Sion chose. <i>G. P.</i>

*Fifth Sunday after Epiphany.*

103.—	1, 2, 3, 4.—	My Soul, give Laud unto the Lord.
71. —	5, 6, 8.—	Thou art the Stay whereon I rest. <i>G. P.</i>
147.—	1, 2, 3, 4.—	Praise ye the Lord, for it is good.
43.—	3, 4, 6. }	O Lord, send out Thy Light and Truth. <i>Gloria Patri.</i>

*Sixth Sunday after Epiphany.*

67. —	1, 2, 3, 4.—	Have Mercy on us, Lord.
19. —	8, 9, 10. }	The Lord's Commands are righteous. <i>Gloria Patri.</i>
71. —	1, 2, 3, 15.—	My God, my God, in all Distress.
65.—	17, 18, 19, 20.—	Full oft I call to Mind God's Grace. <i>G. P.</i>

*Septuagesima Sunday ; or, Third Sunday before Lent.*

33. —	5, 6, 7, 8.—	For by the Word of God alone.
105.—	4, 5, 7, 42.—	Seek ye the Lord, and seek, &c. <i>G. P.</i>
102.—	23, 24, 25, 26.—	The whole Foundations of the Earth.
130.—	3, 4, 5.—	O Lord, our God, if Thou survey. <i>G. P.</i>

*Sexagesima Sunday, or Second Sunday before Lent.*

- 56.—10, 11, 12, 13.—I glory in the Word of God.  
 5. ——— 7, 9, 11. } Lord, lead me in Thy Righteousness.  
                                   } *Gloria Patri.*  
 94.—11, 12, 13, 14.—The Lord doth know the Heart of Man.  
 31.———— 1, 2, 4.—O Lord, I put my Trust in Thee. *G. P.*

*Quinquagesima Sunday; or, next Sunday before Lent.*

- 112.———— 1, 2, 3.—The Man is blest that God doth fear.  
 146.———— 7, 8, 9.—The Lord doth fend the Blind, &c. *G. P.*  
 37.—23, 24, 26, 31.—The Ld. the just Man's Steps doth guide.  
 133. — — — — — O what a happy Thing it is. *Glo. Pat.*

*Asb-Wednesday; or, First Day of Lent.*

- 51.—11, 12, 13, 14.—Cast me not, Lord, out from thy Face.  
 130.———— 1, 2, 3, 4, 5.—Lord, unto Thee I make my Moan. *G. P.*

*First Sunday in Lent.*

- 119.———— 1, 2, 3, 4.—Blessed are they that perfect are.  
 91.—11, 12, 14, 15.—For why? unto His Angels all. *Glo. Pat.*  
 25.———— 1, 2, 3, 4.—I lift my Heart to Thee.  
 61.———— 3, 4, 5.—Upon the Rock of Thy great Pow'r. *G. P.*

*Second Sunday in Lent.*

- 32.———— 1, 2, 6, 11.—The Man is blest whose Wickedness.  
 130.———— 6, 7, 8.—My Soul to God hath great Regard. *G. P.*  
 89.—15, 16, 17, 18.—Blessed are they that know aright.  
 7. ——— 10, 11, 17.—I take my Help to come from God. *G. P.*

*Third Sunday in Lent.*

- 5.—7, 9, 10, 11.—Lord, lead me in Thy Righteousness.  
 51. 2d Met. 7, 10, 11.—With Hyssop, Lord, besprinkle me. *G. P.*  
 107.— 1, 2, 21, 22.—Give Thanks unto the Lord our God.  
 71.——— 3, 4, 5, 6. } Save me, my God, from wicked Men.  
                                   } *Gloria Patri.*

*Fourth Sunday in Lent.*

- 125.——— 1, 2, 3, 4.—Those that do place their Confidence.  
 79.———— 8, 9, 15.—Bear not in Mind our former Sins. *G. P.*  
 105.—16, 17, 18, 23.—God call'd a Dearth upon the Land.  
 77.———— 13, 14, 15.—Thy Works, O Lord, are all upright. *G. P.*

*Fifth Sunday in Lent.*

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
51.	2d. Met. 1, 2, 3, 4.	—Have Mercy on me, Lord, after.
130.	—3, 4, 5.	—O Lord our God, if Thou survey. <i>G. P.</i>
17.	—5, 6, 7, 8.	—Within Thy Paths which are most pure.
25.	—20, 21, 22.	—Preserve and keep my Soul. <i>Glo. Pat.</i>

*Sixth Sunday in Lent.*

146.	—1, 2, 3, 4.	—My Soul, praise Thou the Lord always.
88.	—11, 12, 13, 14.	—Dost thou unto the Dead declare. <i>G. P.</i>
145.	—13, 14, 15, 16.	—The Lord is just in all his Ways.
114.	—7, 8.	{ O Earth, confess Thy sov'reign Lord. <i>Gloria Patri.</i>

*Good Friday.*

69.	—18, 19, 20, 22, 23, 36.	—O Lord of Hosts, to me give Ear.
22.	—11, 14, 18, 19, 22.	{ O Lord depart not now from me. <i>Gloria Patri.</i>

*Easter Sunday.*

16.	—8, 9, 10, 11.	—I set the Lord still in my Sight.
57.	—10, 11, 12, 13.	—My Heart is set to laud the Lord. <i>G. P.</i>
89.	—5, 6, 7, 14.	—The Heav'ns do shew with Joy and Mirth.
118.	—19, 20, 21, 22.	—I will give Thanks to Thee, O God. <i>G. P.</i>

*Easter Monday.*

30.	—1, 2, 3, 4.	—All Laud and Praise with Heart, &c. <i>G. P.</i>
-----	--------------	---

*Easter Tuesday.*

118.	—12, 13, 15.	{ The Lord is my Defence, and Strength, <i>Gloria Patri.</i>
------	--------------	---

*First Sunday after Easter.*

104.	—1, 2, 3.	—My Soul praise the Lord, speak good, &c.
2.	—11, 12, 13.	—See that ye serve the Lord above. <i>G. P.</i>
145.	—1, 2, 3, 4.	—Thee will I laud, my God and King.
89.	—3, 4, 6.	—With mine Elect, saith God, have I. <i>G. P.</i>

*Second Sunday after Easter.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
81.	1, 2, 3, 4.	Be light and glad, in God rejoice.
43.	3, 4, 5.	{ O Lord fend out Thy Light and Truth. <i>Gloria Patri.</i>
103.	10, 11, 12, 17.	
118.	17, 18, 26.	Set open unto me the Gates. <i>Glo. Pat.</i>

*Third Sunday after Easter.*

119.	9, 10, 11, 12.	By what Means may a young Man best.
39.	12, 13, 14.	{ When Thou for Sin dost Man rebuke, <i>Gloria Patri.</i>
115.	9, 10, 11, 12.	
118.	12, 13, 15.	{ The Lord is my Defence and Strength. <i>Gloria Patri.</i>

*Fourth Sunday after Easter.*

89.	1, 2, 3, 4.	To sing the Mercies of the Lord.
25.	12, 13, 14.	Whofo doth fear the Lord. <i>Glo. Pat.</i>
42.	1, 2, 11, 15.	Like as the Hart doth pant and bray.
96.	9, 10, 11.	Fall down and worship ye the Lord. <i>G.P.</i>

*Fifth Sunday after Easter.*

113.	—————	Ye Children which do serve the Lord.
34.	12, 13, 14.	Who is the Man that would live long. <i>G.P.</i>
68.	18, 19, 20.	Thou didst, O Lord, ascend on high.
68.	3, 4.	But righteous Men before the Lord. <i>G.P.</i>

*Ascension-Day.*

81.	1, 2, 3, 4.	Be light and glad, in God rejoice.
18.	9, 10.	The Lord descended from above. <i>G.P.</i>
47.	5, 6, 7, 8.	Our God ascended up on high.
24.	9, 10.	Ye Gates and everlasting Doors. <i>G.P.</i>

*Sunday after Ascension-Day.*

15.	1, 2, 3, 4.	Within thy Tabernacle, Lord.
125.	1, 2, 3, 4.	Those that do place their Confidence. <i>G.P.</i>
48.	8, 9, 10, 13.	O Lord we wait, and do depend.
24.	3, 4, 5.	Who is the Man, O Lord, that may. <i>G.P.</i>

*Whit-Sunday.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
119	5, 6, 7, 8.	—O would to God it might Thee please.
<i>Veni Creator</i>	—11, 12.	—To us such Plenty of Thy Grace. <i>G. P.</i>
104.	—1, 2, 3.	—My Soul praise the Lord, speak good, &c.
105.	—1, 2, 3, 4.	—Give Praises unto God the Lord. <i>Gl. P.</i>

*Whit-Monday.*

145.	—1, 2, 3, 4.	—Thee will I laud, my God and King.
47.	—7, 8.	{ God o'er the Heathen reigns, and sits. <i>Gloria Patri.</i>

*Whit-Tuesday.*

147.	—1, 2, 3, 4.	—Praise ye the Lord for it is good.
143.	—8, 9, 10.	—Let me Thy Loving-kindness in. <i>G. P.</i>

*Trinity Sunday.*

81.	—1, 2, 3, 4.	—Be light and glad, in God rejoice.
<i>Veni Creator.</i>	—13, 14.	{ Grant us, O Lord, through Thee, to know. <i>G. P.</i>
33.	—1, 2, 3, 4.	—Ye Righteous, in the Lord rejoice.
2.	—8, 9, 10.	—I have anointed him my King. <i>Gl. P.</i>

*First Sunday after Trinity.*

18.	—1, 2, 3, 4.	—O God, my Strength, and Fortitude.
<i>Veni Creat.</i>	—1, 2, 3, 4.	—Come, Holy Ghost, eternal God. <i>G. P.</i>
119.	—33, 34, 35, 36.	—Instruct us, Lord, in the right Way.
34.	—7, 8, 9.	—The Angel of the Lord doth pitch. <i>G. P.</i>

*Second Sunday after Trinity.*

92.	—5, 6, 7, 8.	—O Lord, how glorious, and how great.
97.	—10, 11, 12, 13.	—For Thou, O Lord, art set on high. <i>G. P.</i>
99.	—1, 2, 3, 4.	—The Lord doth reign, although at it.
31.	—23, 24.	—Ye Saints, love ye the Lord alway. <i>G. P.</i>

*Third Sunday after Trinity.*

113.	—	—Ye Children which do serve the Lord.
37.	—4, 5, 6.	—In God set all thy Heart's Delight. <i>G. P.</i>
55.	—24, 25, 26.	—Cast all thy Care upon the Lord.
86.	—8, 9, 10.	—Among the gods, O Lord is none. <i>G. P.</i>

*Fourth Sunday after Trinity.*

- | <i>Psalm.</i> | <i>Verses.</i> | <i>Beginnings.</i>                              |
|---------------|----------------|---|
| 103.—         | 8, 9, 10, 11.— | The Lord is kind and merciful.                  |
| 25.—          | 8, 9, 10.—     | God's Mercy is full sweet. <i>Gloria Patri.</i> |
| 101.—         | 1, 2, 3, 4.—   | I Mercy will and Judgment sing.                 |
| 86.—          | 3, 6, 7.—      | Thy Mercy, Lord, on me express. <i>G. P.</i>    |

*Fifth Sunday after Trinity.*

- |       |                    |   |
|-------|--------------------|---|
| 119.— | 16, 5, 6, 7, & 8.— | Great Peace and Rest all such shall have.         |
| 34.—  | 12, 13, 14.—       | Who is the Man that would live long. <i>G. P.</i> |
| 37.—  | 37, 38, 39, 40.—   | Mark and behold the upright Man.                  |
| 4.—   | 7, 8, 9. }         | The greater Sort crave worldly Goods.             |
|       |                    | <i>Gloria Patri.</i>                              |

*Sixth Sunday after Trinity.*

- |       |               |   |
|-------|---------------|---|
| 32.—  | 1, 2, 5, 11.— | The Man is blest whose Wickedness.              |
| 145.— | 6, 7. }       | The Lord, our God, most gracious is.            |
|       |               | <i>Gloria Patri.</i>                            |
| 103.— | 1, 2, 3, 4.—  | My Soul give Laud unto the Lord.                |
| 86.—  | 5, 6, 7.—     | Lord, Thou art good and bountiful. <i>G. P.</i> |

*Seventh Sunday after Trinity.*

- |       |              |   |
|-------|--------------|---|
| 100.— | — — — — —    | All People that on Earth do dwell.            |
| 95.—  | 6, 7. }      | Come let us bow, and praise the Lord.         |
|       |              | <i>Gloria Patri.</i>                          |
| 23.—  | — — — — —    | The Lord is only my Support.                  |
| 105.— | 1, 2, 3, 4.— | Give Praises unto God the Lord. <i>Gl. P.</i> |

*Eighth Sunday after Trinity.*

- |       |  |   |
|-------|--|---|
| 119.— | <i>Two last Staves.</i> —Stretch out Thy Hand, I Thee beseech. |   |
| 25.—  | 20, 21, 22.—   | Preserve and keep my Soul. <i>Glo. Pat.</i>     |
| 125.— | 1, 2, 3, 4.—   | Those that do place their Confidence.           |
| 27.—  | 15, 16.—   | I utterly should faint, but that. <i>Gl. P.</i> |

*Ninth Sunday after Trinity.*

- |      |               |   |
|------|---------------|---|
| 19.— | 7, 8, 9, 10.— | How perfect is the Law of God.                      |
| 78.— | 14, 15, 16.—  | He claveth the Rocks i'th' Wilderness. <i>G. P.</i> |
| 34.— | 1, 2, 3, 4.—  | I will give Laud and Honour both.                   |
| 86.— | 11, 12.—      | O teach me, Lord, Thy Way, and I. <i>G. P.</i>      |

*Tenth Sunday after Trinity.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
65.—	1, 2, 3, 4.—	Thy Praise alone, O Lord, doth reign.
5.—	1, 2, 3, 6.—	Incline thine Ear, O Lord, and let. <i>G. P.</i>
135.—	1, 2, 3, 4.—	O praise the Lord, praise ye His Name.
115.—	9, 10, 11, 12.—	Such as be Fearers of the Lord. <i>Gl. P.</i>

*Eleventh Sunday after Trinity.*

96.—	1, 2, 3, 4.—	Sing ye, with Praise, unto the Lord.
36.—	7, 8, 9, 10.—	Thy Mercy is above all Things. <i>Gl. P.</i>
67.—	1, 2, 3, 4.—	Have Mercy on us, Lord.
84.—	11, 12, 13, 14.	{ For why? within Thy Courts one Day. <i>Gloria Patri.</i>

*Twelfth Sunday after Trinity.*

103.—	8, 9, 10, 11.—	The Lord is kind and merciful.
62.—	7, 8.—	My Glory and Salvation doth. <i>Glo. Pat.</i>
106.—	1, 2, 3, 4.—	Praise ye the Lord, for it is good.
56.—	10, 11, 12, 13.—	I glory in the Word of God. <i>Glo. Pat.</i>

*Thirteenth Sunday after Trinity.*

100.—	—————	All People that on Earth do dwell.
2.—	11, 12, 13.—	See that ye serve the Lord above. <i>G. P.</i>
139.—	1, 2, 3, 4.—	O Lord, thou hast me try'd and known.
80.—	1, 2, 3, 4.—	Thou Shepherd that dost Isr'el keep. <i>G. P.</i>

*Fourteenth Sunday after Trinity.*

119.—	113, 114, 115, 116.—	All Thoughts that vain and wicked are.
146.—	4, 5, 6, 7.—	Blessed and happy are all they. <i>Gl. P.</i>
16.—	8, 9, 10, 11.—	I set the Lord still in my Sight.
128.—	—————	Blessed art Thou that fearest God. <i>G. P.</i>

*Fifteenth Sunday after Trinity.*

1—	1, 2, 3, 4.—	The Man is blest that hath not lent.
55.—	24, 25, 26.—	Cast all thy Care upon the Lord. <i>G. P.</i>
37.—	23, 24, 25, 26.—	The Lord the just Man's Steps doth guide.
147.—	5, 6, 7, 8.—	Sing unto God, the Lord, with Praise. <i>G. P.</i>

*Sixteenth Sunday after Trinity.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
103.—	1, 2, 3, 4.—	My Soul give Laud unto the Lord.
27.—	4, 5.—	One Thing of God I do require. <i>G. P.</i>
28.—	6, 7, 8, 9.—	To render Thanks unto the Lord.
33.—	5, 6, 7.—	For by the Word of God alone. <i>G. P.</i>

*Seventeenth Sunday after Trinity.*

145.—	13, 14, 15, 16.—	The Lord is just in all his Ways.
107.—	20, 21, 22.—	For then God sent to them his Word. <i>G. P.</i>
77.—	11, 12, 13, 14.—	I will regard and think upon.
149.—	1, 2, 3, 4.—	Sing ye unto the Lord our God. <i>Gl. P.</i>

*Eighteenth Sunday after Trinity.*

125.—	1, 2, 3, 4.—	Those that do place their Confidence.
110.—	1, 2, 3, 4.—	The Lord did say unto my Lord. <i>G. P.</i>
141.—	1, 2, 3, 4.—	O Lord, upon Thee do I call.
34.—	17, 18, 19.—	The Lord is ever nigh to them. <i>Gl. P.</i>

*Nineteenth Sunday after Trinity.*

92.—	1, 2, 3, 4.—	It is a Thing both good and meet.
25.—	5, 6, 7.—	Thy Mercies manifold. <i>Gloria Patri.</i>
34.—	1, 2, 3, 4.—	I will give Laud and Honour both.
119.—	5, 6, 7, 8.—	O would to God it might Thee please. <i>G. P.</i>

*Twentieth Sunday after Trinity.*

89.—	1, 2, 3, 4.—	To sing the Mercies of the Lord.
107.—	46, 47, 48.—	Save us, O Lord, who art our God. <i>G. P.</i>
95.—	1, 2, 3, 4.—	O come let us lift up our Voice.
103.—	8, 9, 10, 11.—	The Lord is kind and merciful. <i>G. P.</i>

*Twenty-first Sunday after Trinity.*

103.—	1, 2, 3, 4.—	My Soul give Laud unto the Lord.
35.—	8, 29, 3.—	O let my Soul, my Heart, and Voice. <i>G. P.</i>
11.—	4, 5, 6, 7, 8.—	Our God, that in the Temple is,
30.—	1, 2, 3, 4.—	All Laud & Praise, with Heart, &c. <i>G. P.</i>

*Twenty-second Sunday after Trinity.*

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
73.—	23, 24, 25, 26.—	Lord, what is there that I can wish.
37.—	26, 27, 28.—	He always gives most lib'rally. <i>G. P.</i>
100.—	—————	All People that on Earth do dwell.
84.—	5, 6, 7, 8.—	O! they are blessed that may dwell. <i>G. P.</i>

*Twenty-third Sunday after Trinity.*

1.—	1, 2, 3, 4.—	The Man is blest that hath not lent.
80.—	—————1, 2, 4.—	Thou Shepherd that dost Isr'el keep. <i>G. P.</i>
105.—	40, 41, 42.—	God brought his People forth with Mirth.
92.—	12, 13, 14, 15.—	The Righteous flourish shall on high. <i>G. P.</i>

*Twenty-fourth Sunday after Trinity.*

57.—	10, 11, 12, 13.—	Awake, my Joy, awake, I say.
116.—	—————3, 4, 5.—	Upon the Name of God the Lord. <i>G. P.</i>
23. 2d. Met.	—————	My Shepherd was the living Lord.
107.—	23, 24, 25.—	Thy Faithfulness, O God, to praise. <i>G. P.</i>

*Twenty-fifth Sunday after Trinity.*

92.—	1, 2, 3, 4.—	It is a Thing both good and meet.
34.—	—————8, 9, 10.—	Taste and consider well therefore. <i>G. P.</i>
29.—	1, 2, 3, 4.—	Give to the Lord, ye Potentates.
33.—	—————11, 16, 18.—	Blessed are they, to whom the Lord. <i>G. P.</i>

☞ Mark well, That if there should be more than 25 *Sundays* after *Trinity-Sunday*, before *Advent-Sunday* comes in again; then you may use such *Psalms* as are adapted to such *Collects*, *Epistles*, and *Gospels* as shall be read, until the Service begins again at *Advent*: By reason the whole Order of this *CALENDAR* is carefully suited to the *Collect*, *Epistle*, and *Gospel* for the *Day*, as near as the Matter will bear in Harmony one with another.

*St. Andrew, the Apostle.*

145.—	13, 14, 15, 16.—	The Lord is just in all his Ways.
94.—	11, 12, 13, 14.—	The Lord doth know the Heart of. <i>G. P.</i>

*St. Thomas, the Apostle.*

37.—	—————3, 4, 6, 23.—	Trust thou therefore in God alone.
27.—	—————15, 16.—	I utterly should faint, but that— <i>G. P.</i>

*Conversion.*

*Conversion of St. Paul, the Apostle.*

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
23.	—————	—My Shepherd is the living Lord.
51.	2d. Met. 10, 11, 12.	—O God, create in me a Heart. <i>Gl. P.</i>

*Purification of the Blessed Virgin Mary.*

118. — 1, 2, 3, 4. — O give ye Thanks unto the Lord. *G. P.*

*St. Matthias, the Apostle.*

18. — 29, 30, 34. — Unspotted are the Ways of God. *G. P.*

*Annunciation of the Blessed Virgin Mary.*

2. — 6, 7, 8. — I have anointed him my King. *Glo. Pat.*

*St. Mark, the Evangelist.*

106. — 1, 2, 3, 4. — Praise ye the Lord, for it is good.  
68. — 18, 19, 20. — Thou didst, O Lord, ascend on high. *G. P.*

*St. Philip and James, Apostles.*

103. — 14, 15, 16. — The Lord that made us, knows, &c. *G. P.*

*St. Barnabas, the Apostle.*

9. — 1, 2, 3, 4. — With Heart and Mouth unto the — *G. P.*

*St. John Baptist.*

94. — 11, 12, 13, 14. — The Lord doth know the Heart of Man.  
132. — 13, 14, 15. — With my Salvation I will cloath. *G. P.*

*St. Peter, the Apostle.*

145. — 11, 12, 16. — The Eyes of all, Lord, wait on Thee.  
62. — 7, 6, 8. — My Glory and Salvation doth. *Glo. Pat.*

*St. James, the Apostle.*

121. — — — — — I lift mine Eyes to Sion Hill.  
27. — 9, 11, 16. — In Wrath turn not thy Face away. *G. P.*

*St. Bartholomew, the Apostle.*

*Psalm.*                      *Verses.*                                      *Beginnings.*

77.—11, 12, 13, 14.—I will regard and think upon.  
4.————— 7, 8, 9.—The greater Sort crave worldly. *G. P.*

*St. Matthew, the Evangelist.*

125.—1, 2, 3, 4.—Those that do place their Confidence.  
86.—11, 12, 13.—O teach me, Lord, Thy Way—*Gl. P.*

*St. Michael, and all Angels.*

31.—19, 20, 21, 24.—How plentiful Thy Mercies be!  
96.—12, 13, 14.—The Heav'ns shall joyfully begin. *G. P.*

*St. Luke, the Evangelist.*

111.————— 1, 2, 3.—With Heart I do accord.  
107.————— 20, 21, 22.—For then God sent to them His—*G. P.*

*St. Simon and Jude.*

15.—1, 2, 3, 4.—Within Thy Tabernacle, Lord.  
139.————— 3, 4, 5.—No Word is on my Tongue, O Lord. *G. P.*

*All Saints Day.*

145.—8, 9, 10, 16.—Thy Saints do blefs Thee, Lord, and do.  
89.—14, 15, 16.—In Righteousness and Equity. *Glo. Pat.*

*Preparation-Psalms for Sundays, &c. before the H. Sacrament.*

4.————— 5, 6.—Sin not, but stand in Awe therefore. *G. P.*  
18.————— 29, 30.—Unspotted are Thy Ways, O God,  
19.—7, 8, 9, 11.—How perfect is the Law of God.  
19.—12, 13, 14.—O Lord, what earthly Man doth. *G. P.*  
25.————— 5, 6, 7.—Thy Mercies manifold.  
27.————— 4, 5.—One Thing of God I do require.  
37.————— 3, 4, 5.—Trust thou, therefore, in God alone. *G. P.*  
42.————— 1, 2.—Like as the Hart doth pant and bray.  
51.————— 7, 8, 9.—With Hyssop, Lord, besprinkle me. *G. P.*  
51.—10, 11, 12.—O God, create in me a Heart.

<i>Psalm.</i>	<i>Verses.</i>	<i>Beginnings.</i>
103. —	8, 9, 10.	The Lord is kind and merciful. <i>G. P.</i>
119. —	1, 2, 3, 4.	Blessed are they that perfect are.
119. —	5, 6, 7, 8.	O would to God, it might Thee please.
119. —	33, 34, 35, 36.	Instruct me, Lord, in the right Way. <i>G. P.</i>

*Psalms for Sacrament-Days.*

2. —	11, 12, 13.	See that ye serve the Lord above. <i>G. P.</i>
26. —	6, 7, 8.	My Hands I wash, and do proceed. <i>G. P.</i>
36. —	7, 8, 9, 10.	Thy Mercy is above all Things.
43. —	3, 4.	O Lord send out Thy Light and— <i>G. P.</i>
96. —	7, 8, 9.	Ascribe unto the Lord therefore. <i>G. P.</i>
116. —	10, 11, 12.	The wholesome Cup of saving Health. <i>G. P.</i>
116. —	14, 15, 16.	Therefore I'll offer up to Thee. <i>G. P.</i>

*Gunpowder Plot, Nov. 5, A. D. 1605.*

18. —	1, 2, 3, 4.	O God my Strength and Fortitude.
64. —	5, 6, 7.	A wicked Work they have decreed. <i>G. P.</i>
125. —	1, 2, 3, 4.	Those that do place their Confidence.
94. —	21, 22, 23.	They did consult against the Life. <i>G. P.</i>

*Martyrdom of King Charles the First, Jan. 30, 1648.*

94. —	19, 20, 21, 22, 23.	When with myself I mused much.
79. —	9, 10, 11, 12, 15.	O God, that giv'st all Health and. <i>G. P.</i>

*Restoration of King Charles the Second, May 29, A. D. 1660.*

18. —	46, 47, 48, 49.	For it is God that gave me Pow'r.
144. —	8, 19.	A new Song I will sing to Thee. <i>G. P.</i>
85. —	1, 7, 12, 13.	Thou hast been merciful indeed.
18. —	15, 16, 17, 18.	And from above the Lord sent down. <i>G. P.</i>

*On the King's Accession to the Throne.*

21. —	1, 2, 3, 4.	O Lord how joyful is the King.
72. —	6, 7, 8.	Lord, make the King unto the Just. <i>G. P.</i>
61. —	6, 7, 8.	God will the King in Health— <i>Glo. Pat.</i>

*Psalms sung before Rulers, Corporations, &c.*

58. —	1, 11.	Ye Rulers that are put in Trust. <i>G. P.</i>
81. —	1, 2, 3, 4.	Be light and glad, in God rejoice.
87. —	6, 7, 8.	Of Sion they shall say abroad. <i>G. P.</i>

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
119.	137, 139.	In ev'ry Thing, Lord, thou art just. G.P.
133.	—————	—O what a happy Thing it is.

*On a National Cessation of Arms, &c.*

66. — 7, 8, 9, 10. — The Lord of Hosts doth take our — G.P.

*Psalms exhorting to Charity, Liberality, &c.*

37. — 26, 27, 28. — He always gives most lib'rally.  
 41. — 1, 2, 3, 4. — The Man is blest that doth provide.  
 72. — 12, 13, 14. — For God the needy Sort will save.  
 78. — 4, 5, 6. — To Jacob he Commandment gave. G.P.  
 145. — 11, 12, 13. — The Eyes of all do wait on Thee. G. P.  
 146. — 8, 9. — God doth defend the Fatherless. G. P.

*Thanksgiving for Victory.*

9. — 1, 2, 3, 4. — With Heart and Mouth unto the Lord.  
 18. — 33, 37. — God did in order put my Hands.  
 21. — 11, 12, 13. — Lord, they much Mischief did — Gl. P.  
 28. — 6, 7, 8, 9. — To render Thanks unto the Lord.  
 98. — 1, 2, 3, 4, 6. — O sing ye now unto the Lord.  
 20. — 6, 7, 8, 9. — Our Hopes are fix'd. G. P. (*New Ver.*)

*On a welcome Rain.*

65. — 8, 9, 10, 11, 14. — Lord, when the Earth is chopt — G.P.

*On welcome fair Weather.*

29. — 3, 4, 10, 11. — God's Voice doth rule the Waters. G.P.

*On Feast-Days or Wakes; being the next Sunday after some Saint's Day, to which their Parish-Church was dedicated, &c.*

81. — 1, 2, 3, 4. — Be light and glad, in God rejoice.  
 84. — 9, 10, 11, 12. — O Lord of Hosts, to me give Heed. G.P.  
 26. — 8, 9, 11, 12. — O God, thy House I love most dear.  
 150. — — — — — Yield unto God the mighty Lord. G.P.

*On a public Fast, in Time of War, Conspiracy, Rebellion, &c.*

118. — 5, 6, 8, 9. — The Lord himself is on my Side.  
 5. — 7, 9, 10, 11. — Lord, lead me in Thy Righteousness. G.P.

<i>Psalms.</i>	<i>Verses.</i>	<i>Beginnings.</i>
20.—	1, 2, 7, 8.—	In Trouble and Adversity.
33.—	16, 18, 19, 20.—	But lo, the Eyes of God attend. G. P.

*Psalms after a Wedding.*

128. ————	—	Blessed art thou that fearest God. G.P.
67.—	1, 2, 3, 4, 6, 7.—	Have Mercy on us, Lord. <i>Glo. Pat.</i>
133. ————	—	O what a happy Thing it is. <i>Glo. Pat.</i>

*Psalms adapted to the several Vicissitudes of Human Life :  
As hinted in the Preface.*

Confession of Sins.—	Pfal. 6. 32. 38. 51. 102. 130. 143.
Praying to God.—	Pfal. 25. 54. 67. 70. 72. 86. 143.
Tempted with Evil.—	Pfal. 22. 64. 69.
Life tedious.—	Pfal. 42. 63. 84.
Sorrow and Trouble.—	Pfal. 13. 31. 44. 54. 56.
Ease, &c. restored.—	Pfal. 30. 34. 103. 104.
God's Laws and Precepts, &c.—	Pfal. 119.
Praise and Thanksgiving to God.—	30. 34. 103. 104. 105. 106. 107. 108. 111. 113. 119. 144. 145. 146. 147. 149. 15.
The Seven Penitential Psalms,	6. 32. 38. LI. 10. 130. 143.
Mercies received.—	Pfal. 8. 30. 103. 92. 138. 144.
God's Word excellent.—	12. 19. 119.
Wicked Men miserable.—	1. 11. 37. 119.
Righteous Men blessed.—	1. 15. 24. 32. 92. 112. 119. 128.

*Psalms sung in the Funeral-Service, which is the last good  
Office, and Period of all human Glory.*

90.—	13, 11, 9, 15.—	Instruct us, Lord, to know and try.
90.—	3, 4, 5, 6.—	Thou grindest Man through Grief—
39.—	5, 6, 7, 8.—	Lord, number out my Life and Days.
39.—	2, 13, 14.—	When Thou for Sin dost Man— <i>Gl. P.</i>
88.—	11, 12, 13, 14.—	Lord, dost Thou to the Dead declare.
89.—	49, 48, 45, 53.—	Lord, who is he that liveth, and.
102.—	9, 10, 19.—	The Days wherein I pass my Life. <i>G.P.</i>
103.—	14, 15, 16, 17.—	The Lord who made us, knows our—
40.—	1, 2, 14, 15, 21.—	I waited long, and sought the Lord, &c.

A N  
A B S T R A C T  
O F T H E  
L I F E of Holy D A V I D,  
Concordant to the Book of P S A L M S :

S H E W I N G  
On what Occasion several Pſalms were compoſed, &c.

By WILLIAM TANS'UR, Senior, Philo. *Music* and *Theology*.

S E C T. I.

*Of DAVID's Birth. He is anointed King; and for playing before King Saul, is made Armour-Bearer, &c.*  
Ruth iv. 12.

A. M. 2919.  
Before *Chriſt*,  
1058.

**D**AVID, whoſe Name ſignifies *Beloved*, the true *Prophet* of *CHRIST*, and *King* of *Israel*, was not only a Man after *GOD's* own Heart, but was alſo one of the greateſt Men for *Virtue* and *Valour* in all Antiquity. He deſcended, in a direct *Line*, from *Judab*, the Son of *Jacob*; and was the youngeſt of the eight Sons of *Jefſe*, and was born, and lived, in a ſmall City called *Bethlehem*, of the *Tribe* of *Judab*, from the Generation of *Pharez*, as appears in *Ruth* iv. ver. 12 to 22, &c.

When *DAVID* was about Twenty-two Years of Age, <sup>13</sup> the *LORD* ordered *Samuel* to anoint him *King*; and <sup>1</sup> *Sam.* xvi. <sup>11</sup> though he was only a *Shepherd* to his Father, he <sup>12</sup> was very *fair* and *beautiful*: This being about ſix Years before

before *Samuel's* Death; who exhorted DAVID to study *Justice*, that his *Name* might be famous to all Generations.

Now <sup>17</sup> the *Spirit* of GOD going from King *Saul*, into DAVID \*, *Saul* was <sup>14</sup> sorely afflicted with an *Hypochondriac* Disorder, which greatly impaired his Senses; who, hearing of DAVID's great Skill in *Musick*, <sup>19</sup> sends for him to play before him on his *Harp*. His Father *Jesse*, on this Request, <sup>20</sup> immediately sends DAVID to *Saul*, with a *Present* of *Bread*, *Wine*, and a *Kid*, which he kindly received: And made such *Musick* with his *Harp* and *Voice* before him, that he <sup>23</sup> recovered him to his right Senses as before.

This grand *Performance* gained DAVID such Applause, that the King took him <sup>21</sup> to be his  *Armour-bearer*; where he remained, greatly in his royal Favour, two or three Years, tho' in many Troubles: But, having Leave, he <sup>15</sup> returned again to his Father, and followed his old <sup>1 Sam. xvii.</sup> Employment among the Flocks, &c.

\*\*\*\*\*

S E C T. II.

DAVID carries Presents to Saul; and kills Goliath.

1 Sam. xvii.

**J**ESSE now <sup>13</sup> having three Sons in *Saul's* Camp, sendeth <sup>17</sup> DAVID to carry *Cakes* and *Cheeses* to his three Brothers: Where <sup>18</sup> hearing of the forty Days Challenge of the *Goliath* of *Gath*, he, <sup>37</sup> from Experience of GOD's Assistance in killing a *Lion* and a *Bear*, <sup>32</sup> undertakes to fight the *Giant* himself: Though *Saul* greatly feared his Success; and <sup>25</sup> had promised any one his Daughter to Wife that would do the Jobb, and overcome him.

---

\* (Vide *Hedio & Rufinus, Jos. Antiq. Lib. 6, and P. Heylyn's Hist. of Palestine.*)

N. B. That *Flavius Josephus* was a learned Writer, of great Truth and Esteem amongst the Jews; who was chief Governor of both Galilees, the Upper and the Lower; and bravely defended the City *Jotapata* against *Vespasian*. He was born but five Years after the Death of *CHRIST*, and wrote the History of the Destruction of *Jerusalem* forty Years after it; to which he was an Eye-witness: Whose Works (as well as many others) I have as carefully consulted, to compleat this short History, as I have our Sacred Bible; to which I refer the Reader, should any Controversies happen herefrom, &c. &c.

Saul,

*Saul*, on seeing DAVID's Courage, <sup>38</sup> puts off his Armour; and puts it on DAVID; which <sup>39</sup> DAVID puts off again, because he had not proved it: Choosing <sup>40</sup> no other Weapon than a *Staff*, a *Sling*, and five smooth *Stones*; which he had put in his Shepherd's Bag.

Now the *Giant* <sup>33</sup> was a Man of War, and great *Stature*, <sup>7</sup> whose Height was six Cubits and a Span; having <sup>6</sup> *Boots*, and <sup>5</sup> an *Helmet* of Brass; a *Coat of Mail* which weighed 5000 Shekels, and <sup>6</sup> a *Target* of Brass between his Shoulders; the <sup>7</sup> Head of his *Spear* weighed 600 Shekels of Iron, and its *Staff* was like a Weaver's Beam; and one, bearing a *Shield*, marched before him.

Both Armies being now <sup>3</sup> together in the Valley of *Shobco*, DAVID, (though but a Youth and a <sup>56</sup> Stripling,) marched boldly in Presence of all the People, <sup>29</sup> in the Defence of GOD, to meet *Goliath*. Then <sup>40</sup> taking a *Stone* out of his Bag, he, with his *Sling*, threw it into the Forehead of *Goliath*, and brought him to the Ground: Then <sup>51</sup> standing boldly on his Body, he cut off his Head with his own Sword; which he <sup>54</sup> afterwards carried to *Jerusalem*; but he put his Armour in his Tent.

When the *Philistines* <sup>51</sup> saw their *Champion* fall, they fled; and the Armies of *Israel* <sup>52</sup> and *Judab* shouted, and followed them to the Gates of *Gath*; where many fell wounded, and they took their Tents, &c.

*N. B.* It is here to be observed, that, <sup>55</sup> on *Saul's* asking who DAVID was? That his Countenance was so changed, by lying in the Fields, that none at Court did remember they ever had seen him before; although he had beforetime been so great a Favourite.

DAVID now <sup>5</sup> shewing himself a Man of Courage and great Wisdom, *Jonathan*, the Son of *Saul*, greatly loved <sup>1</sup> *Sam.* xviii. him, as well as his Father; by Reason he did all Things to the *Glory of GOD*, amongst the Heathens, as well as amongst the *Israelites*: So that *Jonathan* <sup>3</sup> made a *Covenant* with him, and <sup>4</sup> gave him his *Garment*, his *Sword*, his *Bow*, and his *Girdle*; and DAVID had great Power in the House of *Saul*; and <sup>5</sup> was greatly beloved by him and all his Servants.

---

*N. B.* That there were two Sorts of Shekels, one being Half an Ounce, and the other but the Quarter of an Ounce.—*Quære Which?*

## S E C T. III.

Saul, being false to DAVID, contrives his Death by several Ways; which DAVID prudently avoided. I Sam. xviii.

**T**HIS Section shews the wavering State of Court Favourites: For, <sup>6</sup> as DAVID was returning from the Slaughter of Goliath and the Philistines, behold, the Women came out of the Cities *singing and dancing*, with *Timbrels*, and Instruments of Joy, by Course, saying, as they met Saul, "Saul hath slain his Thousands, and DAVID his Ten Thousands, &c." which <sup>8</sup> so enraged Saul, that ever after that Day he bore DAVID Hatred, and <sup>9</sup> daily contriv'd to take away his Life several Ways: For, the very next Day, he <sup>10</sup> (falsely) relapsed into his old Disorder, and sends for DAVID again to play before him, as before; when he <sup>11</sup> twice threw his *Javelin* at him, to stick him against the Wall; which Strokes DAVID avoided, by being on his Guard: Which ill Success <sup>12</sup> made Saul ever after afraid of DAVID, because the LORD was on DAVID's Side, and <sup>14</sup> not with Saul.

Saul seeing this Scheme of none Effect against DAVID, he <sup>13</sup> next makes him Captain over 1000 Men, in order to dispatch him that Way; and <sup>17</sup> also promised him his Daughter *Merab*; in which he was not so good as his Word, for he gave her to *Adriel*: But his other Daughter *Michal* loving DAVID, he gave her to him in Marriage, only to be a Snare to him to take away his Life amongst the *Philistines* (A): But, for all this Deceit, DAVID <sup>27</sup> slew 200 of them, and brought their *Foreskins* to Saul his Father-in-law; being <sup>25</sup> all he desired of DAVID for his Daughter *Michal*: For which Victory Saul was more afraid of him, and *Michal* more lov'd him.

## S E C T. IV.

Jonathan makes a Covenant to tell DAVID all his Father's Intentions. DAVID getteth Goliath's Sword; and acteth mad before King Achish, &c. I Sam. xix.

**J**onathan now <sup>1</sup> finding his Father's Resolution for DAVID's Life, <sup>2</sup> makes a Covenant with DAVID always to let him

---

(A) On this Deceit of Marriage, DAVID penn'd *Psal. v.*

know his Father's Intention : And <sup>12</sup> *Michal* also let him down the Wall when the House was beset, <sup>a</sup> and laid an *Image* in Bed; and <sup>14</sup> said that DAVID was sick, in order to save his Life <sup>b</sup>,  
<sup>1</sup> *Sam.* xx. *Ec.* So DAVID fled to *Ramah* to *Samuel*, and <sup>18</sup> told him what was done; and they went and dwelt together in *Naioth*: Which being told unto *Saul*, he <sup>21</sup> sent Messengers thrice after him <sup>c</sup>; and <sup>22</sup> went also himself: But DAVID fled. DAVID now being fled from *Naioth*, <sup>2</sup> greatly complaineth to *Jonathan*; and <sup>5</sup> great Feasting being at *Saul's* House, *Jonathan* lets DAVID know how all Matters went, both for and against him, (though <sup>33</sup> to the Hazard of his own Life) by <sup>20</sup> shooting three *Arrows* near the Place where he lay in secret, and <sup>37</sup> by hearing what passed between him and a Boy. Then sending the Boy back, *Jonathan* <sup>41</sup> spoke to DAVID, and kissed him; where they both wept together, confirming <sup>42</sup> their Sincerity to each other, in a very moving affectionate Manner; and <sup>42</sup> so parted: *Jonathan* returning to the City of his Father, and <sup>1</sup> DAVID fleeth to the City of *Nob*, to *Abimelech* the Priest; of whom he (<sup>2</sup> by framing many *Sham-Excuses*, of being sent, by the King, on private Business) obtained not only hallowed *Cakes*, &c. but also *Goliath's* Sword, to guard him: But *Doeg*, *Saul's* Herdsman, <sup>7</sup> being there at the same Time, DAVID immediately flees from *Abimelech* to *Gath*, where being accused, and afraid of King *Achish*, he <sup>13</sup> framed himself *mad*; by which Hypocrisy he got clear off, and <sup>1</sup> fled from thence to the Cave of *Adullam* \*.



## S E C T. V.

*Seven Thousand and Two Hundred Men join to DAVID in Adullam.*

DAVID now <sup>2</sup> being in a lonely *Cave*, all his Friends (as soon as they heard of it) as were in Debt, vexed, or troubled in Mind, gathered to him; being about 400 able

<sup>a</sup> On watching the House to kill him, *Psal.* lix.

<sup>b</sup> Here was composed *Psal.* xi. and cxl.

<sup>c</sup> When abroad with *Samuel*, *Psal.* lxxiii.

\* In this disconsolate Place he prayed, as *Psal.* lvi, and praiseth GOD, as *Psal.* xxxiv.

Men: And DAVID headed them as their *Prince* or *Captain*<sup>a</sup>. [It is also said that many of *Saul's* Men deserted, and joined to DAVID, to the Number of near 6800; all Men of great Valour, active, tall, and nimble; skilful in Bows and Arrows, austere in Look, and could throw Stones right or left-handed, &c. which DAVID carefully received, and placed in *Order* under *Captains*, in *Bands* †, &c. &c.]

Then † DAVID, taking Care of his *Parents*, to shelter them from *Saul's* Fury, with the King of *Moab*; he<sup>s</sup> leaves the *Cave* or *Hold*, by the Order of *Gad*, the Prophet, and fled to the *Forest* of *Harethb*.

Now *Saul*,<sup>o</sup> on hearing of DAVID's Success, called his Men together under a *Tree*, in *Ramah*; and<sup>8</sup> greatly complained of their Infidelity towards him<sup>c</sup>; on which<sup>9</sup> *Doeg* told him how *Abimelech* the Priest had relieved DAVID, and gave him a *Sword*, &c. on which *Saul* sends for him; who,<sup>14</sup> then speaking favourably of DAVID,<sup>18</sup> *Saul* caused eighty-five innocent *Priests* to be slain in cold Blood; even by wicked *Doeg's* Instigation; putting all the *City* of *Nob*, where the *Priests* dwelt, to the *Sword*; sparing neither *Man*, *Woman*, nor sucking *Child*; *Ox*, *Afs*, nor *Sheep*; only<sup>20</sup> *Abiathar*, the Son of *Abimelech*; who fled to DAVID, and told him what Cruelty was done; for which *News* DAVID<sup>21</sup> kept him with him in *Safety*. † *Vide* 1 *Chron.* xviii. 16.



S E C T. VI.

DAVID saves the City of Keilah, marches to the Wilderness, where Jonathan comforts him, &c. 1 Sam. xxiii.

DAVID now<sup>1</sup> hearing that the *Philistines* were gone to fight against the *City* of *Keilah*, he<sup>2</sup> asked *Counsel* of the *LORD* twice what to do; Who<sup>4</sup> ordered him to go and

<sup>a</sup> Here he composed *Psal.* xxvii.—See 2 *Sam.* x.ii. 1, 2, 3, 4, with *ver.* 6, 10.—2 *Sam.* *ver.* 45.

† See 1 *Chron.* xiii. 1, 2, 22.

<sup>c</sup> On this Complaint of *Saul*, or on his Son, 1 *Sam.* xx. 30, 31. it is thought DAVID wrote *Psal.* vii. 3, 4, 7, 12. *Also* *Psalms* xxvi. lxiv. cxxxix.

‡ On bearing of this Flattery and Cruelty he composed *Psalms* xii. lii. and xxxvi.

save the City; which he accordingly did, with great Slaughter; and brought away all their Cattle: Which *Saul* hearing of, went with an Army, in great Haste, thinking to destroy DAVID and all the City<sup>6</sup>.

DAVID<sup>9</sup> now being informed of *Saul's* mischievous Intention, asked Counsel again of the L O R D, whether *Saul* would come or not; or, whether the *Lords* of the City would deliver him into *Saul's* Hand; Who<sup>11</sup> told him they so intended: On which DAVID<sup>13</sup> marched off from the City, with about 600 Men, to the Wilderness of *Ziph*: Which *Saul* hearing of, proceeded no farther on that Enterprize; but sought after DAVID, in the Woods, to take his Life.

*Jonathan*,<sup>16</sup> on hearing where DAVID was gone, steals away, unknown to his Father, and goes to him in the *Wood* to comfort him; telling him that his Father should not find him; that<sup>17</sup> he should be soon KING, and that his Father well knew it. Then renewing their old Covenant with each other, *Jonathan* left him, but not without Tears on both Sides.

The *Ziphims* now<sup>19</sup> hearing of *Saul*, hastened to him in *Gibeab*, and<sup>20</sup> told him they would do all that was in their Power to deliver DAVID into his Hands, which<sup>21</sup> greatly pleased *Saul*: But<sup>26</sup> DAVID shunned their Company by retiring into another Quarter<sup>†</sup>; and *Saul*<sup>16</sup> being told that a Party of *Philistines* had invaded the Land, he<sup>28</sup> returned from pursuing DAVID any more at that Time.



## S E C T. VII.

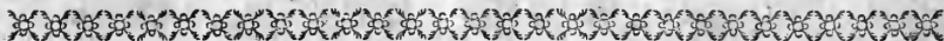
DAVID cuts off *Saul's* Skirt; and *Saul* owns DAVID's Clemency, and his own Sin in pursuing him, &c. 1 Sam. xxiv.

DAVID, being now in the Holds of *En-gedi*, (a City in *Judab*, of a natural Defence, *Josh. xv. 62.*) *Saul* takes 3000 Men of *Israel*, and went again in Pursuit of him, on the Rocks, amongst the wild Goats; and coming among the

<sup>6</sup> On the cruel Judgment of *Saul*, and his Courtiers, to slay the innocent Priests of the LORD, and to destroy the City, he composed Psal. lviii.

<sup>†</sup> On this Escape was wrote Psal. xvii. See ver. 11, and probably Psal. xiv.

*Sheep-folds*, he left his Men, and went into an old *Cave* to do his Easement, wherein (to his great Surprize) he finds DAVID and his Men sitting in both Sides the *Cave*; who<sup>5</sup> would immediately have destroyed *Saul*, had not DAVID hindered them: But, he<sup>6</sup> nevertheless cut off the *Skirt* of *Saul's* Coat; which he afterwards forely repented, because he knew that *Saul* was the LORD's *Anointed*. But<sup>8</sup> letting *Saul* go off unhurt, he<sup>9</sup> called after him, and shewed him his *Skirt*, and<sup>10</sup> greatly reprov'd him for hearkening to false Tales; seeing<sup>11</sup> that GOD had put it in his Power to take his Life: Which when *Saul* saw and heard, he<sup>17</sup> forely wept, and own'd DAVID's *Clemency* towards him, and confessed his Sin in so doing<sup>18</sup>: Telling DAVID that he should be KING; and swearing<sup>23</sup> him not to destroy him, nor his Seed: Which<sup>23</sup> DAVID accordingly complied with. So *Saul* went home, and DAVID went up again, with his Men, into the *Hold*.



S E C T. VIII.

*Nabal's Churlishness, and Abigail's Generosity to DAVID.*  
1 Sam. xxv.

*Samuel* now dying, DAVID<sup>1</sup> goes down to the Wilderness of *Paran*, where, <sup>4</sup> hearing of churlish *Nabal*, in *Maon*, he<sup>5</sup> sends ten young Men to his *Sheep-shearing*, desiring him to send some Victuals, it being a good Time; who<sup>10</sup> being refused any, they soon returned back: On which DAVID<sup>13</sup> in Anger took 400 Men, under Arms, to destroy his House, (leaving 200 more behind him) for that they had been a *Safe-guard* to his Flocks: But, they were prevented by *Abigail*, Na-

<sup>8</sup> Just before *Saul* came into the *Cave* DAVID composed Psalms cxlii and cxliii.

<sup>11</sup> On this, and such like Occasions, DAVID composed Psal. xxviii. See ver. 21, 25. — On the Repentance of an Enemy, he cheareth himself, as Psal. lvii. xcii. cxxiv. cxxv. — On longing for Liberty and GOD's Worship, he composed Psal. lxiii. — His Prayer in Adversity was Psal. lxxxvi. See ver. 1, 14, 17 — On Vengeance on his Enemies, Psal. xciv. — Psal. cxix. was here probably penned, or often repeated; wherein he breathes from the very Bottom of his Soul, his divine Thoughts and pious Meditations on GOD's Law, Mercies, &c. See Psal. cxix; and my Exposition thereon.

*baal's* Wife, by her meeting them on the Road, with her Ass-load of rich *Provisions*; which <sup>35</sup> DAVID kindly receives, blesses her, and falls in Love with her; for she was a generous, fair Woman. *Abigail* then <sup>36</sup> caused *Nabal* to make a Feast in his own House for DAVID; and *Nabal*, getting drunk, lay on the Floor till Morning: Then <sup>37</sup> sickening, with fretting at *Abigail's* Generosity, he <sup>38</sup> lingered on for ten Days, when the LORD smote him for his Greediness and Ingratitude, that he died; and <sup>42</sup> DAVID took his *Abigail* to Wife: He also then <sup>44</sup> took *Abinoam* to Wife; *Saul* having given DAVID's Wife *Michal* unto *Phalti* the Son of *Laijb*.



## S E C T. IX.

*Saul, and his Army, being asleep, DAVID took away his Spear, &c.* I Sam. xxvi.

THE *Ziphims* now <sup>1</sup> telling *Saul* that DAVID was on the Hill of *Hachilab*, he chose out 3000 of his best Soldiers, and planted them very near him <sup>1</sup>: Which <sup>3</sup> DAVID being aware of, he <sup>4</sup> sent out *Spies* to view their Armies; *Abner* being <sup>5</sup> then *Saul's* chief Captain.

Then DAVID <sup>6</sup> took *Abimelech* and *Abishai*, his chief Captain, and marched privately down to *Saul's* Army, by Night; and finding <sup>7</sup> *Saul* asleep, with his *Spear* sticking in the Ground, just by his Head, and a Pot of *Water*, and his Men lying asleep all round him, he <sup>12</sup> privately took away the *Spear* and *Water* <sup>\*</sup>; but <sup>8</sup> *Abishai* would fain have killed *Saul* with his own *Spear*, as he lay sleeping, had not DAVID hindered him; because he <sup>11</sup> knew that none should kill the LORD's Anointed: and that <sup>12</sup> it was the LORD that had laid them all in such profound Sleeps, &c.

As soon as they were returned back from *Saul's* Army to the Top of an *Hill*, afar off, DAVID <sup>14</sup> in the Morning, called out aloud, and awaked *Saul* and his *Soldiers*; and <sup>15</sup> greatly taunted *Abner*, for having no better Care of his Royal Master: Which <sup>17</sup>

<sup>1</sup> On this he composed Psalms xvii. liv. and lxiv.

<sup>\*</sup> Or Cruse of Oil. Vide *Jos. Ant.* and *P. Heylyn's Hist. of Palestine, &c.* Edit. p. 559.

the King hearing, he knew DAVID's Voice, and called to him; and <sup>21</sup> greatly owned his Folly, and Sin, in seeking after him; especially <sup>19</sup> when DAVID shewed him his *Spear*, as a Token of his Mercy towards him. Then *Saul* <sup>21</sup> owned DAVID to be his Son, and *blessed* him, and returned again to *Gibeah*; and DAVID went on towards *Gath*.

S E C T. X.

DAVID obtains *Ziklag* for his Residence, and kills the wicked *Canaanites*, &c. I Sam. xxvii.

DAVID <sup>1</sup> still being in some Fear of *Saul*, (and, in some Measure, of GOD's Protection) thought it best to go and hide himself amongst a *Party* of the *Philistines*; thinking, that, in so doing, *Saul*, in all Probability, would then leave off from pursuing him any further, (as it so prov'd;) on which <sup>2</sup> he took 600 of his Men, with all their *Household*, and marched to *Achish* the King of *Gath*, having with him his two *Wives* *Abinoam* and *Abigail*; desiring <sup>5</sup> the King to give him and his some Place of *Residence*; on which <sup>6</sup> he gave him the City of *Ziklag*.

DAVID and his Men remained here about sixteen Months <sup>8</sup>, in which Time <sup>8</sup> they went and invaded the *Geshurites*, the *Gezrites*, and the *Amalekites*, sparing <sup>9</sup> neither Man, Woman, nor Child to tell the Tale; bringing away all their Sheep, Oxen, Asses, Camels, and Wearing Apparel, and returned again to King *Achish*: These being the wicked *Canaanites* which GOD had appointed to be destroyed.

On this Return, the King <sup>10</sup> asked DAVID where he had been riding that Day; to which he answered, against the *South* of *Judah*, the *Jerahmeelites*, and the *Kenites*; which <sup>12</sup> the King then believed; and (thinking now that DAVID utterly hated the People of *Israel*, and they him,) said, for that, he should now be his Servant for ever, &c. &c.

<sup>\*</sup> In this desolate Place it is thought that DAVID composed Psalms xliii. cxx. cxxi.

## S E C T. XI.

Saul consults the Witch of En-dor, and bears his Doom.

I Sam. xxviii.

**S**Amuel now<sup>1</sup> being dead, and Saul (as GOD commanded in *Exod. xx. 18.* and *Deut. xviii. 10.*) had drove all the *Scercers* and *Soothsayers* out of the Land; and<sup>2</sup> all the *Philistines* were assembled in Bands, and pitched their Tents in *Skunem*, to fight against Saul; and Saul also had assembled his Army, and pitched in *Gilboa*: King *Achish*<sup>1</sup> commanded DAVID to go with him to Battle against the *Israelites*, promising him,<sup>2</sup> for which, that he should be the Keeper of his Head for ever; which DAVID durst then by no Means deny, though it was a great Grief to him to fight against the *People* of GOD.

As soon as Saul saw the powerful Armies of the *Philistines*, he<sup>5</sup> was fore afraid, and<sup>6</sup> asked *Counsel* of the High-Priest, (as if of GOD) what to do; but, being no Ways answered, as he expected, he,<sup>8</sup> in *Disguise*, with two others, goes to consult with a *Witch*, at *En-dor*, about the Matter.

The *Witch*, now suspecting Saul might do her some Harm, was unwilling to begin her *Art*, till Saul<sup>9</sup> had sworn not to betray her; which he accordingly did. Then, telling Saul, that she must, of Necessity, raise some *Spirit* to consult with, demanded of him, who he would she should raise; to which<sup>11</sup> he answered, *Samuel* (little considering that *Satan* hath no Power over *Saints* after this Life;) on which<sup>12</sup> (to her great Surprise) an *evil Spirit* directly appeared in *Samuel's* Shape, which put her into a double Fear; because she then knew that he had deceived her, in *Disguise*, &c.

Saul, on seeing her thus affrighted,<sup>13</sup> bid her not be afraid, but proceed; and<sup>14</sup> asked her what she saw, that so surpris'd her; to which she said, *one rising out of the Earth, with a venerable Look, and in a sacerdotal Mantle, or Vest.*

As soon as Saul saw the Spirit, (which he took to be *Samuel*) he bowed himself to the Earth, in great Fear; and being<sup>15</sup> asked, by the Spirit, why he so disquieted him; he told him, he was in a great Distress, and that GOD had intirely left him; and the *Philistines* were also gathered against him; therefore he desired he would tell him what to do; to which the Spirit

Spirit answered, <sup>16</sup> as he had not obeyed the LORD, nor done well to DAVID, (Chap. xv. 28.) nor <sup>16</sup> done his utmost Endeavour to slay the wicked Amalekites, the LORD would <sup>19</sup> now deliver him into the Hands of the Philistines; and that, To-morrow, he, and his Sons, should be with him among the Dead; and that DAVID (whom he hated) should be made King, and rule in his Stead. So the Spirit vanished.

Saul, on hearing this dreadful Sentence, <sup>20</sup> fell to the Ground, and was sorely troubled; which <sup>21</sup> when the Witch saw, she (probably in Hopes of Reward) told him, that she had done all she could for him, and had doubly ventured her Life for his Sake, &c. desiring him to eat some Bread with her, and to go hence, (for that he had not eaten any that Day) which <sup>22</sup> he much refused, until his Servants persuaded him. Saul, now a little recovering himself, sat upon the Bed, and eat some Veal-Pye, which <sup>23</sup> the Witch then made in Haste (although she was very poor;) so <sup>25</sup> they went away that Night, sorely troubled. Thus have I cleared this dark Passage, concerning the Witch of En-dor, &c. The Sequel of this is in Sect. XIII.

S E C T XII.

DAVID, on being dismissed from King Achish, is guided by a young Man to the Amalekites' Army; recovering all they took from Ziklag. 1 Sam. xxix.

AT this Time the Philistines <sup>1</sup> gathered their Armies to Aphek, and the Israelites at Jezreel; and, DAVID <sup>2</sup> coming a little behind, with King Achish, (to join the other Philistines) <sup>3</sup> some of the Chiefs thought he might be a little treacherous, and not do his utmost against the Israelites; on which they <sup>7</sup> sent him and his Men back; although <sup>9</sup> the King liked him as an Angel. But he <sup>1</sup> coming again to Ziklag, found his City pillaged and burnt by the wicked Amalekites; and <sup>2</sup> his Wives, and their Children all taken Prisoners; on which <sup>4</sup> they sorely wept; and, had DAVID himself then been there, they intended to stone him to Death, if they could have laid Hands on him; but <sup>6</sup> DAVID comforted himself, and his Men, in the LORD his GOD.

DAVID, on this dismal *Scene*,<sup>8</sup> asked *Counsel* of the LORD, Who ordered him to follow them; which<sup>10</sup> he accordingly did, with about 400 Men; leaving 200 others behind, (who were weary, and not able to pass the River *Basor*) to stay by the Baggage.

As DAVID was marching after them, behold,<sup>11</sup> he found a poor *Egyptian* in the Field, who was in Want, (whom the *Amalekites* had left, being sick) and<sup>13</sup> had neither eat nor drank for three Days and three Nights; when DAVID had<sup>12</sup> well refreshed him with Food, he asked him<sup>15</sup> to guide him to the Company that had left him in that miserable State; which the young Man complied with, on DAVID's swearing not to deliver him into their Hands, nor kill him.

DAVID now coming up to the *Amalekites*, (as the young Man directed) behold,<sup>16</sup> he found some lying-drunk on the Ground; others dancing, singing, and making merry with what they had taken from the Land of the *Philistines*, and the Land of *Judab*; little thinking the *Vengeance* of GOD was just at their Heels.

Then DAVID<sup>17</sup> sorely smote them, and mingled their Blood with their Wine; none escaping, only 400 young Men, who rode away on Camels; recovering every Thing they had taken away, both Men, Women, Children, Oxen, Sheep, &c. as GOD had before told him. DAVID,<sup>21</sup> on returning back, met the 200 Men they had left behind, who desired Part of the *Plunder*: But<sup>22</sup> some of the wicked Sort refused to give them any, because they were not in the Action: On which<sup>24</sup> DAVID ordered all to have Share alike, and<sup>25</sup> established it as a *Law*, so always to do for the future.

Then DAVID<sup>26</sup> coming again to *Ziklag* he gave the Elders thereof Part of what they had taken; telling them, that, that was the Spoils of the Enemies of the LORD; even<sup>27</sup> to *Beth-el*, *South-Ramoth*, *Jattir*, *Aroer*,<sup>28</sup> *Siphmoth*, *Eshtemoa*,<sup>29</sup> *Rachal*, the *Jerahmeelites*, and the *Kenites*; to them of *Hormah*, *Chor-asban*,<sup>30</sup> *Hathbach*, and<sup>31</sup> to *Hebron*; and all other Places where DAVID and his Men had used to haunt; as a grateful Acknowledgment of the *Favours* he had received of them.

## S E C T. XIII.

Saul and his three Sons slain, banged, burnt, and buried, &c.  
1 Sam. xxxi.

**N**EXT Day <sup>1</sup> the *Philistines* making a great Slaughter among the *Israelites*, in *Mount Gilboa*, <sup>2</sup> wherein *Jonathan*, *Abinadab*, and *Malchishua*, the Sons of *Saul*, were slain; *Saul*, being wounded and weary, <sup>4</sup> desired his *Armour-bearer* to stab him, lest he should die by the uncircumcised; but, he refusing, *Saul* fell directly on his own Sword himself; and <sup>5</sup> his *Armour-bearer* on his likewise: But *Saul*, not dying directly, called to a young Man, an *Amalekite*, to dispatch him <sup>\*</sup>; which he immediately did, taking his *Crown* and *Bracelet*, which he afterwards carried to *DAVID*. Thus <sup>o</sup> *Saul*, his three Sons, and *Armour-bearer*, fell, and came to miserable Ends in one Day, as the evil Spirit, in *En-dor*, had the Day before told them, for *Saul's* leading a wicked Life, &c.

Now another Party of the *Israelites*, over the *Valley*, seeing the others flee; they fled also; and left their Cities to the *Philistines* to dwell in; who <sup>8</sup> coming the next Day, to plunder the Dead, they found *Saul*, his three Sons, and his *Armour-bearer*. Then <sup>9</sup> cutting off *Saul's* Head, they carried it to the *Philistines*, as a Token of Victory; <sup>10</sup> and hanging up their Bodies, some Time, near the Walls of *Beth-shan*; which the People of *Jabesh-Gilead* took, by Night, and <sup>12</sup> burnt their Bones; and <sup>13</sup> buried the Remains thereof under a Tree at *Jabesh*; and fasted and mourned seven Days, according to Custom.—*Vide Jer.* xxxiv. 5.—1 *Chron.* x. 12.

## S E C T. XIV.

*DAVID* lamenteth *Saul* and *Jonathan's* Deaths; slays the Messenger; and is made King at *Hebron*. 2 Sam. i.

**D**AVID now having been three Days in *Ziklag*, he received the dismal Tidings of the Death of *Saul* and his three Sons, by the *Amalekite*; who <sup>10</sup> then brought him *Saul's*

\* See *Josephus's* Antiquities.

Crown and Bracelet, that were on his Arm, when he dispatched him; as a Testimony of the Truth, in Hopes of a great Reward for his Trouble: On which DAVID<sup>12</sup> sorely lamented, and the young Man<sup>2</sup> sadly wept, in Sympathy along with him: But,<sup>9</sup> although the young Man said, that he dispatched Saul by his own Order, DAVID,<sup>5</sup> after several severe Questions,<sup>15</sup> ordered his Servants to slay him, for<sup>16</sup> being *Regicide* to the LORD's Anointed. A just Reward for all such as forsake their own native Country, and seek Wealth for Bloodshed, as he<sup>3</sup> had done.

Then DAVID paid his last Duties to the Dead, and<sup>17</sup> greatly lamented Saul, and<sup>26</sup> Jonathan his whole Delight; ordering<sup>24</sup> all the chief Women to mourn in *Scarlet* trimmed with Gold; and to be decorated with the richest Jewels.—See Chap. iii. 31, and Chap. xiii. 31.

After this DAVID<sup>1</sup> (by Counsel of GOD,<sup>2</sup> by the High-  
<sup>2 Sam. ii.</sup> Priest) took his two Wives, Abinoam and Abigail, and<sup>3</sup> all his Men, with their Household, and went to the City of Hebron; and he was made KING of Judah; where<sup>4</sup> a Party of the Men of Judah brought him Word, that a Party of *Jabesh-Gilead* had stole Saul and his Sons away by Night, and buried them in the chief Place of that Province; on which DAVID<sup>5</sup> sent them great Thanks; telling them<sup>6</sup> that, as he was now made KING, nothing should be wanting in him to their Assistance, &c. And DAVID<sup>11</sup> reigned in Hebron about seven Years, and six Months<sup>1</sup>.



## S E C T. XV.

Ish-bosheth made King by Abner; Joab killeth 360 of his Men; and Abner killeth Asahel. 2 Sam. ii.

ABNER now,<sup>8</sup> (who had been Saul's chief Captain) hearing that DAVID was made KING, taketh *Ish-bosheth*, the Son of Saul, from Mahanaim to Gibeon, and<sup>9</sup> made him King over eleven Tribes of Israel, in the 40th Year of his Age; where he reigned about two Years. Chap. v. 5.

---

<sup>1</sup> On this Glimpse of GOD's Mercy he composed Psalm ci. being a Thanksgiving, and Resolution to lead a more godly Life than his Predecessor, Saul.

Then *Abner*, <sup>12</sup> *Ish-bosheth's* Servant, and <sup>13</sup> *Joab*, DAVID's Servant, with eleven others on each Side, went to meet other Parties by the Pool of *Gibeon*; and each Party sat by the Pool on the opposite Sides: But, <sup>14</sup> after some Taunts given to *Joab* by *Abner*, they <sup>15</sup> all arose to battle, Man for Man, Sword in Hand; wherein *Abner* <sup>23</sup> being defeated, stabbed *Asabel* under the fifth Rib to the Heart, on which he fell; which <sup>24</sup> *Joab* and *Abishai* seeing, they pursued him and his Army, till the Sun went down, to the Top of an Hill before the City of *Giab*; where, <sup>25</sup> in the Night, *Abner* called out for Mercy, for taunting him; on which *Joab* <sup>26</sup> blew a Trumpet, for his Men to stop from pursuing him. So *Abner* <sup>29</sup> and his Men walked all Night through the *Wilderness*, and over the River *Jordan*, to their Tents in *Mahanaim*; and *Joab*, <sup>30</sup> and his Men, returned back to *Hebron*.

When *Joab* <sup>30</sup> had called his Men together, he wanted only *Asabel*, and 19 others; but *Abner* <sup>31</sup> wanted 360, who were slain in the Battle; which greatly confirmed DAVID's Kingdom. And they buried *Asabel* in his Father's Sepulchre in *Bethlehem*.

S E C T. XVI.

*Abner revolteth to DAVID; Joab killeth him; and DAVID mourneth, &c. 2 Sam. iii.*

NOW continued a War between DAVID and *Ish-bosheth* for near two Years, in which DAVID <sup>1</sup> became more strong, and *Ish-bosheth* weaker, and discouraged. *Abner* <sup>7</sup> having now taken *Rizpah*, one of *Saul's* Concubines, *Ish-bosheth* greatly reprov'd him for it; which *Abner* repenting, he directly <sup>8</sup> sent Messengers to DAVID to covenant a Peace with him; to revolt *Ish-bosheth*, and to deliver him the whole Kingdom, &c. This DAVID <sup>14</sup> complied with, on his bringing again *Michal* his Wife, whom *Saul* had before given to *Phalti*; <sup>25</sup> *1 Sam. xviii. 25.* On this DAVID <sup>14</sup> sends to *Ish-bosheth* for his Wife, on which he took her from *Phalti*, who <sup>15</sup> followed her, sorely weeping; but, *Abner* sent him back again, and her to DAVID; and also <sup>17</sup> persuaded the *Chiefs* of *Israel* to join with DAVID.

Then *Abner*, taking twenty of his best Men, went privately to see DAVID, where they were kindly feasted, and sent away peacefully;

peacefully<sup>m</sup>: But, *Joab*, and other Servants<sup>22</sup> coming to DAVID just as they were gone, and hearing, by the Servants, how *Abner* had been there privately, he<sup>23</sup> was very angry, thinking<sup>25</sup> he might get in more Favour than he, he in a Rage<sup>26</sup> (unknown to DAVID) sends for *Abner* back again; when<sup>27</sup> taking him aside pretending to whisper with him, in a friendly Manner, he stabbed him to the Heart, in Revenge of his Brother *Asabel*, on which he died on the Spot; as *Chap. ii. 23.*

This private Murder soon coming to DAVID's royal Ear, he greatly lamented, by Reason, he well knew that he had no Ways contrived *Abner's* Death in such a sly cruel Manner; willing,<sup>29</sup> that the Blood of *Abner* should be on *Joab*; viz. *that his House might never be without Poverty, the Sword, running Sores, or Lameness*: Commanding *Joab*<sup>31</sup> and all People else to mourn for *Abner*; on which<sup>32</sup> they all wept at his Funeral, &c. and<sup>33</sup> DAVID himself followed his Corps to the Grave, in *Hebron*; weeping even till the Sun went down, and eat not; he being a wise and valiant Man. DAVID also<sup>35</sup> prayed that GOD would reward the Doer of that Evil according to his Wickedness; and composed an *Epitaph* in Remembrance of *Abner*, &c. (*Apud. Jos. Antiq.*)

\*\*\*\*\*

## S E C T. XVII.

*Ish-bosheth* killed; *Baanah* and *Rechab* gibbeted; and DAVID proclaimed KING over all Israel. 2 Sam. iv.

**K**ING *Ish-bosheth*<sup>1</sup> on hearing that *Abner*, his chief Captain, and Kinsman was dead, he was greatly discouraged; and<sup>2</sup> having two Captains in the City of *Beroneth*, called *Baanah* and *Rechab*, they<sup>5</sup> came in Disguise to *Ish-bosheth's* House in the Afternoon, as he lay on his Couch taking his Nap, pretending<sup>6</sup> to his Servants, that they were Merchants, and came to buy Corn: And, he having no Guard then about him, they entered his Apartment, and stabbed him to the Heart: Then, cutting off his Head, they travelled all Night through the *Wilderness*, and carried it to DAVID, in the City of *Hebron*.

DAVID<sup>10</sup> on seeing the Head, greatly blamed them for their

---

<sup>m</sup> DAVID, in Hopes of greater Mercies from GOD, here composed Psalm lxxv. Cruelty,

Cruelty, knowing they had done it only for the Sake of *Reward*: On which he <sup>12</sup> ordered his Servants to cut off their *Hands* and *Feet*, and hang their Bodies on *Gibbets*, over the *Pools* in *Hebron*; in order to deter others from committing such like cruel Actions for the future: And also to bury the Head in the Sepulchre with *Abner*, in that City. (Chap. iii. 32.)

\* \* (The *Reader* is here to take Notice, that <sup>4</sup> *Jonathan* had a Son called *Mephibosheth*, who was lamed by being dropped out of his *Nurse's* Arms, as she carried him out of the Battle, when his *Father Saul* was slain; of whom I shall say more in *Seet. xxii.*)

These Executions being over, <sup>1</sup> all the *Elders* and chief *Officers* of War, and near 200,000 of the <sup>2</sup> *Tribes of Israel*, bearing Arms, came to *DAVID* in *Hebron*, with Corn, Wine and Provisions of all Kinds: And holding there a *Feast* for three Days, they set *DAVID* at the Head, and all marched after him; and <sup>3</sup> with one Voice proclaimed him *KING* over all *Israel* <sup>10</sup>; he being <sup>4</sup> then about 30 Years old. And he reigned in all about 40 Years; i. e. 7 in *Hebron*, and 33 in *Jerusalem* \*.

---

## S E C T. XVIII.

*DAVID* twice beats the *Jebusites*, and takes Possession of *Jerusalem*. 2 Sam. v.

**S** E V E N Years after *DAVID* was proclaimed *KING* he <sup>6</sup> advanced towards *Jerusalem*: And the *Jebusites*, having then Possession of the City, shut the Gates against him, and, by Way of Defiance, brought all the Blind and Lame out of the City, and set them as a *Guard* against *DAVID*, and his Troops; thinking, by the Strength of their City, that such *Invalids* were sufficient to make *DAVID* retreat.

This foolish Mockery so enraged *DAVID*, that he (for Example sake) was resolved to attack their *Castle* first; promising <sup>7</sup> that he who first scaled the Walls should be made his chief

<sup>12</sup> See Psal. lxx. and lxxviii.

<sup>10</sup> Here he composed Psal. cxxxiii.

\* Or *Jebusalem*; said first to be built by *Melchisedeck*, Prince and High-Priest of *Salem*. Vid. P. *Heylyn's Hist. of Palestine*, p. 561.

Commander, because he knew the *Jobb* was a little hazardous: On which *Joab* directly wins the *Prize*, and called to DAVID from the Top of the *Battlements* of the *lower Gate*, to make good his Promise, which was accordingly done. (1 Chron. xi. 6.)

Then having cleared the *Castle* of all the *Jebusites*, DAVID made it his *Residence* for his Family, and <sup>9</sup> called it THE CITY OF DAVID: And having all fine *Materials* and *Workmen* sent him by *Hiram* King of *Tyre*, he beautifies the whole Town, and built a fine *Palace* therein; fortified the upper Town, laid the lower Town to it, and walled it round; and gave *Joab* the Command and Care of it, as he before had promised: And the LORD was with DAVID, &c.

Now there was in the Town, in the Time of sacking, one very rich Man, and another very poor Man, which escaped the Fury of the *Soldiers*, by being DAVID's *Friends* and *Favourites*; and were then preserved by his Royal Order.

Now <sup>17</sup> other *Philistines*, on hearing that DAVID was made KING, came into the Valley of *Rephaim*, against him; but he smote them sorely, as GOD had commanded him. These also <sup>22</sup> came again a second Time, more strong, and DAVID, <sup>23</sup> by Counsel of the LORD, (by *Abiathar*, Who directed him <sup>24</sup> by a walking Noise over the *Mulberry-Trees*, where they lay in the Wilderness,) killed many of them thereunder, and <sup>21</sup> putting the rest to the Rout, he got considerable *Booties* from their Camps, and brake and burned many of their *Images*.  
1 Chron. xiv.

## S E C T. XIX.

*The Ark removed. Uzzah struck dead; and Michal made barren, for despising GOD's Praise, &c.* 2 Sam. vi.

THE Wars now being a little over, DAVID <sup>1</sup> gathers about 30,000 of his chief Men, in the City of *Baale*, to fetch the *Ark* of GOD from the House of *Aminadab* in *Gibeab* \*, (it being a Kind of *Chest* which was supposed to contain the *Spirit*

<sup>p</sup> On these Victories was sung Psal. xviii.

\* Where it had been near 20 Years. Vide *Heylyn*, p. 557.

or Residence of GOD; and built on *Cberubims*, and called *The LORD of Hosts*, &c.) Then putting <sup>3</sup> the *Ark* into a new *Cart*, *Uzzab* and *Abio* (the Sons of *Aminadab*) drove it; and *DAVID* <sup>5</sup> and the People of *Israel* sung *Psalms*, and played on all Kinds of *Instruments* made of *Fir*; and on *Harps*, *Psalteries*, *Cymbals*, and *Cornets*, &c. as they walked before the *Ark*.

When they came <sup>6</sup> to *Nachon's* Threshing-floor, the *Ark* began to shake in the *Cart*; on which *Uzzab* put his Hand to hold it steady, and was, <sup>7</sup> by the *LORD*, immediately struck dead on the Spot; he not having an express *Order* to touch it <sup>8</sup>: On which *Breach* *DAVID* <sup>9</sup> was greatly displeas'd, and <sup>9</sup> feared to touch it himself; nor <sup>10</sup> would he then have it brought to his own House, but order'd it to be carried to the House of *Obed-Edom*, a *Levite*, which was accordingly done. (1 *Chron.* xv. 25.)

Some Time after <sup>12</sup> *DAVID* being told how *GOD* had blest *Obed-Edom*, with great *Riches*, (on Account of the *Ark* being at his House,) who was very poor before, he went, with great Gladness, and fetch'd it from thence, to his own House in *Jerusalem* <sup>13</sup>; offering <sup>13</sup> up to *GOD* several *Beasts* as he went, for a *Burnt-offering*: Having it carried by the *Priests* and *Levites*; with seven *Choirs* of *Singing-Men*, and *Instruments of Joy*; and <sup>14</sup> *DAVID* danced and sung before them, wearing a *Linen Ephod* or *Girdle*, ornamented, like a *Priest's*, and bare-headed; which <sup>16</sup> his Wife *Michal* seeing through a *Window*, as he pass'd, she greatly despis'd him for so doing: Which plainly shews, that such as set their Minds on the Pleasures of this Life, and live in *Luxury*, generally despise *Religion*, and the *Praise* and *Glory* of *GOD*. And, <sup>17</sup> bringing the *Ark* to the House of *DAVID*, they set it in the *Midst* of the *Tabernacle* as *DAVID* had made for it; and <sup>17</sup> offer'd a *Peace-offering* unto the *LORD*; which being over, *DAVID* <sup>19</sup> order'd to every one of the People of *Israel*, both *Men* and *Women*, a *Cake* of *Bread*, a large Piece of *Flesh*, and a *Flagon* of *Wine*: Then giving them his *Blessing* in the Name of *The LORD of Hosts*, they all departed to their own Homes <sup>20</sup>. (See 1 *Chron.* xvi. 4.)

*DAVID* now <sup>20</sup> returning home to bless his own Household, was met by his Wife *Michal*, who, (jealous) said, *How glorious has the King been To-day among the Maidens, Servants, and*

<sup>9</sup> On this *Psal.* xv. was compos'd.

<sup>1</sup> Here was utter'd *Psal.* xviii. xxiii.

<sup>2</sup> Here was compos'd *Psal.* xxiv.

vain Fellows! bare-headed like a Fool: To which DAVID answered, <sup>21</sup> GOD rather bless'd me than thy Father Saul; therefore, I will serve, sing, and play before the LORD.—And <sup>23</sup> Michal never after had any Child by DAVID to the Day of her Death, for making Mock of him, and GOD's Praises; though she ever so much desired it. (See I Chron. xvi. 8.)



## S E C T. XX.

DAVID in full Tranquillity proposeth to build the Temple, but is forbidden by the LORD, by the Prophet Nathan. 2 Sam. vii.

**K**ING DAVID now living in a Palace of Cedar, as fine as Hands could make it, and at Rest from his Enemies, next resolved to build a Temple, and dedicate it to the Service and Worship of GOD, and (according to the Prediction of Moses, Exod. xxvi. 7.) communicated his Design to Nathan the Prophet, who first greatly encouraged him to proceed; but <sup>4</sup> the Word of GOD coming to Nathan, by Night, ordered him to tell DAVID not to proceed, but <sup>13</sup> leave it to be done by his Son Solomon, that should succeed him; for that <sup>6</sup> HE had not dwelt in any House since HE had brought the Children of Israel out of Egypt, but in Tents and Tabernacles; and that HE <sup>8</sup> had not only took him from the Sheep-folds, and <sup>9</sup> destroy'd his Enemies, and now made him King over all Israel; whereby he might be great in the World; but that <sup>11</sup> he should now rest till Solomon should build Him an House; and that He would establish it to him and his Seed for ever, if he walked in the Fear of GOD, &c.

(See I Sam. xvi. 12.—Psal. lxxviii. 70.—I Kings viii. 20.—v. 5.—vi. 12.—I Chron. xxii. 10.—Heb. i. 15.—Psal. lxxxix. 31, 32.—) Now Solomon's Beginning figureth the Accomplishment in CHRIST.)

As soon as Nathan had delivered his Message from GOD, DAVID <sup>13</sup> immediately goes to the Ark, and fell on his Face and <sup>23</sup> worshipped; blessing and praising GOD for all his Mercies

---

<sup>1</sup> Here was uttered Psal. cx.

and *Benefits* to him; and for his mighty *Promises* to his Posterity: Then concluding his *Benediction* with an *Hymn*<sup>u</sup>, and *Prayer*, he departed, believing all that *Nathan* had told him would surely come to pass<sup>v</sup>. (See 1 *Chron.* xvii.)



S E C T. XXI.

DAVID *subdueth* the Moabites, and Syrians, and *settletb* his Household, Servants, &c. 2 Sam. viii.

DAVID not loving to sit idle, in a little Time meditates a War against a Party of the *Philistines* called *Moabites*, in order that he might leave his Kingdom all in *Peace* to his Successor *Solomon*. To compleat this *Victory*, he summoned his Troops together to the Number of about 20,000 Foot and 170 Horse, and marched against them; and<sup>3</sup> sorely smote *Hadadezer* their King, and<sup>4</sup> took the City of *Metbeg-ammab*, with 1000 Chariots, 700 Horsemen, and 20,000 Foot; houghing or cutting all the Leaders of the Horses Feet, reserving only 100 Horses and Chariots for himself; recovering all the Lands bordering on the River *Euphrates*, &c. in the Valley of *Salt*. The *Syrians* now<sup>5</sup> coming to succour *Hadadezer*, DAVID slew 220,000 of them; and took all the rest Prisoners, and<sup>6</sup> put them in Garrisons; and they became Tributaries, bringing to DAVID large Gifts of *Gold*, *Brass*, &c. of great Value; which<sup>7</sup> he took to *Jerusalem* for sacred Uses: For which<sup>8</sup> the LORD preserved DAVID wheresoever he went<sup>v</sup>.

Now *Toi*, King of *Hamath*, hearing how DAVID had drubbed the *Philistines*,<sup>10</sup> sent his Son *Foram* to rejoice with DAVID on these Victories, he bringing him many *Vessels* of *Gold* and *Silver*, of great Value, which *Toi* had formerly taken in War; in order to *mediate* for a *Peace*, and to make a League with DAVID, lest he should fall on him in like Manner; by Reason he well knew that he was very powerful and *victorious*, and<sup>11</sup> that the LORD always preserved him, he converting<sup>12</sup> all rich Gifts and Spoils to sacred Uses. DAVID, now loving

<sup>u</sup> Here was uttered Psal. xviii. and xxiii.

<sup>v</sup> Here probably were uttered Psalms ii.—iv. ver. 2.—ix.—xx.—xxi.—xxix.—xcv.—xcvi.—xcvii. See my Exposition on each.

Peace, kindly accepts the rich Present that *Toi* had sent him; and agreeing to the *Proposals* that his Son *Joram* had brought, dismissed him with great Honour and Satisfaction: And, being <sup>15</sup> a Lover of *Honour* and *Justice*, <sup>14</sup> built *Garrisons* in *Edom* for Soldiers; and, according to Promise, he <sup>16</sup> made *Joab* his General, *Jeboshaphat* his Recorder, <sup>17</sup> *Zadok* and *Abimelech* (or *Abiathar*) his Priests, *Seraiah* his Secretary or Scribe, <sup>18</sup> *Benaiah* over the *Cberethites* and *Pelethites*, his Body-Guards, and DAVID'S own Sons were his chief Rulers, &c.



## S E C T. XXII.

DAVID *findeth* Jonathan's Son *Mephibosheth*, *restores his Lands*, and *makes Ziba's Sons his Overseers*, &c. 2 Sam. ix.

DAVID having put all his *Family* into a regular Order, next 'enquires after the *Family* of his Father *Saul*, that, if his beloved Brother *Jonathan* had any of his Family left, he might make them some grateful Amends for their Father's *Love* towards him; as he formerly promised. (1 Sam. xx. 15.)

Now, after a strict Enquiry, *Ziba* <sup>3</sup> told DAVID that *Jonathan* had a Son alive in the House of *Machir*, in *Lo-debar*, called *Mephibosheth*, or *Eliam*, the Father of *Bathsheba*; and that <sup>13</sup> he was lame in his Feet, by a Misfortune at five Years old, by his *Nurse* dropping him, in a Fright, as she run with him in her Arms, out of that bloody Battle, wherein his Father and Grandfather were slain, &c. in order to save his Life. (2 Sam. iv. 4.) See *Sett.* xvii.

On these joyful *Tidings*, DAVID <sup>5</sup> directly sends for *Mephibosheth*, who <sup>6</sup> fell on his Face to reverence him; but DAVID, <sup>7</sup> bidding him arise, told him that he would restore him all the Lands he had took from his Grandfather *Saul*, and that he and his Sons should for ever be his darling *Guests*, and eat with him at his Table; on which *Mephibosheth* returned Thanks, and <sup>8</sup> owned himself too mean to enjoy such princely Favours, &c. DAVID also <sup>10</sup> made *Ziba* and his 15 Sons, and 20 Servants, *Overseers* and *Fillers* of *Mephibosheth's* Land, which they kindly received; and promised carefully to perform. (See 1 Chr. xviii.)

And *Mephibosheth* <sup>11</sup> eat at the King's Table, having one Son called *Micha*.

## S E C T. XXIII.

Joab subdues the Ammonites for using DAVID's Messengers ill, &c. 2 Sam. x.

A Little after, *Nabash* the King of the *Ammonites* died, and <sup>1</sup> *Hanun* reigned in his Stead, to whom DAVID shewed great Kindness for his Father's Sake: But, <sup>2</sup> sending his Servants to comfort him on his Father's Death, some of the *Chiefs*, contrary to all Reason, persuaded King *Hanun* <sup>3</sup>, that DAVID's Servants were only *Spies*, and not Friends: On which, <sup>4</sup> instead of using them honourably, they shaved off half their *Beards*, and cut off their *Garments* close to their *Buttocks*, and sent them shamefully away. DAVID <sup>5</sup> hearing of this cruel Usage, sent other Messengers to meet them, on their Return, to order them to stay at *Jericho*, till their *Beards* were grown; which was accordingly done.

The *Ammonites*, now conscious of the *Breach* they had made with DAVID, and fearing his Anger, immediately <sup>6</sup> sent 1000 Talents to the King of *Surus*, and hired the *Syrians* of the House of *Beth-rehob*, and of *Zoba* 20,000 Foot, of the King of *Maacab* 1000, and of *Ish-tob* 12,000 all under Arms; calling in all *Allies* they could make, to meet DAVID.

DAVID <sup>7</sup> hearing of these Preparations for War, immediately sent *Joab* to meet them near the City of *Rabbath*; and <sup>8</sup> as soon as he saw their Army, he chose all his best Men, and set them in Order for Battle against the *Syrians*; and <sup>9</sup> put his other Men, under the Command of *Abishai*, his Brother, against the *Ammonites*: Charging <sup>12</sup> all to be valiant, and <sup>11</sup> to help each other if Occasion required, resigning himself intirely to the Power and Will of GOD <sup>12</sup>.

The Enemy first marched out of *Rabbath* with their *Auxiliary-Troops*, and drew up in the Field into two Bodies; and *Joab* drew up his in the same Order to meet them: Who giving them the first On-set, the <sup>14</sup> *Syrians* fled before him; which the *Ammonites* seeing, they fled also before *Abishai*, and went again all together into the City. *Joab* having thus drove them, he went again to *Jerusalem*.

*Hadarezer* now, not content with this run-away Battle, sends to *Chalama*, a King of *Syrus* beyond *Euphrates*, to hire an Army of 80,000 Foot, and 10,000 Horse; which <sup>17</sup> DAVID hearing

hearing of, immediately gathers a mighty Army, and passed with them himself over the River *Jordan*, and killed of them at *Halem* 40,000 Foot, and 70,000 Horse; taking 700 Chariots, and *Hadarezer's* chief General *Skobach*. (See i *Chron.* xix. 18.)

When this dreadful Drubbing was over <sup>19</sup> the People of *Mesopotamia* sent Ambassadors with great Presents and Addresses to DAVID for Peace, and delivering themselves wholly to him, he returned to *Jerusalem* in Peace and Safety\*.

S E C T. XXIV.

DAVID *debaucheth* Bathshebah, and her Husband Uriah treacherously slain. 2 Sam. xi.

**A** BOUT a Year after this, DAVID <sup>1</sup> (according to Custom in the Spring-time) sends *Joab* once more to War against the *Ammonites*, who then laid all the Country waste; and driving the People into *Rabbath*, the Metropolis, laid Siege to it. Mean while DAVID tarried in *Jerusalem*.

And though DAVID was undoubtedly a just and pious Man, and very strict in Obedience to the Law of GOD, and his Country, yet, alas! GOD suffered him to fall into Sin, for Example to others; whose Sin not only teaches us the *Frailty* of Flesh and Blood, but also teacheth us a *Lesson* of unfeigned *Repentance*. For, one Day, as DAVID, was just risen from his Couch, in the Cool of the Evening, on the Terrace of his House, <sup>2</sup> looking down he saw *Bathsheba* the Daughter of *Eliam*, and Wife of *Uriah*, washing herself: And she being a beautiful Woman of an exquisite *Shape*, so enamoured DAVID that he <sup>4</sup> sends for her to his Bed, where she lay all that Night, and returned to her Home the next Morning. Soon afterwards, finding herself with Child, she sent *Messengers* to let DAVID know of it, that he might some Way consider how to conceal it; for that she knew it would be Death to her, should it be known, according to the *Laws* of her Country, did not DAVID prevent it: Her Husband *Uriah* then being *Joab's* Armour-bearer in the Camp.

\* On this see *Psalms* xlv.—lx.—lxi.—lxii.—xciii.—xcvi.—xcvii.—xcviii.—xcix.—c.—cviii.—cxvii.—cxviii.—cxlv.—cxlvi.—cxlvii.—cxlviii.—cl.—and read their several Expositions.

On this News from *Bathsheba*, DAVID<sup>6</sup> directly sends for *Uriah* her Husband, and, after asking him<sup>7</sup> many *Questions* about the State of the Army, and how the Siege went on at *Rabbath*, he<sup>8</sup> (to smother the Matter, and lay the Child to *Uriah*,) ordered him to go home to his *Wife*; sending a Mess of Meat after him: But *Uriah*,<sup>9</sup> by drinking with the *Guards*, neglected the King's Order, and slept with them all Night at the Gate: Which<sup>10</sup> DAVID, hearing of, he greatly reprov'd him for not paying the *Benevolence* due to his Wife, seeing he had been so long from her; *Uriah*, on this Reproof,<sup>11</sup> told the King, that *he did not think it honourable to indulge himself in his Wife's Arms, while his General and Fellow-Soldiers lay on the Ground, in an Enemy's Country.*

DAVID<sup>12</sup> then bids him, a second Time, to go to his *Wife* that Night; and return to the Camp next Day: But, he staying again with the *Guards* whilst the King was at Supper, they so ply'd him with Liquor, by *Healths*, that he entirely forgot both his *Wife*, and the King's Order.

DAVID, now hearing of *Uriah's* second Neglect, was determin'd to punish him privately; and<sup>13</sup> accordingly sends for him the third Day in the Morning, and made him so drunk that he lay on the Couch that Night: Mean while DAVID went and lay again with his *Wife Bathsheba*.

On the Morrow,<sup>14</sup> DAVID writes a *Letter* to *Joab* (which prov'd to be *Uriah's Dead-warrant*) and sent it by *Uriah*, that *Joab* should make the first Attack, and put him in the Front of the Battle, with many other Ragamuffins, to be slain.

Poor *Uriah*, knowing nothing of the *Scheme*, nor that his Life was in Danger, cheerfully undertakes the Post that *Joab* had fix'd him; by Reason *Joab* promised<sup>16</sup> to back him with his best Men: But, alas! *Uriah* was deceived, for *Joab* had given his Men *private Orders* to retreat, and leave *Uriah* in the Lurch, according to the King's Order.

*Uriah* then, vigorously and innocently leading the Front, was greatly press'd against the Wall of the City by the *Rear*; and the *Ammonites*, throwing open the Gates directly on him, the *Rear* then retreated, and left poor *Uriah*<sup>17</sup> to be cut in Pieces, with some few others; although he fought manfully, after he received many Wounds, and fell on his Face towards the Enemy, and died like a *Man of Honour*; whilst others retreated, as *Traitors*, cowardly.

This vile *Action* being over, and *Joab* <sup>18</sup> sending Word what was done, the Messenger did not forget letting DAVID know that *Uriah* was killed, according <sup>14</sup> to his former *private* Instructions. DAVID, <sup>25</sup> on hearing this *News*, without any seeming Dullness or Gloominess of Conscience, said, *The Fate of War falleth on one as well as another, therefore none should think it hard when their Friends fall, &c.* bidding him tell *Joab* to make his next *Attack* more sure, by a stronger Force against the City.

Now <sup>26</sup> *Bathsheba* hearing also that her Husband *Uriah* was slain, she sorely wept, and kept in close *Mourning* for several Days: But, that Sorrow being soon over, DAVID <sup>27</sup> sent for her to his House; and to make her the sooner forget her *Sorrow*, he made her his *Wife*, and she bare him a Son; but, it being unlawfully begotten, it greatly displeas'd the LORD.



### S E C T. XXV.

*Nathan reproveth DAVID of Adultery and Murder; who sorely repenteth: And taking the City Rabbath, putting them to cruel Deaths, &c.*

GOD thus suffering DAVID to *sin*, as willingly rais'd him again by giving him an Heart of unfeign'd *Repentance*, and took him again into his Divine Favour, by <sup>1</sup> sending *Nathan* the Prophet, to tell him his Error. Now, *Nathan*, being a *Prophet* of great *Wisdom* and *Cbearfulness*, not willing to tell DAVID of his *Error* point-blank, at once, acquaints him of it by Way of *Parable* thus: *There were (said Nathan) two Men in one City, one<sup>2</sup> very rich, having many Sheep, Oxen, &c. and another<sup>3</sup> very poor, having only one Ewe-lamb, which he rais'd up with his Children, loved it as his Daughter, and<sup>3</sup> it slept in his Bosom: And behold the rich Man, refusing to use his own, hath<sup>4</sup> not only took away the poor Man's Ewe-lamb by Night, and dress'd it for his Use, but has also slain the Owner to conceal the Crime.*

Then said DAVID, *Oh! Villain, to do such an unjust Thing! he<sup>6</sup> shall not only make a fourfold Satisfaction, but<sup>5</sup> shall also die into the Bargain.* Then <sup>7</sup> said *Nathan* unto DAVID, *THOU ART THE MAN: Hath not<sup>8</sup> GOD made thee KING over Israel, and deliver'd thee from the Hands of<sup>8</sup> Saul, and gave thee Wives for thy*

*thy Bosom? Why<sup>9</sup> hast thou thus despised GOD's Command, and slain innocent Uriah, only to have his Wife? For this Sin GOD shall raise up Evil in thy Family, and<sup>11</sup> take thy Wives from thee, and give them to others, who shall lie with them before thy Face, openly, because<sup>12</sup> thou hast done this Sin secretly.*

Then said DAVID<sup>13</sup> to Nathan, 'I have sinned against the LORD:' And Nathan said, The LORD will forgive thee, thou shalt not die; but<sup>14</sup> the Child that is born, for that Sin shall surely die.

Nathan was no sooner departed, but<sup>15</sup> the Child sickened; and although DAVID<sup>16</sup> privately wept, fasted, and prayed to GOD to save it, yet<sup>17</sup> it died on the seventh Day: After which DAVID<sup>20</sup> washed himself, changed his Garments, worshipped in the House of GOD; and eat again in his own House, seeing he could not restore the Life of the Child. So DAVID<sup>23</sup> again comforted his Wife Bathsheba, and<sup>24</sup> she bare him a Son, whom he called Solomon, who was greatly loved of GOD. (1<sup>Chron.</sup> xxii. 9.—Matt. i. 6.)

Then DAVID<sup>29</sup> went and took the City of Rabbath, and<sup>30</sup> took the King's Crown, which weighed 60 Pounds of Gold, and precious Sardonyx Stones, and wore some of them on his Head for Ornaments: And<sup>31</sup> putting many People of that City, and others unto cruel Deaths by Saws and Axes, in burning Kilns, and under Harrows; for being Enemies to GOD and His People; and he then returned to Jerusalem.

S E C T. XXVI.

Amnon debaucheth Tamar. Amnon killed by Absalom; he fleeth, is forgiven, and returneth.

DAVID now being a good and holy Man, GOD accepted his Repentance, and took him again into his Favour; and also promised to secure his Life and Kingdom, as was before hinted by Nathan in Verse 13. But, alas! his Glory was greatly eclipsed by the Trouble he had from his own Children; viz.<sup>14</sup> by Amnon defiling his Sister Tamar, by the<sup>2 Sam. xiii.</sup> Contrivance of his Cousin Jonathan; <sup>29</sup> by Absalom causing Am-

<sup>Y</sup> Here he composed Psal. li. Also Psalms v.—x.—xxxii.—xxxviii.—cxxx.—cxliii. on other Calamities.

non to be slain in the City of *Baal-hazor*, at a *Sheep-shearing*, when he was intoxicated with *Liquor*; and <sup>30</sup> by *Absalom's* fleeing to *Geshur*, for near three Years, &c.

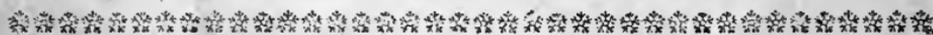
But DAVID <sup>1</sup> longing to see *Absalom* again, <sup>2</sup> by the Instigation of *Joab*, <sup>8</sup> in Conjunction with an old Woman of <sup>2 Sam. xiv.</sup> *Tekoab*, forgave him his Crime; so that <sup>24</sup> he lived for two Years amongst his Servants; and <sup>30</sup> at last set fire to *Joab's* Field of Barley; to bring Matters to pass to bring himself again into his *Father's* Presence; which <sup>33</sup> he at last accomplished, by *Scheme* and Stratagem.



### S E C T. XXVII.

*Absalom* gaining the Hearts of the People, is made King at Hebron, &c. 2 Sam. xiv.

*Absalom* <sup>25</sup> now being the Beauty of the Age, and admired by the People, (whose Hair weighed 200 Shekels, or five Pounds, every Year it was polled) he then <sup>1</sup> fitted up a great Number of *Chariots*, and *Horses*, and *fifty* Men to <sup>2 Sam. xv.</sup> guard him; who doing many valiant Exploits, drew all the Hearts of the People to him. Then <sup>4</sup> longing for Honour, and promising to do more Justice to the Nation, (blaming his *Father's* Conduct,) he thought himself able to undertake any Enterprize; <sup>5</sup> kissing all that came near him, &c. <sup>2</sup> About four Years after, having <sup>7</sup> about 200 Men, he, by *Scheme*, got Leave of his *Father* to go to *Hebron*, under Pretence of going there to *Divine Worship*, &c. When <sup>10</sup> by Signal of a *Trumpet*, many resorted to him, where he made a great Feast; and <sup>12</sup> also sent for *Achitophel*, his *Father's* chief Counsellor; where they proclaimed him KING against his *Father* DAVID.



### S E C T. XXVIII.

DAVID leaveth Jerusalem for Fear of *Absalom*; *Hushai* is sent to give DAVID Intelligence: And *Shimei* curseth DAVID, &c. 2 Sam. xv.

DAVID, <sup>13</sup> on hearing how *Absalom* his Son had degraded him for his Mercy and Good-will, and how he had re-

<sup>2</sup> On this DAVID composed Psalms xiv.—liii.—See 1 Kings ii. 11.

belled against him, greatly feared some Evil was plotting against his Life; by Reason, he knew that *Achitophel* was a lucky and wise Counsellor: On this <sup>16</sup> DAVID flees from *Jerusalem*, over *Jordan*, to escape what might happen from his cruel Son, taking with him 600 Men, (besides <sup>22</sup> *Ittai*, and his 600 Men that followed him in his former Banishment by *Saul*) and left the Government of his House to his ten *Concubines*; charging <sup>24</sup> *Abiathar*, *Zadok*, and other *Levites*, to stay by the *Ark* in *Jerusalem*; assuring them <sup>25</sup> that GOD would soon deliver them; and that they should give him *private Intelligence* on whatsoever should happen, &c. But, on DAVID's Departure, <sup>23</sup> all the Country wept, because he went away very sorrowful.

DAVID <sup>30</sup> then going barefoot, and all weeping, up the *Mount of Olives*, and praying GOD to turn *Achitophel's* Counsel to nought, he meets with his Friend *Hushai*, in a very ragged mournful Condition, who offered himself to go with him, <sup>33</sup> which DAVID refused; but, on the contrary, <sup>34</sup> persuades him to go and join with *Absalom*, in Order that he might, by *Abimaaz* and *Jonathan*, privately know how all Things went against him, <sup>35</sup> by their sending <sup>25</sup> Word to their Fathers, *Zadok* and *Abiathar*, the Priest, &c. to overturn the Counsel of *Achitophel*. So <sup>37</sup> *Hushai* went on to *Absalom*, who was then gone from *Hebron* to *Jerusalem*.

No sooner was *Hushai*' gone, but DAVID meets with *Ziba*, who said, he was a Servant to *Mephibosheth*; having two Asses laden with Cakes, Raisins, Figs, and <sup>2 Sam. xvi.</sup> Wine for DAVID; who, falsely, informed him <sup>3</sup> that his Master *Mephibosheth* was then in *Jerusalem*, and expected to be made King; on which DAVID gave him all the Lands that *Mephibosheth* had been Master of.

DAVID now <sup>5</sup> arriving at *Baburim*; behold *Shimei* came out, and cursed him, and threw Stones at him, calling him Murderer, <sup>8</sup> concerning *Ish-bosheth* and *Abner*; telling him that *Absalom* had very justly took the Kingdom from him; on which DAVID greatly lamented; and hindered *Abishai* from taking off his Head, seeing his Life <sup>11</sup> was in Danger even by his Son, &c.

<sup>a</sup> Here were repeated Psalms iii.—lxxvii.—cix.

## S E C T. XXIX.

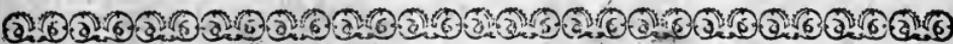
*Hushai's Counsel rather chosen than Achitophel's; Messengers sent to DAVID, but pursued by Absalom's Soldiers, &c.*

**H**USHAI now <sup>16</sup> being with *Absalom* in *Jerusalem*, *Absalom* <sup>20</sup> asked *Counsel* of *Achitophel*, what to do; and he accordingly counselled him <sup>21</sup> to go and dwell with his Father's ten *Concubines*, and lie with them; in order, that, when the People knew his Father **DAVID** hated him, they would then probably enlarge his <sup>2 Sam. xvi.</sup> Army; which <sup>23</sup> he accordingly did; (for *Achitophel's Counsel* was then counted as great as an *Oracle* of **GOD**, both to **DAVID** and *Absalom*;) he not chusing any *Peace* should be made between Father and Son. Moreover, <sup>1</sup> that *Absalom* would let him have 12,000 Men, that he <sup>2 Sam. xvii.</sup> might follow **DAVID** that Night; (for, he being weary with travelling, and very weak in Number, he might the better overcome them;) and that <sup>2</sup> he would only kill **DAVID**, and let his Men escape; and afterwards bring them to him: And <sup>3</sup> when **DAVID** is slain, then will all the People be at *Peace*, &c. Which *Counsel* <sup>4</sup> greatly pleased *Absalom*, and all his chief Adherents.

Then *Absalom* <sup>5</sup> called to *Hushai*, to have his *Opinion* of the Matter; who informed him <sup>7</sup> that *Achitophel's Counsel* was not good, by Reason <sup>8</sup> **DAVID's** Army were all good Men, (though weary with travelling) and that **DAVID** seldom lodged in the Field, in the Night, with his Men; but that <sup>9</sup> he generally lodged in some *Cave*; and, his Men <sup>10</sup> being all lion-hearted, will no Ways shrink from their *Master* till every one are cut off; so that in following *Achitophel's Counsel* he would be certainly overthrown. Therefore my *Counsel* is, <sup>11</sup> that you gather all *Israel* you can, even from *Dan* to *Beer-sheba*, and go with them yourself into *Battle*, till <sup>12</sup> you find him; then may you, by your large Number, not only slay him, but every Soul also.

*Hushai's Counsel* now being heard, it was <sup>14</sup> more approved than *Achitophel's*, and was immediately ordered to be obeyed with the greatest *Strictness*. No sooner was this agreed on, but *Zadok* and *Abiathar* <sup>15</sup> sends their Sons, *Abimaaz* and *Jonathan*, to let **DAVID** know what was designed against him; but they were

no sooner gone, but <sup>13</sup> a young Man (who saw them) went and told *Absalom* of their going; and he sent Soldiers after them, to bring them back.



S E C T. XXX.

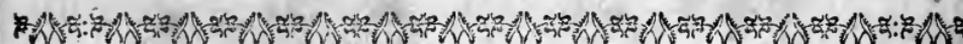
*Achitophel's Counsel set at nought by Hushai; on which he hanged himself.* 2 Sam. xvii.

**N**OW *Abimaaz* and *Jonathan*, knowing they were pursued, went <sup>17</sup> to a House in *Baburim*, and, there being a *Well* in the Court, they both got therein, and <sup>19</sup> the Woman of the House, to save them, shut down the Cover thereof, and spread *Chaff, Bran,* and threshed Corn, &c. over it, so that no *Well* appeared.

*Absalom's* Soldiers <sup>20</sup> now coming to the House to inquire after *Abimaaz* and *Jonathan*, the Woman told them they were both just gone over the *Brook*; on which the Soldiers returned again to *Jerusalem*; and *Abimaaz* and *Jonathan* <sup>21</sup> went to *DAVID*, and let him know what *Counsel Achitophel* had given against him, &c. and how they were then pursuing him.

Then *DAVID* <sup>22</sup> and all his Men arose in great Haste, and travelled all Night, and got safe over the River *Jordan* before Day-light, and went to *Manabanim* <sup>b</sup>; and *Absalom*, <sup>24</sup> and his Army, went over the River also (*Amasa* being his chief *Captain*, in the Room of *Joab*;) and <sup>25</sup> pitched in the Land of *Gilead*.

Mean While <sup>23</sup> *Achitophel*, hearing that his *Counsel* was set aside, by the *Counsel* of *Hushai*, he rode home on his Afs, and settled all his Affairs; and, in a *Pet*, went and hanged himself.



S E C T. XXXI.

*Absalom's Army overthrown; himself hanged in an Oak; and killed by Joab.*

**N**OW *Shobi* of *Rabbath*, *Machir* of *Lo-debar*, and *Barzillai* <sup>27</sup> of *Rogelim*, hearing that *DAVID* and his *Host* were

<sup>b</sup> See 2 Sam. xv. 23.—Here *DAVID* composed Psalm lv.

in *Mahanaim*, they<sup>23</sup> brought them *Beds, Basons, earthen Vessels, Wheat, Barley, Beans, Lentils*, and parched Corn; also<sup>29</sup> *Sheep, Kine, Cheese, Butter, and Honey*, knowing them to be very weary, hungry, and thirsty in the Wilderness<sup>c</sup>.

Then DAVID<sup>1</sup> drew up all his *Host* together, which were 40,000 tall, beautiful, fighting Men, and set over<sup>2</sup> *Sam. xviii.* them *Captains* of Thousands, and of Hundreds; and divided his Army into three Parts, *i. e.*<sup>2</sup> one third under *Joab*, another under *Abishai*, and the other under *Ittai*; and fain would have headed them himself, had his Men been willing; they<sup>3</sup> telling him that his Life was worth ten Thousand of theirs; and that a *good Governor* ought not to be in the Field of Battle: So he,<sup>4</sup> by their Desire, sat in the Gate as they all passed by him, giving them all his *Blessing*; and, leaving all to the Management of his three Officers, he sat alone in the Gate, waiting for *Tidings, &c.*<sup>d</sup>

DAVID's Army now being all in regular *Order* for Battle, he called to his three *Commanders*, desiring<sup>5</sup> that they would use the *young Man Absalom* mildly, for his Sake, and not kill him, for that his Heart *yearned* for him, though he had wickedly took up Arms against him, &c. This *Charge* was also heard by all the Army, that all might shew *Mercy* to *Absalom* should he happen to fall into their Hands.

No sooner was this *Charge* given, but<sup>6</sup> both Armies met by the Wood of *Ephraim* (which belonged to the People called *Ephraimites*;) where DAVID's Army<sup>7</sup> slew 20,000 of those of *Absalom*; many<sup>8</sup> taking to the Wood for Shelter from the Sword. Now *Absalom*<sup>9</sup> riding in the Wood, on a Mule, under an *Oak*, behold the *Oak* caught hold on his tangled Hair, and took him off his Mule, and his Mule run away and left him; which DAVID's Soldiers seeing,<sup>10</sup> they ran and told *Joab*, their Commander; and he<sup>11</sup> commanded the Messenger to kill him, telling him he would give him 100 *Shekels*, and a *Girdle*, which<sup>12</sup> the Man refused: On which JOAB<sup>14</sup> stuck three Darts into *Absalom* as he hung in the Tree, although<sup>12</sup> *Abishai* and *Ittai* reminded him of DAVID's *Charge*, to save the young Man, his Son: Then<sup>15</sup> coming up ten of *Joab*'s Armour-bearers, they slew *Absalom*, and<sup>17</sup> cast his Body into a Pit in the *Wood*, and covered it with Stones. Hence did Justice overtake him, for

<sup>c</sup> Here DAVID composed Psalm xxxi.

<sup>d</sup> Here he prayed, as Psalm xxv. rebelling

rebelling against his Father. Then *Joab*<sup>16</sup> blew a Trumpet, to call his People from pursuing the Remainder of *Absalom's* Army any farther; for that he pitied their Frailty, in being so deluded to War against *DAVID*; so what were left returned privately to their own Homes.



S E C T. XXXII.

*DAVID* mourneth for *ABSALOM*; comforteth his Soldiers; forgiveth *Shimei*, *Ziba*, and *Mephibosheth*; and bleisseth *Brazillai*:

**T**HE Battle being over, *Joab*<sup>21</sup> sends *Cushi* to let *DAVID* know what was done; and,<sup>23</sup> *Abimaaz* running after him, came up first to *DAVID*, as he<sup>22</sup> sat waiting for Tidings in the Gate of *Mahanaim*. The Messengers then<sup>32</sup> telling *DAVID* of their great Victory, and, after some Hesitations, that *Absalom* was slain amongst the rest, he<sup>33</sup> went up into his Chamber, and grievously wept, saying, *Oh! my Son Absalom, my Son, my Son! — Oh! that I had but died for thee! O my Son! —*

When<sup>1</sup> *DAVID's* Grief was told unto *Joab*, then<sup>2</sup> was all their Joys of Victory turned into Mourning, on<sup>4</sup> *DAVID* hiding his Face from his Soldiers, and not<sup>2 Sam. xix.</sup> appearing to rejoice with them as he used to do: On which *Joab*<sup>5</sup> went to him, and much reflected on him, telling him<sup>6</sup> that he was not his Soldiers' Friend, to weep at their Victory, &c. and<sup>7</sup> that, if he did not come out that Night into the City, and speak comfortably to his Army, they should all quit the Place, and leave him; and that he would draw all the Army to War against him; on which<sup>8</sup> the King appeared in public, and<sup>12</sup> knit his Soul to them, and<sup>13</sup> they to him.

Then making *Amasa* Captain before *Joab*, *Absalom's* Army came and joined unto *DAVID*, to<sup>15</sup> conduct him safe over the River *Jordan*, towards *Baburim*<sup>c</sup>. *Shimei*, with 1000 Men, came to meet him, where<sup>23</sup> he forgave him for cursing him, though *Abishai* would have persuaded him to the contrary. *Ziba* also, and<sup>17</sup> his 15 Sons, and 20 Servants<sup>18</sup> rowed a Boat over the River for the King.

<sup>c</sup> On this he wrote Psalm lxxvii.

DAVID also <sup>24</sup> forgave poor *Mephibosheth* for not going with him, he being lame; and also <sup>27</sup> *Ziba* for deceiving and slandering *Mephibosheth*; and instead of giving *Mephibosheth* all his Lands again, he <sup>29</sup> gave him but half of the Lands of *Ziba*.— See 1 *Kings* ii. 8, 9.—2 *Sam.* xvi. 3.

DAVID also <sup>31</sup> would have had virtuous *Barzillai* and his Family along with him to *Jerusalem*, who had greatly assisted him in Time of War, but he <sup>37</sup> begged to be excused on Account of his *Old Age*, being 80 Years old; on which he dismissed him with his Kisses, and his Blessing: But *Barzillai* let him have his Son *Chimham* with him, because he <sup>38</sup> greatly loved him, and desired to keep him for his Father's Sake.



### S E C T. XXXIII.

*Judah and Israel contend about DAVID, and proclaim War against him by Sheba's Instigation. He is again brought to Jerusalem, and cleanseth his House. Gibeon saved by throwing Sheba's Head over the Wall; and Amasa is killed by Joab.*

WHEN DAVID <sup>40</sup> arrived at *Gilgal* with *Chimham*, and all the People of *Judah*, and half the People of *Israel*, <sup>41</sup> the other Part of *Israel* was angry with them for conducting DAVID thither without their whole Consent: But <sup>42</sup> the Men of *Judah* telling them DAVID was near a-kin to them, they were angry, claiming <sup>43</sup> a greater Right to DAVID than they; and that they should have had the Honour of bringing him thither before them, &c. On which mighty Words arose between them<sup>f</sup>. In the Heat of this *Dispute* <sup>1</sup> started up one *Sheba*, a wicked Man, and, founding a Trumpet, said, We <sup>2</sup> have no Right with DAVID, nor any of the Sons of *Jesse*. Then, proclaiming *War* against DAVID, all *Israel* left him, and followed *Sheba*: But <sup>2</sup> the Men of *Judah* stuck fast to DAVID, and <sup>3</sup> took him to *Jerusalem*, where they established him on the Throne; where were the ten *Concubines* he had left behind him to keep House: But he put them out under *Confinement* till the Day of their Deaths, and lay no more

<sup>f</sup> On this be composed Psalm xliii.

with them, because his Son *Absalom* had defiled them <sup>e</sup>. (See Chap. xvi. 22.)

DAVID <sup>4</sup> then sent *Amasa*, his chief Captain, to call all the Men of *Judah* to join in Arms; but <sup>5</sup> he not returning the third Day as DAVID expected, he <sup>6</sup> sent *Joab* and *Abishai* with 600 Men to seek him, lest *Sheba* should do more Mischief than *Absalom*. When <sup>8</sup> they came to the City of *Gibeon* they met *Amasa*, and many Forces following him, coming to DAVID; on which *Joab* coming to meet him <sup>9</sup> in a seeming friendly Manner, whilst he took him by the Beard, pretending to kiss him, he <sup>10</sup> maliciously sheath'd his Sword in his Belly (as he before had served *Abner*,) so that his Bowels fell out on the Ground; for no other Cause, but only that DAVID had put him in an higher Office than himself. Then <sup>13</sup> ordering his bloody Body to be taken out of the Road, and covered, he <sup>14</sup> and *Abishai*, and the Army marched after *Sheba* to the City of *Abel-maacha*, (where he was sheltered) and <sup>15</sup> besieged it; and would have destroyed all the Inhabitants, had not <sup>16</sup> a virtuous wife *Woman*, of the old Fashion, who had seen the World, called to *Joab* from off the Walls, to prevent it; whose Importunities <sup>21</sup> caused the Governors to cut off *Sheba's* Head, and to throw it over the Walls into *Joab's* Camp, on receiving of which <sup>22</sup> *Joab* sounded a Retreat, and they all returned back to *Jerusalem* to DAVID, (and so saved the City.) Where <sup>23</sup> he was once more declared *General* over the Armies of *Israel*. *Benaiah* was also Captain over the *Cberetbites* and the *Pelethites*, being 600 Guards; <sup>24</sup> *Adoram* was made Treasurer; *Jehoshaphat* was made Recorder; <sup>25</sup> *Sheva* was made Scribe; *Zadok* and *Abiathar* were made Priests; and <sup>26</sup> *Ira* was the KING's chief Favourite.

S E C T. XXXIV.

*Saul's Sons hanged; Mephibosheth spared; and DAVID praying, stoppeth a cruel Famine. &c. 2 Sam. xxi.*

NOT long after this, <sup>1</sup> a fore three Years Famine happened in DAVID's Country, which the People imputed to be occasioned by the Cruelty of King *Saul*, in slaying so many Peo-

<sup>e</sup> On this was composed Psalm xxx.

ple; and that they having not revenged themselves on his Sons; for their Father's Deceit and Cruelty, was the very Cause that GOD suffered such dreadful Calamities to fall on them: Which they greatly complained of to DAVID.

DAVID then, <sup>2</sup> willing to appease the Wrath of GOD, by His Counsel, <sup>8</sup> ordered the seven Sons of *Saul* to be taken up, and delivered up to them, who <sup>9</sup> hanged them on a *Gibbet* before the LORD: And <sup>10</sup> *Rizpah* sorely wept for her Son *Armoni*, &c. But <sup>7</sup> DAVID spared her Son *Mephibosheth*, the Son of *Jonathan*, as he before had promised.

Then DAVID <sup>12</sup> went to *Jabesh*, and took the Ashes of the Bones of *Saul* and *Jonathan*, and <sup>13</sup> the Bones of them that were hanged, and buried them all together in the Grave of *Kish*, the Father of *Saul*: And then praying to GOD in Behalf of the People, He <sup>14</sup> again sent *Rain* on the Earth, and it yielded them *Corn* and *Fruit* in great Abundance. (See 1 Sam. xxxi. 13.)



## S E C T. XXXV.

*Three Philistine Battles against DAVID; wherein four Giants are slain by Abishai, Sebbichai, Elhana, and Jonathan: And of DAVID's divine Songs and musical Instruments.*

SOON after this <sup>15</sup> the *Philistines* made War against *Israel*, when DAVID went himself with his Army <sup>16</sup>. The chief Champion of the *Philistines* was *Ishbi-benob*, of the *gigantic* Race, the Point of whose Spear weighed 300 Shekels of Brass, (or near 10 Pounds) besides tushed Chains crossing his Shoulders. This mighty Man, as his Army was fleeing before *Israel*, turning quick on DAVID, as he ran after him, would have slain him on the Spot with his Sword, had not <sup>17</sup> *Abishai* stepped between and slew the Giant; for <sup>15</sup> DAVID was very weary and faint with running after him: On which DAVID's Officers swore that he should never any more go into Battle, lest they should lose the *Flower* and *Glory* of the whole World.

After this <sup>18</sup> there was another Battle with the *Philistines* at *Gob*; when *Sebbichai*, one of DAVID's pick'd Soldiers behaved very valiantly, by slaying *Saph*, and others of the Race of the Giants, &c. Also another Battle in *Cob*, where <sup>19</sup> *Elhanan*

*banab* slew another Giant, whose Staff of his *Spear* was like a Weaver's Beam.

Not long after this <sup>20</sup> the *Philistines* once more hazarded their Lives and Fortunes against DAVID in *Gath*, where another mighty *Giant* appeared, having six Fingers on each Hand, and six Toes on each Foot, and six Cubits high. In this Battle <sup>21</sup> *Jonathan*, (the Nephew of DAVID) behaved very valiant, for he not only <sup>22</sup> slew the *Giant*, but gained such a Victory, as put an entire End to the War against *Israel*. These four Giants <sup>22</sup> are said to be the Sons (or Brothers) of the great *Goliath* of *Gath*; and that they arose against DAVID, to revenge their Father's Death. \* (See 1 *Sam.* xvii. 4. 1 *Chron.* xx. 4, 5, 6, &c.)

These Battles being over, DAVID <sup>1</sup> returned Thanks to GOD for the several *Victories*, in Token for the several *Mercies* and *Benefits* he <sup>29</sup> had received at His Hands <sup>b</sup>. <sup>2 Sam.</sup> xxii. A worthy *Example* for all Men to follow.

He <sup>30</sup> also made many divine *Songs*, *Odes*, *Psalms*, or *Hymns* to the *Praise* of GOD; and also made many *Instruments*, and taught the *Levites* how to use them on Sabbath and Feast-Days, in Divine Service.

The *Instruments* were of three Kinds, i. e. The *Cinnare Kind*, consisted of ten Strings on each, and struck with a *Bow*, as a *Viol* or *Violin*. The *Nabal Kind*, contained twelve Chords or *Strings*, pulled or struck with the Thumbs and Fingers, or with a *Plectrum* made of a split *Quill*, or thin Piece of *Horn*, in a melodious, concording Manner. The *Cymbal Kind* were made of solid Pieces of *Brass* or *Bell-metal*, like *Iron Wedges*, and suspended on Rows of *Iron Pins* by Holes drilled half through each Piece; and struck with a small *Rod* of *Brass* or *Iron* in each Hand, as we do a *Drum* or *Dulcimer*, &c. &c. (Vide *Joseph. Ant.*)

S E C T. XXXVI.

Of DAVID's *Thirty-seven* Worthies, &c. <sup>2 Sam.</sup> xxiii.

DAVID now, (finishing his *Psalms*) <sup>1</sup> set on high, (the Anointed of the GOD of *Jacob*, and the sweet Singer of

<sup>b</sup> Here was uttered Psalm xviii.—See 2 *Sam.* xxii.

\* Vide *Exod.* iii. 11. and *Psal.* cxxxvi. Being of the Race of *Og*, whose *Bedstead* was near six Yards long, and two Yards and a Half wide.

all Israel;) and shone as the Morning Sun in the Firmament; <sup>5</sup> a Comfort to all good *Magistrates*, and <sup>6</sup> a Terror to the wicked ones that should oppose him: He then <sup>8</sup> chose out 37 valiant Men, as *Worthies*, to be with him, as *Examples of Merit and Gratitude*, viz.

The first was *Adino*, his chief, who sat in the Seat of Wisdom: Who slew 800 or 900 Men in one Battle. Also *Eleazar*, <sup>9</sup> who obtained a great Victory against the *Philistines*: And <sup>11</sup> *Shammah*, a mighty Victor. These three <sup>15</sup>, on DAVID's longing for some *Water* from a *Well* in *Bethlehem*, <sup>16</sup> rushed through an Army of the *Philistines*, and brought it safe to him; which <sup>17</sup> receiving, he poured it on the Ground, as an *Offering* to GOD, for so great a *Mercy*: Seeing they had obtained it at the Hazard of their Lives. There were <sup>18</sup> also *Abisbai*, who slew 300 Men in one Battle: And <sup>23</sup> *Benaiah*, who slew a *Lion* in a Pit of Snow, and an *Egyptian* with his own Spear. Also,

*Asabel*.

*Elbanan*.

*Shammah*, the Harodite.

*Elika*, the Harodite.

*Helez*, the Paltite.

*Ira*, the Tekoite.

*Abiezer*, the Anethothite.

*Mebunnai*, the Hushathite.

*Zalmon*, the Ahohite.

*Mabarai*, the Netophathite.

*Heleb*, the Netophathite.

*Ittai*, the Benjamite.

*Benaiah*, the Pirathonite.

*Hiddai*, the Gashite.

*Abi-albon*, the Arbathite.

*Azmaveth*, the Barhumite.

*Eliabba*, the Shaalbonite.

*Shammah*, the Hararite.

*Abiam*, the Hararite.

*Eliphelet*, the Maachathite.

*Eliam*, the Gilonite.

*Hezrai*, the Carmelite.

*Paarai*, the Arbite.

*Igal*, the Gadite.

*Zelek*, the Ammonite.

*Nabarai*, the Beerothite.

*Ira*, the Ithrite.

*Gareb*, the Ithrite.

*Uriah*, the Hittite.

In all 37, as mentioned in 2 *Sam.* xxiii. and in 1 *Cbron.* xi. xii. which see.

<sup>i</sup> Here was composed Psal. xxxvii. and xl.

## S E C T. XXXVII.

DAVID numbereth the People, and repenteth of it; and by chusing three Days Plague, he appeaseth GOD's Wrath by Prayer; and erecteth an Altar for Divine Worship: Then, proposing to build a Temple, is ordered to leave that to his Son Solomon, which he accordingly did, leaving him the Plan and Materials, &c. 2 Sam. xxiv.

DAVID now being very desirous to know how many Thousands of Men might be found able to bear Arms, amongst the People, (forgetting GOD's Command to Moses, that there should be paid for every Head two Shekels \*) he<sup>2</sup> commanded Joab to go and number them; who<sup>3</sup> would fain have persuaded him to the contrary, but all to no Purpose. On which<sup>4</sup> Joab took with him many principal Tribes, and Scribes, and went round all the Country of the Hebrews; and<sup>8</sup> in about ten Months returned to DAVID at Jerusalem, with a Roll of all the People, (except of the Tribe of Benjamin and of Levi.) The Number of Israelites were 800,000 Men; and the Tribe of Judah 500,000, in all 1,300,000 Men able to bear Arms †.

These Lists were no sooner delivered, but<sup>10</sup> DAVID began to be very sorrowful, and greatly repented what he had done, beseeching GOD to appease his Wrath, and pardon his Offence: On which<sup>11</sup> GOD, by His Angel, sent the Prophet Gad to DAVID, giving him<sup>13</sup> the Choice of three Evils, to chuse which he would should fall on the Land, viz. a seven Years Famine, a three Years War, or a three Days Plague, or Pestilence: So DAVID<sup>14</sup> chose the latter, chusing rather to fall under the Hands of GOD, than to lie under the Rage and Mercy of worldly Enemies. So GOD<sup>15</sup> smote Israel the next Day with a Pestilence that there died, in the three Days, 70,000 Men; some dropping suddenly; others scorched up with Heat; some struck blind; and others languishing for many Hours in Tortures, and great Agonies; ending their Lives in a thousand different Ways too tedious here to mention. (Vide Joseph. Ant.)

DAVID during this Time,<sup>17</sup> prostrated himself on the Ground,

\* Or one Shilling. Exod. xxx. 12.—Numb. i. 2.

† Vide Heylyn on the World, p. 549.

with *Prayers* to GOD in Behalf of the People; and looking towards Heaven, he beheld the Angel of GOD hovering his *Wings* over the Threshing-floor of *Ornan*, in *Jerusalem*, with a naked *Sword* in his Hand; on which DAVID said, that, as he was the *Shepherd*, he deserved to be punished, and not the *Flock*, who had no Ways offended; praying that he would punish him, and his *Posterity*, and save the People<sup>k</sup>. Hereupon GOD's Angel<sup>18</sup> sent *Gad* again to DAVID, commanding him<sup>21</sup> directly to repair to the *Threshing-floor* of *Aranuah*, or *Ornan*, and build there an *Altar* to offer *Sacrifice* to GOD; that the *Plague* might cease from the People.

As soon as this was told, <sup>19</sup> DAVID hastened to the Floor of *Ornan*; who<sup>20</sup> seeing DAVID coming, hastened to meet him, and humbled himself before him. Now *Ornan* had been one of DAVID's chief Friends, for which Reason he did not spoil him, when the *Fortress* of the *Jebusites* was taken, as before hinted. When DAVID had told *Ornan* that he was come to buy the *Threshing-floor*, to build thereon an *Altar* for GOD's *Worship*, he<sup>22</sup> immediately would have given it him, But<sup>24</sup> DAVID refusing, purchased it for 50 Shekels of Silver, and erected an *Altar* thereon, and<sup>25</sup> offered *Sacrifices* unto GOD, and the *Plague* ceased: (it being the very Ground whereon *Abraham* had offered up the Ram instead of his Son.) So the Angel put up his *Sword* into the Sheath, of whom DAVID was sore afraid<sup>1</sup>. (*Vide Joseph. Jewish Antiq.*)

DAVID now seeing that GOD had heard his *Prayer*, and accepted his *Sacrifice*, decreed that in this very Place he would build a *Temple* to GOD: But GOD, sending the Prophet *Nathan* to tell him that it should be built by his Son *Solomon*, who should succeed him, he immediately commanded near 180,000 Men to prepare Materials of *Wood*, *Stone*, *Iron*, *Gold*, *Silver*, *Brass*, &c. to be ready for his Son to build it according to the *Plan* that he left him.

To make a more strict Enquiry concerning the *Temple* of *Solomon*, read in the First Book of *Chron.* Chap. xxii. of DAVID's *Preparations*, Ver. 5.—His *Charge* to his Son, Ver. 16: And to *Princes*, Ver. 19.—Chap. xxiii. Of the Number and Order of the *Levites*, Ver. 3.—Chap. xxiv. Of the Sons of *Aaron*, Ver. 19: The *Kohathites*, Ver. 26: And the *Meraites*, Ver. 26.—

<sup>k</sup> Here was composed Psal. cxxx. xiii.

<sup>1</sup> See Psal. lxy. lxvi. lxvii.

Chap. xxv. Of the Singers, Ver. 11.—Chap. xxvi. Of the *Porters*, Ver. 19: And other Officers, Ver. 32.—Chap. xxvii. Of DAVID's Martial Officers, and Household, Ver. 34.—Chap. xxviii. DAVID recommends the Work to them, and his Son *Solomon*, Ver. 10: And gives them GOD's *Plan* to work by, Ver. 19.—Chap. xxix. Then DAVID and his Princes making further *Freewill Offerings* towards it, Ver. 9: He bleffeth GOD, Ver. 20: And offers Sacrifices, &c. Ver. 21<sup>m</sup>.



S E C T. XXXVIII.

DAVID, *destitute of Warmth*, takes a *Virgin* to lie with him. *Adonijah desires to be King*, but *Solomon is chosen*, and crowned, &c. 1 Kings i.

DAVID, now <sup>1</sup> drawing near the *Verge* of his *Life*, began to be destitute of his wonted natural Warmth, on which <sup>2</sup> he desired that a young *Virgin* might attend him and lie at his Bosom: Hereupon <sup>3</sup> they sought through all the Coasts of *Israel*, and, after great Inquiry, found one named *Abishag*, a *Skunamite*, of the *Tribe of Issachar*: (*Josh. xix. 17.*) and <sup>4</sup> she lay with him only to cherish him; for, probably through Impotence, he knew her not, though she was young, fair, and beautiful.

Now *Adonijah* (the Son of DAVID by *Haggith*, and Brother-in-law to *Solomon*) <sup>5</sup> hearing that DAVID's Dissolution was very near, he <sup>7</sup> by the *Counsel* and Assistance of *Joab* and *Abiathar*, set up many Chariots and Horses, and 50 Men to run before him, in Order to *usurp*, and take the Crown from *Solomon*: But <sup>23</sup> the same being told unto DAVID by *Bathsheba* <sup>11</sup> by the Order of *Nathan*, the Prophet, *Zadok*, the Priest, and *Benaiah*, he <sup>13</sup> was soon set aside, and <sup>39</sup> *Solomon* proclaimed KING, <sup>40</sup> with *Musick*, and great Acclamations of Joy, <sup>39</sup> according to the Order of his Father DAVID; who <sup>48</sup> gave him his *Blessing* accordingly <sup>n</sup>. *Adonijah* then <sup>50</sup> humbling himself to his Brother *Solomon*, he <sup>53</sup> forgave him the Fault at that Time.

<sup>m</sup> Here was penn'd Psal. lxxxvii. *Hedio & Rufinus*, and *Joseph. Ant.*

<sup>n</sup> Here he uttered Psalm lxxii. Vide

## S E C T. XXXIX.

DAVID's last Charge to his Son Solomon. 1 Kings ii.

A. M. 2989. Before Christ 1015. DAVID, now breathing out his last Moments, in the Presence of his Son Solomon, gave him his last Charge, as follows: "My Son Solomon, I am now going the Way that all have gone before me, and to where all Flesh must follow me; I charge thee be strong, and shew thyself a Man; walk in the Ways of the LORD thy GOD, and keep his Statutes, Commandments, Judgments, and Testimonies, according to the Law of Moses, that GOD may confirm his Promise to thee and thy Posterity on the Throne of Israel for ever. Take thou also great Heed of Joab, and remember how he took the Blood of Abner and Amasa causeless, and not in War: Let not his hoary Head go to the Grave in Peace. But shew great Kindness to the three Sons of Barzillai, and let them eat at thy Table, for they shewed me Kindness when thy Brother Absalom took up Arms against me. Though I once forgave Shimei for cursing me, yet he is not guilty; let not his Head lie down in Peace, but in Blood. Do Justice to all Men, &c." According to this Charge, so even did Solomon in all Things; after his Father's Death, he orders Adonijah, Joab, and Shimei to be slain by Benaiab, as in Ver. 24. 34. 46. expelling all his Father's Enemies, and cherishing his Friends. Chap. iv.

DAVID having thus exhorted his Son, and communicated all his Affairs to him, he peaceably gave up the Ghost, being about 70 Years old; having reigned King over Israel 40 Years; i. e. seven Years in Hebron, and thirty-three in Jerusalem.

## S E C T. XL.

Of DAVID's Character, Riches left, Funeral, and Monument.

THUS ended the Life of Holy DAVID, a Man after GOD's own Heart, only in the Matter of Uriah (whose Sin teacheth us Repentance) and in numbering the People. He was a just and wise Man, and adorned with all Virtue requisite for a KING.

a KING. He was valiant beyond Comparifon, a brave PRINCE, and an undaunted Soldier ; and exhorted his Soldiers to follow his Example, in all Events. He was moderate, juft, and courteous; favourable to thofe afflicted; and generous to thofe of Merit. He took Part of all Hardfhips with his Soldiers; and underwent many Dangers for the Sake of CHRIST, to eftablifh the GOSPEL, which was then to come. He was fuch a Prophet, Prince, Poet and Mufician, as never will be forgotten; whofe Writings, Laws, and facred Songs none can behold without Sorrow or Transport; and will not only endure to the laft Age, but, if ftrictly practifed, will qualify us for the Kingdom of Heaven.

In fine, he was a Man after GOD in moft Actions, and they that were againft him were againft GOD: He bare the true Figure of CHRIST in all Things (who fprang from his Loins) and foretold of his Life, Death, and Refurrektion, above 1000 Years before it came to pafs: By whom all may have eternal Life, &c. &c. &c.

It is faid that DAVID left more Riches behind him, than all other Kings of any Nation whatfoever; and that his Son Solomon who fucceeded him, buried him royally, with great Riches and Solemnity in Jerufalem, in a magnificent Tomb; out of which 3000 Talents, or 16,425,000 l. if Gold; if Silver, 1,026,500 l. was taken out by Hircanus, the High-Priest, 300 Years after, to give to Antiochus, to deliver the Siege of that City; and that DAVID'S Monument might not be destroyed\*.

I fhall conclude this facred Hiftory with the laft Benediction of Holy DAVID from Psalm lxxii, typically fpeaking of GOD himfelf, in the Name of his Son Solomon, and of CHRIST'S everlasting Kingdom: And Blessed be the Name of His Majefty for ever; and may all the Earth be filled with His Glory. Amen. Amen.

*In fine let all from Sin and Malice fly,  
And learn of DAVID how to live and die.*

---

(\* Vide Hedio & Rufinus, and Jofeph. Ant. Lib. vii.)

A *New*, and *Select* NUMBER of  
PSALMS, MEDITATIONAL HYMNS,  
AND  
SPIRITUAL SONGS, &c.

Set to MUSIC in  
*Two, Three, and Four Musical PARTS, in Score;*  
FOR THE  
USE of PARISH-CHURCHES, &c. and other Occasions.

---

By WILLIAM TANS'UR, Senior, *Psalmodist*.  
(*By Way of Supplement to his Royal Melody.*)

---

Praise ye the LORD with Psalms and Hymns,—With Voice and cheerful Heart :  
For He's the Giver of all Things,—And doth all Things impart.  
And, when oppress'd, His Aid implore,—That He may Succour send :  
Who hath for all His Saints in Store—Such Joys as never end. W. T.  
(Vide James i. 27.—v. 13.—Rev. iv. 11.)

Sing to GOD's Praise, with lofty Hymns,—His wondrous Works rehearse :  
Make them the Theme of your Discourse,—And Subject of your Verse. (Psal. cv. 2.)

---

SOLILOQUIES.

*A Meditational SOLILOQUY, when going to join in Psalmody. W. T.*

**L**ORD! give me DAVID's well-tun'd Heart,  
For Voice alone is vain :  
Then shall I rightly bear a Part,  
And not Thy WORD prophane.

*A Meditational SOLILOQUY, when leaving Psalmody. W. T.*

**G**REAT GOD! Who gav'st to all Things Birth,  
To THEE all Praise be giv'n :  
Let me adcre THY NAME on Earth,  
And sing THY Praise in HEAV'N.

---

☞ For your INSTRUCTIONS to the Art of MUSIC, I refer you to my New  
Royal Melody; or to my New Musical GRAMMAR and DICTIONARY :  
Both of which are correctly printed in Score in Octavo, with a new Fron-  
tis-piece, &c.

PSALM-

PSALM-TUNES, HYMNS, &c.

PRECEPTS *Tune.* PSALM I, &c. For Two Voices. W. T.

Tenor.

To PSALM IV. *For Three Voices.* W. T.

6. O F-fer to God the Sa-cri-fice — Of Righteousness and Praise :



6. O F-fer to God the Sa-cri-fice — Of Righteousness and Praise :



And look that in the liv-ing LORD—You put your Trust al-ways.



And look that in the liv-ing LORD—You put your Trust al-ways.



7.

The *greater* Sort crave worldly Goods,—And *Riches* do embrace :  
But, LORD, grant us Thy Countenance,—Thy *Favour*, and Thy *Grace*.

8.

For Thou thereby shalt make my Heart—More joyful and more glad  
Than they who of their *Corn* and *Wine*—Full great Increase have had.

9.

In *Peace*, therefore, lie down will I,—And take my Rest and Sleep :  
For Thou, O LORD, dost only me—Preserve and safely keep.

*An* HYMN for CHRISTMAS-DAY.(Luke II. *from Verse 8. to Verse 14.*)

1.

AS watchful *Shepherds*, in the Night,  
 They by their *Flocks* did stand:  
 AN ANGEL came, in heav'nly Light,  
 And GLORY deck'd the Land.

2.

Fear not, *said He*, glad *News* I bring  
 To sinful Men forlorn:  
 Lo, CHRIST the LORD, the promis'd KING,  
 This *Day* for you is born.

3.

To DAVID's City go with Speed,  
 And there you'll surely find  
 The *Woman's* antient promis'd Seed,  
 The SAVIOUR of Mankind.

4.

Let this be unto ye a *Sign*;  
 Ye Him shall find array'd  
 In *swathing Clothes*, A BABE DIVINE!  
 And in a *Manger* laid.

5.

Then next appear'd a shining *Throng*  
 Of ANGELS in Array;  
 All joining in this heav'nly SONG,  
 To usher in the *Day*:

6.

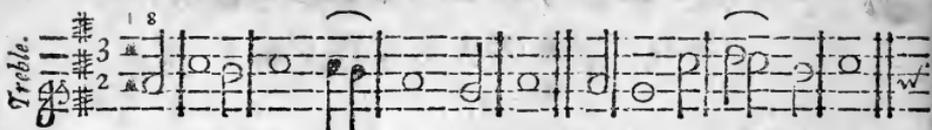
"GLORY to GOD, th' eternal KING,  
 "And heav'nly Peace on Earth:  
 "Good-Will to Men, with Joy, we bring,  
 "At the great SAVIOUR's Birth."

7.

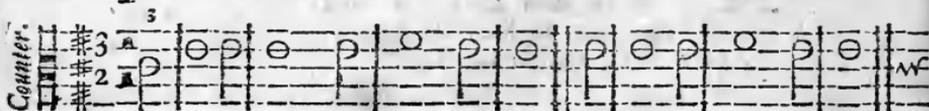
Now, let all Men, with Pleasure, join  
 The sweet celestial *Choir*:  
 And this bright *Scene* of Love divine,  
 With thankful Hearts admire.

HALLELUJAH.

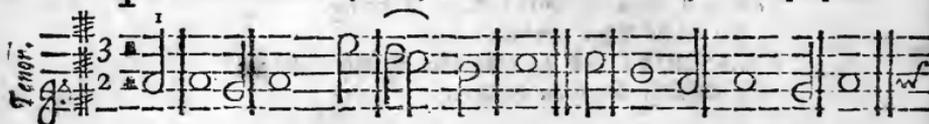
To PSALM IX, *New Version. In Four Parts. W. T.*

Treble.  Treble clef, G major, 3/4 time. Measures 1-8. First measure has a '1' above it, eighth measure has an '8' above it. Ends with a double bar line and a fermata.

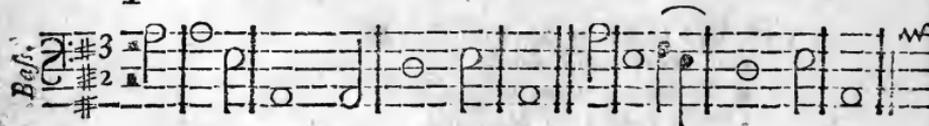
1. TO ce-le-brate Thy *Praise*, O LORD, I will my Heart prepare :

Counter.  Counter clef, G major, 3/4 time. Measures 1-8. First measure has a '3' above it. Ends with a double bar line and a fermata.

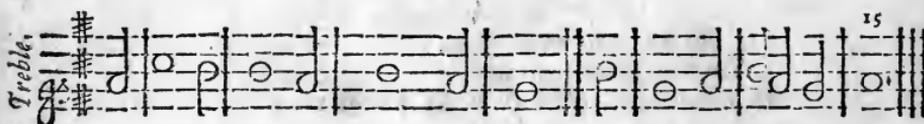
1. TO ce-le-brate Thy *Praise*, O LORD, I will my Heart prepare :

Tenor.  Tenor clef, G major, 3/4 time. Measures 1-8. First measure has a '1' above it. Ends with a double bar line and a fermata.

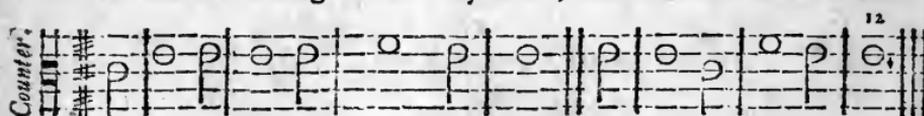
1. TO ce-le-brate Thy *Praise*, O LORD, I will my Heart prepare :

Bass.  Bass clef, G major, 3/4 time. Measures 1-8. Ends with a double bar line and a fermata.



Treble.  Treble clef, G major, 3/4 time. Measures 9-15. Measure 15 has a '15' above it. Ends with a double bar line and a fermata.

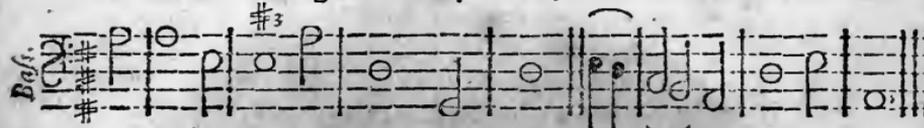
To all the list'ning World Thy *Works*, And *Wonders* I'll de-clare.

Counter.  Counter clef, G major, 3/4 time. Measures 9-12. Measure 12 has a '12' above it. Ends with a double bar line and a fermata.

To all the list'ning World Thy *Works*, And *Wonders* I'll de-clare.

Tenor.  Tenor clef, G major, 3/4 time. Measures 9-12. Measure 10 has a '3' above it, measure 12 has an '8' above it. Ends with a double bar line and a fermata.

To all the list'ning World Thy *Works*, And *Wonders* I'll de-clare.

Bass.  Bass clef, G major, 3/4 time. Measures 9-12. Measure 10 has a '#3' above it. Ends with a double bar line and a fermata.

- 2 The *Thoughts* of them shall to my Soul—Exalted *Pleasure* bring :  
 Whilst to Thy Name, O Thou most High!—Triumphant *Praise* I sing.  
 3 Thou mad'st my haughty *Foes* to turn—Their Backs, in shameful Flight :  
 Struck with Thy *Presence*, down they fell,—And perish'd at Thy Sight.  
 4 Against insulting *Foes* advanc'd,—Thou didst my *Cause* maintain :  
 My *Right* asserting from Thy *Throne*,—Where *Truth* and *Justice* reign.

— To Father, Son, &c. —

## An HYMN on the Excellency of DIVINE WISDOM.

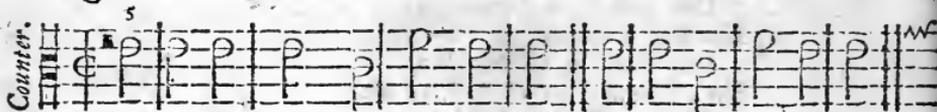
Prov. iii, iv, vi, vii, viii, &amp;c. By W. TANS'UR.

- 1 **H**OW *blest* is he that WISDOM finds,  
And KNOWLEDGE doth behold!  
Such *Merchandise* is more esteem'd  
Than *Pearls* and *precious Gold*.
- 2 In her Right-Hand is *Length of Days*,  
Her Left doth *Honour* sway:  
Her Paths abound in *Plenteousness*,  
And *Peace* is all her Way.
- 3 She's like a *Tree of Life*, to all  
That do on her depend:  
And ev'ry one that her retains,  
Hath sure a *faithful Friend*.
- 4 By WISDOM GOD hath made the *Earth*,  
As mortal Men may see:  
With UNDERSTANDING form'd the *Heav'ns*,  
His *Dwelling-place* to be.
- 5 By *Knowledge*, he hath made the *Sea*,  
O vast CREATOR'S *Skill*!  
Likewise the *Clouds* to bring forth *Rain*,  
And on the *Earth* distil.
- 6 My SON, let WISDOM ne'er depart,  
On JUDGMENT lay fast hold:  
They'll be as GRACE unto thy Neck,  
And LIFE unto thy *Soul*.
- 7 Then shalt thou walk in *Paths* most safe,  
And *fearless* take thy *Sleep*:  
Thy Feet from Stumbles shall be free,  
GOD will thee GUARD and keep.
- 8 Thou shalt not *fear*, when GOD shall bring  
On wicked Men great Woe:  
Thy *Confidence* in GOD shall keep  
Thee *safe* from ev'ry *Foe*.
- 9 WISDOM will surely thee *promote*  
To *Honour* and *Renown*:  
Embrace her, and she'll be thy *Aid*,  
And thee with GLORY *crown*.
- 10 For, WISDOM *Rubies* doth surpass,  
And all that's *Excellent*:  
She dwells with PRUDENCE, also doth  
All *curious Things* invent.
- 11 If after KNOWLEDGE thou wilt try,  
As if for finest *Gold*:  
Likewise for UNDERSTANDING too,  
Thou both shalt then behold.
- 12 My Son, thy *Father's Counsel* take,  
Thy *Mother's Law* embrace:  
And bind most firmly to thy Heart,  
All *Ornaments* of *Grace*.
- 13 Keep firm thy Heart with *Diligence*,  
From all *bad Counsel* fly:  
Walk in the *Paths* of *Righteousness*,  
And thou shalt never die.

To PSALM XI, *New Version.* In Four Parts. W. T.

Treble.  8

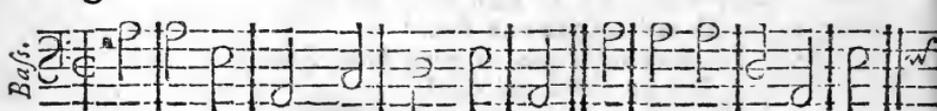
1. Since I have plac'd my *Trust* in GOD,—A *Refuge* always nigh :

Counter.  5

1. Since I have plac'd my *Trust* in GOD,—A *Refuge* always nigh :

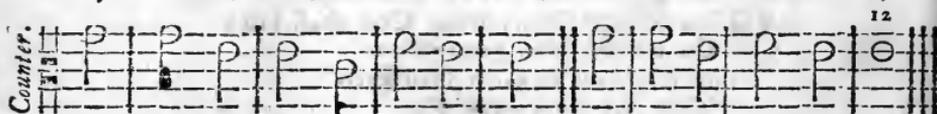
Tenor.  1

1. Since I have plac'd my *Trust* in GOD,—A *Refuge* always nigh :

Bass. 

Treble.  15

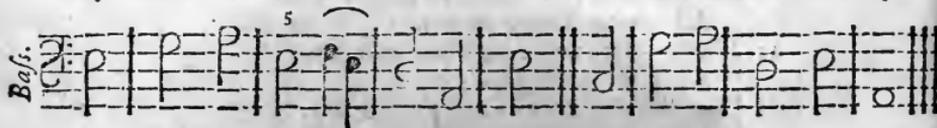
Why should I, like a tim'rous *Bird*,—To distant *Mountains* fly ?

Counter.  12

Why should I, like a tim'rous *Bird*,—To dif-tant *Mountains* fly ?

Tenor.  8

Why should I, like a tim'rous *Bird*,—To dif-tant *Mountains* fly ?

Bass.  5

2 Behold, the Wicked bend their *Bow*,—And ready fix their *Dart* :  
Lurking in *Ambush* to destroy—The Man of *upright* Heart.

3 When once the firm *Affurance* fails,—Which public *Faith* imparts :  
'Tis Time for *Innocence* to fly—From such deceitful Arts.

4 The LORD hath both a *Temple* here,—And righteous *Throne* above :  
Where He *surveys* the Sons of Men,—And how their *Counsels* move.

## A FUNERAL HYMN. W. T.

1.

John xi. 25. **T**HE *Resurrection*, and the *Life*,  
I am, faith CHRIST, most high:  
And whosoe'er believes aright  
vi. 40. In *Me*, shall never die.

2.

And, whosoe'er doth truly live  
And doth depend on *Me*:  
John viii. 52. Shall never die. if he believe,  
Nor *second Death* e'er see,

3.

I know that my REDEEMER lives,  
And, at the *latter Day*,  
Job ix. 25. On *Earth* shall stand, and *Judgment* give,  
To whom All must obey.

4.

And though the *Worms* my *Skin* destroy,  
A *Seed* shall still remain:  
Job xix. 29. My *Flesh* shall see the LORD with Joy,  
And never die again.

5.

And I, myself,—(Oh joyful Sight!)  
Job xix. 27. The very *same* shall be:  
And with these *Eyes*, with Lustre bright,  
My dear REDEEMER see.

6.

1 Cor. xv. 55. *Death! where is now thy deadly Sting?*  
CHRIST shall the *Conquest* give:  
Psal. xvi. 11. His *Saints* in Heav'n shall ever sing,  
And with *Him* ever live.

## DOXOLOGY.

To Father, Son, and Holy Ghost,  
The undivided Three:  
The One, sole Giver of all Life,  
GLORY for ever be.

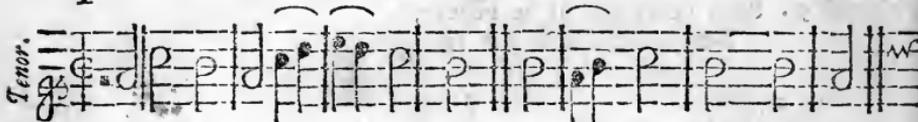
To PSALM XVI, *New Version*. In Four Parts. W. T.



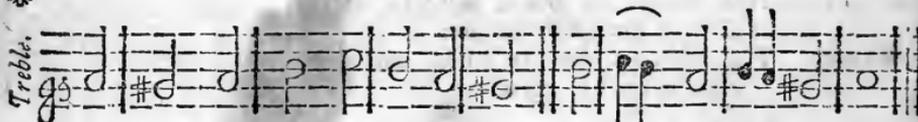
1. **P**ROTECT me from my cru-el Foes,—And shield me, LORD, from Harm:



1. **P**ROTECT me from my cru-el Foes,—And shield me, LORD, from Harm:



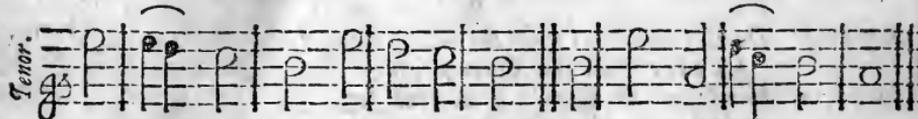
1. **P**ROTECT me from my cru-el Foes,—And shield me, LORD, from Harm:



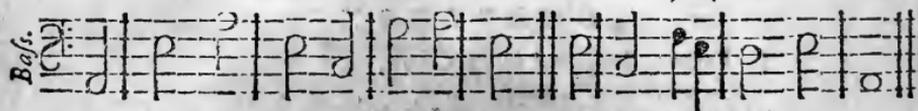
Be-cause my Trust I still re-pose—On Thy Al-migh-ty Arm.



Be-cause my Trust I still re-pose—On Thy Al-migh-ty Arm.



Be-cause my Trust I still re-pose—On Thy Al-migh-ty Arm.



- 2 My Soul, all Help but Thine doth flight,—All Gods but Thee disown:  
 Yet can no Deeds of mine requite—The Goodness Thou hast shown.  
 3 But those that strictly virtuous are,—And love the Thing that's right.  
 To favour always, and prefer,—Shall be my chief Delight.

D O X O L O G Y.

To Father, Son, and Holy Ghost, the undivided Three:  
 The One, sole Giver of all Life, Glory for ever be.

A MEDITATIONAL HYMN *on* DEATH.

**H**ARK! from the *Tomb's* a doleful Sound,  
 My Ears, attend the Cry :  
 " Ye living Men, come view the *Ground*,  
 " Where ye must shortly lie.

" *Princes*, this *Clay* must be your Beds,  
 " In Spight of all your *Pow'rs* :  
 " The *Tall*, the *Wise*, and *rev'rend* Heads  
 " Must lie as low as ours."

Great God! is this our certain *Doom*!  
 And are we still secure?  
 Still walking downwards to our *Tomb*,  
 And yet *prepare* no more?

Grant us the *Pow'rs* of quick'ning *Grace*,  
 To fit our Souls to fly  
 (Whene'er we drop our dying *Flesh*)  
 To THEE, above the Sky.—*Amen*.

A FUNERAL HYMN: *From the 39th* PSALM.

**L**ORD, make me understand mine *End*,  
 And Day's uncertain *Date* :  
 That I may fully apprehend  
 The Frailty of my *State*.

Our Days, alas! are but a Span,  
 LORD, when compar'd to Thee :  
 The best Estate of ev'ry Man  
 Is only Vanity.

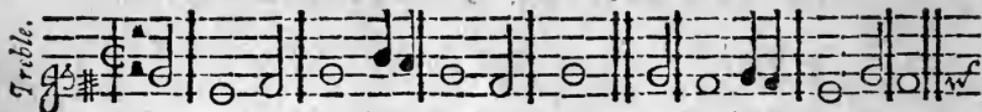
Prepare, O LORD, our Souls for *Death*,  
 And to our Cry give Ear :  
 For we are *Pilgrims* here on Earth,  
 As all our Fathers were.

O spare us, LORD, our *Torments* Ease,  
 Our failing *Faith* restore :  
 Lest *Death*, in Sin, should on us seize,  
 And *We* shall be *no more*.

— To Father, Son, &c. —

To PSALM XX, *New Version.* In Four Parts. W. T.

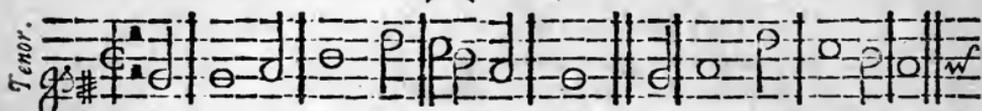
For VICTORY in Time of WAR.



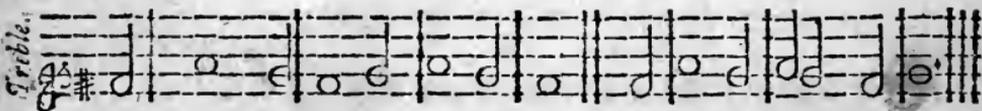
6. OUR Hopes are fix'd, that now the LORD—Our Sov'reign will defend :



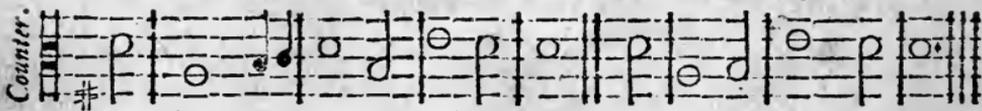
6. OUR Hopes are fix'd, that now the LORD—Our Sov'reign will defend :



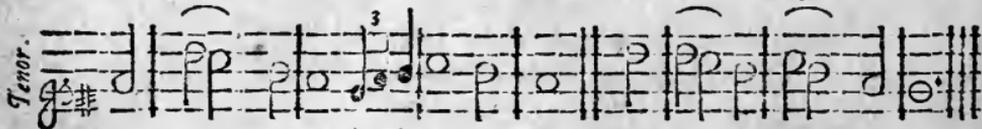
6. OUR Hopes are fix'd, that now the LORD—Our Sov'reign will defend :



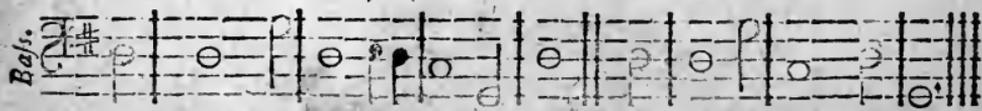
From Heav'n re-sist-less Aid af-ford,—And to his Pray'rs at-tend.



From Heav'n re-sist-less Aid af-ford,—And to his Pray'rs at-tend.



From Heav'n re-sist-less Aid af-ford,—And to his Pray'rs at-tend.



- 7 Some trust in Steeds for War design'd,—On Chariots some rely :  
 Against them all we'll call to Mind—The Pow'r of God most high.  
 8 But from their Steeds and Chariots thrown,—Behold them thro' the Plain,  
 Disorder'd, broke, and trampled down,—Whilst our firm Troops remain.  
 9 Still save us, LORD, and still proceed—Our rightful Cause to bless:  
 Hear, KING of Heav'n, in Times of Need,—The Pray'rs that we address.

(DOXOLOGY, OR HALLELUJAH.)

## An HYMN for EASTER-DAY.

1.

1 Cor. i. 7. SINCE CHRIST, our *Passover*, is slain  
 A *Sacrifice* for all:  
 Let all, with thankful Hearts, agree  
 To keep the *Festival*.

2.

Not with the *Leaven*, as of Old,  
 Of *Sin* and *Malice* fed:  
 But, with unfeign'd *Sincerity*,  
 And *Truth's* unleaven'd Bread.

3.

om. vi. 9. CHRIST being rais'd by Pow'r *divine*,  
 And rescu'd from the *Grave*:  
 Shall die no more, *Death* shall on Him  
 No more *Dominion* have.

4.

Ver. 10. For that He dy'd, 'twas for our Sins  
 HE once vouchsaf'd to die:  
 But that He *lives*, He lives to GOD,  
 For all *Eternity*.

5.

Ver. 11. So count yourselves as dead to *Sin*,  
 But *graciously* restor'd:  
 And made, henceforth, *alive* to GOD,  
 Through JESUS CHRIST our LORD

## DOXOLOGY.

O Holy, Holy, Holy LORD,  
 All Things declare Thy Fame:  
 Let all, in *Trinity*, accord,  
 To praise Thy mighty Name.

To PSALM XXV. Composed in *Three Parts*. W. T.

Counter.

1. I Lift my Heart to Thee,—My God and Guide most just :

Tenor.

1. I Lift my Heart to Thee,—My God and Guide most just :

Bass.



Counter.

O suf-fer me to take no Shame,—For in Thee do I trust.

Tenor.

O suf-fer me to take no Shame,—For in Thee do I trust.

Bass.

2.

Let not my Foes rejoice,—Nor make a Scorn of me :  
Nor let them e'er be overthrown—As put their Trust in Thee:

3.

Let Shame all them befall—As harm Men wrongfully :  
And Thy just Paths, and Thy right Ways—Unto me, LORD, descry.

4.

Direct me in Thy Truth,—And teach me, I Thee pray :  
For Thou'rt my Sav'our, and my GOD,—On Thee I wait away.

PSALM XXV, *New Version.**For a PUBLIC FAST in Time of WAR.*

1.

**T**O GOD, in whom I trust,  
 I lift my *Heart* and *Voice* :  
 O! let me not be put to Shame,  
 Nor let my *Foes* rejoice.

2.

Those who on Thee rely,  
 Let no *Disgrace* attend ;  
 Be that the shameful Lot of such  
 As wilfully offend.

3.

To me Thy *Truth* impart,  
 And lead me in Thy Way :  
 For Thou art He that brings me *Help*,  
 On Thee I wait alway.

4.

Thy *Mercies*, and Thy *Love*,  
 O LORD, recal to Mind :  
 And them, O LORD, continue still,  
 As Thou art ever kind.

5.

Consider, LORD, my *Foes*,  
 How vast their *Numbers* grow :  
 What lawless *Force* and *Rage* they use,  
 And boundless *Hatred* show.

6.

Protect, and set my Soul  
 From all their *Malice* free :  
 Nor let them e'er be overcome,  
 As put their Trust in Thee.

## D O X O L O G Y.

To GOD, the Father, Son,  
 Be Praise in Persons Three :  
 As in Beginning, was, is now,  
 And shall for ever be.

To PSALM LVII, *New Version*. In Four Parts. W. T.

Treble.

1. THY Mercy, LORD, to me extend,—On Thy Protec-tion I depend :

Counter.

1. THY Mercy, LORD, to me extend,—On Thy Protec-tion I depend :

Tenor.

1. THY Mercy, LORD, to me extend,—On Thy Protec-tion I depend :

Bass.



Treble.

I to thy *Wings* for Shelter haste,—Till this out-rageous *Storm* is past.

Counter.

I to thy *Wings* for Shelter haste,—Till this out-rageous *Storm* is past.

Tenor.

I to thy *Wings* for Shelter haste,—Till this out-rageous *Storm* is past.

Bass.

2 To Thy *Tribunal*, LORD, I fly,—Thou sov'reign *Judge*. and GOD most High :  
Who *Wonders* halt for me begun,—And wilt not leave thy *Work* undone.

3 From Heav'n *protect* me with Thy *Arm*,—And shame all those as seek my *Harm* :  
To my Relief Thy *Mercy* send—And *Truth*, on which my *Hopes* depend.

4 Be thou, O GOD, exalted High,—And, as Thy *Glory* fills the Sky :  
So let it be on *Earth* display'd,—Till thou art here, as *there*, obey'd.

An HYMN

*An HYMN, from the 103d PSALM.**On RECOVERY from SICKNESS.*

1.

Psal. xxx. 1. **M**Y GOD, since Thou hast rais'd me up,  
Thee I'll extol, with thankful Voice:  
Who hast secur'd me from those Harms,  
That would have made my Foes rejoice.

2.

Ver. 2. With Troubles worn, and Pains oppress'd,  
To Thee I cry'd, and Thou didst save:  
Thou didst support my sinking Hopes,  
And Life didst rescue from the Grave.

3.

Ver. 4. Wherefore rejoice, ye Saints of His,  
Proclaim the Praises of the LORD:  
Let's call His Goodness all to Mind,  
And His *Fidelity* record.

4.

Ver. 5. His Anger is but short, His Love,  
Which is our Life, doth longer stay  
Grief may continue for a Night,  
But Comfort rises with the Day.

5.

Ver. 11, 12. My Glory shall proclaim GOD's Praise,  
And what I vow'd, I now will give:  
And strive that in my grateful Verse,  
Thy Fame eternally may live.

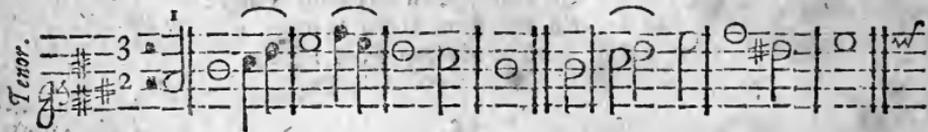
## D O X O L O G Y.

To Father, Son, and Holy Ghost,  
The blest, and undivided Three:  
The One, sole Giver of all Life,  
GLORY, and Praise for ever be.

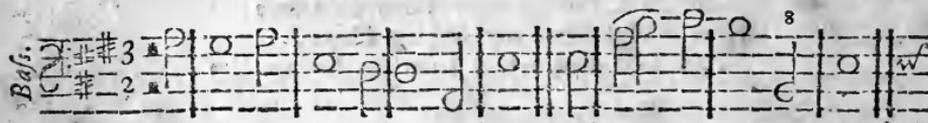
## To PSALM LXIII. For Three Voices. W. T.



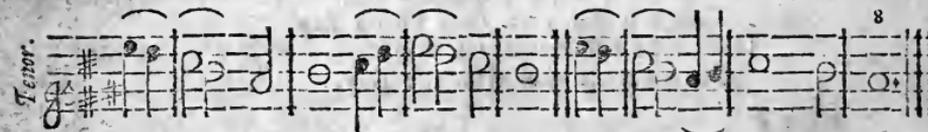
4. LORD, as Thy Mercies far surmount—This Life, and wretched Days:



4. LORD, as Thy Mercies far surmount—This Life, and wretched Days:



My Heart, and Voice, shall give to Thee—Due Honour, Thanks, and Praise.



My Heart, and Voice, shall give to Thee—Due Honour, Thanks, and Praise.



5.

Ev'n whilst I live, I will not fail—To worship Thee alway :  
And in Thy Name will I lift up—My Hands when I do pray,

6.

My Soul is, as with Marrow, fill'd,—Which is both fat and sweet :  
Therefore, my Voice shall sing such Songs—As are for Thee most meet.

7.

When on my Bed, I think on Thee,—And in the silent Night :  
And under Covert of Thy Wings—Rejoice with great Delight.

HYMN *for* CHRISTMAS-DAY. W. TANS'UR.

Luke ii. 10. **W**HAT joyful *News* did *Angels* bring  
On this most blessed Morn?  
Glad *Tidings* of a *New-born* KING,  
That JESUS CHRIST was born!

John iv. 20. Who did our Nature on *Him* take,  
And did *Himself* debase,  
Col. i. 20. Our *Peace* with GOD alone to make,  
And save all Human *Race*.

Pfal. cxviii. A mighty *Work* the LORD hath wrought,  
That we a SAV'OUR find,

Rom. xi. 11. To *save* our Souls; who now hath brought  
SALVATION to *Mankind*.

1 Sam. ii. 1. Now let us *sing, love, and admire!*  
With *Notes* above the Sky :

Luke ii. 14. And join with *Heav'n's* celestial *Choir,*  
"GLORY to GOD on high!"

Sing *Hallelujah* to the LORD,  
To CHRIST be Glory still:

Ver. 14. *Peace* to Earth may Heav'n afford,  
And unto Men *Good-Will*. — AMEN.

*An* HYMN *for the* HOLY COMMUNION.

Rev. xix. 5. **A**LL ye who faithful Servants are  
Of our Almighty KING:  
Both High and Low, both Small and Great,  
His *Praise* devoutly sing.

Ver. 7. Let us *rejoice*, and render Thanks  
To *His* most holy Name:  
Rejoice, rejoice, for now is come  
The *Marriage* of the LAMB!

Ver. 8. His *Bride* Herself has ready made,  
How pure and white *Her* Drefs!  
Which is *Her* Saints Integrity,  
And spotless *Holiness*.

Ver. 9. How, therefore, *blest* is ev'ry One  
Who to the *Marriage-Feast*  
And *holy Supper* of the LAMB  
Is call'd a welcome *Guest!*

— To Father, Son, &c. —

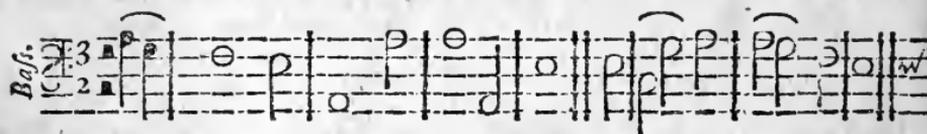
## TO PSALM LXXIII. For Three Voices. W. T.



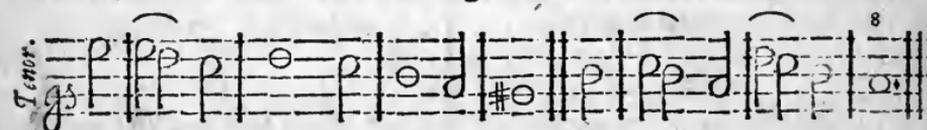
23. **W**Hat Thing is there that I can wish,—But in the *Heav'ns* above?



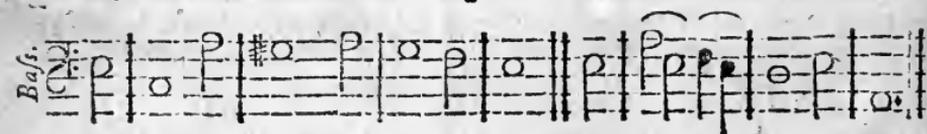
23. **W**Hat Thing is there that I can wish,—But in the *Heav'ns* above?



For, on the *Earth* there nothing is—Like **GOD** that I can love.



For, on the *Earth* there nothing is—Like **GOD** that I can love.



24.  
Tho' *Flesh* and *Spirit* both should fail,—The **LORD** will me restore:  
For of my *Heart* He is my *Strength*,—And *Portion* evermore.

25.  
But, to all such as Him forsake,—He will destroy each one:  
And those that trust in any Thing,—Except in **GOD** alone.

26.  
Therefore I will draw near to **GOD**,—And ever with Him dwell:  
In **GOD** alone I'll put my Trust,—And will His *Wonders* tell.

## A Meditational HYMN on GOD's Providence, &amp;c.

1.

WHEN all Thy *Mercies* O my  
GOD!

My rising Soul surveys;  
Transported with the View, I'm lost  
In *Wonder, LOVE, and Praise.*

2.

But, how can *Words* with equal Warmth  
The *Gratitude* declare;  
That flows within my ravish'd Heart,  
Yet Thou canst read it there.

3.

Thy PROVIDENCE my Life sustain'd,  
And all my *Wants* redress'd,  
When in the silent *Womb* I lay,  
And hung upon the *Breast.*

4.

To all my weak *Complaints* and *Cries*,  
Thy *Mercy* lent an Ear:  
Before my feeble *Thoughts* had learn'd  
To form themselves in *Pray'r.*

5.

Unnumber'd *Comforts*, to my Soul,  
Thy tender *Care* bestow'd;  
Before my Infant Heart conceiv'd  
From whom those *Comforts* flow'd.

6.

When in the slipp'ry Paths of *Youth*  
With heedless Steps I ran,  
Thy ARM (unseen) convey'd me safe  
Until I was a *Man.*

7.

Thro' hidden *Dangers, Toils, and Deaths*,  
It gently clear'd the Way:  
And from the pleasing Snares of *Vice*,  
More to be fear'd than they.

8.

When worn with *Sickness*, oft Thou  
hast  
With *Health* renew'd my Face:  
And when, in *Sins, and Sorrows*, sunk  
Reviv'dst my Soul with *GRACE.*

9.

Thy bounteous Hand with *worldly Bly*,  
Hath made my *Cup* run o'er:  
And, as a kind; and faithful, *Friend*,  
Hath doubled all my Store.

10.

Ten Thousand Thousand precious *Gifts*  
My daily *Thanks* employ:  
And, for the least, a *thankful Heart*  
Should taste Thy *Gifts*, with Joy.

11.

Thro' ev'ry *Period* of my Life  
Thy *Goodness* I'll pursue;  
And, after *Death*, in distant Worlds,  
The glorious *Theme* renew.

12.

When *Nature* fails, and Day and Night  
Divide Thy *WORKS* no more:  
My ever-grateful *Heart*, O LORD,  
Thy *Mercy* shall adore.

13.

Thro' all *Eternity* to Thee  
A joyful *SONG* I'll raise:  
But, ah!—*Eternity's* too short,  
To utter all Thy *PRaise.*—

## D O X O L O G Y.

To Father, Son, and Holy Ghost,  
The undivided Three:  
The one, sole Giver of all Life,  
GLORY for ever be.

To PSALM LXXXVI, *New Version*. For Three Voices. W. 1

Counter.

1. TO my Complaint, O LORD, my GOD,—Thy gracious Ear in-cline :

Tenor.

1. TO my Complaint, O LORD, my GOD,—Thy gracious Ear in-cline :

Bass.



Counter.

Hear me, dis-tress'd, and de-si-tute—Of all Re-lief but Thine.

Tenor.

Hear me, dis-tress'd, and de-si-tute—Of all Re-lief but Thine.

Bass.

*New Version.*

2.

Do Thou, O GOD, preserve my Soul,—That does Thy Name adore :  
Thy *Servant* keep, and him, whose *Trust*—Lies on Thee evermore.

3.

To me, who daily Thee invoke,—Thy *Mercy*, LORD, extend :  
Refresh Thy *Servant's* Soul, whose *Hopes*—On Thee alone depend.

4.

Thou, LORD, art good, not only good,—But prompt to pardon too :  
And sheweth *Mercy* to all those—As for Thy *Mercy* sue.

A Meditational HYMN, *on a Future State.*

1.

**M**Y Soul, come *meditate* the Day,  
 And think how near it stands;  
 When thou must leave this *House* of Clay,  
 And fly to unknown Lands.

2.

And ye, mine Eyes, look down and view  
 The hollow gaping *Tomb* :  
 This gloomy *Prison* waits for you,  
 Whene'er the *Summons* come.

3.

O, could we go with those that die,  
 And lie there in their Stead :  
 How would our Spirits learn to fly !  
 And converse with the *Dead* !

7.

Then should we see the *Saints* above,  
 In all their *glorious* Forms :  
 And wonder why our Souls should love  
 To dwell below with Worms.

5.

We then should scorn our Cloaths of *Flesh*,  
 And hate our earthly *Load* :  
 And long for *Evening*, to undress,  
 To rest, in *Heav'n*, with G.O.D.

6.

We sure should long to leave our *Clay*,  
 Before our *Summons* come :  
 And *pray* and *wish* our Souls away  
 To *CHRIST*'s eternal Home.

## D O X O L O G Y.

To *Father*, *Son*, and *Holy Ghost*,  
 The undivided *Three* :  
 The *One*, sole *Giver* of all *Life*,  
 G.L.O.R.Y for ever be.

To PSALM XCIII, *New Version.* In Four Parts. W. T.

3

1. With *Glory* clad, with *Strength* array'd,--The *LORD*, that o'er all *Nature* reigns :

3

1. With *Glory* clad, with *Strength* array'd,--The *LORD*, that o'er all *Nature* reigns :

1

1. With *Glory* clad, with *Strength* array'd,--The *LORD*, that o'er all *Nature* reigns :

3



15

The *World's* Foundation strongly laid, - And its vast *Fabrick* still sustains.

12

The *World's* Foundation strongly laid, - And its vast *Fabrick* still sustains.

8

The *World's* Foundation strongly laid, - And its vast *Fabrick* still sustains.

8

- 2 How surely 'tablish'd is Thy *Throne* !--Which shall no Change of Period see :  
 For Thou, O *LORD*, and Thou alone,--Art *GOD* for all *Eternity*. [high :  
 3 Tho' *Floods*, O *LORD*, lift up their Voice,-- And tofs the troubled *Waves* on  
 Yet thou alone canst still their Noise,--And make the raging *Sea* comply.  
 4 Thy *Promise*, *LORD*, is ever sure,--And they that in Thy *House* would dwell,  
 That happy *Station* to secure,--Must all in *H.liness* excel.

—To *Father*, *Son*, &c.—

An

An HYMN, on CHRIST's Command to His Disciples,  
 &c. Or, HIS GOSPEL Ministers' Divine Commission.

1.

(CHRIST.)

Matt. x. 7.

GO forth, ye *Heralds*, in MY Name,  
 Sweetly the *Gospel-Trumpet* sound :  
 The glorious *Jubilee* proclaim,  
 Wherever *human Race* is found.

2.

Verse 8.

*Preach* to a World of Sinners, blind,  
 And shew them were their *Danger* lies :  
 The *Broken-hearted* careful bind,  
 And wipe all *Tears* from weeping Eyes.

3.

Verse 16.

Be *wise* as *Serpents* where you go,  
 And *harmless* as the peaceful *Dove* :  
 And let your whole *Deportment* show  
 That ye 're *commission'd* from ABOVE.

4.

Verse 8.

And, as ye freely have *receiv'd*,  
 Do ye to others freely *give* :  
 Then shall your DOCTRINE be believ'd,  
 And, by ye, many Sinners live.

5.

(MINISTERS.)

Dear MASTER! we'll Thy WORD obey,  
 And be Thy Messengers of Peace :  
 At Us shall Devils flee away,  
 And tremble, where we shew Our Face.

6.

O, happy *Servants* of the LORD !  
 Who thus their MASTER's Will obey :  
 Immensely *great* is the REWARD  
 That they'll enjoy another Day.

A M E N.

## To PSALM XCIX. In Four Parts. W. T.

Treble.

1. THE LORD doth reign, The Peo-ple rage full fore :

Counter.

Tenor.

1. THE LORD doth reign, al—tho' at it—The Peo-ple rage full fore :

Bass.

Treble.

—ru—bims doth fit,—Tho' al———l the World does roar.

Counter.

doth fit,—Tho' al———l the World does roar.

Tenor.

He on the Cbe—ru—bims doth fit,—Tho' al———l the World does roar.

Bass.

- 2 The LORD that doth in *Sion* dwell,—Is *high*, and wond'rous great :  
Above all *Gods* He doth excel,—And lofty is His *Seat* :
- 3 Let all Men *praise* GOD's mighty Name,—For it is *fearful* sure :  
And let all *magnify* the fame,—That *holy* is and *pure* :
- 9 So *praise* our GOD, and LORD therefore,—Upon his holy Hill :  
For why ? our GOD, whom we *adore*,—He is most *holy* still :

*An HYMN for Easter-Day.*

1.

I Cor. xv. 20. **C**HRIST from the *Dead* is *rais'd*, and made  
The *First-Fruits* of the *Tomb*:  
For, as by *Man* came *Sin*, by *Man*  
Did *Resurrection* come.

2.

Verse 21. For, as in *Adam*, all *Mankind*  
Did *Guilt* and *Death* derive:  
So, by the *Righteousness* of **C**HRIST  
Shall all be made *Alive*.

3.

Colof. iii. 1. If then ye *risen* are with **C**HRIST,  
Seek only how to get  
The Things that are *Above*, where **C**HRIST  
At **G**OD's *Right-Hand* is set.

—To *Father*, *Son*, &c.—

*An HYMN for Trinity-Sunday. W. TANS'UR.*

Pfalm li. **L**ORD, tune our *Souls* with one *Accord*,  
To *praise* Thy *Name* above:  
And fix our *Faith* in Thee, O **L**ORD,  
Pfalm cxxv. That nothing can it move.

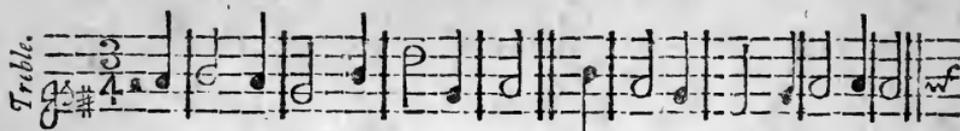
Jude 20. Increase our *Faith*, we Thee desire,  
In *Truth* to worship *Thee*:  
O *Holy Ghost*! our *Souls* inspire  
With *Faith* of *Trinity*.

O **L**ORD, *convert* each wand'ring *Soul*,  
To Thy most heav'nly *Light*:  
Eph ii. 5. And let Thy *GRACE* our *Sins* controul,  
And guide our *Paths* aright.

## D O X O L O G Y.

Now, to the blest'd eternal *Three*,  
That bear *Record* above:  
All highest *Praise* for ever be,  
All *Glory*, *Thanks*, and *Love*.

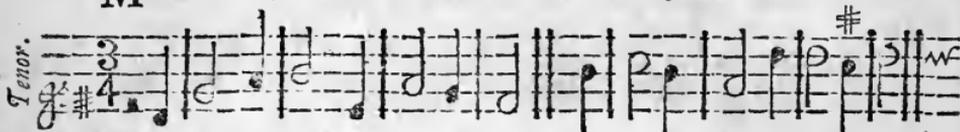
To PSALM CIII, *New Version.* In Four Parts. W. T.



1. MY Soul, inspir'd with sacred Love,—God's holy Name for ever blefs:



1. MY Soul, inspir'd with sacred Love,—God's holy Name for ever blefs:



1. MY Soul, inspir'd with sacred Love,—God's holy Name for ever blefs:



Of all His *Favours* mindful prove,—And still thy grateful *Thanks* express.



Of all His *Favours* mindful prove,—And still thy grateful *Thanks* express.



Of all His *Favours* mindful prove,—And still thy grateful *Thanks* express.



- 2 'Tis He that all thy *Sins* forgives,—And after *Sickness* makes thee sound:  
 From Danger He thy *Life* retrieves,—By Him with Grace and *Mercy* crown'd.  
 3 He with good Things my Mouth supplies,—Thy Vigour, *Eagle*-like, renews:  
 He, when the guiltless Suff'rer cries,—His Foes with just Revenge pursues.  
 4 God made, of Old, his righteous Ways—To *Moses*, and our Fathers, known:  
 His *Works*, to his eternal *Praise*,—Were to the Sons of *Jacob* shown.

## An HYMN, on CHRIST's glorious Person, &amp;c.

1.

NOW to the LORD a noble Song!  
 Awake my Soul, awake my Tongue:  
*Hosanna* to His mighty Name,  
 And all His boundless LOVE proclaim.

2.

See! where it shines in JESU's Face,  
 The brightest *Image* of His *Grace*!  
 GOD in the *Person* of His SON  
 Has all His greatest *Works* out-done.

3.

The spacious *Earth*, and spreading *Flood*,  
 Proclaim a *wise* and *pow'rful* GOD:  
 And all His *Glories* from afar  
 Sparkle in ev'ry rolling *Star*.

4.

But, in CHRIST's Looks GOD's Glory stands,  
 The noblest *Labour* of His Hands:  
 The pleasing *Lustre* of His Eyes  
 Out-shines the *Wonders* of the *Skies*.

5.

GRACE! 'tis a sweet and charming *Theme*!  
 Rejoice, my Thoughts, at JESU's Name:  
 Ye Angels, dwell upon the Sound,  
 Ye Heav'ns reflect it to the Ground.

6.

LORD, may we live to reach the Place,  
 Where CHRIST unveils His glorious Face:  
 And there His Beauty to behold,  
 And sing His Name to Harps of Gold.

## DOXOLOGY.

O *Holy, Holy, Holy* LORD,  
 As *Angels* sing, with one Accord:  
 So may we *sing* with CHRIST most High,  
 And *glory* in GOD's *Majesty*.

A M E N.

To PSALM CV, *New Version.* In Four Parts. W. T.

Treble.

1. O Render *Thanks* and *blefs* the LORD,—Invoke His sacred Name:

Counter.

1. O Render *Thanks* and *blefs* the LORD,—Invoke His sacred Name:

Tenor.

1. O Render *Thanks* and *blefs* the LORD,—Invoke His sacred Name:

Bass.



Treble.

Acquaint the Nations with His *Deeds*,—His matchless *Deeds* proclaim.

Counter.

Acquaint the Nations with His *Deeds*,—His matchless *Deeds* proclaim.

Tenor.

Acquaint the Nations with His *Deeds*,—His matchless *Deeds* proclaim.

Bass.

- 2 Sing to His *Praise* in lofty *Hymns*,—His wond'rous *Works* rehearse:  
Make Them the *Theme* of your *Discourse*,—And *Subject* of your *Verse*.
- 3 Rejoice in His Almighty Name,—Alone to be ador'd:  
And let their Hearts o'erflow with Joy,—That humbly seek the LORD.
- 4 Seek ye the LORD, his saving Strength—Devoutly still implore:  
And where He's ever present, seek—His Face for evermore.

## An HYMN for WHITSUNDAY.

John xiv. 10. **H**E's come, let ev'ry Knee be bent,  
All Hearts new Joy resume :  
Let Nations *sing*, with one Consent,  
The COMFORTER is come!

Ephes. i. 3. What greater Gift, what greater LOVE  
Can GOD on Man bestow?  
The Angels Joy in Heav'n above,  
And all our Heav'n below.

Hail, *blessed Spir't!* each pious Soul  
Doth thy Influence feel :  
Ibid. i. 17. Thou dost our darling Sins controul,  
And fix our wav'ring Zeal.

Ibid. Thou to the *Conscience* dost convey  
The Checks that all must know :  
Ibid. Thy *Motions* point to us the Way ;  
Thou giv'st us Strength to go.

As *Pilots* by their *Compass* steer,  
Till they their *Harbours* find :  
Ibid. i. 26. So, LORD, Thy *Inspirations* here,  
Guide ev'ry wand'ring Mind.

Though *Winds* and *Waves* our Course obstruct,  
And foaming *Billows* roar :  
Prov. xi. 6. Thou, LORD, wilt righteous Men conduct  
Safe to Thy *Heavenly Shore*.

— To *Father*, &c. —

## A FUNERAL HYMN; to the 146th Psalm Tune.

1.

**I** Heard a *Voice* from Heav'n to say,  
" Write, *Blest* eternally  
" Are those dead Men, and only they,  
" That in the LORD do die.

2.

" For, from their *Labour* and their Pain  
" They shall for ever cease :  
" Their *Works* shall cause them to remain  
" In everlasting *Peace*."

— To *Father*, *Son*, &c. —

To PSALM CXII, *New Version.* In Four Parts. W. T.

Treble.

1. THAT Man is blest who stands in Awe—Of God, and loves His sacred Law :

Counter.

1. THAT Man is blest who stands in Awe—Of God, and loves His sacred Law :

Tenor.

1. THAT Man is blest who stands in Awe—Of God, and loves His sacred Law :

Bass.

Treble.

His Seed on Earth shall be renown'd,—And with suc-cess-five Honours crown'd,

Counter.

His Seed on Earth shall be renown'd,—And with suc-cess-five Honours crown'd,

Tenor.

His Seed on Earth shall be renown'd,—And with suc-cess-five Honours crown'd,

Bass.

- 2 His House the Seat of Wealth shall be,—An inexhausted *Treasury* :  
His Justice, free from all Decay,—Shall *Blessings* to his *Heirs* convey.
- 3 The Soul that's fill'd with *Virtue's* Light,—Shines brightest in *Affliction's* Night :  
To *pity* the *Distress'd* inclin'd—As well as just to all *Mankind*.
- 4 His lib'ral Favours he extends,—To some he gives, to others lends :  
Yet what his *Charity* impairs,—He gives, by *Prudence*, in *Affairs*, &c.

An HYMN, from the XXIII<sup>d</sup> PSALM,

1.

THE LORD my *Pasture* does prepare,  
 And feeds me with a *Shepherd's* Care;  
 His *Presence* does my *Wants* supply,  
 And *guards* me with a watchful Eye:  
 My *Noon-day* Walks He does attend,  
 And all my *midnight* Hours defend.

2.

When on the *fultry Glebe* I faint,  
 Or, on the *thirsty Mountains* pant;  
 To *fertile Vales*, and *dewy Meads*,  
 My *weary wand'ring Steps* He leads:  
 Where *peaceful Rivers*, soft and flow,  
 Amidst the verdant *Landkip* flow.

3.

Tho' in the *Paths of Death* I tread,  
 With *gloomy Horrors* overspread;  
 My *stedfast Heart* shall fear no Ill,  
 For, Thou, O LORD, art with me still:  
 Thy *friendly Crook* shall give me Aid,  
 And guide me thro' *Death's* dismal Shade.

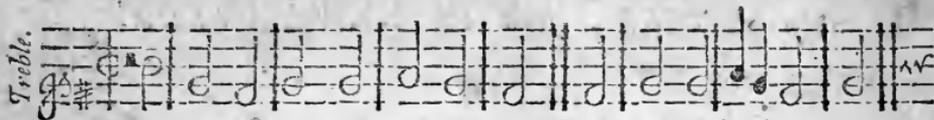
4.

Tho' in a *bare and rugged Way*,  
 Thro' various *lonely Wilds* I fray;  
 GOD's *Presence* shall my *Pains* beguile,  
 The *barren Wilderness* shall smile;  
 With *sudden Greens*, and *Herbage* crown'd,  
 The *Streams* shall murmur all around.

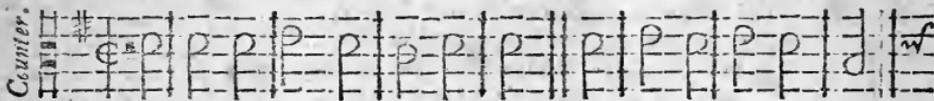
## DOXOLOGY.

To GOD *Almighty*, Father, Son,  
 Be Honour, Praise, and Worship done;  
 By *Saints*, and *Angels sacred Host*,  
 To Comforter, the *Holy Ghost*:  
 As 'twas in *Ages heretofore*,  
 Be now, and henceforth evermore.

To PSALM CXXVIII, *Old Version*. In *Four Parts*. W. T.



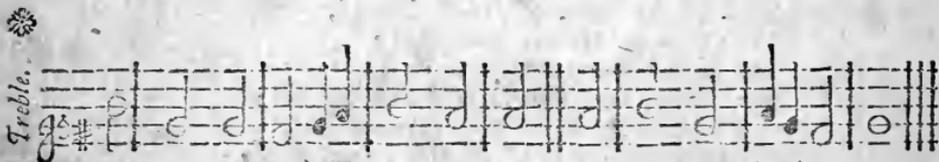
1. Blessed art thou that fear-est God,—And walkest in His Ways :



1. Blessed art thou that fear-est God,—And walkest in His Ways :



1. Blessed art thou that fear-est God,—And walkest in His Ways :



For of thy *La-bour* thou shalt eat,—Hap-py shall be thy Days.



For of thy *La-bour* thou shalt eat,—Hap-py shall be thy Days.



For of thy *La-bour* thou shalt eat,—Hap-py shall be thy Days.



2 Like fruitful *Vines* on thy House-side,—So doth thy *Wife* spring out :  
Thy *Children* stand like Olive-plants—Thy Table round about.

3 Thus thou art blest'd that fearest God,—And he shall let thee see  
The promised *Jerusalem*,—And her Felicity.

4 Thou shalt thy Childrens Children see,—To thy great Joy, increase :  
And likewise Grace on *Israel*,—Prosperity and Peace, &c.

ADVICE to YOUTH: Or, An HYMN from Ecclef. xii,  
By W. T. (To the foregoing Tune.)

1.

Verse 1. **K**NOW well thy MAKER in thy Youth,  
And godly be inclin'd:  
And early seek GOD's Ways of Truth,  
That thou may'st GLORY find.

2.

Verse 3. For, in *Old-Age*, each tott'ring Limb  
Will strive, alas! in vain:  
Verse 2. Our Sun-bright *Eyes* will then wax dim,  
And Days be full of Pain.

3.

Verse 4. We, restless, then shall early rise,  
And tremble as we go:  
Our Ears be *deaf* to ev'ry Noise,  
Verse 6. And ev'ry *Pulse* beat low.

4.

Verse 5. Then will each Almond hoary Head  
Be flourishing and gay:  
*Concupiscence* will then be fled,  
And *Vigour* fade away.

5.

Verse 7. Death then strikes ev'ry *Motion* dumb,  
And *Bodies* turn to Dust:  
Verse 14. But Souls must fare to *Judgment* come,  
The Wicked, and the Just.

6.

Pfalm xxiv. 4. Then happy they! who, in their *Youth*,  
Did *Godliness* regard:  
They surely, from the *God* of *Truth*,  
Will have a just *Reward*.

7.

Pfalm cxlv. Hence, let *God's* great and sacred *Name*  
Be ever on your *Tongue*:  
Pfalm ii. 12. And let *CHRIST* be (with equal *Flame*)  
The *Close* of ev'ry *SONG*.

AMEN.

To PSALM CXXXIV, *New Version.* In Four Parts. W.T.

Treble.

1. Bless God, ye Servants that attend — Up-on His so-lemn State :

Counter.

1. Bless GOD, ye Servants that attend — Up-on His so-lemn State :

Tenor.

1. Bless GOD, ye Servants that at-tend — Up-on His so-lemn State :

Bass.

Treble.

That in His *Tem-ple* Night by Night—With humble Rev'rence wait.

Counter.

That in His *Tem-ple* Night by Night—With humble Rev'rence wait.

Tenor.

That in His *Tem-ple* Night by Night—With humble Rev'rence wait.

Bass.

2 Within His House lift up your Hands,—And bless His holy Name :  
From *Sion* bless thy *Is'el*, LORD,—Who Heav'n and Earth didst frame.

DOXOLOGY.

To Father, Son, and Holy Ghost, the undivided Three :  
The One, sole Giver of all Life, Glory for ever be.

GOD *our only* SAFEGUARD, *by Sea and Land,*

*A Meditational* HYMN; *by* W. TANS'UR.

- 1 **L**ORD, for the *Just* Thou dost provide,  
How sure is their *Defence!*  
Eternal WISDOM is their Guide,  
And Help Omnipotence.
- 2 Though I in foreign Lands remote  
Should breathe in tainted Air:  
Through burning *Climes*, Thour't my Support,  
By LOVE, and tender Care.
- 3 Thy *Mercy* sweet'ned ev'ry Soil,  
Made ev'ry *Country* please:  
Thou on the snowy Hills didst smile,  
And smooth'd't the rugged Seas.
- 4 Think, O my Soul, devoutly think,  
How, with amazing Eyes,  
When, on the Sea, jutt at Life's Brink,  
What Horrors did arise.
- 5 Confusion in each Face appear'd,  
And *Fear* in ev'ry Heart:  
When Waves on Waves so lofty rear'd,  
As shock'd the *Pilot's* Art.
- 6 Yet, from all Grief, LORD, Thy *Defence*,  
And Mercy, set me free:  
When, with an humble Confidence,  
My Soul took Hold on Thee.
- 7 For, though in dreadful *Storms*, with Fear,  
We hung on broken Wave;  
I know, Thou wast not slow to hear,  
Nor impotent to save.
- 8 The *Storms* were laid, the Winds did cease,  
Obedient to Thy Will:  
The *Sea* did from its Rage decrease,  
And ev'ry *Wave* lay still.
- 9 Through ev'ry *Scene*, while Life does last,  
Thy Goodness I'll adore:  
And praise Thee for all Mercies past,  
Thee love—and hope for more.
- 10 My Life (whilst here, in ev'ry State,)  
A *Sacrifice* shall be:  
And Death (when Death shall be my Fate)  
Shall join my Soul to Thee.

AMEN.

TO PSALM CXLVI, *New Version.* In Four Parts. W. T.

1. O Praise the LORD, and thou my Soul— For e-ver *blefs* His Name :



1. O Praise the LORD, and thou my Soul— For e-ver *blefs* His Name :



1. O Praise the LORD, and thou my Soul— For e-ver *blefs* His Name :



His wond'rous LOVE whilst Life shall last— My constant *Praise* shall claim.



His wond'rous LOVE whilst Life shall last— My constant *Praise* shall claim.



His wond'rous LOVE whilst Life shall last— My constant *Praise* shall claim.



- 2 On *Kings*, the greatest Sons of Men,—Let none for Aid rely :  
They cannot save, In dang'rous Times,—Nor timely Help apply.
- 3 Depriv'd of Breath, to *Dust* they turn,—And there neglected lie :  
And, all their Thoughts and vain *Designs*.—Together with them die.
- 4 Then happy he! who *Jacob's GOD*—For his *Protector* takes :  
Who still, with well-plac'd *Hope*, the LORD—His constant *Refuge* makes.

## A FUNERAL HYMN.

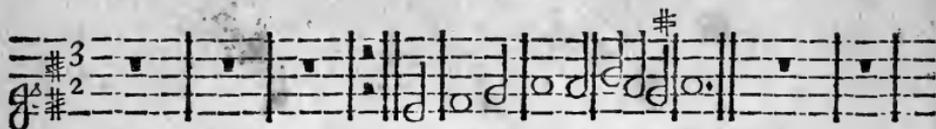
- 1 Joh. ii. 10. **A**S now our *Brother*, here deceas'd,  
Is hast'ing to the *Grave* :  
Tit. ii. 13. We hope *his* Soul's among the *Bless'd* ;  
Let fruitless Sorrow wave.
- Phil. i. 21. Our Loss is now *his* greatest Gain,  
Let no rude Hand annoy :  
Psalm civ. 29. Whose *Dust* now sleeps, exempt from Pain,  
In Hopes of future *Joy*.
- 2 Cor. iii. 18. We at the great *Tribunal-day*  
Must all together meet :  
And there Our grateful Homage pay  
At Our kind MASTER'S Feet.
- Rom. vi. 13. Then the great JUDGE, from His high *Throne*,  
Bright *Crowns* of Gold will give  
Acts xvii. 31. To such as have His *Precepts* known,  
And study'd well to live.
- 2 Chron. xxx. 18, 19. Oh ! let Us then Our Souls prepare  
For that uncertain *Hour* :  
Acts xxvi. 18. Lest *Death* should end our Pain and Care,  
In Sin, by *Satan's* Pow'r.
- Prov. xiv. 18. LORD, give Us *Grace*, Our Times to spend,  
In *Virtue's* prudent Way :  
That, when Our mortal Lives shall end,  
No Guilt may Us disway. — *Amen*.

## A FUNERAL HYMN ; by W. TANSUR.

- Rev. xiv. 13. **H**OW *bless'd* are they, in *CHRIST* who die !  
What *LIFE* attends their *Death* !  
1 Cor. xv. 20. They *rise*, (scarce fallen) and *revive*  
With their last dying *Breath*.
- Job xix. 26. And, tho' their *Bodies*, lodg'd in *Dust*,  
Do foul *Corruption* see ;  
Col. iii. 4. At the last *DAY* They'll *rise*, as *just*,  
And *shine* t'Eternity.
- 1 Cor. xv. 53. Bless'd *DAY* !—Then they loud *Songs* shall *sing*  
Of *Mirth*, *triumphantly* :  
“ O *Death* ! Where is thy *deadly* *Sting* ?  
“ O *Grave* ! thy *Victory* ?  
O *JESUS*, Who did'st conquer *Death*,  
In *Us* all *Sin* subdue :  
Thou, rais'd to *Life*, so give Us *Birth*,  
And *JOYS* for ever *new*.

— To Father, Son, &c. —

To PSALM CL, *New Version*. In Four Parts. W. T.



From whence His Goodness largely flows :

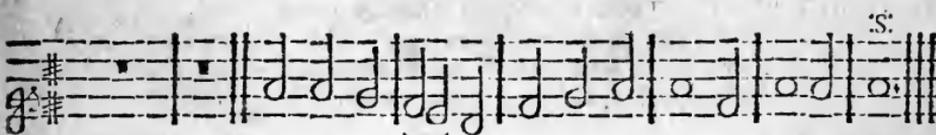
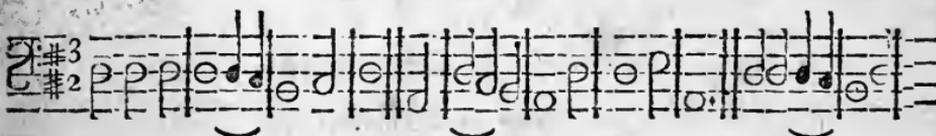


Praise Him in Heav'n,



1. O Praise the LORD in that blest Place—From whence, &c.

where



Unveil'd in per-fect, unveil'd in per-fect *Glory* shows.



Unveil'd in per-fect *Glory* shows.



He His Face—

Unveil'd in per-fect *Glory* shows.



2 Praise Him for all the mighty *Acts*—Which He in our Behalf has done :

His *Kindness* this Return exacts,—With which our *Praise* should equal run.

3 Let the shrill *Trumper's* warlike Voice—Make Rocks and Hills His *Praise* rebound:  
Praise Him with *Harp's* melodious Noise,—And gentle *Pfall'ry's* silver Sound.

4. Let

4.

Let Virgin *Troops* soft *Timbrels* bring,  
 And some with graceful *Motions* dance:  
 Let *Instruments* of various Strings,  
 With *ORGANS* join'd, His *Praise* advance.

5.

Let them who joyful *HYMNS* compose,  
 To *Cymbals* set their *SONGS* of *Praise*:  
*Cymbals* of common Use, and those  
 That loudly sound on solemn *Days*.

6.

Let all that vital *Breath* enjoy,  
 Which *GOD* does, hourly, them afford:  
 In just Returns His *Praise* employ;  
 And let all Creatures *praise* the *LORD*.

DOXOLOGY.

GLORY to *GOD*, our *Heav'nly KING*!  
 Thy Name be prais'd in Persons *THREE*:  
 May we in *Heav'n* for ever sing  
 Eternal *PRAISES* unto *THEE*.

John v. 7.

Rev. i. 6.

2 Cor. xiii. 11.

{ In *Fine*, my *Friends*, I bid ye all *farewel*,  
 In perfect *LOVE* may all strive to excel:  
 Be of good *Comfort*, of one godly *Mind*,  
 For such, in *CHRIST*, will *Peace* and *GLORY* find. }

A M E N.

Boston, March 12, 1761.

W. TANS'UR.

F I N I S.

E R R A T A.

**P**REFACE, Page ix. Line ult. for *Ecclus.* xxxiv. read xlv. For *Osterwald*, read *Osterwald*—Page 3, *Psal.* iii. for *Fright*, read *Flight*.—Page 7, make the *Date* 1062.—Page 11, Line 2, read, *with many Weapons*.—Page 35, Line 12, read, *though wicked Achitophel*.—Page 37, *Psal.* xlvi. read, *hint what Grievs*.—Page 43, *Psal.* li. set the *Date* 2969 before the large Capital O.—Page 44, *Psal.* lii. Line 4, read *Abimelech*; and the same on Page 45, Line 11.—Page 131, Col 2, for *Joab*, read *DAVID*.—Page 153, Line 9, read, *DAVID made such Music*.—Page 158, Line 24, for 16, read 27.—Page 168, § xvii. for *Beroneth*, read *Beeroth*.—Page 172, § xx. Line 16, read, *if he, and they, walked*.—Page 189, § xxxvi. for *Exod.* read *Deut.* and read, *Iron Bedstead*.—Page 193, § xxxviii. Lines 15 and 17, make the 28, 13; and the 13, 28.—Page 200, set the 7th *Note* of the lowest *Bass* in the lower *Space*, and the 8th *Note* in the *Space* above the middle *Line*; on A, and E. The *Mood* should be  $\frac{3}{2}$  *Tripla Time*.

---

BOOKS lately published, by WILLIAM TANS'UR, senior.

I. **T**HE *New Royal MELODY Compleat* : Or, *The New Harmony of SION*. In Three BOOKS. Containing, I. A *New and Correct INTRODUCTION to CHURCH-MUSICK* in General, in all its Parts; *Rudimental, Practical, and Technical*.---II. A *New and Compleat Body of CHURCH-MUSICK*, adapted to the most select *Portions* of the *BOOK of PSALMS*, of either *Versions*; with many *Fuging Chorus's* and *Gloria Patri's* to the Whole.---III. A *New and Select Number of Services, Chants, Hymns, Anthems, and Canons*; suited to several *Occasions*; and many never before printed: Set by the greatest Masters in the World; according to the *present Practice of PSALMODY*.

The Whole are Composed in *Two, Three, Four, Five, Six, Seven, and Eight Musical Parts*, according to the nicest *Rules*; consisting of *Solo's, Fuges, and Chorus's*, for *Voices, or Organ*; and fitted for all *Teachers, Learners, and Musical Societies, &c.* With a *PREFACE on Church-Musick*, and a *TABLE to the Whole in general, &c. &c. &c.* The *SECOND EDITION, Octavo.*

II. **A** *New Musical GRAMMAR and DICTIONARY*: Or, A *General INTRODUCTION to the Whole ART of MUSICK*; both *Vocal and Instrumental*; *Rudimental, Practical, Philosophical, Technical, and Historical*; from the *Earliest Times, down to these Present*: With all *Kinds of LESSONS in great Variety, &c. &c.* The *THIRD EDITION, in Octavo.*

✶ The above Books are correctly printed in *Score for Voices or Organ*; and Sold by the *AUTHOR*; Who *Teacheth* the same, after the *Newest and Best Method*: Together with all other *Grounds and Principles of MUSICK, &c. &c. &c.*

J

John Siddoway  
His Book 1769

John Siddoway and  
Melicon was married  
Ann Siddoway was  
Born Feb 13 1771  
John Siddoway died August 25<sup>th</sup>  
1807  
John Siddoway  
Died August  
25<sup>th</sup> 1807  
Richard Siddoway Bagnall  
Aged 11 years and 5 months  
M

