

**This is a draft of Psalms 1-23 for the New Matthew Bible.
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The Psalms of David

The .1. Psalm

This psalm pronounces blessed, both here and in the world to come, those men and women who leave the counsels and precepts of the wicked, and who give themselves wholly to know the law of God and to show it in their living. But those of the contrary part shall be miserable and wretched in both worlds.

Pr 4:14 BLESSED IS THE MAN who walks not in the counsel of the ungodly, who abides not in the way of sinners,^a and sits not in the seat of the scornful,^b but delights in the law of the Lord, and exercises himself in his law both day and night. ³Such a man is like a tree planted by the water side, which brings forth his fruit in due season. His leaves will not fall off, and look, whatever he does, it shall prosper.

[Psalms that
praise the
law and the
word of God:
1,19,23,119]

⁴As for the ungodly, it is not so with them, but they are like the dust that the wind scatters away from the face of the ground. ⁵Therefore, the ungodly shall not be able to stand in the judgment,^c nor sinners in the congregation of the righteous. ⁶For the Lord accepts the way of the righteous, but the way of the ungodly shall perish.

Jer 17:17-18

The Notes

- a) 1. The way of sinners is the morality and customs in which they walk, as it were in a way or path. *Way* in the scriptures is taken for whatever we do or go about, be it good or evil, as in the last verse of this psalm.
- b) 1. To sit in the seat of the scornful is to join in with them and to become fellows with them in their wrongdoing, as in Psalm 26:4-5.
- c) 5. To stand in judgment is to win the process and to have sentence pronounced on one's side. (To rob judgment is to obstruct the process of justice and have sentence pronounced against right and truth. Isaiah 10:1-4.) So then, this text means no more but that the wicked shall have such a terrible sentence given upon them that they will not be able to stand when the Lord comes for the general judgment. It does not mean that the wicked will not appear in that judgment.

The .2. Psalm

Those who do not know God are much against the kingdom of Christ, with wonderful notions, but in vain. Yet their rage runs through the whole world. The only way to blessedness is to commit yourself to Christ.

Why do the heathen grudge? Why do the people imagine vain things?

²The kings of the earth stand up, and the rulers come together against the Lord and against his anointed, and say ³Let us break their bonds asunder and cast away their yoke from us! Ac 4:25,26

⁴Nevertheless, he that dwells in heaven shall laugh; yea, even the Lord himself shall have them in derision. ⁵Then shall he speak to them in his wrath,^a and vex them in his sore displeasure.

⁶Yet, I have set my king upon my holy hill of Zion. God speaks

⁷As for me, I will preach the law, whereof the Lord has said to me, You are my Son; this day I have begotten you. ⁸Desire of me, and I will give you the heathen for your inheritance – yea, the uttermost parts of the world for your possession. ⁹You shall rule them with a rod of iron,^b and break them in pieces like an earthen vessel. The King Christ speaks
Rev 2:27

¹⁰Be wise now, therefore, O ye kings! Be warned, you who are the judges of the earth. ¹¹Serve the Lord with fear, and rejoice before him with reverence. The prophet speaks

¹²Kiss the Son,^c lest the Lord be angry, and thus should you perish from the right way. For his wrath shall be kindled shortly. Blessed are all those who put their trust in him.

The Notes

- a) ⁵.To speak to them in his wrath is to ordain and determine to destroy them. Jeremiah c18.
- b) ⁹.A rod of iron signifies a sure and unbending dominion, as it is said in Psalm 89:22-29 and Isaiah 11:1-4.
- c) ¹².Kiss the Son: So reads the Hebrew. It is figurative speech, in which by the sign is understood the thing that it signifies. For even nowadays, the subjects in many regions demonstrate by kissing the king's hand that they are willing to be in the faith and power of the king. He calls him Son because he before brought in the Father, saying, You are my Son. The Greek reads, Receive instruction, or, Be taught, meaning thereby that they should submit themselves to the King Christ, and receive his instruction and chastening.

The .3. Psalm

David, speaking to the Lord, wonders at the number and the confidence of the enemies who came against him. And he committed himself securely to his help, although his enemies were at hand ready to strike him, both because no man can save him, and because none can be partakers of health or salvation except those who believe on the Lord and trust in him.

A PSALM^a OF DAVID WHEN HE FLED FROM THE FACE OF ABSALOM. (The

story behind this title to Psalm 3 is in the second book of Samuel, from the 15th chapter to the 20th.)

Why are they so many, O Lord, who trouble me? A great multitude are they that rise against me. ²Yea, many a one there be who say of my soul, There is no help for him in God. Selah.^b

³But you, O Lord, are my defender, my glory, and the lifter up of my head. ⁴I call upon the Lord with my voice, and he hears me out of his holy hill. Selah. ⁵I laid me down and slept, but I rose up again, for the Lord sustained me.

⁶I am not afraid of the thousands of people who compass me round about. ⁷Up, Lord, and help me, O my God! For you smite all my enemies upon the cheek bones, and break the teeth of the ungodly.^c ⁸Help belongs to the Lord; therefore, let your blessing be upon your people.

The Notes

- a) (Title). *Psalm*: in Hebrew, *Mizrom*; that is, a song. Or, as some will, the sound of a harp.
- b) 2. *Selah*: This word, according to Rabbi Kimhi, was a sign or token of lifting up the voice, and also an admonition to encourage the thought and mind to give earnest heed to the meaning of the verse to which it is added. Some say that it means perpetually or verily.
- c) 7. To *break the teeth of the ungodly* is to bring to nothing the blasphemy of those who withstand the truth. Psalm 58:6.

The .4. Psalm

David prays for the benevolence and ready help of God toward him in the conspiracy of Absalom. He reproves the madness of the heads and rulers of Israel who conspired against him, and calls them back to amendment. Afterward, he glorifies the peace and safety restored to him by the favour of the Lord.

TO THE CHAUNTER^a IN NEGINOTH.^b A PSALM OF DAVID.

Hear me when I call, O God of my righteousness, who comforts and strengthens me in my trouble. Have mercy upon me, and hearken to my prayer.

*Selah: see note b of Ps3 above.

²O ye sons of men, how long will you blaspheme my honour? Why have you such pleasure in vanity, and seek after lies? Selah.*

³Know this: that the Lord deals marvellously with his saint, and when I call upon the Lord, he hears me.

*[The sacrifice of righteousness: see Ps 51 and note b]

⁴Be angry, but sin not. Commune with your own hearts upon your beds, and remember yourselves. Selah. ⁵Offer the sacrifice of righteousness,* and put your trust in the Lord.

⁶There are many that say, Who will do us any good? Lord, lift up upon us the light of your countenance.

⁷You rejoice my heart, though their increase is great both in wheat and wine. ⁸Therefore, I will lay me down in peace and take my rest. For you Lord, only, set me in a safe dwelling.

The Notes

a) (Title). That which is here translated *To the chaunter* is in the Hebrew *Lamnazeah*. This word, according to Abraham, Ezra, and David Kimhi, learned expositors of Hebrew, means *To the chief of the singers*, whom we commonly call in English *setter of the choir* or *chaunter*.^{*} The most learned of the Latinists also best allow this translation, and, therefore, I have followed it throughout the whole Psalter, expressing it by this word *chaunter*.

^{*}[*Chaunter* is a Middle English word that means: (1) the leader of a choir, as here, or, (2) more generally, a singer or chanter in the choir of a church or cathedral.]

Notwithstanding, certain authors do diversely translate it. Some say that it signifies *To the victor* or *overcomer*; some, *To the victory*. These may agree and concord together if you take a psalm to be a stirring and an exhortation to put our trust in God, being sure to obtain the victory. And where some translate *To the end*, understand even the same. For that is why we put our trust in God: that we may come to the end of the victory.

Some translate the title thus: *A vehement and often made exhortation in instruments of music, a psalm of David*. That is, as they themselves expound it, a psalm revealed *to* David. For in the Hebrew, David is in the dative case, not the genitive.

b) (Title). *Neginoth* signifies the tune or note of the instruments in which those psalms, before which it is prefixed, were sung. For the psalms were sung with certain instruments, so that the sweet tune and melody of the instruments prepared the mind more perfectly to perceive the words of the holy composition.

The .5. Psalm

A prayer of him who is oppressed by wicked enemies. He realizes that they cannot but be hated by God, and so he takes heart that, after he is delivered from all danger, he will give thanks to God his saviour in the company of the holy. Therefore, he beseeches the Lord to lead and direct him so that he will not be trapped by their wiles, and further, to overthrow them, and to cheer and encourage the godly.

TO THE CHAUNTER^{*} BY NEHILOTH.^a A PSALM OF DAVID.

^{*}Chaunter: see note a of the psalm just above.

Hear my words, O Lord; consider my calling! ²O, mark the voice of my petition, my king and my God, for to you I will make my prayer. ³Hear my voice early, O Lord, for in the morning^b I will get me unto you, and that with diligence.

⁴For you are not a God that has pleasure in wickedness; no ungodly person may dwell with you. ⁵Such as be cruel may not stand in your sight. You are an enemy to all wicked-doers. ⁶You destroy the liars; the Lord abhors the bloodthirsty and deceitful.

⁷But, as for me, I will come into your house, even in the greatness of your mercy, and in the fear of you I will worship toward your holy temple. ⁸Lead me, O Lord, in your righteousness, because of my enemies, and make your way plain before me.

⁹For there is no faithfulness in their mouths. They dissemble in their hearts; their throat is an open sepulchre. With their tongues they deceive. ¹⁰Punish them, O God, so that they may perish in their own

Ro 3:13

imagination! Cast them out because of the greatness of their ungodliness, for they rebel against you.

¹¹Again, let all who put their trust in you rejoice. Let them ever be giving thanks because you defend them, so that those who love your name may be joyful in you. ¹²For you, Lord, give your blessing to the righteous, and with your favourable kindness you defend them as with a shield.

The Notes

a) (Title). By *nehiloth*, translated, means, by hereditary succession (2Ch 35:15). However, some say *nehiloth* is a certain instrument of music.

b) 3. He says *early* and *in the morning* because that time is convenient to pray and to hear the word of God, at which time also they customarily came together both to the tabernacle and to the temple of God.

The .6. Psalm

The psalm contains a fervent prayer of one who is oppressed with grief and greatly abhors death, fearing lest the glory of God should be at all darkened thereby, and who also glories in the health restored to him.

*†Look in notes a & b of the fourth psalm for them both.

TO THE CHAUNTER* BY NEGINOTH† UPON SHEMINITH.^a
A PSALM OF DAVID.

O Lord, rebuke me not in your anger; O, chasten me not in your heavy displeasure!^b ²Have mercy upon me, O Lord, for I am weak. O Lord, heal me, for all my bones are vexed.^c ³My soul also is in great trouble. But Lord, how long?

⁴Turn, O Lord, and deliver my soul. O, save me for your mercy's sake. ⁵For in death, no man remembers you: O, who will give you thanks in hell?^d

⁶I am weary of groaning. Every night I wash my bed and water my couch with my tears. ⁷My countenance is changed for very inward grief. I waste away, I have so many enemies.

M't 25:41 ⁸Away from me, all ye wicked-doers! For the Lord has heard the voice of my weeping. ⁹The Lord has heard my humble petition; the Lord has received my prayer. ¹⁰All my enemies shall be ashamed and sore vexed. Yea, they shall be turned back and put to shame, and that right soon.

The Notes

a) (Title). *Sheminith* is as much as to say as *an eight*, or an instrument of music that has eight strings.

b) 1. Rebuke me not in your anger, etc: that is, not so heavily, as one who is angered and moved with great and fearful indignation. Some expound anger and heavy displeasure (or, as the common translation reads, fury), to signify the dreadful judgment of God, which no one escapes except he who, here in this life, seeks mercy. And where God judges with tranquillity and peaceableness, and has neither anger nor fury in him, yet the scripture cannot show to us how God will appear to those who will

experience his judgment unless it speaks of him in our manner, as though speaking of a man, as in Psalm 2:12 and note c. Look in Psalm 38:1-2.
 c) 2. My bones are vexed, etc: see Isaiah 38:13 and note c.
 d) 5. They are in the death and in hell who dispraise and blaspheme God, as it is said at Psalm 115:17.

The .7. Psalm

He desires to be saved from the great and grievous persecution of Saul. He mentions his own innocency. He prays that he may obtain the kingdom promised him, in order that the people may be gathered to God and the evil influence of the wicked expelled. Then he says that the wicked shall perish by their own sword, and ends the psalm with the praise of God.

SIGAION^a OF DAVID, WHICH HE SANG ABOUT THE WORDS OF CUSH THE SON OF JEMINI.

O Lord my God, in you do I trust. Save me from all who persecute me, and deliver me, ²lest he^b snatch up my soul like a lion, and tear it in pieces while there is none to help. ³O Lord my God, if I have done any such thing – if there be any unrighteousness in my hands, ⁴if I have rewarded evil to them that dealt friendly with me, or hurt them who without any cause are my enemies – ⁵then let my enemy persecute my soul and take me; yea, let him tread my life down in the earth and lay my honour in the dust. Selah.*

*Selah: See Ps 3, note b.

⁶Stand up, O Lord, in your wrath! Lift yourself up over the furious indignation of my enemies. Arise up for me in the vengeance that you have promised, ⁷in order that the congregation of the people may come around you. For their sakes, therefore, lift yourself up again.

⁸The Lord is judge over the people: avenge me then, O Lord, according to my righteousness and innocency! ⁹O, let the wickedness of the ungodly come to an end, but maintain the just, O righteous God, you who tries the very hearts and the reins.^c

¹⁰My help comes from God, who preserves those who are true of heart. ¹¹God is a righteous judge, and God is ever threatening. ¹²If people will not turn, he has whet his sword;* he has bent his bow and made it ready. ¹³He has prepared for himself the weapons of death, and ordained his arrows to destroy.

*Sword: look in Isa 27:1 and note a.

¹⁴Behold, he travails with iniquity; he has conceived unhappiness and brought forth a lie. ¹⁵He has excavated and dug out a pit, but he shall fall himself into the pit that he has made. ¹⁶For his unhappiness shall come upon his own head, and his evil shall fall upon himself.

Isa 59:4
 Jas 1:14,15
 v16 e.f. JR.
 Ec'us 27:25-30.

¹⁷As for me, I will give thanks to the Lord for his righteousness' sake, and will praise the name of the Lord the Most High.

The Notes

a) (Title). *Sigaion*, as some will, signifies a trial: that is, a painful and heavy trial of David. Others interpret it to mean ignorance, because he did not know the fault that was laid to his charge. Some say Sigaion was one

of the instruments with which all the psalms before which it is set were sung. Some think that it is a certain kind of melody.

b) 2. *He* means Cush. The Hebrews say that Saul is meant. [Ed: the MB inconsistently indicated that *Cush* meant either Saul, or Shimei, who was of Saul's house; Shimei cursed David with strong words (2Sam 16:5-8), which may be the words referred to in the title, but by then Saul had died.]

c) 9. He tries the hearts and reins: that is, he examines and looks on the thoughts, tastes, desires, and pleasures of man. [Ed: *Reins* means the region of the kidneys as the seat of feelings, affections, and impulses.]

The .8. Psalm

He praises and greatly wonders at the inestimable goodness and liberality of God, the maker of all things, toward mankind. God everywhere shows his everlasting power and strength, with an indescribable glory.

*Chaunter:
see Ps 4,
note a.

TO THE CHAUNTER * UPON GITTITH,^a A PSALM OF DAVID.

O Lord our governor, how wonderful is your name^b in all the world!
How excellent is your glory above the heavens!

M't 21:16
1Co 1:27

²Out of the mouth of the very babes and sucklings you have ordained praise, because of your enemies, so that you may destroy the enemy and the avenger.

Ge 1:26,28
1Co 15:27
Eph 1:22
Heb 2:8

³I consider your heavens, even the work of your fingers: the moon, and the stars that you have made. ⁴O, what is man, that you are so mindful of him?^c Or the son of man, that you visit him? ⁵After you had for a season made him lower than the angels, you crowned him with honour and glory.^d ⁶You have set him above the works of your hands, and you have put all things in subjection under his feet: ⁷all sheep and oxen, yea, and the beasts of the field, ⁸the birds of the air, the fish of the sea, and whatsoever goes through the paths of the sea. ⁹O Lord our governor, how wonderful is your name in all the world!

The Notes

a) (Title). *Gittith*, according to some, signifies as much as *for the wine presses*. According to some, it concerns the Gittites. According to others, it is an instrument of music.

b) 1. What is meant by *the name of God* is said in Ps 48:10 and note b.

c) 4. Mindful: that is, that you so look upon, care, and provide for man.

d) 5. To crown him, etc., is to make him a king, which thing was fulfilled in Christ after his resurrection (M't 28:18). And the epistle to the Hebrews expounds this verse as concerning Christ (Heb 2:6-9).

The .9. Psalm

He gives thanks for a great victory obtained and for the fall of a great enemy, such as Goliath or some other leader of the Philistines. He praises the righteousness of God, who always avenges his own. He prays God to pull under the wicked.

TO THE CHAUNTER UPON ALMUTH LABEN,^a A PSALM OF DAVID.

I will give thanks to you, O Lord, with my whole heart; I will speak of all your marvellous works! ²I will be glad and rejoice in you. Yea, I will make my songs of your name, O Most High, ³because you have driven my enemies back. They were vanquished, and perished at your presence.

⁴For you have maintained my right and my cause. You, who are the true judge, sit in the throne. ⁵You rebuke the heathen and destroy the ungodly; you put out their name forever and ever. ⁶The enemies' swords have come to an end. You have overthrown their cities;^b the memory of them has perished with them. ⁷But the Lord endures forever; he has prepared his seat for judgment. ⁸He governs the world with righteousness, and ministers true judgment to the people.

Pr 10:7

Ac 17:31

⁹The Lord is a defence for the poor, a defence in the time of trouble. ¹⁰Therefore, those who know your name put their trust in you – for you, Lord, never fail those who seek you.

¹¹O praise the Lord who dwells in Zion! Tell the people of his doings. ¹²And why? He makes inquisition for their blood,^c and remembers them; he forgets not the complaint of the poor.^d

¹³Have mercy upon me, O Lord! Consider the trouble that I am in among my enemies, you who lift me up from the gates of death,^e ¹⁴so that I may show all your praises within the gates of the daughter of Zion,^f and rejoice in your salvation.

¹⁵As for the heathen, they are sunk down in the pit that they made; in the same net that they spread out secretly, their own foot is taken.

¹⁶Thus is the Lord known to execute true judgment: when the ungodly is trapped in the works of his own hands. Selah.*

*Selah: See Ps 3, note b.

¹⁷The wicked must be turned into hell, and all the heathen who forget God. ¹⁸But the poor shall not always be out of remembrance; the patient hope of such as be in trouble shall not perish forever.

Pr 10:28

¹⁹Up, Lord! Do not let man have the upper hand. Let the heathen be condemned before you. ²⁰O Lord, set a schoolmaster over them, so that the heathen may know themselves to be but men. Selah.

The Notes

a) (Title). *Almuth Laben*, as some think, signifies a certain instrument of music. Some say that Almuth means *of the death*, by which is understood the death of one Laben, or perhaps Goliath or some other Philistine.

Some read the title thus: *A vehement and often made exhortation of a mysterious or foolish son*. By this they understand the righteousness which, by faith, is that of a son or child of God. Such a one is to the world foolish because he is continually in death and mysteries. For his life is hid in Christ till the hid things be shown again in the judgment of God. Then it will appear that death in this world is glory.

Felix reads the title thus: *To the victor or overcomer of the death of a fool*. This you may well understand of the death of foolish Antichrist and of the ruin of his kingdom. However, this title seems more appropriate for the next psalm, which, according to the Hebrews, is a distinct psalm from this, whereas the Latinists make this and the next both one.

b) 6. *Cities* here signifies the defences, assistance, armour, wily teaching

and ideology, feigned righteousness, and everything that the world trusts in against the Lord, as in Isaiah 24:5.

c) 12. He makes inquisition for their blood: or, as some will, he calls for their blood or slaughter. That is, he does not leave innocent blood unavenged nor forget the cry of the afflicted. Genesis 42:22.

d) 12. The *complaint of the poor* is the fervent desire and burning affection with which they cry out to the Lord and are heard. By the poor in the scripture are understood the afflicted who feel their need and trials, who sorrow and lament that truth is trodden under, and who put no trust at all in anything that is in this world; yea, who are despised and forsaken by the world and cleave only to the living God, assured that at his hand they will find help although the world be ever so extreme against them, as in verse 14 of the next psalm.

e) 14. The *gates of death* are the judgments of death, the counsels of the wicked, the congregations of Satan, false doctrines, and whatever leads to death.

f) 14. The *gates of the daughter of Zion* are the companies of the good and faithful, in which are recited the truths of God and everything that leads to life. Psalm 87:3.

The .10. Psalm

A prayer against refractory, malicious, and wicked men, who with both wiles and violence oppress all who are poor and helpless. Also, their intolerable pride and ungodliness, with their scheming and desire to hurt others, are described.

There is no title in the Hebrew.

Why are you gone so far off, O Lord? Will you hide yourself in times of trouble? ²While the ungodly has the upper hand, the poor must suffer persecution.

O, that they were taken in the schemes that they go about! ³For the ungodly makes boast of his own heart's desire; the covetous blesses himself and blasphemes the Lord. ⁴The ungodly is so proud and full of indignation that he cares not, nor is God before his eyes. ⁵His ways are always unclean. Your judgments are far out of his sight; he defies all his enemies. ⁶For he says in his heart, Tsk, I will never be cast down; no harm will happen to me.

Rev 18:7

Ro 3:13-14

⁷His mouth is full of cursing, fraud, and deceit. Under his tongue is travail and sorrow.^a ⁸He sits lurking in the gardens so that he may secretly murder the innocent; his eyes are set upon the poor. ⁹He lies waiting secretly, as it were a lion in his den; he lurks so that he may carry away the poor – yea, to carry away the poor, when he has gotten them into his net. ¹⁰Then he strikes; then he oppresses, and casts down the poor with his authority. ¹¹For he says in his heart, Tsk, God has forgotten. He has turned away his face,^b so he will never see it.

¹²Arise, O Lord God! Lift up your hand and do not forget the poor. ¹³Why should the wicked blaspheme God and say in his heart, Tsk, he cares not for it? ¹⁴This you see, for you consider misery and sorrows. The poor give themselves over into your hand and commit themselves

to you, for you are the helper of the friendless. ¹⁵Break the arm of the ungodly and malicious; search out the wickedness that they have done, so that they may perish. ¹⁶The Lord is king forever; the heathen shall perish out of his land.

¹⁷Lord, you hear the longing desire of the poor; * their heart is sure that your ear hearkens to them. ¹⁸Help the fatherless and the poor to their right, so that the ungodly shall no more be exalted upon earth.

*Look in the psalm just above and note d.

The Notes

- a) 7. Travail and sorrow in the scripture may be taken for wickedness and malice [as causing trouble and sorrow], as in Psalm 140.
- b) 11. The face of God in the scripture signifies often the favour, grace, or benevolence of God, as in Psalms 80:7 and 119:33-40.

The .11. Psalm

He reasons with those who wrongly thrust him out of dominion over Israel, such that he found no place to abide. He speaks of his confidence in God, and of God's judgment toward both the good and the evil.

TO THE CHAUNTER. * OF DAVID.

*Chaunter: see Ps 4, note a.

In the Lord I put my trust; how then will you say to my soul that she should flee like a bird upon your mount?

²For lo, the ungodly have bent their bow and made ready their arrows in the quiver,^a so that they may covertly shoot at those who are true of heart. ³They have cast down the very foundations; what can the righteous then do? ⁴But the Lord is in his holy temple. The Lord's seat is in heaven; he considers with his eyes; his eyelids behold the children of men. ⁵The Lord sees both the righteous and ungodly, but whoever delights in wickedness, him his soul abhors. ⁶Upon the ungodly he shall rain snares, fire, brimstone, storm, and tempest; this reward shall they have to drink.

Rev 4:2

⁷For the Lord is righteous, and he loves righteousness. His countenance beholds the thing that is just.

The Notes

- a) 2. The ungodly have bent their bow, etc: This is figurative speech, by which is signified that David's wicked enemies were most eager and ready to destroy him. For this psalm, as some suppose, was made when he fled from Saul and hid in divers and sundry places. Of this you read in 1Sam cc22-27, where his persecution was so great that at length he was forced to flee out of the territories of Israel to the Philistines. In like manner do our Sauls daily persecute the Christians. Psalm 37:14.

The .12. Psalm

He complains that righteousness and faith are everywhere decayed, and that wily and guileful flatterers rule everywhere. He prays the Lord to have compassion on the afflicted, whom they cruelly vex, and also

to help them according to his word, which alone cannot deceive, and to deliver his own from the ungodly company of the wicked.

*Look in Psalm 6, note a.

TO THE CHAUNTER UPON SHEMINITH. * A PSALM OF DAVID.

Help, Lord, for there is not one saint left! There are very few faithful among the children of men. ²Everyone tells lies to his neighbour; they do but flatter with their lips, and dissemble in their hearts.

³O, that the Lord would root out all deceitful lips, and the tongues that speak proud things, ⁴which say, Our tongue should prevail; it is we who ought to speak. Who is Lord over us?

⁵Now, for the sake of the trouble of the oppressed, and because of the complaint of the poor, I will arise (says the Lord); I will help them and set them at rest.

⁶The words of the Lord are pure words, even as the silver which, taken from earth, is tried and purified seven times* in the fire.

⁷Keep them,† therefore, O Lord, and preserve us from this generation forever! ⁸And why? When vanity and idleness get the upper hand among the children of men, all is full of the ungodly.

*That is, often.
†Them: that is, certain people, per Kimhi. But per Abr. Ezra, your words.

The .13. Psalm

David, being in jeopardy and great peril, both earnestly and pitifully desires God's help so that his enemies will not exult over his death, but so that he may rather rejoice over his safety obtained, and worthily magnify and praise his saviour God.

* Chaunter: see Ps 4, note a.

TO THE CHAUNTER. * A PSALM OF DAVID.

How long will you forget me, O Lord? Forever? How long will you hide your face from me? ²O, how long must I seek counsel in my soul?^a How long must I be so vexed in my heart? How long will my enemy triumph over me?

³Consider, and hear me, O Lord my God. Enlighten my eyes^b so that I will not sleep in death,^c ⁴lest my enemy say, I have prevailed against him! For if I am cast down, those who trouble me will rejoice. ⁵But my trust is in your mercy, and my heart is joyful in your deliverance. ⁶I will sing of the Lord, who deals so lovingly with me. Yea, I will praise the name of the Lord, the Most High.

The Notes

- a) 2. That is, how long must I deliberate and have concern?
- b) 3. Enlighten my eyes: that is, make me circumspect and diligent, so that I neither disregard that which ought to be done nor foolishly attempt that which ought to be avoided, and thus come unwisely into the hands of my enemies and be oppressed by them. And therefore some read, *Keep me awake*, for that which is here rendered, *Enlighten my eyes*.
- c) 3. So that I do not sleep in death; that is, so that I sleep not the sleep of death; so that I do not die and be overcome by my enemies. Therefore it follows, lest my enemy say, I have prevailed, etc.

The .14. Psalm

He bewails that all places are full of wicked and open sinners, and describes their most corrupt, amoral, and violent character. And further, he prophecies vengeance to them, and salvation to the innocent whom they oppress and devour.

TO THE CHAUNTER. OF DAVID.

The foolish people say in their hearts, Tsk, there is no God! They are corrupt, and have become abominable in their doings. There is not one that does good.

²The Lord looked down from heaven upon the children of men, to see if there were any who would understand and seek after God; ³but they are all gone out of the way.^a They have all together become unprofitable; there is none that does good, no, not one.

Ro 3:10-12

⁴How can they have understanding, who work mischief, eating up my people as it were bread, and call not upon the Lord? ⁵Therefore, they shall be brought into great fear, for God stands by the generation of the righteous.^b ⁶As for you, you have mocked the counsel of the poor,^{*} because he puts his trust in the Lord.

*[The poor: see Ps 9 and note d]

⁷O, that deliverance were given to Israel out of Zion! O, that the Lord would deliver his people out of captivity! Then would Jacob rejoice, and Israel would be right glad.^c

The Notes

- a) ³.They are all gone out of the way: that is, they have all departed from the way of God, set aside his law, and fallen to their own inventions, counsels, and provision. Psalm 53. Romans 3:10-18.
- b) ⁵.The *generation of the righteous* is all those who by faith are made the children of God, justified by the righteousness of Christ. Psalm 112.
- c) ⁷.By *Jacob* or *Israel* is here understood the whole stock, progeny, and offspring of Jacob or Israel, as in Psalm 20:1.

The .15. Psalm

This psalm describes what ways and character the true citizens of heaven and members of the church of God must have.

A PSALM OF DAVID.

Lord, who may dwell in your tabernacle? Who may rest upon your holy hill? ²Even he who leads an incorrupt life, who does the thing that is right, and who speaks the truth from his heart;^a ³he who uses no deceit in his tongue, does no evil to his neighbour, and does not slander his neighbours; ⁴he who sets not by the ungodly, but makes much of those who fear the Lord; he who promises his neighbour and does not disappoint him; ⁵he who does not lend his money upon usury, and who takes no reward against the innocent. Whoever does these things shall never be removed.

Ps 24:3-5
Heb 12:14

The Notes

a) 2. To speak the truth from his heart is to speak in good faith and to do that which he promises, so that he does not feign in word something other than what he thinks in his heart. Psalm 12:2.

The .16. Psalm

He desires God to be his defender. He professes that he favours the saints and that he abhors idolaters. He looks to have the perfect and continual joy of the sight of God.

MICHTAM.^a OF DAVID.

Preserve me, O God, for in you do I trust. ²I have said to the Lord, You are my God; my virtues are nothing in comparison to you.

³All my delight is in the saints that are in the earth, and in such as are like them.^b ⁴But those who run after another god shall have great trouble. Their burnt offerings of blood I will not offer, nor make mention of their name in my mouth.

*[Reins: see
Ps 7:9, note c]

⁵The Lord himself is my good and my portion; you maintain my inheritance. ⁶The lot is fallen to me in fair ground, yea, I have a goodly heritage. ⁷I will thank the Lord for giving me counsel; my reins* also have chastened me in the night season.

Ac 2:25-28

⁸Aforehand I saw God always before me, for he is on my right hand,^c that I should not be moved. ⁹Therefore did my heart rejoice, and my tongue was glad; my flesh also shall rest in hope. ¹⁰And why? You shall not leave my soul in hell; neither shall you suffer your saint to see corruption.^d ¹¹You have shown me the ways of life; you shall make me full of joy with your countenance. At your right hand there is pleasure and joy forevermore.

The Notes

a) (Title). *Michtam*: that is, nobility, or honour of knighthood, or perhaps an instrument of music.

b) 3. Here and in many other places the scripture calls the faithful *saints*, as in Psalm 12:1, and as the apostle does in many places of his epistles.

c) 8. God is on my right hand; that is, he helps, aids, and succours me, and is eager and ready to do so. Psalm 109:31.

d) 10. You shall not leave my soul in hell: that is, will not so forsake me that my soul will die. What follows – neither shall you suffer your saint to see corruption – means, You will not suffer my body to stay in the grave and corrupt; Peter expounded this as a prophecy of Christ in Ac 2:25-32, and Paul in Ac 13:35-37. [For David's body saw corruption. Ac 13:36.]

The .17. Psalm

A vehement and fervent prayer of David for deliverance from the persecutions of Saul. He guilelessly praises his own blamelessness, as he did also in the seventh psalm. He cries for help, describes the proud

dispositions and vain intentions of his persecutors, and confesses that his happiness consists in the knowledge of God.

A PRAYER OF DAVID.

Hear the cause of truth, O Lord! Consider my complaint. Hearken to my prayer, which goes not out of a feigned mouth. ²Let my judgment come forth from your presence, and look upon the thing that is right.

³You have proven my heart and visited me in the night season. You have tried me in the fire,^a and have found no wickedness in me. For I utterly purposed that my mouth should not offend. ⁴Because of the words of your lips, I have kept myself from the works of man, from the way of the murderer.

⁵O, order my goings in your paths, so that my foot does not slip. ⁶For I cry out to you: hear me, O God! Incline your ears to me, and hearken unto my words. ⁷Show your marvellous lovingkindness: you save those who put their trust in you from those who resist your right hand. ⁸Keep me as the apple of your eye. Defend me under the shelter of your wings^b ⁹from the ungodly who trouble me – from my enemies, who compass my soul round about, ¹⁰who maintain their own wealthiness with oppression, and their mouth speaks proud things. ¹¹They lie waiting in our path on every side, turning their eyes down to the ground ¹²like a lion that is greedy for his prey, and, as it were, a lion's whelp lurking in his den.

¹³Up, Lord: disappoint him, and cast him down! Deliver my soul from the ungodly with your sword – ¹⁴from the men of your hand, O Lord, from the men of the world, who have their portion in this life, whose bellies you fill with your treasure. They have children at their desire, and leave the rest of their substance for their babes.

¹⁵But as for me, I will behold your presence in righteousness, and when your glory appears, I shall be satisfied.

1Jo 3:2

The Notes

a) 3. Affliction sent by God is the *fire* that proves and tries all the faithful, as in Psalm 66:10-12 and 1Peter 4:12-19.

b) 8. The *shelter of his wings* here signifies the protection and indescribable goodness of God, by which only we stand in safety. It is figurative speech drawn from the nature of a hen, which rears, feeds, and defends her chickens under her wings – yea, fights for them, and disregards her own life to save them. Christ uses a like similitude in Matthew 23:37.

The .18. Psalm

First he describes the great, fervent confidence that he had in God, and then the evils by which he was overladen. After that, he describes God's power and goodwill toward him. Then he speaks of his own deliverance, his innocency, and God's judgment of all people; and after this, the great victory obtained over his

most mighty enemies, and how the borders of his kingdom were marvellously enlarged and his power confirmed. At the last, he ends the psalm with praises and a prophecy of Christ.

*Chaunter:
see Ps 4,
note a.

TO THE CHAUNTER.* OF DAVID, the servant of the Lord, who said to the Lord the words of this song on the day in which the Lord delivered him from the hand of all his enemies and from the hand of Saul. And he said,

I will love you, O Lord, my strength! ²The Lord is my succour, my refuge, my saviour, my God, my helper in whom I trust, my buckler, the horn of my salvation,^a and my protection. ³I will praise the Lord and call upon him; so shall I be safe from my enemies.

⁴The sorrows of death encompassed me, and the brooks of ungodliness made me afraid. ⁵The pains of hell came about me; the snares of death took hold upon me.^b ⁶Yet in my trouble I called upon the Lord, and complained to my God. From his holy temple he heard my voice, and my complaint came before him – yea, even into his ears.

⁷Then the earth trembled and quaked: the very foundations of the hills shook and were moved, because he was wrathful. ⁸There went a smoke out of his nostrils and a consuming fire out of his mouth, so that coals^c were kindled at it. ⁹He bowed the heavens and came down,* and it was dark under his feet. ¹⁰He rode upon the cherubims^d and flew; he came flying with the wings of the wind. ¹¹He made darkness his tabernacle round about him, with dark water and thick clouds to cover him. ¹²At the brightness of his presence the clouds removed with hailstones and coals of fire. ¹³The Lord also thundered out of the heaven, and the height gave its thunder with hailstones and coals of fire. ¹⁴He sent out his arrows and scattered them; he cast great lightning bolts and destroyed them. ¹⁵The water sources were seen, and the foundations of the round world were exposed at your rebuke, O Lord – at the blasting and breath of your displeasure.

*This is
expounded
in Genesis
11, note a.

¹⁶He sent down from the height to fetch me, and took me out of great waters;^e ¹⁷he delivered me from my strong enemies, and from my foes who were too mighty for me. ¹⁸They opposed me in the time of my trouble, but the Lord was my defence. ¹⁹He also brought me forth into liberty, and delivered me because he regarded me.

²⁰The Lord will reward me according to my righteous dealing, and according to the cleanness of my hands he will recompense me. ²¹For I have kept the ways of the Lord, and have not behaved myself wickedly against my God. ²²I have an eye to all his laws and cast not out his commandments from me. ²³I desire to be incorrupt before him, and will eschew my own wickedness. ²⁴Therefore the Lord will reward me according to my righteous dealing, and according to the cleanness of my hands in his eyesight.

M't 5:7,8
Pr 3:34

²⁵With the holy you will be holy, and with the innocent you will be innocent; ²⁶with the clean you will be clean, and with the perverse you will be perverse. ²⁷For you will save the poor oppressed and will bring

down the high looks of the proud.²⁸You light my candle, O Lord my God: you make my darkness to be light. ²⁹For in you I can rout a host of men; yea, in my God I can leap over the wall.

³⁰The way of God is a perfect way. The words of the Lord are tried in the fire; he is a shield of defence for all who trust in him. ³¹For who is God, but the Lord? Or, who has any strength, but our God? ³²It is God who has girded me with strength and made my way incorrupt. ³³He has made my feet like hart's feet* and set me on high. ³⁴He teaches my hands to fight, and makes my arms to break even a bow of steel.

Pr 30:5

*[Hart: an adult male deer, swift on his feet]

³⁵You have given me the defence of your saving help; your right hand upholds me, and your loving correction makes me great. ³⁶You have made room enough under me to walk,^f so that my footsteps should not slip. ³⁷I will pursue my enemies and take them; I will not turn until they are routed. ³⁸I will smite them. They will not be able to stand, but will fall under my feet.

Pr 4:12

³⁹You have girded me with strength for the battle; you have thrown down under me all who rose up against me. ⁴⁰You have made my enemies to turn their backs to me; you have destroyed them that hated me. ⁴¹They cried out, but there was none to help them – yea, even to the Lord, but he heard them not. ⁴²I beat them as small as the dust in the wind; I cast them out as the dirt in the streets.

Pr 1:28
Isa 1:15
Eze 8:18
Zec 7:13

⁴³You will deliver me from strife with the people. You shall make me the head* of the heathen: a people whom I have not known shall serve me. ⁴⁴As soon as they hear of me, they will obey me. But the strange children^g dissemble with me; ⁴⁵the strange children are grown old, and go stumbling out of their paths.

*Head for ruler or governor.

⁴⁶The Lord lives, and blessed be my helper! Praised be the God of my salvation, ⁴⁷the God who sees to it that I am avenged, and subdues the people to me. ⁴⁸It is he who delivers me from my cruel enemies: you shall lift me up from those who rise against me; you shall deliver me from the wicked man. ⁴⁹For this I will give thanks to you, O Lord, among the Gentiles, and sing praises to your name.

Ro 15:9

⁵⁰Great prosperity does he give to his king, and shows lovingkindness to David, his anointed; yea, and to his seed forevermore.

The Notes

- a) 2. He calls God *the horn of his salvation* because by him he had subdued his enemies and obtained safety and well-being. Psalm 54. It is figurative speech, drawn from horned animals who defend themselves with their horns and drive away animals that fight against them.
- b) 4-5. By the sorrows of death, the brooks of ungodliness (by which is meant the obstinate multitude of the wicked and ungodly), the pains of hell, and the snares of death, are signified the fearful and terrible circumstances which, through the wickedness of his enemies, came upon him, and brought him very often even to death's door, so that by the judgment of the flesh he thought himself utterly cast away.
- c) 8. *Coals*, after the use of the scripture, signify the rebukes, the anger, or the indignation of God. Psalm 120:4.

d) 10-15. The Hebrew *cherubims* signifies in English swift birds. By all the things here recited are described the power, might, and majesty of Almighty God which he shows in tempests, of which the whole 29th psalm treats. And in Job 37 like things are mentioned, to illustrate his power.

Oftentimes we read that God, when he would more openly and more expressly show his power to people, caused thunder, lightning, and earthquakes, etc., as in Exodus 19 when the law was given. There is also 1 Samuel 12:17-18, when the people desired a king; Matthew 27:45 when Christ was on the cross; Acts 2:2, when the Holy Spirit came upon the apostles; and Acts 4:31, when they prayed. With suchlike wonders do some suppose that God did at one time or another show his goodwill to David, and confirmed his promise by shaking the earth and sending thunder, lightning, hail, clouds, storms, and other terrible signs whereby he helped David and overthrew his enemies.

Neither is it a problem that the scripture does not mention such things in some places. For it does not mention the tempest that Isaiah prophesied would come in the deliverance of Jerusalem from the Assyrians, but who would deny that it did indeed come?

e) 16. By the *great waters* are signified mighty and valiant enemies, from whom he says in the next verse he was delivered by the hand of God.

f) 36. *Room enough* signifies an abundance or prosperity of all things. Psalm 118:25-27.

g) 44. *Strange children* are those who ought to be of the household of God, and who also boast so to be, but are indeed worldly, and do not walk in the paths of his commandments as they have promised to do. Of these it is spoken at Isaiah 1:2.

The .19. Psalm

He describes the power of God, wonderfully revealed by the workmanship of the heavens. He shows the excellence of the law of God, desires to be saved from sin, and wishes that whatever he either thinks in his heart or speaks with mouth may be good and acceptable to God.

* Chaunter: TO THE CHAUNTER. * A PSALM OF DAVID.
see Ps 4,

note a.
Ps 97:6

Ro 10:18

The very heavens declare the glory of God, and the very firmament shows his handiwork. ²One day foretells another, and one night gives knowledge of another. ³There is neither speech nor language, but their voices are heard among them: ⁴their sound has gone out into all lands, and their words into the ends of the world. In them he has set a tabernacle for the sun, ⁵which comes forth like a bridegroom out of his chamber and rejoices like a giant to run its course. ⁶It goes forth from the one end of the heaven and runs about to the same end again, and no one can hide himself from the heat of it.

[Psalms that
praise the
word of God:
1,19,23,119]

⁷The law of the Lord is a perfect law; it quickens the soul.^a The testimony of the Lord is true, and gives wisdom even to babes. ⁸The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and gives light to the eyes. ⁹The fear of the Lord is clean, and endures forever. The judgments of the Lord are true, and

righteous altogether. ¹⁰They are more pleasant than gold, yea, than much fine gold, and sweeter than honey and the honeycomb. ¹¹Your servant keeps them, and in keeping them there is great reward.

Pr 8:10-18

¹²Who can tell how often he offends? O, cleanse me from my hidden faults. ¹³Keep your servant also from presumptuous sins, lest they get dominion over me. Thus I may be undefiled, and innocent of great offence; ¹⁴yea, the words of my mouth and the meditation of my heart may be acceptable to you, O Lord, my helper and my redeemer.

Nu 15:30-31

The Notes

a) 7. The law of the Lord is a preparation to live well, commanding those things that must be done and forbidding the contrary. The heart of man must regard, favour, and desire to do it, and exercise himself in it, as said in Psalm 1:1-3.

The .20. Psalm

A prayer wherein the people wish for saving help for King David before he goes to a difficult and dangerous battle. And also, a thanksgiving for deliverance and victory given from above.

TO THE CHAUNTER. * A PSALM OF DAVID.

*Chaunter:
see Ps 4,
note a.
‡That is, the
majesty.
°Selah: See
Ps 3, note b.

May the Lord hear you in the time of trouble; may the name[‡] of the God of Jacob^a defend you! ²May he send you help from the sanctuary, and strengthen you from Zion; ³may he remember all your offerings and accept your burnt sacrifice. Selah.[°] ⁴May he grant you your heart's desire and fulfill all your mind. ⁵We will rejoice in your deliverance, and triumph in the name of the Lord our God; may the Lord perform all your petitions.

⁶Now, I know that the Lord helps his anointed, and will hear him from his holy heaven; mighty is the help of his right hand! ⁷Some put their trust in chariots, and some in horses, but we will remember the name of the Lord our God. ⁸They are brought down and fallen, but we are risen and stand upright.

Pr 21:31
Isa 31:1

⁹Save, Lord, and help us, O King, when we call upon you!

The Notes

a) 1. By the God of Jacob or Israel is understood the God of the whole stock, progeny, and offspring of Jacob or Israel – and, further, of all the people of the Lord, as in Isaiah 44:1-5. This is because Jacob, who later in Genesis 35:10 was named Israel, was father to the twelve patriarchs, from whom the twelve tribes and the whole people of Israel descended.

The .21. Psalm

A thanksgiving of the people for the victory and other blessings that David abundantly received.

TO THE CHAUNTER. A PSALM OF DAVID.

Lord, how joyful is the king in your strength; O, how exceedingly glad is he of your saving help! ²You have given him his heart's desire, and

*Selah: See Ps 3, note b.

have not put him from the request of his lips. Selah. * ³For you have gone before him with liberal blessings,^a and set a crown of gold on his head. ⁴He asked life of you, and you gave him a long life, even forever and ever.

⁵His honour is great through your saving help; glory and great dignity shall you bestow upon him. ⁶For you will give him everlasting felicity, and make him glad with the joy of your countenance. ⁷And why? Because the king puts his trust in the Lord, and in the mercy of the Most High he will not go wrong.

⁸Let all your enemies feel your hand;^b let your right hand find out all them that hate you. ⁹You will make them like a fiery oven in the time of your wrath; the Lord will destroy them in his displeasure, and the fire shall consume them. ¹⁰You will root out their fruit from the earth, and their seed from among the children of men. ¹¹For they intended evil against you, and imagined such devices as they were not able to perform. ¹²Therefore, you will put them to flight, and with your strings you will ready aim your arrows at their faces. ¹³Be exalted, Lord, in your own strength! So shall we sing and praise your power.

The Notes

- a) 3. *Blessings* means here honours, as in Genesis 12:2-3: I will bless those who bless you, etc.
- b) 8. This is also a usual thing in the scriptures, to take *the hand of God* as signifying the vengeance that he takes on sinners, as in Psalms 10:12 and 39:10-11.

The .22. Psalm

King David declares very evidently in this psalm that he was a figure of Christ. First, he declares Christ's humiliation and debasement, and then the exaltation and spreading abroad of his kingdom, even to the far reaches of the earth and the end of the world – and all under the figure and shadow of himself.

*Chaunter:
see Ps 4,
note a.

TO THE CHAUNTER * UPON AJJELETH.^a
OF THE DAWNING,^b A PSALM OF DAVID.

M't 27:46
Mk 15:34

My God, my God, why have you forsaken me? The words of my complaint are far from finding help. ²O my God, I cry out in the daytime, but you hear not, and in the night season also I find no rest. ³Yet you dwell in the sanctuary; you are the praise of Israel.

⁴Our fathers hoped in you; they trusted in you, and you delivered them. ⁵They called upon you, and were helped. They put their trust in you, and were not put to shame.

Isa 53:3
M't 27:39-44
Mk 15:29
Lu 23:35

⁶But as for me, I am a worm and no man – an object of scorn to men, and the outcast of the people. ⁷All those who see me have me in derision. They shoot out their lips and shake their heads: ⁸He trusted in God, let him deliver him! Let him help him, if he will have him.

⁹But you are he that took me out of my mother's womb; you were my hope when I hung yet upon my mother's breasts. ¹⁰I have been left

to you ever since I was born; you have been my God, even from my mother's womb. ¹¹O, go not far from me then! For trouble is hard at hand, and there is none here to help me.

¹²Great bulls have come about me; fat oxen close me in on every side.^c ¹³They gape upon me with their mouths,^d as it were a lion reared up and roaring. ¹⁴I am poured out like water; all my bones are out of joint. My heart in the middle of my body is even like melting wax. ¹⁵My strength is dried up like a potsherd,^{*} my tongue cleaves to my gums, and you have brought me into the dust of death. ¹⁶For dogs^e have come around me. The counsel of the wicked has laid siege against me; they pierced my hands and my feet. ¹⁷I could have counted all my bones. As for them, they stood staring and looking upon me. ¹⁸They have parted my garments among themselves, and cast lots for my vesture.

*[Potsherd: a broken shard of an earthenware pot]

M't 27:35

¹⁹But be not far from me, O Lord! You are my succour: hasten to help me. ²⁰Deliver my soul from the sword, my life from the power of the dog. ²¹Save me from the lion's mouth, and hear me from among the horns of the wild oxen.^f ²²So will I declare your name to my brethren; in the midst of the congregation, I will praise you.

2Ti 4:17

²³O praise the Lord, you who fear him! Magnify him, all ye seed of Jacob! Let all the seed of Israel fear him. ²⁴For he has not disregarded or recoiled from the miserable estate of the poor: he has not hidden his face from me, but when I called to him, he heard me.

²⁵I will praise you in the great congregation,^g and will perform my vows in the sight of all who fear you. ²⁶The poor shall eat and be satisfied. Those who seek after the Lord will praise him; our heart shall live forever.

Heb 2:12

²⁷All the ends of the world shall remember themselves and be turned to the Lord, and all the generations of the heathen shall worship before him. ²⁸For the kingdom is the Lord's, and he shall be the governor of the heathen. ²⁹All such as sleep in the earth shall eat also, and worship; all who lie in the dust, and so hardly live,^h shall fall down before him.

M't 6:13
Isa 26:19
v29 e.f. VAR.

³⁰The seed shall serve him, and preach of the Lord forever. ³¹They will come and declare his righteousness to a people that shall be born, whom the Lord has made.

The Notes

- a) (Title). *Aijeleth* signifies a certain instrument of music, or, as some will, a certain kind of melody. Divers authors expound it differently.
- b) (Title). *Of The Dawning*: this psalm was made of our saviour Christ, and because it was not befitting to describe him without a mystical word, he calls him The Dawning, or (as some will), The Morning Star.
- c) 12. Under the names of beasts are understood the heads, rulers, and mighty of power, who are fattened with the riches of this world. Amos 4:1.
- d) 13. To *gape or open their mouths wide* is expounded in Job 16, note a.
- e) 16. By *dogs* are understood the tyranny and the cruelty of the Jews toward Christ. Such dogs there are at all times, who, as did the Jews, heinously persecute the members of Christ, that is, the faithful.

- f) 21. By these wild oxen understand the common people among the Jews, who cruelly and furiously formed a mob against Christ, crying, Crucify him, crucify him! Matthew 27:22.
- g) 25. The great congregation is the whole company and multitude of those who fear God, as well of the Jews as of the Gentiles throughout the whole world, if they believe to receive the promises of God in and by Christ alone, as it is said in Joel 2:32 (And the time shall come that whosoever calls on the name of the Lord shall be saved).
- h) 29. All they that lie in the dust and so hardly live: Some understand this of the dead, but others of the rich, who, because of their misery, are like the dead, and cannot prolong their life.

The .23. Psalm

He describes the wonderful assurance and great grace of a faithful and sure confidence in God.

A PSALM OF DAVID.

The Lord is my shepherd; I can want nothing.

Isa 40:11
Eze 34:11-15
Rev 7:16,17

²He feeds me in a green pasture, and leads me to a fresh water.^a

³He quickens my soul, and brings me forth in the way of righteousness, for his name's sake.

⁴Though I should walk now in the valley of the shadow of death,^b yet I fear no evil, for you are with me; your staff and your sheep-hook comfort me. ⁵You prepare a table before me in the presence of my enemies; you anoint my head with oil, and fill my cup full.

⁶O, let your lovingkindness and mercy follow me all the days of my life, so that I may dwell in the house of the Lord forever!

The Notes

[Psalms that
praise the
word of God:
1,19,23,119]

a) 2. This *fresh water* is the healthful water of the word of God, of which is spoken in Isaiah 55:1-3. [Ed: This note reflects the centuries-old understanding that David wrote Psalm 23 in praise of God's word: his word is our pasture, table prepared in the presence of our enemies, etc. This understanding was lost with the new translation in the 1560 Geneva Bible.]

b) 4. Shadow of death: darkness and affliction, as in Isaiah c51.

NOTICE TO READERS: Psalm 23 is a psalm of comfort. However, notice the emphasis in the Matthew Bible: the chief comfort of the faithful is the *word of God*. God's word is our green pasture and "healthful" water, which feeds and refreshes. It is also the table prepared in the presence of our enemies, the oil that anoints us, and our full cup. This focus on God's word was the centuries-old understanding of Psalm 23, but has been lost today.

This loss followed John Calvin's new commentary and the new 1560 Geneva Bible translation, which focused on riches or "still waters" as our comfort and said nothing about God's word. Calvin's new commentary and the Geneva Bible translation are contrasted with Martin Luther's commentary and the former English translations in our book, *A Sweet Exposition on Psalm 23*, now available on Amazon, through your bookstore, or through our website, baruchhousepublishing.com.