

his eyes. He falls asleep. He lies down as the peace-maker; in the enjoyment of God's peace which passeth all understanding. Rejoicing in God, being filled with the blessedness contained in the Father's lifting up the light of his countenance upon him. Then he closes his eyes, and falls asleep in his body, in the arms of death. Trusting his frame in the grave to the care and protection of the Father; and proving by his own words that death was no more than sleep, and the grave but a bed, as truly relieving to the body, as it is to us in a time state. Our Lord, sleeping in his body in the dusty bed the grave, would sleep in perfect security, because the Lord would be his keeper and defence. I cannot reach it. I am but a babe in Christ. I only attempt to throw out hints, which the spiritual mind may improve. Yet surely I can see from these very broken fragments of truth, that there is that in the death of Christ, and in sleeping in his body in the grave, that is all-sufficient to reconcile our minds to our falling asleep in our bodies, in the arms of death, and resting in them for a while in the silent grave. Sleep is the symbol of death; the bed is of the grave, and it well becomes us to make use of them as such. We are none of us unwilling to sleep; nor do we in the least fear it. We are not unwilling to lie down on our beds when night comes; yet none of us can be assured we shall ever awake out of sleep; nor can we go to bed, and sleep safely, without the peace of God in our consciences, the love of God in our hearts; except the eternal God is our refuge, and underneath us are the everlasting arms. So that we need the same meetness and preparation for death, which we do for sleep, and we need the same for sleep, we do for death and the grave; and such are most truly blessed who are in Christ, who live in Christ, who have a real believing knowledge of the peace of God, and lie down on their beds under the protection of Christ's most precious righteousness and blood, and exercise the same faith on him they would if the Lord were to give them the desire of their minds, in their last morning. I conceive, such may be blessed with some sweet views of the blessedness of falling asleep in the arms of Jesus. Of sleeping in the grave where Jesus lay, and left a perfume. Of being raised up from it at his second coming. Of having their bodies made like unto his glorious body; when they will sing to the giver of all victory, with more melodious sounds than ever flutes, trumpets, cornets, or stringed instruments, used in the service of the temple of God ever did; *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is*

the law. But thanks be unto God which giveth us the victory through our Lord Jesus Christ. May the Lord bless the interpretation of this Psalm, so far as seemeth good in his sight. Amen.

PSALM THE FIFTH.

The title of this Psalm is, *To the Chief Musician on Nehiloth, upon Sheminith. A Psalm of David. Neginoth*, is by some of the learned, understood, stringed instruments, such as were played on by the hand; so by *Nehiloth* is understood wind instruments, such as flutes, trumpets, cornets, &c.

You read concerning Hezekiah king of Judah, 2 Chronicles, xxix. 25—28; thus, *And he set the Levites in the house of the Lord with cymbals, psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offerings upon the altar. And when the burnt-offering began, the song of the Lord also began with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sung, and the trumpeters sounded: and all this continued until the burnt-offering was finished.*

The trumpets sounded nine times. The instruments of music were played on, and vocal music was joined to the instrumental. The singers divided the Psalm sung into three parts, making three pauses, and left off their music and singing for a while; so that in every Psalm sung, they had three intermissions. At these intermissions the trumpet sounded, and the people worshipped.

I conceive it should be understood in what part of the worship the Psalm was sung, as it will give us some idea in our reading, how appropriate many of the expressions were. They were sung at the morning and evening sacrifice, when the drink-offering, or strong wine, was poured out before the Lord, as a memorial of Christ's pouring out his soul an offering for sin. The Jewish Church had, as I may so say, its proper liturgy. All the Psalms which were to be sung daily, as also on their solemnities of new moons and festivals, were all fixed on, so as they could not depart from the same. On the passover, which was celebrated by the Jews, in divers rooms at Jerusalem, where a convenient congregation of them could be assembled; the 113th to the 118th Psalms were sung. This was called *The Egyptian Hallel*. There

was also what was styled the *Great Hallel*, which was the 136th Psalm. It is not to be considered that they sung through all these at one time, but selected portions from them. We need not doubt but at times, believers exercised their minds, in worshipping the Lord, in singing some of the Psalms privately, and in their own families.

I shall take it for granted, what hath been quoted from Mr. Parkhurst, concerning the title to *the Chief Musician*, is sufficient, and therefore shall without any further quotation, explain, or rather make use of the explanation which hath been from him given, as containing this in it, *To the giver of victory—To the victory and eternity of Israel—To the conqueror*. I gave an account of what Mr. Parkhurst says on it, in the last Psalm, and shall therefore make use of the same, in all those Psalms where this title, *To the Chief Musician*, occurs, without any more explanation.

Christ, the subject of this Psalm, is represented here as pouring out his heart before the Lord. His earnestness and importunity in his requests to his Divine Father, is very fully expressed: in which we have the holiness of his heart, the purity of his mind, the devotion of his Spirit most clearly stated. He speaks of God's hatred of and displeasure at wicked men and wickedness. That such shall not stand in his sight. That the Lord will abhor the bloody and deceitful man. Judas Iscariot in his own person, and the Jewish nation as typified in, and by him, are doubtless intended. He professes his own personal devotedness to worship the Lord. He prays to be led in righteousness, that the Lord's ways may be made straight before him. That his enemies may fall by their own counsel. He describes who, and what they were. He prays on the behalf of all such as trusted in the Lord. He closes with his confidence in him, that he would bless, and encompass his chosen ones.

V. 1. *To the Chief Musician upon Nehiloth. A Psalm of David.*

Give ear to my words, O Lord, consider my meditation.

As it respects the title, and considering Christ the speaker, we here see the faith of Christ as man, as Mediator, as God-man, is most divinely sustained and kept up, from the consideration of what Jehovah the Father was to him, in covenant settlements, and by what he had promised him. He was to have complete and eternal victory over all his enemies. His mind might well be supported from the consideration of this. He therefore addresses his Divine Father, who was to be the giver of victory to him: who was to be his strength, whilst our Lord was to overcome in his own

person, the whole host of earth and hell; yet according to what had passed in the eternal transactions between the Three in Jehovah, the humanity of Christ was to be so kept up, made strong, and carried on, and through every opposition, that the glory and faithfulness of Jehovah might appear therein, and thereby. It is a great sight to see into the heart of Christ, and view his address to the throne of the heavenly grace, with his importunity for audience. The Father heard him always. It is very profitable to observe the various seasons and occasions of Christ's praying in the days of his flesh; it afforded the Old Testament Church an abundance of instruction, support, and consolation. Christ was a pattern for them to copy after. His prayers were always agreeable to the will of him that sent him. They were all suited to covenant transactions. They were all exactly founded on the promises. They were all in proper connection with the covenant relation which subsisted between the Father and him. They were all so many acts and expressions of faith, hope, and love; so that we have in them contained and expressed, the very particular acts of worship the Lord Jesus Christ performed in the days of his flesh. Christ in the request before us, uses words in prayer. They were weighty; well suited to his present case. He requests an audience. He prays his mediation may be considered. Whilst there is a praying to the Lord in our minds, without one vocal expression, and this is very acceptable in the sight of God, yet there are seasons, cases, and places, when words are necessary, and must be made use of. It is necessary that they should be weighty, expressive ones; suited to the matter before us; suited to our personal and particular cases. It is also good that they should be the fruit of inward spiritual and deep meditation. We should in prayer be very solicitous to gain attention; for when we perceive the Lord is pleased to give us an audience and intercourse with his majesty, it greatly draws out the mind, and encourages us in prayer. If Christ was concerned for this, and in his coming prayer-wise before the Father first requested attention to what he had to say in words, and would be considered respecting what had been the matter of his meditation, we learn from hence, how such as are one with Jesus, and have his Spirit dwelling in them, are concerned with God, and engaged with him, when they really pray in faith, and in the Holy Ghost. The same Spirit which dwelt in the head, dwells in all his members. He produces in them like effects. It is well to have clear, spiritual, distinct apprehensions hereof, as it is a blessed encouragement to our minds, when

engaged in pouring out our hearts before the Lord. Our prayers, and all our true and spiritual affections, and frames in prayer are but the real fruits and effects of our dear Lord's prayers for us, which are as efficacious and lasting, as his righteousness and passion.

V. 2. *Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.*

The former petition being granted, and audience being obtained, the great Messiah here requests attention may be paid to his words, and meditation. He wants the ear of God. He wants the voice of his cry to be heard. He gives such titles to God, as may engage the heart of God, and draw it forth in a manifestative way towards him, and as may encourage his own faith and expectation. *My King, and my God*, are the titles, in both which he professes his own interest. The head of Christ is God. He is the God of Christ in a covenant way. It is upon the footing of covenant engagements. It is unto God, in this covenant relationship, and under these titles, Christ here prays, and calls upon him. As his king, and his God, he prays unto him. We should learn from hence, in all our accesses to the throne, to take into our minds such apprehensions of God, as our God, as may encourage us in our address unto him. And it is good to take and make use of such titles and perfections in God, as are suited to the matter we are supplicating him for. Our Christ is here praying against the malice and implacable hatred of his enemies against his person, cause, and people. The titles, therefore, of *King, and God*, are immediately suited to the petition; and interest in him, as my king, and my God, is a most powerful encouragement, both in calling upon him, and in encouraging to expect to receive from him, the blessings and benefits expected. It is good for us to consider, Christ is our king. He is to rule in us. He is to reign over us. He is to govern our outward and inward man. He is our God. We may be bold with him. We may come and speak out our minds freely unto him. He is our medium to the Father. It is by him we draw nigh unto God. He is our intercessor. The Father heareth him always. He says, *Whatsoever ye shall ask the Father in my name, he will give it you.*

V. 3. *My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up.*

In the account given of Christ's life by the Evangelists, we find he was most frequently engaged in the ordinance of prayer. It was at his prayer the heaven was opened, and

the Holy Ghost descended, and a voice was heard from the excellent glory, saying, *This is my beloved Son in whom I am well pleased.* He retired at times from the multitude, and from his disciples to a mountain, and continued all night in prayer to God. He was thus engaged before he called his disciples to the office of apostleship. According to the account given by Luke the Evangelist, our Lord was praying, when the fashion of his countenance was altered, and he was transfigured before Peter, James, and John. He closed the solemnity of his eating the last passover with his disciples, at the close of which he instituted his holy supper with prayer. He prayed in the garden of Gethsemane three times on his passion night. The apostle says, *He poured out his soul unto death, by offering up prayers and supplications with strong crying and tears unto him that was able to save him from death.* If our Lord prayed, and as man and mediator needed prayer, most assuredly, he by his own example, hath given us an evidence of the necessity of our frequent approaches to the throne of grace. The morning, and also early in the morning, is a very suitable season for prayer, as here mentioned in the words before us; it is expressive of the impression made on our Lord's most holy and pure mind; also of his affections being drawn forth and earnestly engaged in worshipping his Father, and of the necessity he was under, according to the place he stood in, the office he was engaged in, the work he was to perform, and the enemies he had to withstand, to receive help and succour from his Father. He proposes to direct his prayer unto him, and to look up, expecting an answer. It is a blessing to be possessed of a real praying spirit, and frame. It is good to be regular in seeking proper seasons and opportunities to pray. It is a real blessing to have the spirit of grace and supplication poured out upon us. It is also good to watch for, and expect the returns of prayer, in such gracious answers from the Lord to our supplications, as may give us real evidence that our cry hath come up into God's holy dwelling place, even into heaven. In these prayers of Christ, recorded in the Psalms, we have the truth and purity of his humanity expressed. The holiness of his mind opened. The strength of his heavenly affections discovered; so that it adds to the glory of Christ, and serves to advance him high in our esteem, to view the subject thus, as it is hereby stated in the Psalms.

V. 4. *For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.*

The Mediator considers the majesty of God. The purity

of the divine nature. His displeasure at wickedness. That no evil person could stand before him. He makes use of all these as so many arguments in prayer to obtain his own request. He being purity itself, the Holy One of God. He being the man in God. He being God and man in one Christ, it became him thus to speak. He could take real satisfaction in thus contemplating the perfection, holiness, and purity of the Divine Essence, and make use of it as matter of support to his own human mind, as Jesus, the sent One of God, who came forth in the fulness of time, from the Father, and came into our world. Not so we. All our access to the throne must be in him alone. In his name. In his person. In his righteousness. In his sacrifice. In his intercession. In his worth and perfection. In his acceptance by the Father. He is the only way for our access to the Father. Our Lord proceeds with his prayer.

V. 5. *The foolish shall not stand in thy sight: thou hatest all the workers of iniquity.*

Thus the mind of Christ is exercised in prayer, on the state and case of sinners. That such can never be acceptable to him. They cannot stand before him. It is very conceivable, that the unbelieving people of the Jews, and their total rejection of Christ as the Messiah promised to their fathers, are here hinted at. We may place these words of our Lord against this verse, and the one will unfold the other. *Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if you believe not that I am, ye shall die in your sins.* John viii. 23, 24. Now such amongst that people, who rejected Christ, and would not have him to reign over them, were foolish indeed. They could not stand in God's sight. They were the subjects of sin. They were the objects of God's wrath. They were hated by him. They could not dwell with him. They were workers of iniquity. They would therefore be destroyed, and so it follows,

V. 6. *Thou shalt destroy them that speak leasing: (lies, vanity, &c.) the Lord will abhor the bloody and deceitful man.* Or the man of blood and deceit.

Thus the Lord Christ expresses his confidence in the holiness, justice, and equity of the Divine procedure against his enemies, the Jews, and Judas Iscariot, who might well be styled a bloody and deceitful man. On the Jews, and on him who was their leader and guide, who delivered Christ into their hands. He was the abhorred of the Lord. He was a bloody man. He was a deceitful man. The Jewish nation, and people were at the time of Christ's incarnation,

life, and passion, bloody and deceitful. I conceive a prophetic hint is given of what their carriage would be respecting the Messiah. Whilst all this is contained in this prayer, and Christ had an intuitive knowledge of all that would be manifested of their sin, and sinfulness, as also of the Father's hatred and righteous displeasure, which would be displayed, as the proper desert of their crimes, of wickedness, foolishness, and iniquity; for their bad, false, and lying speeches; for their blood-thirstiness, and deceit: yet he professes his own personal integrity, devotedness, and perseverance in the ways, and worship of the Lord.

V. 7. *But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.*

This was most exactly realized in our Lord. Who, notwithstanding the malice of the Jews, and their seeking to take away his life, yet, in the very week of his passion, was at the temple, preaching and teaching the people. Luke says, in the day time he was teaching in the temple; and at night he went out and abode in the mount that is called the Mount of Olives. Chap. xxi. v. 38. His person was dedicated to God. His thoughts, words, and works, were all devoted to the Lord. He continued in this to his last moment. His last acts were his greatest. As the head and representative of his people, he may be considered as here speaking for them, and presenting them, trusting in the multitude of God's mercy, to be accepted for them, and for their acceptance in him. The temple being a symbol and memorial of him, as God-man, Mediator, and Saviour, and all the sacred things in it figures of him, his worshipping towards it, may suggest to us his constant eye on doing the will of him that sent him, and his great concern to fulfil all his will, exactly according to the commandment he had received from his Father. Having made his profession of his devotedness to the Lord, he prays to be led by him.

V. 8. *Lead me, O Lord, in thy righteousness, because of mine enemies; make thy ways straight before my face.*

As the enemies of our Lord were on their constant watch, hoping to observe something would drop from him, that they might accuse him; so, he, in our nature, and world, and in the days of his flesh, thus prayed that the Lord would lead him in his righteous way. And this because of his enemies. He prays the Father, that he would give him most clear views and apprehensions of what was his mind and will. That he might see clearly, and understand fully the same. Whilst all had been made known to the Son of man from

everlasting, yet now the Son of man is in his incarnate state, obeying, and submitting to the uttermost to all his divine Father's will and pleasure, he thus prays. Which fully expresses the entire dependance of Christ, as the Father's servant, in the great work of salvation. His enemies were many. Their envy against him great. Their malice implacable. He takes notice of it, and mentions it before the Lord.

V. 9. *For there is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.*

In which there is the whole of what they were, as his enemies, laid open. In reading the evangelists, we have all this set before us, as fully realized by the Jews, in their treatment of our Lord. The mind of Christ was so apprehensive and comprehensive of all this, that he inwardly felt it. He was supported under it, and carried through it, and all the indignities and shame which attended his crucifixion, by the joy set before him of its being his passage way to his kingdom and glory.

V. 10. *Destroy thou them, O God; let them fall by their own counsel, cast them out in the multitude of their transgressions; for they have rebelled against thee.*

This is prophetic of what would befall them. And of what did befall them, even at the time, when Christ being apprehended, and given up into the hands of his enemies, stood before Caiaphas, and the Jewish rulers. Their counsel was so far defeated, that the witnesses produced to bring such and such charges against our Lord, perplexed the senate, instead of helping them, and redounded to the honour, not the dishonour of our Lord. And they were for their sin, in putting Christ to death, cast out in the multitude of their transgressions, from their own land. Because that in all their plots, schemes, and devices against Christ, they rebelled against the Lord, Jehovah the Father. For which, wrath came upon them to the uttermost. Our Lord then prays on behalf of his own. He describes them to be such as trust in the Lord, and love his name.

V. 11. *But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.*

Thus our Lord prays for his beloved, in the land of Judah, in the time of his humiliation, and at the season of his passion; that they might be preserved from the rage and malice of the Jewish rulers, and from the destruction which would come on Judaea and its inhabitants by the Romans.

And in it we may see, and read his heart towards the whole election of grace. They, when created anew in Christ Jesus, and brought by the word and Spirit to the true and saving knowledge of him, trust in his person, blood, and righteousness, before Jehovah the Father, for their everlasting discharge from all sin and guilt for ever. He is their God and Father in Christ Jesus. He is their shield and defence. He defendeth them. So that they may well shout for joy. They love his name. As the Lord God, gracious and merciful. They love him for his great love to them in Christ Jesus. They have great cause to be joyful in him. Christ here prays for them, that they may rejoice, and be joyful in the Lord. And his request hath been, and will be answered over and over. Yea, it will be continued down to the very close of time.

V. 12. *For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.*

Thus the Messiah is pleased to close his prayer, in expressing his confidence in the Lord, that he would grant his petition, in blessing his beloved ones, in giving them such a sense and enjoyment of his favour, as would be a shield to defend them against all enemies. The Lord's people are righteous in his sight, and before him, in the righteousness of Christ. They are blessed. And the Lord will continue his blessing unto them. His love and mercy surround them. He is the shield of their excellency. May the Lord bless what is written on this Psalm, if he pleases. Amen.

PSALM THE SIXTH.

The title of this Psalm is, *To the chief Musician on Neginoth, upon Sheminith, a Psalm of David.*

As by *Neginoth*, *Nehiloth*, and *Sheminith*, is understood stringed instruments, so by the word *Sheminith*, in the title before us, seems to be understood the tune to which it was set. The margin is *upon the eight*, which some understand to be expressive of the note styled *bass* in music. In the 15th chapter of the Chronicles, an account is given of some of the Levites as appointed to be singers, who are expressed by name of *Heman*, *Jeduthun*, and *Asaph*. Some were to sound with cymbals of brass, some with psalteries on *Aldmoth*, some with harps on *the shemith to excel*.

The subject-matter of this Psalm contains the sorrows and passion of Christ. He calls upon Jehovah the Father for deliverance and salvation from his present distresses. He

pleads with him, agreeable with the present circumstances he was in. He acknowledges he was heard; and expresses how this would appear by the confusion and sore vexation his enemies would be thrown into. The whole may be considered as a prayer of the Messiah, containing a prophetic hint to the Old Testament Church, of the exercise of his holy mind in his then future and incarnate state. I conceive, reading it under these views, we shall find matter for our spiritual minds to contemplate on.

V. 1. *To the Chief Musician on Neginoth, upon Shemith, a Psalm of David. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.*

It being the design of the Holy Ghost, to give the saints and faithful in Christ, under the Old Testament dispensation, a view and apprehension of their great Mediator, in his sorrows, sufferings, and passion, he is here presented to their view as under the imputation of their sin and guilt, and praying suitable to his state and case, when he substituted his whole person, God-man, in their room and stead. The address is to Jehovah. It must be to one of the persons in Jehovah. It must of necessity, here, be to the divine Father, whose will Christ came into the world to fulfil, and which he did in his life, and by his obedience unto death, even the death of the cross. *O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.* Messiah was to sustain the anger and hot displeasure of the Lord, against sin, and on account of all the sins of his people. Not one of their sins was to be forgiven them; not one wound made in their minds by sin was to be healed, by any means, but by their substitute, the Lord Jesus Christ, suffering in his own body and soul, the whole contained in God's hatred and indignation against sin. He here implores the Lord, suitable to the feelings of his humanity, and prays for a suspension of the utmost of divine severity. *O Lord, rebuke me not in thine anger.* These words contained in them full proof of his human nature. It was a confirmation to his saints, that he would be the seed of the woman, the seed of Abraham, the seed of David, according to the flesh. That he would possess all the true and proper affections belonging to the human mind, without the least sin or taint in them. That he would fully comprehend his sorrows, and be thoroughly acquainted with them. As such he prays, *O Lord, rebuke me not in thine anger.* It is like his request in the garden, *O my Father, if it be possible, let this cup pass from me.* Neither of which is to be conceived of, as a reluctance of the human nature in Christ to suffer, but rather

of the reality of the human nature which Christ took hold of, and gave union to in, and by personal union to it, in which he suffered. The human will was swallowed up in the divine will of Christ, so that he was a willing, as truly as he was an obedient sufferer. He adds, *neither chasten me in thy hot displeasure*. The text shews the reality of our nature, as in union with the Son of God ; by which means, the man Christ Jesus saw, knew, and had clear perceptions of what he was to sustain and endure, when the anger and hot displeasure of the Lord, should fall on him, as the sacrifice for sin ; and it was agreeable to his office, as the great Prophet of his church, to give his people some spiritual conceptions of the same. He adds,

V. 2. *Have mercy upon me, O Lord ; for I am weak : O Lord, heal me ; for my bones are vexed.*

Christ, as the representative of the whole church—as their surety, on whom the Lord laid their iniquities, and who stood up as made sin by imputation, between their sins and his Father's justice, might well implore mercy. Never one needed it more : never one could have greater right to claim it than himself, because he satisfied all the demands of law and justice. He may be considered as speaking also on the behalf of all his members. It is through the channel of his propitiatory sufferings mercy flows forth, is displayed, and manifested to his beloved ones. *Have mercy upon me, O Lord*, he adds, *for I am weak*. This is his argument to obtain his suit. His sufferings were wholly in the human nature ; his soul and body were the subject of all his sorrows and sufferings. The apostle says, *he was crucified in weakness*, 2 Cor. xiii. v. 4. Yet he tells us, *Christ crucified, is the power of God, and the wisdom of God*, 1 Cor. i. v. 24. It is as though the Messiah, the speaker in the Psalm, had said, *Have mercy upon me, O Lord ; for I am a sinner, and am in present circumstances in consequence of it. Which makes him the more importunate, O Lord, heal me ; for my bones are vexed*. All this opens to the view of faith subjects of everlasting importance. Christ saw sin as none ever did. He felt the guilt and weight of it, as none beside him could. He had full perception of the wounds it had given in the souls and bodies of all his elect. He knew himself, by his covenant engagements with the Father, responsible for the whole. He knew it was by his wounds they were all to be healed. If the Lord, therefore, will manifest himself well pleased with him, by carrying him through his sufferings, and accepting the same on their behalf, it will be their everlasting health and cure. As for himself, his bones, every

part of his body and mind, were vexed, suffered in every sense, he being made sin for them, as it brought down the anger and hot displeasure of his Father on him.

V. 3. *My soul is also sore vexed: but thou, O Lord, how long?*

As the body of Christ suffered to an intensity, and extensive degree, so did his soul also; which he expresses here, in saying to the divine Father, *My soul also is sore vexed*; and then puts the question, *But thou, O Lord, how long?* Christ suffered in his soul the whole curse due to sin. He was sore vexed; i. e. he was most deeply impressed under it. He was heavy unto death. He acknowledged his Father's will, and hand in it, when he was under it. He doth so here. He puts the question, how long is it to *be*, thus: *But thou, O Lord, how long?* Implying, it was to him, as it were, an eternity of sorrow, whilst he was under the positive infliction of divine wrath, and the suspension of his Father's manifestative presence. He therefore prays,

V. 4. *Return, O Lord, deliver my soul: O save me, for thy mercies sake.* When the Lord made Christ sin, and a curse, the one by imputation, the other by infliction, he withdrew from them. Christ felt and was truly apprehensive of it. He here, in the foreviews of it, speaks as though he was under it. *Return, O Lord.* Let me enjoy thy presence, which is better than life itself. *Deliver my soul out of the state I now am in.* O save me, for thy mercies sake. For all which he assigns this reason:

V. 5. *For in death there is no remembrance of thee: in the grave who shall give thee thanks?*

If I am left under sufferings, never raised up above and beyond them; if I am not lifted up above and beyond the power of death and the grave, thy glory will be lost. Thy praise will cease. Then there will be no remembrance of thee, in thine acts of grace in appointing me to be the great Shepherd of the sheep, unless thou art pleased to bring me again from the dead, through the blood of the everlasting covenant. If I am not raised from the grave of death, who shall then give thee thanks? Thus the glorious Messiah pleads.

V. 6. *I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.*

This is very expressive of the sorrows of Christ's mind. The griefs of his heart; of the pains and sufferings of his body; of the continuation, increase, and extreme degree to which they arrived. All, or every night, make I my bed to swim, We can find nothing in the evangelists more strong, more deep, more pathetic than this is: *I water my couch*

with my tears. This gives full evidence to what *Isaiuh* says concerning our Lord, that he was *a man of sorrows, and acquainted with grief.*

V. 7. *Mine eye is consumed because of grief; it waxeth old because of all mine enemies.*

This contains a further account of our Lord's grief, and of the effects of it. His eye, or face, or countenance, was contracted by reason of sorrow. His visage was marred more than any man, and his form more than the sons of men. He, in the days of his flesh, with fasting, travelling, preaching, and praying, and in consequence of the intensity of his mind, which was constantly engaged in doing good to the bodies and souls of men, appeared to the Jews to be older than he really was. Hence they say to him, Thou art not yet fifty years old. Which implies, that they thought by his face he was not much short of it; whereas he wanted several years of being this. Nothing makes a greater alteration on the face than grief does; nothing weakens the sight and eye like unto it. Christ, when in his suffering state, was, by reason of his cruel and inveterate enemies, in such cases as filled his holy mind with inconceivable grief and distress, equal to what is here expressed. He having obtained his request from the Lord, is hereby encouraged to speak and bid defiance to all his enemies: to the chief priests, scribes, and Pharisees, and the whole bulk and body of the Jewish people and nation. He doth this in the next words.

V. 8. *Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.*

These words are applicable to the Jewish people, who, in their unbelief and rejection of the Lord Jesus Christ as the true Messiah, opposed him with all their might; who were most indignant against him, and were on all occasions opposing, contradicting, and blaspheming him; yet the Father acknowledged Christ. He bore his testimony concerning him. He did, even in his lowest state of sufferings, death, and burial, give full proof of his attention to him. That he heard him always. Hence he might well say, Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping. He said in the days of his flesh, *He that sent me, is with me: the Father hath not left me alone; for I do always those things which please him.* John viii. 29.

V. 9. *The Lord hath heard my supplication; the Lord will receive my prayer.*

The Mediator had the eye of God, the heart of God, the

ear of God, the presence of God, and free access to him, in and throughout the discharge of his mediatorial work and office. Whether he prayed for himself, or on behalf of his church, or against his enemies, the Father heard him always. He was fully assured of this. Hence he says, at the grave of Lazarus, *Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.* John xi. 41, 42. For the same reason, that the Jewish people might remember it in time to come, the same Jesus said in the words before us, The Lord hath heard my supplication: the Lord will receive my prayer. Then follows the effect of the same.

V. 10. *Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.*

The words are a prophecy. All mine enemies shall be ashamed. They shall be sore vexed. They shall return. They shall be ashamed suddenly. Which hath received its most solemn and awful fulfilment in the body and bulk of the Jewish people. All which is the fruit and effect of their predecessors putting to death the Lord of Life. May the spirit of wisdom and revelation give us to read this Psalm to our spiritual profit, by giving us to see Christ in it, and by giving us to receive Christ into our own minds from it, so as that he may become more and increasingly precious to us. Amen.

PSALM THE SEVENTH.

The title of this Psalm is, *Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.*

David was in many particulars a type of Christ. As the circumstances he was at times in, made way for him to look to Christ for succour; so the Holy Spirit made use of him, from the case he was in, to write of our Lord, and foreshadow the case and circumstances which would befall him, as our surety and Saviour, in his incarnate state. We are referred in the margin to the 16th chapter of the 2d book of *Samuel*; in which we have an account of *Shimei*, the son of *Gera*, a Benjamite, coming forth and cursing *David*, when he fled from Jerusalem in consequence of the rebellion raised by his son *Absalom* against him. This man is here called *Cush the Benjamite*. Some conceive he was a courtier of Ethiopia, whom Saul entertained in his court as his special favourite, as if he had been of his family, or stock,

for *Cush* is the name of, and taken for Ethiopia. This man from hatred to *David*, and out of flattery to *Saul*, falsely accused him to *Saul*, and practised all the mischief he could against him. The word *Shiggaion* signifies a wandering sonnet, because it is mixt, and consists of divers forms and distinctions of voice and sound, in playing artificially, joined to compleat the musick. *David* being most unjustly slandered by his enemies, and especially by *Cush*, makes his complaint unto God, requesting him to clear up his innocency, and to deliver him from *Saul*, and his flatterers. This is the outward part of the Psalm. As it respects Christ, and its being a prophecy of him, this is the subject-matter of it. The Lord Jesus Christ, the speaker in it, professes his faith in God. He prays for salvation from his enemies. He expresses their virulency and hatred against him. He appeals to the Lord God for his innocency. He entreats the Lord to exercise his righteous vengeance on the wicked. He speaks of the blessed effects which will follow on this. He expresses his confidence in God. He giveth a full account of the wicked who opposed him. He speaks of their complete destruction. And concludes with praising God for the same.

V. 1. *Shiggaion of David, which he sang unto the Lord concerning the words of Cush the Benjamite. O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.*

It is of the greatest consequence to us, to keep in view and remembrance the person of Christ, his covenant engagements with the Father, his coming into our world by his incarnation, to fulfil the same. Unless this is kept in view, we can never properly conceive of what is written in the Psalms concerning him. It is the true knowledge of this, is the proper key to unlock the whole sacred repository of truth contained in, and throughout the whole of them. Here before us, we have the persecution and opposition our Lord in the days of his flesh met with, from Judas, the people of the Jews, and Roman governor, and those under his jurisdiction, as they were under the influence of the devil, and under his energy. Our Lord was too strong for them. He was over, and beyond them all. He therefore sings his triumph over them in this song. Whilst at the same time he foretels their utmost rage and enmity of him. As the object and subject of their malice, he addresses the Lord, and this he does agreeably to his covenant relation to him. *O Lord my God, in thee do I put my trust.* He addresses Jehovah as his God. *O Lord my God.* He trusts

in him as such. Not on himself, but on him who sent him. Not on his own personal worth, fulness, abilities, and perfections, but on the divine Father, and his covenant with him as the Mediator, and the promise he had given him as such. These were all-sufficient to bear up his vast mind, at all times, and under all he was to be exercised with. *O Lord my God, in thee do I put my trust.* This is a profession of his faith. In connection with it, he prays for salvation from his enemies. *Save me from all them that persecute me, and deliver me.* None was ever more completely hated than Christ was. None was ever more bitterly persecuted. None ever so maliciously treated. The whole host of hell, all the powers of darkness, stirred up the Jewish people, with Judas Iscariot, against him. He prays for salvation and deliverance from these. He expresses the extremity of his case, as a motive to excite attention to his request.

V. 2 *Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.* Or, While there is no deliverer. So it is in the margin.

The comparison of a lion, tearing and rending in pieces, and none delivering, is very expressive of the state and case of our Lord Jesus Christ, when betrayed, and in the hands of the Jews, and also in the hands of the Roman soldiers. His soul was then greatly oppressed with their blasphemous language. With their cruel mockings, and insults. With their blows and taunts. None could clear up his character. None could deliver him out of this, but the Lord. Nor could he be deliver'd until they had fulfilled all the counsel of God concerning him. *Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done,* say the apostles and others in their prayer to God, mentioned, Acts iv. 27, 28. Nor could the Lord Christ be delivered and saved from this, but agreeable to covenant purposes, and promises. He continues his prayer with greater importunity, saying,

V. 3. *O Lord my God, if I have done this, if there be iniquity in my hands.*

Here he appeals to the tribunal of holiness and justice, concerning the righteousness of his cause, declaring he was falsely accused. He might indeed well do so. For he did no sin, neither was guile found in his mouth. When he was reviled he reviled not again. When he suffered, he threatened not; but committed himself to him that judgeth righteously. Here we have full proof of it. He proceeds with the same subject, saying,

V. 4. *If I have rewarded evil unto him that was at peace with me; (nay, I have delivered him that without cause is my enemy.)* This was most correctly the case with our divine Lord to Judas, and others. Had he acted an unrighteous part, then says he,

V. 5. *Let the enemy persecute my soul, and take it, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.*

This is expressive of the purity, integrity, and uprightness of our Lord, and of his carriage even towards his most cruel and implacable enemies. Which deserves our notice and remembrance. Therefore the word *Selah* is added, as a nota bene. Mark this well.

V. 6. *Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment which thou hast commanded.*

Which is expressive of an outgoing of Christ's heart, that the Lord would in a manifestative way and manner display his majesty, and exercise his power, in such tokens of his anger, against the enemies of Christ, as might decide in judgment the perfect innocency of the Mediator, and be sufficient to clear up his character above and beyond all the vile charges and accusations of his enemies. This was done, whilst it was not acknowledged by our Lord's enemies, when the Father raised up his body from the grave of death, and raised up his whole person, as God-man, and seated him at his own right hand, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. The end of Christ in his request, is expressed by him in the following words.

V. 7. *So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.*

The elect among the Jews, and in that nation, were brought in to Christ, and to the knowledge, and acknowledgement of him, in consequence of the Father's raising him from the grave and power of death. Thereby declaring him to be the Son of God with power. They compassed the throne of grace. They were under the influences of the Holy Spirit, led to believe on him who raised up Jesus our Lord from the dead. For the sake of these, the Mediator prays the Father to return unto them with such evidences of his free forgiving mercy, and with such testimonies and evidences of his Messiahship, as might fully convince them of the truth of the same, and effectually turn them to the Lord.

V. 8. The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

Who but the God-man, could ever speak thus? None. He knew his own case. He knew his own integrity. He knew his own immutable innocency, and perfection. He well knew it would answer for him in time to come. He knew proper judgment would be pronounced by Jehovah the Father on his enemies—on the unbelieving nation and people of the Jews. He rests satisfied and assured of this. He could, he does appeal to the Lord himself, for judgment on his own cause. He prays it may be so. He is confident of his own righteousness, of his own integrity, that it would be fully and clearly approved by the Father. He therefore commits his all to him, in order to judge of him, and his righteousness and integrity, according to his own views of the same.

V. 9. O let the wickedness of the wicked come to an end: but establish the just: for the righteous God trieth the hearts and reins.

This prayer is founded on the most perfect equity. It is agreeable to the revealed will of Jehovah. It was answered to Christ, for wrath came on the Jewish people to the uttermost. An end is put to their state, as it respects their ecclesiastical and civil policy. Christ the just one, who died the just for the unjust to bring us unto God, is most blessedly established in his person, and office, by the revelation made, and continued of him in the everlasting gospel. Jehovah is a righteous judge. He trieth the hearts and reins.

V. 10. My defence is of God, which saveth the upright in heart.

In this the Lord Christ takes sanctuary. In this he comforts himself. God was his defence. On him he called. To him he looked. In him he trusted. It was from him he expected salvation and deliverance from, and out of the hand of all his enemies. He was upright in heart before the Lord. He could say, I do always the things which please him.

V. 11. God judgeth the righteous, and God is angry with the wicked every day.

Christ only is the righteous one in the sight of the Lord. All others who are righteous in his sight, are only so, on the footing of the imputation of his righteousness unto them. The Father judgeth Christ to be the righteous one. He is righteous in every sense, in his own person, and in his own obedience. He is now in heaven upon the footing

of it. He is gone to his Father, and we see him no more in our world, because his righteousness is accepted, and he is Jehovah our righteousness before the throne of God. We are made the righteousness of God in him. The Mediator takes comfort in this, that the Father was the righteous judge of his cause. And in the administration of his righteousness in his providential dispensations, it was evidenced, that he is angry with the wicked every day. Then follow some awful and solemn predictions, to all the enemies of Christ, pronounced by him to them.

V. 11. *If he turn not, he will whet his sword: he hath bent his bow, and made it ready.*

The expressions, *sword*, and *bent bow*, are expressive of God's wrath and judgments against his enemies. If the Jews did not turn to Christ, and acknowledge him, the Lord would thus deal with them. The nation of them did not, therefore he hath thus dealt with them. I conceive all these Scriptures are to be looked upon as so many prophecies, which belonged to the inhabitants of Judah, and which have been most awfully realized.

V. 12. *He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.*

Thus speaketh Christ. He is the judge of quick and dead. All power is given to him, in heaven and earth. The Father hath committed all judgment unto him. It is a righteous thing with God, to render tribulation to them which persecute Christ, in his doctrine, and members.

V. 14. *Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.*

This is very expressive of Shimei who cursed David, of Judas Iscariot who betrayed our Lord, and of the Jewish rulers, and of Caiaphas, their one principal chief. It is very descriptive of each, and all of these.

V. 15. *He made a pit and digged it, and is fallen into the ditch which he made.*

This was fulfilled in the persons before mentioned. And will be the case of every one of our Lord's enemies. The end of all such is most fully expressed in the next words, which complete our Lord's prophecy on this subject.

V. 16. *His mischief shall return upon his own head, and his violent dealing shall come down on his own pate.*

It was so with Shimei. His hoar head was brought down to the grave with blood. Judas hanged himself, and all his bowels gushed out. The Jewish rulers and people were captivated, and the bulk of that people are cast out as a scorn and derision to this day. We see, none of our Lord's words

fall to the ground. Our Lord concludes the whole of this subject in this most divine sonnet thus :

V. 17. *I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high.*

Our Lord as perfectly acquainted with all the wisdom and justice of the divine procedure towards him, and his enemies, praises him for the same. May the Holy Spirit bless the subject unto us, and shew us Christ in it. Amen.

PSALM THE EIGHTH.

The title of this Psalm is, *To the Chief Musician upon Gittith. A Psalm of David.*

There are various explanations given of this. Some express it thus ; *To the Chief Musician, for wine-presses* ; as if it were a prayer for fruitfulness of the vine. Others, that it was composed by David in the city of Gath, when he was banished. Others, that the instrument on which it was sung, was invented there. Others say, that which is most agreeable with the Scripture, is, that Gittith was an instrument which Jeduthun and his posterity, being chief of the third classes or order of musicians, used to play upon, the custody whereof was committed to Obed-Edom the Gittite and his family, that was of the posterity of Jeduthun, who for himself and his brethren, for his time, ministered and used it in the holy service. See 1 Chron. xvi. 37, 38. One renders the title of this Psalm thus : *To the conqueror over the trodden wine-press ; wrath.*

The Lord Jesus Christ is the subject of this Psalm. This cannot be controverted, seeing it is quoted in the New Testament, and applied unto him. The evangelist Matthew informs us, when Jesus entered on the first day of his Passion week, in a very triumphant manner into the city of Jerusalem, that *when the chief priests saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David ; they were sore displeased. And said unto him, Hearest thou what these say ? And Jesus said unto them, Yea ; have ye never read out of the mouth of babes and sucklings, thou hast perfected praise ?* Chap. xxi. ver. 15, 16. Which are the very words contained in the second verse in this Psalm. The apostle likewise quotes this Psalm, and applies it to Christ, in his second chapter of his epistle to the Hebrews. His words are these. *But one in a certain place testified, saying, What is man, that thou art mindful of him ? Or the Son of man, that thou visitest him ?*

Thou madest him a little lower than the angels, (or, as in the margin, a little while inferior to them). Thou crownedst him with glory and honour, and didst set him over the work of thine hands: Thou hast put all things under his feet. This is quoted from the 4th, 5th, and 6th verses. The application of this to our Lord, is in these words: *We see Jesus, who was made a little lower than the angels, for, or by, the suffering of death, crowned with glory and honour. V. 9.* We have in the Psalm a revelation of Christ as God-man. In his headship. In his empire and dominion over all things. In his most excellent name. In his glory, royalty, and excellent majesty. In his having all things put under his feet. In his glory which is above the heavens. In his union, relation, interest, and communion with his church. These are the outlines of the subject of this Scripture before us.

V. 1. *To the Chief Musician upon Gittith. A Psalm of David. O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens.*

The first word Lord here is Jehovah. The second word Lord, is Adonai, a word which the Jews say is a key to open all contained in the ineffable name Jehovah. It is frequently used in Scripture, and always ascribed to Christ, who is a person in Jehovah, co-equal and co-eternal with the Father, and the Spirit, in all the essential perfections of the self-existing Essence. As such he is here addressed. O Jehovah our Adonai. This word signifies sustainer. And Christ is the sustainer of all things visible and invisible. He is the Essential Word, who was by the will of the Three in Jehovah, predestinated to be the image of the invisible God. He was set up in the will of the Three in the Incomprehensible Essence, to be God and Man in one person. So considered, all God's thoughts concerning all the work of his hands, respecting his will towards all his creatures, with his vast designs in and towards them, all began in Christ, and they all end in him. He is the foundation, the centre, the corner stone, the beauty and ornament of the whole creation. *By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist.* Col. i. 16, 17. He stands in relation to all creatures, and things, as the creator of them. He is the Most High God. The possessor of heaven and earth. The Lord and proprietor of all. He is the head of the whole creation. He is the head of every man. He

is the head of his body the church, who was chosen in him, united in him, blessed in him, accepted in him before the world was. His name is excellent. He obtained it by inheritance. It was his native due, as one in the Incomprehensible Essence, to be the Son of the living God. As God and Man he wears this name. He being in his complex person God manifest in the flesh. God over all, blessed for ever, amen. His essential, personal glory, is above the heavens. He exceeds all on earth. He outshines all in heaven. The prophet thus addresses him as Lord of all. As the anti-type of the first Adam, who had the whole world made for him, and he was made for it, and well suited to it. But it was only that he might be a type and shadow of Christ. The prophet claims propriety in Christ, for the whole church, saying, *O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.* As we contemplate the love of Christ to his church in our world, his descent into it by his mysterious incarnation, the life and death he completed here, his ascension from it, and the glory which he is now invested with, at the right-hand of the Majesty on high, with the publication made of this love, and which will one day be made of it throughout our world, we may see the propriety of the address in the words before us, to our Lord Jesus Christ.

V. 2. *Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.*

It is very clear, as Christ was before Adam in God's thoughts, and was the figure of him who was to come, so it is not he, but Christ is the person here spoken of. There were no babes and sucklings in Adam's world. Therefore he could not ordain strength out of them. He could still no enemy and avenger, by causing them to shew forth his praise. In his creation state he knew of no enemy. Nor were there then any babes and sucklings. It is therefore spoken of Christ. It received its accomplishment in Christ. And this when little ones sung Hosannas to him in the temple. By which, and the application of this passage as thereby realized, he stilled his enemies, and such as wanted to be avenged on him, to shew thereby their hatred against him. *Have ye never read,* says he, what is written of the Messiah in the 8th Psalm, *out of the mouth of babes and sucklings thou hast perfected praise?* And this stopped their mouths, and caused them for a season to depart from him.

V. 3. *When I consider thy heavens the work of thy fingers, the moon, and the stars, which thou hast ordained;*

And which are the glass in which thou art to be seen; thine eternal power and Godhead being most evidently displayed thereby. The material heavens as a fluid body, and in their three conditions of fire, light, and air, are a most wonderful machinery. The moon and the stars, in their order, motions, regularity, and influences on our earth, contain a wonderful subject for a contemplative and spiritual mind. The wisdom and power of the Lord very gloriously shine forth, and are displayed in the heavenly, and planetary system. Hence we are thus addressed, *Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth.* But whilst the prophet is filled with devout admiration in considering the heavens, the moon, and the stars; why is it he omits the sun? The reason is, because Christ is the sun in the spiritual world, and he exceeds, and transcends all. The prophet is only ascending, and descending, that he might fix on one subject which would swallow up all others. And this he mentions in the next verse, and pursues it to the very end of the Psalm.

V. 4: *What is man, that thou art mindful of him? and the Son of man, that thou visitest him?*

I conceive we are here to consider the greatness and sovereignty of grace, displayed towards that individual humanity which was fixed on, chosen, and taken into personal subsistence and union with the only begotten Son of God. This I am confirmed in by the title given to him who is here spoken of, and concerning whom the prophet's admiration is exercised. He is styled *the Son of man*, which is the style and title of the Messiah, given him again in Psalm lxxx. ver. 17. *Let thy hand be upon the man of thy right-hand, upon the Son of man whom thou madest strong for thyself.* And who is described thus by Daniel. *I saw in the visions of the night, or, I saw in the night visions, one like the Son of man come with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Chap. vii. ver. 13, 14. He is called, and calls himself, the Son of man, in the Gospel. Which is a term or title which belongs to him as God-man, the Messiah. For as to his humanity, he was not the Son of man.

He was the seed of the woman. Neither was Adam his type, who was so in his state of pure creation. He had no father; nor mother. He was the fountain and root of generation, yet he was not generated, he was made. The application of this passage to Christ, in the epistle to the Hebrews, confirms all this. Now it is matter of admiration indeed, that the Lord should love the human nature, consisting of soul and body, to such a degree, as to exalt it above the angelic nature, by predestinating it to union in the person of Christ. So that he is perfect God, and perfect man, in one person, in whom dwelleth all the fulness of the Godhead bodily, i. e. personally. This is of all mysteries the most profound, except that of the distinction of personalities in Jehovah. Therefore as Solomon at the dedication of the temple, a type of Christ, who was to become incarnate, and of his body which was to be filled with all the fulness of Deity, cried out, *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!* Which he expressed in a parenthesis of wonder. So the prophet here, is filled with wonder and adoration, at the stupendous grace of Jehovah, to look down on the nature of man, and exalt an individual of into personal union in Christ. *What is man, that thou art mindful of him? and the Son of man, that thou visitest him?* Nay, it may be lawful to carry this higher. It may be considered as spoken by the God-man, who is Jehovah's fellow. His elect, beloved, and chosen one. His treasure, whom he possessed in the beginning of his way, before his works of old. Even he who is Alpha and Omega, the beginning and the ending, the first and the last, may be considered as speaking out in these words, his high and vast thoughts on this incomprehensible and glorious subject. The man Christ, could not merit this grace, to be one person with the co-equal Son of God. His holiness, righteousness, and offering himself, could not procure this. No. It was grace in its own freeness, greatness, sovereignty, and majesty, to pitch on that individual humanity Christ took into personal union. The election of Christ's person was the fruit of everlasting love. The love of the Holy Three to the person of the God-man, is to the very uttermost of it. All the love of God to the whole election of grace, is but the overflowings of it. So that the man in God, may well cry out, *What is man, that thou art mindful of him? and the Son of man, that thou visitest him?* That the man Jesus should be exalted in union with the Son of God, to be the fellow of the Lord of

Hosts, and free of society with the Holy Trinity, so as to be admitted into a knowledge of all God's thoughts, will, councils, and purposes concerning all things, may well be considered as matter of the highest admiration to him. And he may be considered as giving his church an hint of it here.

V. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

The angelic nature is the same with our souls. They are purely intellectual. They live and act, they think and enjoy communion with God, and each other, in a manner which exceeds our present conceptions. Their knowledge is intuitive. Their food incorporeal. They are not the subjects of disease, and death. Man's nature consists of spirit and matter. These are united so as to constitute our personality. Yet it seems conceivable, that our souls are like the angelic nature, as to spiritual faculties. The body is a sheath, into which our souls are implunged. So that one expresses it thus. The angels are as swords without a scabbard. Our souls are in the scabbard of our bodies. And this, it may be, is the one principal distinction between them and us. The apostle makes it a great display of grace in Christ that he should take hold of our nature. *For verily he took not on him the nature of angels, but he took on him the seed of Abraham.* He was made a little lower than the angels for the suffering of death. He, as the surety of his people, was to be made sin, and a curse, and to die the death due to sin. He was therefore by the constitution of his person, in his incarnate state, subject to death, as he stood in the place and room of his people. He was crowned with glory and honour at his resurrection from the dead, and on his ascension to glory. In this way, the apostle applies these words in the 2d chapter of his epistle to the Hebrews. Yet I should conceive, we are to understand them, as referring more immediately to the person of Christ, the head of all principality and power. In whom dwelleth all the fulness of the Godhead. Who in his person, as God-man, was crowned with glory and honour. And wore it, together with his personal glory, as his incommunicable royalty before the world was. He, by the constitution of his person, and office, as head and mediator of union, and communion between God, and the whole election of grace, was crowned with glory and honour; as the head of the whole election of grace, and also as the Mediator of reconciliation. He by delegation from the Father, hath universal empire, and dominion,

over all things visible and invisible. This is taken notice of in the following words.

V. 6. *Thou madest him to have dominion over the works of thine hands; thou hast put all things under his feet.*

Thus the universal empire of the God-man, the second Adam, the Lord from heaven, is expressed. His greatness and the subjection of all things to him, and under him, are set forth in these words, *Thou hast put all things under his feet.* These words are quoted by the apostle no less than three times. He when speaking of the second coming of Christ, and the resurrection of the elect from the grave and power of death, says, *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall put down all rule, and all authority, and power. For he (i. e. Christ) must reign, till he (i. e. Jehovah the Father) hath put all enemies under his feet. The last enemy that shall be destroyed is death.* Then he quotes these words before us, out of this Psalm. *For he hath put all things under his feet.* To which he adds, *But when he saith, in the forecited Scripture, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* 1 Cor. xv. ver. 24, 25, 26, 27, 28. These words are again quoted in the first chapter of the Epistle to the Ephesians, ver. 22, 23. *And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.* They are again quoted in the second chapter to the Hebrews. *Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thine hands. Thou hast put all things in subjection under his feet.* The views of the prophet, concerning the person, the glory, the dominion, the majesty, the honour of Christ are great. He attributes the whole of it to the divine Father. It is thou, O Jehovah, hast done so and so. *When I consider thy heavens, the work of thy finger, the moon, and the stars which thou hast ordained, what is man, that thou art mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thine hands, thou hast put all things under his feet.* I might here observe, the glories of Christ's person, his delegation to his office, his extensive empire, and dominion over all things, his

having all things below him, under him, and in the uttermost submission, and subjection to him, are in this hymn, most fully expressed. He who said, *Sit on my right-hand, until I make thine enemies thy foot-stool*, will in his own time, cause this great One to shine forth in all the glories and perfection of dominion, and universal subjugation of all things to him, and under him. May the Lord the Spirit be pleased to give us some spiritual and scriptural apprehensions of these important and eternal realities. Our Lord says, *All power is given me, in heaven and in earth*. This is expressly the subject before us.

V. 7. *All sheep and oxen, yea, and the beasts of the field.*

His kingdom ruleth over all. He is interested in all. He cares for all. He giveth food to all flesh. He openeth his hand, and satisfieth the desire of every living thing. The eyes of all wait on him, and he giveth them their meat in due season.

V. 8. *The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*

Throughout the vast empire of God, there is not a creature unworthy of his power and wisdom, to have formed and produced. On this globe on which we dwell, birds, beasts, insects, fishes, with all their varieties, and distinctions, received their being, and are continued in existence by God. We, it may be, know not the uses of many of them, nor their number, forms, and size. Yet they are all the workmanship of God. They have each of them their place and use in his creation. There is an end to be answered by each of them. The church praises God for creation, and ascribes the whole to his sovereign will and power, saying, *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created*. Rev. iv. ver. 11. It is expressly said, *And God saw every thing that he had made, and behold it was very good*. Gen. i. ver. 31. The sovereignty of God in their uses, and their ends, purposes, and designs, are chiefly with himself. They are all brought in as giving praise, in their various ways, to God and the Lamb. The prophet John says, *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever*. Rev. v. ver. 14. All these are in the hands, under the government and providence of our Lord Jesus Christ. They are all put under his feet. *Thou madest him to have dominion over the works of thy*

hands, thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. They are not beneath his notice. They are in his eye. He teaches us many useful instructions from them, and reads us lectures from his Providential dealings with them.

V. 9. *O Lord our Lord, how excellent is thy name in all the earth!*

Thus the Psalmist ends as he began, with a note of admiration; and the person of Christ, the dignity, majesty, grace and glory of Christ, will ever be the subject of admiration by all his saints. His vast empire over all things visible and invisible, his administration of the whole œconomy of nature, providence, and grace, will ever be a part of the subject for wonder and gratitude to all saints. May the very feeble hints dropped, lead us through the grace of the Holy Spirit, to read this Psalm with increasing light and profit. Amen.

PSALM THE NINTH.

The title of this Psalm is, *To the Chief Musician upon Muth-labben. A Psalm of David.*

Some say, *Muth-labben* was the beginning of a tune; after which this Psalm was to be sung by the choir. Some consider the Psalm as a thanksgiving for David's victory, and for the death of *Goliath*, the champion of the Philistines, against Israel. Some divide the words *Muth-labben* into two distinct ones. Some render it thus: *To the conqueror over Death—To the Son—To the Beloved.* Dr. Gill says, the title might have been rendered, *To the conqueror of Death.* The subject-matter of this Psalm, as it respects the one great and grand design of the Holy Ghost in it, seems to be a solemn representation of the victory and triumph of Christ over Death. As Christ is an infinite person, so the subject of his salvation contains an infinity of grace, greatness, and variety in the revelation made of it. In the Psalms we have descriptions of the person of the Messiah, his sorrows and troubles, his persecutions and trials, his mind and thoughts under them; we also have his prayers and praises recorded in them, with his faith and hope on God, exercised and expressed towards him on all occasions: his thanksgivings, and hallelujahs also. I shall consider this Psalm before us, as sung by him who conquered death, and him that had the power of death, that is the devil. The

substance of what is contained in it, the praise of the conqueror Christ Jesus to Jehovah on this account, with a recital of the Father's appearance on his behalf, of his maintaining his righteous cause: of the final rebuke he had given the enemy. Then a solemn triumph is expressed over the enemy, with what the Lord is in himself, and what he will be to his people in Christ, and very particularly mentioned. Next Christ calls on his Church to praise the Lord. He then prays that he may shew forth all Jehovah's praise, and declares the complete destruction of all his enemies; and thus this Psalm concludes.

V. 1. To the Chief Musician upon Muth-labben. A Psalm of David.

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

I consider it to be essentially necessary to keep in remembrance in opening this, and every one of the Psalms, that they all treat of Jesus Christ, that great hero who was to overcome sin, death, and all the powers of darkness, with everlasting victory and triumph in his own person, and by his own arm. Also I look on it as most justly connected with this, to conceive of every one of these sacred songs, as containing a particular subject. For instance, this before us does not concern the life of Christ, nor the passion of Christ; but it concerns him after he had swallowed up the sharpness of death, and was a conqueror over it. He, the Son, the first-born among many brethren, had tasted death for all his beloved ones. He, the Beloved, had been under the arrest, power, and dominion of death. He had conquered it, he speaks as having done so. If it were asked, how could this possibly be, seeing when this was written he had not been incarnate, nor lived in his incarnate state? The answer must, and would be, that he well knowing he was the person in whom all the prophecies centred, and from whence he was to draw glorious encouragements to enter on the execution of his mediatorial work, unerring directions for every part of his life, and support under all his sufferings, passion, and death, he might speak out the whole which would pass in his mind, and the outgoings of the same to the Lord, as well before he was in our world by his open appearance in our flesh, as he could when in it. This is most certainly, a full and proper foundation for our opening this Scripture before us agreeable with this plan, and applying it to our Lord, and as spoken by him when by his death he was the death of Death; he might then well say, *I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous*

works. The Lord Jesus Christ, our most blessed and glorious Mediator, in his being made sin, and a curse, sustained all sorts and kinds of deaths. He died the death due to sin. He knew what it was to sustain the sorrows and sufferings due to the sins which he bore in his own body on the tree. He knew what it was for his soul and body to be separated, the one from the other, by death. As raised up above and beyond it, by the glorious power of his divine Father, he might well praise him for it; saying, *I will praise thee, O Lord.* To shew the impression our Lord's deliverance from the power and dominion of death had on his mind, he says, *I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.* Of all Jehovah's works, none could ever be compared with this. It was thus in Christ's view. He was the subject of this marvellous grace. In him God had shewed the exceeding greatness of his power; this was the perfecting salvation work. The Lord Jesus was delivered for our offences, and was raised again for our justification.

V. 2. *I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.*

Christ is here singing the praises of Jehovah, who had given him an everlasting victory over death. It must have been a blessed subject, (as this Psalm was sung in the temple service) for the saints to contemplate. To hear the voice of Christ in this Psalm must have been to them present salvation. To look on Christ as having tasted death for all his people, must have afforded them everlasting consolation. To have communion with him, in the belief of his having abolished death, and having swallowed it up in life everlasting, must have yielded them glorious matter for unspeakable joy and satisfaction. The Messiah expresses himself to his divine Father as his deliverer in this glorious way and manner; *I will be glad and rejoice in thee,* as the author of my deliverance, *I will sing to thy name, O thou Most High;* all which must be understood in a covenant way. In the transactions of eternity, it was engaged for, that Christ should conquer Death by dying. The Father was to carry him through all. He was to emerge out of all; and here, he as wearing his crown for his conquest of Death, gives the Father glorious praise, and expresses the joy and gladness of his heart in him.

V. 3. *When mine enemies are driven back, or turned back, they shall fall and perish at thy presence.*

This was most exactly the case at the resurrection of our Lord—When there was a great earthquake—When an

angel of the Lord descended from heaven, and rolled back the stone from the door of the sepulchre, and sat upon it—When the Roman soldiers who guarded it, were afflicted, and became as dead men—When the elders of the Jews were alarmed at the report of our Lord's resurrection, and invented a lie, and put it into the mouth of the sentinels to propagate it, fearing the consequences of our Lord's being actually risen from the dead. Surely this was turning the enemies of Christ. They now fell into shame and confusion of face. And as to the Jewish people, they have perished, and do perish at the Lord's presence, as it respects all their lies and falsehoods invented by them, to oppose the glorious gospel of the blessed God.

V. 4. *For thou hast maintained my right and my cause; thou satest in the throne judging right.*

This is an ascribing to the Father the honour of his justice towards the Mediator. In fulfilling all covenant engagements, in performing all promises. In wiping off all the reproach and contempt which had been cast on the Son of his love, during his appearance in the likeness of sinful flesh. The Messiah was declared to be the Son of God with power, by his resurrection from the dead. The Father's eye and heart were perpetually on him. He knew him perfectly. On his throne he beheld all the indignities and insults offered to his righteous servant; and judged right of him, and fully proved his innocency.

V. 5. *Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.*

This contains a prophecy respecting what would befall Pontius Pilate, and his adherents in the hellish business of crucifying the Lord of Glory, As also how the Jews would be treated as a nation with the uttermost contempt, and be cast out of their own land. Also how the name of all the enemies of Christ, will be cast out for ever and ever; all which is the fruit of Jehovah's justice and righteous displeasure against them. It is a righteous thing with God to render tribulation to the enemies of our Lord.

V. 6. *O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.*

In the margin it is, *The destructions of the enemy are come to a perpetual end, and their cities hast thou destroyed.*

These words are an exclamation, uttered in the person of Christ. In which may be included his own conquest of sin, Satan, the world, death, and hell; and may be compared with these in *Hosca*. *O death, I will be thy plagues; O grave,*

I will be thy destruction. And contain also a solemn prediction concerning the destruction of Jerusalem, and cities in the land of Judea, which were wasted and made desolate by the wars between the Jews and the Romans, so that the memorial of their wealth, population, and greatness was entirely forgotten by survivors in succeeding ages. The conqueror Jesus, having thus begun the praises of the Lord for his conquest of Death, and he having mentioned the several interpositions of the divine Majesty on his behalf: in maintaining his righteous cause; and the final rebuke he had given the enemy, proceeds from a solemn triumph over all the power of the enemy. to express himself on the subject of what the Lord is in himself, and will also be unto his people, and how by the knowledge of him, and of what he will be unto them, they will most assuredly put their trust in him in times of trouble.

V. 7. *But the Lord shall endure for ever: he hath prepared his throne for judgment.*

The eternity of God includes and involves in it, his self-existence: his immutability: his immensity, with all the essential perfections of the Divine nature; and we must have, as contained together with this, in the declaration of it here, the immutability of God, in his will, council, and covenant, to Christ, and the Church of the first born, whose names are written in heaven. He will ever remain the same unto them. He says, *I am Jehovah, I change not.* He acts in a sovereign manner in the displays of his grace and mercy. His throne is prepared. He is on it. He is, in Christ, the Lord God of his people. He will maintain their cause. He will defend them. He will be the same to them as he is to their head. He will execute judgment for them. They shall behold his righteousness in it.

V. 8. *And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.*

Thus the Lord Christ speaks, to shew that all the divine displeasure executed on his cruel and implacable enemies, was but the righteous act of Jehovah. That he could not but visit for this sin of sins, the rejection of Christ, the true and only Messiah. In so doing he did but minister judgment to the Jewish people in uprightness. It was all in very faithfulness and equity, agreeable to the perfections of his nature, and his own declarations and threatenings in his holy word.

V. 9. *The Lord also will be a refuge for the oppressed, a refuge in times of trouble.*

Thus speaks the glorious Mediator for the comfort of all his beloved. He had the full experience of all this, and

proved the truth of it in his own case. He had been dead, but he was now alive, and would live for ever. He, as the surety of his Church, had been afflicted, and he had been oppressed; or, in other words, the debt contracted by his people, and the demands of law and justice in consequence of the same, had been demanded of him, and he gave full payment. He had found Jehovah a refuge unto him, when he was oppressed with the imputation of sin, and the curse due unto it was inflicted on him; and he sweat his bloody sweat, and cried out, *O my Father, let this cup pass from me*: it was a season of grief; it was a time of trouble to him: yet even then the Lord was his refuge. He knew the Lord would be to all his what he had been to him. He therefore in these words encourages them; and adds by way of prayer to his divine Father,

V. 10. *And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.*

This acknowledgment is made by Christ to his divine Father. It implies that he had found him exactly suited to the whole of the case which he had been in. He had carried him safely through the performance of his whole work. He had sustained him under all his trial, sorrows, and persecution. He had been all he engaged to be. He had fulfilled his promises made to him, as his servant, his elect, and chosen one, in whom his soul delighted. He had made him conqueror over Death, and he was now singing to his praise the conquest of death, and as the conqueror of it. He therefore offers up his acknowledgments, and confesses to Jehovah's praise, that all who should ever know him in spirit and in truth, would most assuredly trust in him in times of trouble, and when oppressed; and they would have good reason for so doing, as the Lord had never forsaken, nor will he ever forsake them that seek him.

V. 11. *Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.*

These words begin a solemn triumph over the whole host of hell, and all engaged with them against the Messiah and his people. He calls on them to praise the Lord. Surely all the foregoing verses contain sufficient matter for this, yet new subject-matter to excite to this act of worship is expressed. The person and sacrifice of Christ and the conquest he hath made of death, and his reign over and beyond it, after the power of an endless life, are sufficient for perpetual praise; and saints find, and will for ever find a sufficiency therein to increase their praises to the Three in Jehovah for ever and ever. Yet the doings, the acts of the

Lord among his people, which may imply his love to them in Christ, his covenant with them in Christ, his gift of Christ unto them, his act in making over Christ and his salvation unto them, his bestowing the Holy Spirit on them, by whose operation on their minds, they are brought to know the Father and the Son, to have real and distinct fellowship with them, all this most assuredly is to be included, which they are called upon to declare among the people: which is done by the preaching the everlasting gospel, as also in the observance of the ordinances of the same. This Christ, the head and Saviour of his saints, as their representative and great conqueror, calls upon them for, or rather, he calls on them to unite with him in his praises to Jehovah for his being the conqueror of Death. He adds concerning Jehovah,

V. 12. When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble, or afflicted.

The sacrifice and most precious bloodshedding of Christ, will redound to the everlasting benefit, purity, and redemption of all the elect. The blood of saints, shed in the cause, and out of love to the Lord Jesus, shall never fall to the ground. Inquisition in the righteous providence of God will be made for it. Persecutors will be visited on account of their concern, and the hand they have had in the persecuting of saints unto the death. The Lord will remember his people. All they have suffered for his name's sake will never be obliterated out of his mind. Nor will their persecutors neither. He will not forget the cry of the humble, or afflicted. No. He will not. So far from it, that we have an account given us by the prophet John, that he saith, when the seventh seal was opened, *he saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their-fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.* Rev. vi. 9, 10, 11.

V. 13. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death.

Christ as the subject, charged by the divine Father, according to covenant stipulations, was the subject of sorrow and grief. In his incarnate state, he was in trouble, out of which he needed deliverance, and an exercise of mercy towards him, as the representative and surety of his people,

These words are a prayer for mercy. For himself as the head of his body the church, and for his church as members of his body, of his flesh and of his bones. He offers up his request as sensibly affected with the need he was in of obtaining his suit. It may here be considered as extending to his whole church, whom he hath redeemed with his most precious blood. And as he was lifted up from the gates of death, he knew that the influence of this must be imparted to all his people, and the influence of it would be the cause of their resurrection from a state of sin, and also from the state and dominion of death and the grave at the last day, so the mercy here prayed for, may be considered to be the same, of which Peter thus speaks. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* 1 Pet. i. 3. I conceive it may be considered, as our Lord's pleadings with his divine Father; that as he had accepted him in the performance of his work, and proved it, and given him evidence of the same, which he acknowledgeth in these words, *Thou that liftest me up from the gates of death,* so he would display the grace of it, in the salvation, and protection of all his members. The end the Mediator has in view, is expressed in the next words;

V. 14. *That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.*

Surely none but the God-man, Christ Jesus, could speak thus. He who was in the form of God, and thought it not robbery to be equal with God, who took upon him the form of a servant, and shone forth, and manifested whilst in his incarnate state all the love, mercy, compassion, and salvation of Godhead in his person, and work, could praise the Lord in the utmost sense, and to the uttermost acknowledgment of the Lord's manifestative glory. He who is the praise of all his saints, exceeds them in all their praises. He goes before them in all their worship. His prayers have exceeded all theirs, and gives them cause to expect the acceptance of theirs, offered up in his great name. His church is his dwelling-place. It is in Zion, in the gates of the daughter of Zion, the great Mediator proposes to shew forth Jehovah's praise. Which may be considered thus. He has by the revelation of the glorious plan of grace, and by executing it in his own person, given a sufficient subject, and laid a foundation for all the church both in heaven and earth, to shew forth all Jehovah's praise, to the very uttermost of their capacity and ability. *I will,* says the conqueror of

death, *rejoice in thy salvation.* The salvation of Christ is called God's salvation, and is here ascribed to the Father, he having, according to the œconomy of grace, given being, and originality to it, and may be said to be the author of it. Christ is the finisher of it. The Holy Spirit is the revealer of it. He sets his seal to it, as being one of the witnesses of this solemn display and design of grace. This salvation, the accomplishment of it, the perfection of it, with its being an everlasting salvation, is matter for joy and rejoicing to Christ himself. He says to the divine Father, *I will rejoice in thy salvation.*

V. 15. *The heathen are sunk down in the pit that they made: in the net which they hid, is their own foot taken.*

This is expressive of the destruction of all the enemies of the Lord Jesus. It very naturally applies to the people of the Jews, as they lay in wait to entrap our Lord. To inform against him. To raise false reports concerning him. To conspire against him. To seize, betray, condemn, and execute him. These acts of theirs, in the righteous providence of God, brought vengeance on them. They were completely taken in their own net. This is therefore to be noticed. So it follows,

V. 16. *The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsaion. Selah.*

Higgsaion signifies meditation. It imports, that what is said, deserves to be carefully and attentively thought upon. The word Selah is to this import, *mark this well.* So then, both these words thus joined at the end of this verse, amounts to this, Meditate on this. Mark this well.

The wrath of the Lord, his anger and displeasure, were most signally displayed on the unbelieving Jews, as the enemies of Christ, by what befell them, after the resurrection of the Lord Jesus Christ into the highest heaven. What befell them may well deserve our most serious thoughts. It demands deep reflection. Solemn meditation. It deserves to be marked well by us, and all, who reflect on the providence of God, in, and by which, he realizes the truth of his holy word. It is a deep and interesting subject. The Lord Christ pronounces sentence on all out of him, in the next words. Saying,

V. 17. *The wicked shall be turned into hell, and all the nations that forget God.*

This is as a thunder-bolt, which will fall grievously on the head of the wicked. Most especially when he shall say unto them, Depart, ye cursed, into everlasting fire, prepared

for the devil and his angels. It will most assuredly ring in the ears of the ungodly, and christless sinners to all eternity. I conceive it will be damnation in the very essence of it to them.

V. 18. *For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.*

This is declared by Christ for the support of his beloved people. They are many a time the scorn of their enemies. They have at times been in the very hands of their enemies. It hath seemed to some, as though real saints under persecutions, were forgotten of the Lord. But this can never be in reality the case. No. The Lord will not forsake his people for his great name's sake. They shall not always be in a distressed state. They shall not always fail in their expectation. The Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies.

V. 19. *Arise, O Lord, let not man prevail, let the heathen be judged in thy sight.*

This is a request put up by our Lord, on the behalf of his church, and for judgment on his, and their enemies. It is expressive of a visible display of God's arm to defend his friends, and also it is very decisive, as it respects his avenging them on their enemies. I conceive, we may well understand such passages as declarative, that thus it must be, and that thus it will be, in the righteous œconomy of Jehovah's dispensations, to saints, and sinners.

V. 20. *Put them in fear, O Lord, that the nations may know themselves to be but men, Selah.* Thus the Psalm ends.

The Lord sometimes arrests the minds of the ungodly with fear, that they are deranged in their minds, so as not to know what they are, where they are, and how to act. Many a time, in such a way, and by such a dispensation, he works deliverance for his people. Therefore as it should be remembered by them, and especially when they are so shut up, as to see no way for any human escape, the word Selah is added to this. *Mark this well.* May the Lord the Spirit bless, and shine upon the revelation given of Christ, the conqueror of death, in this portion of his most holy word. Amen.

PSALM THE TENTH.

In this first book of Psalms, this is the third which we meet with without a title. The subject of it contains lamentation and woe, with many sorrowful complaints respecting

the withdrawal of the Lord's most gracious presence. An account is given in it of wicked men, who proudly gloried in themselves, who contemned all opposition, contradicted and defied all opposers. These are represented as malicious, treacherous, crafty, hypocritical, and atheistical persecutors. Supplication is made to God, for relief. This is expressed with a firm faith of obtaining it. Now of whom can the prophet be conceived of speaking, in the first and principal sense, but of our Lord Jesus Christ? Surely the whole may be applied to him, who in the days of his flesh, had cause for many sorrowful complaints. The Lord himself withdrew from him. He suspended his gracious and comforting presence from his mind. He was exposed to the malice of his most inveterate enemies. He had a full knowledge of them. He could, he does give a most full and comprehensive account of them. He does it in the Psalm before us. This is the grand subject of this Scripture before us. The Mediator prays for deliverance for himself, and people, out of the hands of such cruel ones. He proclaims deliverance from them, and closes with the certain expectation thereof.

V. 1. *Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?*

The Lord Jesus, the great and alone Mediator, between the Father and his church, was by his incarnation, a real partaker of human nature. In it he was the subject of all the sinless infirmities of it. In our world and nature, for us, and to accomplish our salvation, he was the subject of all sorts of sorrows and sufferings, which imputed sin could produce, and his appearing in the likeness of sinful flesh could possibly occasion. As the surety and sacrifice for sin, he was the one object and subject of all his Father's righteous displeasure, and wrath due to the sins of all his people. As the Messiah, he was by the bulk of the Jewish people despised and rejected. As holiness and purity in his person, nature, life and conversation, he had enemies of various sorts. Self-righteous ones, who stuck to the letter of the law, whilst they wholly overlooked the spiritual part of it. The Jewish rulers, who would not acknowledge him in his office and character. Those who were under them. The multitude of persons, both such as might be esteemed moral and the prophane, were all real enemies in their various ways to our Lord Jesus Christ. This properly considered, will, I conceive, cast true light, and lead into a proper knowledge of this hymn before us; and help to unfold the various particulars contained in it. We have here an address made to

the divine Father, by way of question. *Why standest thou afar off, O Lord?* It is expressive of the prevailings of Christ's enemies against him. In the circumstances in which he then was, he felt the need of his Father's appearance on his behalf. He therefore pleads with his Father to appear for him. It does not imply that the Father was not continually with him. But it is expressive of the feelings, sorrows, and troubles which the human nature in Christ was exercised with. The rage of the enemy increased. It was in their view as though God had forsaken him. It seemed as they were disposed to interpret the same, as though the Lord had forsaken him in the times of trouble which went over his head. He therefore says, *Why hidest thou thyself in times of trouble?* It is sometimes the case with the Lord's people, as it was with their Head. They are surrounded with various troubles. They have many enemies, who are cruel and outrageous in their dealings towards them. The Lord's people look to him for relief. Yet he does not immediately succour and defend them. But he never overlooks them, nor their case. He never rejects them, nor their cry. Yet he answers and helps them in his own way. It should be enough for all of them, to receive and believe the Lord, in these words of his, *O Israel, thou shalt not be forgotten of me.* These questions being expressed, *Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?* The case the Mediator was in, which made way for his thus expressing himself, is declared,

V. 2. *The wicked in his pride doth persecute the poor.*

Christ may be considered as the poor here oppressed, and persecuted:—including his church and people also; who in the days of his flesh, were both in such circumstances, as to be very properly denominated by this title. And those who persecuted him, and them, did it under this very consideration. And it proceeded from the pride of their hearts.

As Christ appeared a man of sorrows, as of no reputation, as not having a place where to lay his head, as being the son of Joseph the carpenter, and having been employed as such, and therefore stiled in Mark's gospel, *the carpenter*, the great dignitaries in the Jewish nation despised him, and that because he stiled himself the Messiah. So they did his followers. *Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed.* John vii. ver. 48, 49. Christ himself as a despised person, and his people as despised for his sake, may be considered in this sense, as well expressed by the term *poor*.

And the wicked Jews and their wicked rulers, in their pride persecuted them. Our Lord offers up the following words, which may be considered prayer-wise or prophetic, or both. *Let them be taken in the devices which they have imagined.* This is quite suited to the former part of the verse. As the wicked persecuted the poor out of the pride of his heart, what more justly could suit their case, than that they should be taken in the devices which they sinfully imagined? This, as applied to the Jewish rulers, people, state, and nation. The reason of the prayer is given in the next words.

V. 3. *For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth.*

This was most exactly the case, and was most awfully realized in the enemies of Christ, amongst the Jews. It was conceived by them as a piece of state policy to put Christ to death. The chief priests and Pharisees, in council, said one to another, *What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. And Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.* John xi. ver. 47, — 50. It may be conceived, even when the traitor Judas offered to sell and betray his Master into their hands, that the wicked ones in the Sanhedrim boasted of having the very desire of his and their hearts accomplished. It cannot be doubted but they spoke well of the covetous wretch Judas, whom the Lord abhorred for his most detestable iniquity. Thus we may see the whole containing a prophecy, and most solemnly realized in the usage our Lord sustained at the hands of his enemies. Thus the wicked boasteth of his heart's desire still, and useth his utmost despite at times against the church of Christ. To accomplish which, he faileth not to commend, and even in his rage, to bless the covetous, whom the Lord abhorreth.

V. 4. *The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts.*

This is very expressive of the wicked men in the Jewish senate, who consulted to take off from the earth the Holy and spotless Lamb of God, who were so proud of their knowledge of the letter of Scripture, as to be bold in their way, even to attempt to confute Christ himself out of it. When he spoke of his death, which was so fully testified of in the Old Testament, they out of blindness, and with the utmost asperity would, and did rejoin, *We have heard out of the law that*

Christ abideth for ever, and how sayest thou, the Son of man must be lifted up? Who is this Son of man? JOHN xii. 38, 34. Now this was all out of pride. It is spoken in the singular, but it is the very character of them all; Joseph of Arimathea, and Nicodemus excepted. The chief ruler among them *will not seek after God*. He will not attend to the sacred records. Nor consider them as a revelation of the Messiah. He will not seek into the council and covenant of God revealed therein. He will not diligently compare what is written therein concerning the Messiah, nor compare what is now reported of him, and actually fulfilled in him before his eyes, that he may be saved from his rejecting him in the person of Jesus of Nazareth. God, in the revelation of himself in the Scriptures of truth, and his testimony of Christ, *is not in all his thoughts*. Thus our Lord, as the great prophet over the house of God, spoke out before his coming in the flesh, what the malice of his enemies against his person would be, and also the cause from whence all this would proceed. It leads to consider the vast mind of Christ, and its comprehension of every circumstance which would, or possibly could take place. Indeed the whole was recorded in the prophecies, and they were all given from himself. He received them from the Father. And the Holy Ghost inspired holy men, who spake as they were moved by him, to write, utter, and express the same. All the thoughts of the wicked, who through the pride of his countenance *will not seek after God, are, there is no God*. All sin proceeds from this infidelity. It is the very spring of it. Yet, this is not acknowledged.

V. 5. *His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.*

The Lord's ways in providence and grace, in righteousness and judgments, are by no means acceptable to the wicked. Nor are the ways of the wicked ever acceptable unto God. The ways of the wicked and perverse Jews, against Christ, and his followers, were in his incarnate state, grievous. They were so continually. The speaker in the Psalm, in his address to God, says; *thy judgments are far above out of his sight*. He pays no regard to them. As God is not in all his thoughts, so he is careless of what any may do against him. Hence it follows, *as for all his enemies, he puffeth at them*. This is very applicable to the Jews in their conduct towards Christ. Their hearts were so set on his death, and they were so regardless of the consequences of it, and the judgments of God which

would fall on them for the same, that they cried out, *His blood be upon us and upon our children.* They knew not what they said. But all contained in this awful imprecation came upon them.

V. 6. *He hath said in his heart, I shall not be moved. (unto generation and generation. So it is in the margin.) For I shall never be in adversity.*

The Jewish rulers, and people, never conceived what judgments they were bringing down on their sinful and guilty heads. That they would be exterminated out of their own land. Whilst they thought by their rejecting Christ, and denying him to be their Messiah, and King, they should secure the favour of the Romans; and be for ever continued in Judea. They also concluded they were secured by the promise concerning the land of Canaan, whilst they were forewarned by the same, of acting so and so, as to expel themselves, and be expelled by the Lord out of it. Sinners of every description, promise themselves great peace, and stability. It is the language here, and of all others, left to the pride of their own hearts, to think, and say, I, we, shall never be in adversity.

V. 7. *His mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity.*

When we consider the person, dignity, majesty, and excellency of Christ, and the scorn and contempt cast upon him by the scribes, Pharisees, rulers, high priest and rabble among the Jews, we may well stand amazed at the patience of our most precious Lord. The mouths of these persons were full of cursing. They blasphemed Christ. They vented their spirits to the uttermost, in deriding, in mocking, in jeering the Messiah, the sent one of God. They were full of deceit, and fraud. This appears by the witnesses which they brought forward against our Lord, when he was brought before their tribunal. Under the tongue of the chief ruler, Caiaphas, was mischief and vanity. I know not how to apply it otherwise. I conceive as a prophecy, it is most justly applied. Yet some great and learned men, apply it, and what follows to Antichrist, and his cruelties and murdering the saints of the most high God.

V. 8. *He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.*

This is very expressive of the scribes and Pharisees, who went from place to place after Christ. Who again and again proposed certain questions unto him, with an intent to take it up against him. You have many accounts of this in the

writings of the evangelists. Christ the innocent, the just one, was their one object. They always set themselves against him. Whether secretly, or openly, it was always their design and practice to malign him. The eyes of the first ruler, and of all under him, and as commissioned by him, were privily, i. e. secretly set against the poor. The Lord Jesus Christ, who, though in his own person, as God-Man, was rich, for the sake of his people became poor, that through his poverty they might be rich.

V. 9. *He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.*

This was most expressly the case with the rulers of the Jews, respecting their consultation concerning Christ, and conspiracy to put him to death. It was two days before the Passover. It was held at the palace of Caiaphas. They consulted that they might take Jesus by subtilty and kill him. But they said, not on the feast day, lest there be an uproar among the people. See Matt. xxvi. 4, 5.

V. 10. *He croucheth, and humbleth himself, that the poor may fall by his strong ones.*

No less a person than Dr. Gill, applies the substance of this Psalm, and especially the former verses from the 4th to this, to the Man of Sin, the Pope of Rome. Not to contradict the Doctor, I conceive the application which hath been made, and the interpretation given, will be found very easy, and natural. Here, the enemy crouching, and humbling himself, will very well comport with all which went before. For there was a feigned humility, a semblance of casting aside all majesty, an attempt to appear just, as a mock trial was exercised on our Lord by the Jewish rulers. Yet it was all so contrived, so carried on, and so executed, that Christ might be condemned by them, let it be right, let it be wrong. They were determined he should not escape out of their hands. He was to fall by their strong ones. They will take care to call in the Roman governor. He and his soldiers were employed to crucify Christ. He fell by these strong ones. They seized him in the garden. They bound him. They led him from one court to another. When the sentence of death was pronounced upon him, they led him away to crucify him. So I conceive this opens and explains the text.

V. 11. *He hath said in his heart, God hath forgotten. He hideth his face; he will never see it.*

This was very exactly verified in the Jewish rulers who contrived our Lord's death. It was their very thoughts, and expressions. They conceived Christ to be, at least they

treated him as an impostor. They reviled him. They contemned him as cast off, and cast out by God. So they thought they should never be visited by the Lord for putting him to death. It was therefore an exact index of the heart of Caiaphas, before the death of Christ was effected, at the time it took place, and also afterwards, God hath forgotten, i. e. he will never punish us, as a nation and people, for putting Jesus of Nazareth to death. He hideth his face. He will never look on this as murder. He will never see it in this light, so as to bring punishment on us for it. You may rest yourselves assured we are all safe here. But our Lord Jesus Christ, who foretold all the thoughts of their hearts, in the foregoing verses, calls on the Lord, for vengeance on their guilty heads, in the next, and following verses.

V. 12. *Arise, O Lord, O God, lift up thine hand: forget not the humble (or afflicted.)*

Jehovah is addressed. It is requested that he would arise. By which we are to understand, a display of himself on the behalf of Christ. Arise, O Lord. The Mediator prays for deliverance. This must be from his enemies: into whose hands he was fallen. O God, lift up thine hand: no deliverance from them, but by the Lord alone. And this too in agreement with covenant settlements, and covenant promises. The Mediator mentions his present case. He was humble. He was afflicted. *Forget not the humble. Forget not the afflicted. Be unto me equal to my case. Be unto me all I now need.* To which our Lord adds an expostulation in the next words.

V. 13. *Wherefore doth the wicked contemn God? He hath said in his heart, thou wilt not require it.*

The question is asked, with a design to introduce an account of the wicked one spoken of. He is one who contemns God. Surely this in a very peculiar manner applies itself to those murderers of Christ, the Jews, and their rulers, and the chief priest at and as their head. *Wherefore doth the wicked contemn God?* It follows in what way this is done. *He hath said in his heart, thou wilt not require it.* Which is agreeable to what hath been already explained. Surely the blood of Jesus of Nazareth will not be required. Thou wilt not, O God, require it. Thou wilt never visit it. We shall never be punished for it. This was the case, and thought of the wicked.

V. 14. *Thou hast seen it, for thou beholdest mischief and spite to requite it with thine hand: the poor committeth himself unto thee, thou art the helper of the fatherless.*

This is pleading with God, for vengeance to be exercised on the enemies of Christ, and his afflicted ones. It contains

an expression of confidence in him, that he will most assuredly deal thus. This cannot but be the case. Christ, the poor and despised one, and his disciples, the poor and despised ones, for his sake, were committed, with their cause into the Lord's hands. He would most assuredly deliver him, and them in due time, out of the hands of their oppressors. The Mediator expresses his confidence of this, saying, *Thou art the helper of the fatherless.*

V. 15. *Break thou the arm of the wicked and the evil man : seek out his wickedness, till thou find none.*

Which words complete the prayer put up by Christ, for his own personal deliverance, and for the deliverance of his people in the land of Judea, out of the hand of the evil man, the Jewish senate, and every enemy. For I know no better way of explaining this passage.

V. 16. *The Lord is King for ever and ever : the heathen are perished out of the land.*

This is a proclamation of deliverance. Jehovah being king, and an everlasting king, at whose wrath the earth shall tremble, and the nations shall not be able to abide his indignation, surely before him, and when he arises, and displays his wrath, the heathen must perish at his rebuke. And these words are a prophecy, which as they respect the unbelieving Jews, have been, and are still fulfilled. They being perished out of the land of Canaan, so as to have no inheritance there, even to this present day.

V. 17. *Lord, thou hast heard the desire of the humble ; thou wilt prepare their heart, thou wilt cause thine ear to hear.*

The Mediator speaks here in the persons of his people, and also on their behalf. They are humbled under oppression. They have one desire, and it is for deliverance. The Lord will most assuredly hear them. Their desires shall be granted. The Lord himself will give them the spirit of grace and supplication. He will teach them how to pray, and what to pray for. He will prepare their heart. He will cause their petition to come up before him. He will attend to their request. He will cause his ear to hear. So that the following benefit shall result from it.

V. 18. *To judge the fatherless and the oppressed, that the man of the earth may no more oppress.*

Thus the Psalm ends with a most certain expectation of complete deliverance from all oppression, and all oppressors, in Christ, and by Christ, for all his church and people, in God's own time, and way. The deliverance of Christ out of the hands of all his enemies, his being on his throne Lord

God omnipotent is our security. The Lord bless his truth.
Amen.

PSALM THE ELEVENTH.

The title of this Psalm is, *To the Chief Musician, of David.*

It is directed, or dedicated to the conqueror; our Lord Jesus Christ. He is the great and glorious one, who has conquered all his, and our enemies. The reader may look back to the fourth Psalm, where this title, to the chief musician, is first given, and where also an explanation of what is intended by it is also given, and that once for all. So that whensoever it occurs, no further explanation is to be expected. This Psalm is further entitled, *Of David. To the Conqueror of David.* It is well known he was a great warrior. A very successful and victorious one. He may be considered as a type of Christ herein, as all his wars were with the enemies of the Lord, and of his Christ, and against such as opposed the people of the most high God, in giving them disturbance in the land which the Lord gave them for an habitation. It is very expressive of our Lord Jesus Christ, and his state and case, when he as the antitypical David, was surrounded on all sides by his enemies. It expresses how he encouraged himself in the Lord, and trusted in him for deliverance. The wrath which would inevitably come on his enemies and persecutors is fully expressed. And that too, as the righteous effects of God's providence and justice towards them. In this the soul of the Mediator most sweetly rests. Thus Christ conquers here in the Psalm before us, by leaving all with the Lord.

V. 1. *To the Chief Musician of David. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?*

As the whole of the Psalms contain a beautiful drama of Christ, and exhibit a most wonderful portrait of him, in an order and variety, which is wonderful; so they most accurately describe the faith our Lord, as God-Man, Mediator, expressed and exercised on Jehovah the Father, on all occasions, and in every circumstance and case which befell him whilst he made his abode in our world. As he was a man of sorrows and acquainted with grief, so his sorrows and griefs arose from every quarter, and all sorts of persons; and he learned obedience to God by the things which he suffered. He here, as the great example for his people to look at in all their times of trouble, and when persecuted for

his sake, professes his own faith in God, and how he exercised it in the days of his flesh. *In the Lord put I my trust.* He had good reason so to do. The whole covenant between the Father and himself was before him. The book of Psalms in which he read the substance of the same, was opened to his human mind, by the inward teaching of the Lord the Spirit. Hereby he was divinely encouraged, supported, quickened, and comforted. From hence he derived all his confidence. From what was written in it, he could say, *In the Lord put I my trust.* Then he puts this question to his persecutors. *How say ye to my soul, Flee as a bird to your mountain?* The incomprehensible and self-existing Essence being the object of his trust, and his covenant with him, his promises to him, the assistance he promised him, and the testimony of the Spirit Jehovah to his mind concerning all this, excluded all doubt and suspicions concerning his being immutably safe, and of his coming off continually more than conqueror. He therefore asks the enemy how it should be, they should be so deluded as to conceive they could put him in fear. The human mind of Christ was not the subject of any sort or kind of imperfection. It was wholly impeccable and immutable, because it was influenced in every act, by the will of him who became man. Christ was God manifest in the flesh. The human will in all things and in every act, was wholly subservient to the divine will. A reason is given why this question is asked in the following verse.

V. 2. *For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.*

We may learn from hence, the inward knowledge, large conception, and comprehension of the human mind of Christ. *He needed not that any should testify of man: for he knew what was in man.* He knew not only the designs and plots contrived by his enemies against him, but the very thoughts and counsels of their minds. He knew when it became him to avoid them, and when it became him to yield unto them. They had laid wait for him. They had bent their bow. They had made ready their arrow upon the string. Their work was a work of darkness. They laid their plot as deep as hell. Nothing remained for them but to execute it. They intended it should be done in an instantaneous manner. To shoot privily in the dark at Christ, who was holy, harmless. Who was innocency itself. Who was God-ward, and man-ward, upright in heart. The Lord Christ saw all this. He knew it all. He was in his incar-

nate state exercised with all this. But he put his trust in the Lord, and conquered all his enemies and all their opposition against himself by his faith and hope in Jehovah. And it is by faith in Christ his church overcomes all her enemies. *This is the victory which overcometh the world, even our faith.* 1 John v. 4.

V. 3. *If the foundations be destroyed, what can the righteous do?*

These words seem to be the words of Christ's enemies. They, as I conceive, carry this meaning in them. If we lay our schemes so and so. If we suborn such and such witnesses against him. If we have such a jury, if we summon such persons as evidences. If we lay such and such things to his charge, and so conduct ourselves, with such authority as to suffer none to come forward, but such as we know are his implacable enemies, why then we are safe. We are sure he cannot escape out of our hands. None can deliver him. What can he do? We shall have him in our power, and we will execute him. Or, if we turn it otherwise, and consider these words as spoken by Messiah. If the foundations of all truth and justice be removed, and abolished. If it be a packed jury. If there be no equity exercised in it, on me, whilst I am before them, *what can the righteous do?* It must even be as they will. Yet I am perfectly righteous, notwithstanding every charge they may, they will bring against me. I therefore put my trust in the Lord, and commit my cause to him. Whether the reader may approve of this, or not, yet it most certainly and clearly accords with the words which follow in the next verse.

V. 4. *The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men.*

Here is our Lord's appeal from man's court to the Lord's. From man's judgment of him, and his cause, to the Lord's knowledge of the same. The Lord was in the temple of Solomon, and in the second temple, by the special and visible tokens of his presence. The Lord's throne is in heaven, where he dwelleth so as to display his glorious majesty before elect angels, and elect saints, beyond the uttermost of our present comprehension. He is omniscient, He is omnipresent. *Do not I fill heaven and earth, saith the Lord? His eyes behold, his eyelids try, the children of men.* He is immutable. He cannot think, or act contrary to the perfection of his nature. His eyes were on Christ. His heart was open to him. All his works and actions were before him. His eyes were on the enemies of Christ. He

permitted them to go their own way. To exercise the whole of their will. To manifest the whole of their malice. They had their end in all. Whilst the Lord approved of none of their ways. Christ himself committed his cause to him that judgeth righteously. And in this he rests with holy complacency.

V. 5. *The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth.*

None was ever righteous in our world, since the fall, but Christ alone. Many are made righteous by the imputation of his righteousness unto them. But he alone is in himself, and by his own obedience, righteous. He is *the Lord our righteousness*. We are made *the righteousness of God in him*. Yet that is not the subject now before us. It is Christ himself. He is the righteous one. He was tried by his Father's law and justice, and he was completely perfect, and equal. Every thing commensurate to law and justice was found in him. Neither earth or hell, devil or men, could find any just matter of condemnation against him. The glorious Mediator glories in this. Whilst he knows the righteous displeasure against those who sought his life. *The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.* This is thus expressed to declare the equity of the divine procedure, even towards Christ, and his enemies. He then utters a most solemn and awful prophecy, for such it is to be understood. And it respected the people of Judah.

V. 6. *Upon the wicked he shall rain snares, or, a burning tempest, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*

Never was such a wicked generation, as was in the days when Christ was persecuted, and crucified. Nor were ever sinners so signally visited by the Lord, and requited for their wickedness. Not even the very Sodomites on whom the Lord rained brimstone and fire from the Lord out of heaven. The Jews were ensnared after the death of Christ on every side. All contained in the expression of burning tempest, fire and brimstone fell on them. And to the very present moment, they are cast out, and kept out of their own land; so truly is this prophecy already fulfilled. In contradistinction to all this, it follows, by way of evidencing the righteousness of the Lord in his providential dealings towards one and the other, that it is said in the next words:

V. 7. *For the righteous Lord loveth righteousness; his countenance doth behold the upright.*

Thus the Psalm ends in a rejoicing in the divine proce-

ture, both towards Christ, and his enemies. The human mind of Christ was enlightened into such a full acquaintance with the exercise of all the divine perfections of the incomprehensible nature towards him, in every thing which befell him, and as it respected the display of the same towards, and upon all who hated, resisted, and set themselves against him, that he most sweetly rests contented with the same. May the Lord give us some scriptural views of Christ, in this most sacred portion of his word. Amen.

PSALM THE TWELFTH.

The title of this Psalm is, *To the Chief Musician, upon Sheminith. A Psalm of David.* Not to set aside what is said, and to which the reader hath been referred, concerning what is to be understood of the title of this, and other Psalms, when directed to the chief musician, it may not be improper to say, some conceive thus of it, that David who was both king and prophet composed the Psalms thus entitled, and delivered the same to be sung, and played in the congregation, to him who was the chief overseer, or master, and set over the rest of that music, or concert, distinguished by the instrument made use of when they were sung. It may, and I conceive it should be understood by us, to the end we may have a right apprehension of what we read, that some instruments of music used in the temple service, differed from others. For instance, some were sounded by breath, and motion of the fingers. As, organs that are blown by bellows, and all hollow instruments, as trumpets, ram's horns, cornets, &c. Such as the priests and Levites used in the holy ordinances. Others were such as were played upon with the fingers only, either by a quill, or otherwise, as the harp, dulcimer, &c. and had strings. Now to every one of these several kind of instruments, there was one who excelled therein. Such an one was appointed overseer, or chief of the concert. He was to direct those under him in the song. Hence it is, that the Psalm being committed to be sung to the master of that order, it is said, *To the Chief Musician, or, to him that excelleth: a Psalm of David.* This is the general and common idea received. Yet I prefer what hath been given on the fourth Psalm. Would however have my reader know the common explanation. The words *Neginoth* (see Psalm 4th), and *Nehiloth* (Psalm 5th), are considered as the names of the instruments of music made use of in singing them, or the tunes to which they were set.

Thus the title of the sixth Psalm which runs thus, *To the Chief Musician on Neginoth, upon Sheminith, a Psalm of David*, is by some interpreted thus. The meaning, say they, is the same as in the fourth Psalm, only that here is added, upon Sheminith. That is, it was played with the eighth tune, note, or strain, and sung with a very clear and high voice. We read, 1 Chron. xv. 21, *that Mattithiah, and Eliphelah, and Mikneiah, and Obededom, and Jeiel, and Azaziah, were appointed with harps on the Sheminith to excel.* That is, the base and tenor. So that the sixth Psalm was to be ordered by the chief musician of that concert, to be sung and played upon the instrument *Neginoth*, with the highest and utmost strain of sound and voice, or instrument of ten strings.

With respect to the Psalm before us, it concerns our Lord Jesus Christ. It represents him as very greatly oppressed. As deprived of all human comfort. As calling on the Lord for help. As comforting himself in the Lord's righteous destruction of his enemies. He comforts himself in the Lord's promises which were pure. They were tried ones. They had been fulfilled over and over. They would be again and again. This gives him confidence that Jehovah would preserve the poor and needy from the public oppression of the enemy under which they groaned. How it was with the wicked, and the effect of their authority is declared. Surely this Psalm may well be dedicated to celebrate the praise of Christ the conqueror. It is in him, and by him, his people are more than conquerors over all their enemies, and over all their oppressors. It concerns the true David. The beloved. The well beloved of God, and his church. It is of him. If I may so say, we have in it a fresh representation of him. May the Holy Ghost give us some blessed apprehensions concerning him, as we go through it.

V. 1. *To the Chief Musician upon Sheminith. A Psalm of David. Help, O Lord; for the godly man ceaseth; for the faithful fail from among the children of men.*

Our Lord Jesus Christ, in our nature, and world, was for us, and for our salvation, the subject of the scorn of men. The malice of devils. He could not take our nature, but he must be the subject of all the sinless imperfections of it. He could not come into our world by his mysterious incarnation, and live in it without all spot of sin; by this all the rage of earth and hell would be manifested; and Satan the god of this world would draw forth all he could work upon with energy, and exercise it to the uttermost degree against him. Our Lord himself, when his passion was begun, and he

seized on by the Roman soldiers, says, in his address to the chief priests, and captains of the temple, and elders, *This is your hour, and the power of darkness.* Christ was helpless and hopeless in his state of humiliation, as it respected any succour from men. He was despised and rejected of men; a man of sorrows. He prays, and it is with fervour and importunity. His prayer is short, but it contains all he needs. It is for help. He looks to the Lord for it. *Help, Lord.* This is his request. He gives the reason why he calls upon the Lord for it. *For the godly man ceuseth: for the faithful fail from among the children of men.* This was the case when our Lord Jesus Christ lived in our world. The generation he lived in were more than ordinarily wicked. He calls it an adulterous and sinful generation. It was so vile that the prophet puts it by way of question, *Who can declare his generation?* All was corrupt in the civil and ecclesiastical state. The high priesthood was defiled. The ordinances corrupted. Yet Christ the holy one of God lived in our nature, when all was thus, and even beyond our conception. An evidence is given by him of the truth of his assertion, that the godly man, and the faithful among the Jews, ceased, and failed in the next words.

V. 2. *They speak vanity every one with his neighbour: with flattering lips, and with a double heart do they speak.*

As Christ was opposed, so were his followers. This had been foretold in these words. *Of the rock that begat thee thou art unmindful, and hast forgotten God which formed thee. And when the Lord saw, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.* Deut. xxxii. 18—20. The Jewish rulers, and many of the common people, are very expressly described, as being full of vanity, as speaking in a flattering dissembling manner to each other, as speaking with an heart and an heart, (as it is in the margin,) that is with a double heart. All which was open and clear to the view of the Messiah, and it could not but be pain and sorrow to him. He here speaks of it as such. He prays for help and support under it. And he prays for his people as being exercised by this very means, and exposed to scorn and contempt hereby.

V. 3. *The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.*

These words are a declaration of the divine will respecting these workers of iniquity. It is inconsistent with Jehovah's holiness, justice, and righteousness, to connive at

sin. He could not look on the contempt cast on his Christ, but with abhorrence. He could not be pleased with the flattering lips, and dissimulation used by the scribes and lawyers, to pervert the scriptures of truth, to set aside the evidence given in them concerning the Messiahship of Jesus Christ, which they would by no means acknowledge in the true application of them to Jesus of Nazareth. *Have any of the rulers, or of the Pharisees, believed on him?* say they. And to stop all further conversation about him, they add, *But this people who knoweth not the law are cursed.* Yea, so perverse were some of them, that they are bold to say, Search the Scriptures, and see: what can you find in them that would lead you to look on Jesus of Nazareth to be the Messiah, for out of Nazareth ariseth no prophet. Now these blasphemers, and misinterpreters of scripture, were to be visited. Here it is foretold. And they, and their vile spirit, are further expressed.

V. 4. *Who have said, with our tongue will we prevail, our lips are our own: Who is Lord over us?*

The false glosses which they put on the scriptures of truth were their own. Their design in it was vile. It was to deceive the people, and to prejudice their minds against Christ. He saw their guilt in its causes and effects. In their own inward ends and designs. He pronounces no less than eight woes on them in the 23d chapter of Matthew's Gospel. Set which against what is here written, and I conceive you will have a true and proper comment on the same.

V. 5. *For the oppression of the poor, for the sighing of the needy, now will I arise (saith the Lord); I will set him in safety from him that puffeth at him.*

Which words may be considered as an answer to Christ's prayer, Help, Lord, for the godly man faileth, &c. Christ the Saviour of his people, as the sent one of God, was withstood, rejected, despised on all hands, and by all sorts of persons, both learned and unlearned. He was scorned by rich and poor. Though the Redeemer of Israel, the Holy One of Israel, yet it was he of whom the prophet Isaiah testifieth, as one whom man despiseth, as him whom the nation (i. e. the Jewish) abhorreth, as a servant of rulers: yet for him, his cause and interest: for him, his church and people, the Lord would arise, and declare his innocency. *Now will I arise, (saith the Lord).* He pronounces his own great and glorious name, as a pledge of his so exercising himself. *I will set him in safety from him that puffeth at him.* Thus the Mediator is encouraged. He would be carried through all difficulties. He would have victory over all opposition. He would be lifted on high above and beyond

all oppression. He would be lifted up above his poverty and need, and even from the very appearance he wore of it, in his state of humiliation. Jehovah promises to set him in safety from such as puffed at him. A scriptural apprehension of Christ, in his state of humiliation, and of him in the days of his flesh, is the best means of our rightly understanding all this. Indeed it may be said, it is the only key to a right knowledge, and interpretation, of the sacred record given of him in the Psalms.

V. 6. *The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.*

All the will of God expressed in the everlasting covenant, with all the words of grace, and the promises contained in, belonging to, and flowing from it, are pure. They are all *yea*, and *amen* in Christ Jesus. They were all made to him, the head and representative of the covenant. They have been all fulfilled to him. He knew the worth of them. He felt the efficacy of them. In the days of his flesh he was divinely supported by them. His whole life was a life of faith. His whole support and confidence in the Lord arose from the covenant, and promises, which the Father made with him, and had given him. And they are also the strength and support of all his mystic members. Of whom (as included in and with himself, being poor and needy in themselves considered, oppressed for his sake, and sighing under the same, and for whose sake the Lord arose to take vengeance on their oppressors, and to set them in safety from such as puffed at them) the Lord Christ says in the following words,

V. 7. *Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.*

Which whilst it belongs to the whole church of God, and household of faith, applies very particularly to the saints and people of God, in that age in which the Son of man was revealed. They were preserved from the tremendous wrath and judgments, which came down on that wicked, sinful, and adulterous generation.

V. 8. *The wicked walk on every side, when the vilest men, the vilest of the sons of men (so it is in the margin), are exalted.*

This was most awfully the case. They were the vilest of men, who were exalted at the time of our Lord's sufferings and crucifixion. Yet he lived, and reigned, and will for ever triumph over them; but this is only seen at present by the eye of faith. The Lord bless us with such apprehensions of Christ, in our spiritual meditations on the scripture before us, as may tend to his glory, and our good. Amen.

PSALM THE THIRTEENTH.

The title of this Psalm is, *To the Chief Musician, A Psalm of David.*

In it, Christ the antitypical David is the subject. And he expresses the griefs of his mind. The sorrows of his heart. He doth it prayer-wise. His prayer chiefly consists in questions. These he puts to the divine Father. When he ceases to put such questions, he then very importunately entreats the Lord to consider and hear him. He expresses his faith in Jehovah as the Lord his God. He presents his petition, and gives his reasons why he is so earnest to obtain his request. He closes with a declaration of his having trusted in the Lord's mercy, and with a song to him, for dealing bountifully with him.

V. 1. *To the Chief Musician, a Psalm of David. How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me?*

Christ the Mediator is the person who here speaks. What is spoken is the language of complaint. It is spoken in a brief way. It is expressive of very great and soul distress, which the more fully known and experienced, so contracts the mind that it utters itself more fully and comprehensively, than it doth enlargedly. It is so here. In these divine hymns, the whole heart of Christ is set forth to our view. How he felt, what he saw, in what way, and to what a degree his sufferings extended, so as to invade his most holy mind. I look on this as one of his passion Psalms. It is a very short one. But it is very expressive and important. The apostle tells us of him, that he offered up prayers and supplications with strong crying and tears. We may consider the state of the Mediator to be here represented, as under a sense and apprehension of his Father's wrath. As forsaken by him. He cries out, *How long wilt thou forget me, O Lord?* It does not imply Jehovah could ever forget his anointed one. But as Christ stood in the place, and acted the part of a surety, it became the Father to act so and so towards him. It would not have answered the end, if Christ had not suffered all contained in Jehovah's hatred, wrath, and indignation due to sin. Whilst our most blessed Immanuel suffered this, he was most fully sensible of the same. When he was in his sorrows, and passion, he prayed that if it were possible the cup might pass from him. Here he asks the question how long his present griefs are to be continued. *How long wilt thou forget me, O Lord?* To be

made sin, and a curse—to be the subject on whom the curse due to the sins of all the elect was to be executed, to have the same inflicted on Christ's body and mind, must have produced griefs unknown to any but himself. What he experienced when he was forsaken by the Father, was to him, as it were, an eternity of sorrow. He therefore asks the question, *How long, O Lord, is it to be so? Is it, O Lord, to be for ever?* His mouth being opened to his divine Father thus, he puts two more questions to him, respecting and connected with the same subject.

V. 2. *How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?*

The mind of Christ had an intuitive knowledge of all the sorrows and sufferings which were to befall him. He knew the causes of them. He fully understood from whence they would come. He contemplated the same in his mind. It was an exercise to him, which increased the sorrows of his heart. It was a part of his daily study, to take counsel in his soul, or in other words, to take into remembrance what he must sustain from wicked men, from Satan, from the hand of God, as well as to consider what he was to perform, in obedience to the holy law of God. His meditations on the same, must bring sorrow with them. The human mind of Christ was susceptible of all the impressions these subjects could produce, yet without the least sinful emotion being produced thereby. He felt most sensibly the insult and triumph of the enemy over him, when he was betrayed by Judas. When he was seized on by an insulting mob. When he was presented to Annas. When he was before the tribunal of the Jewish senate. It was to him as eternity. Because his great mind comprehended, felt, saw, and experienced, what could not be conceived by all human minds, in all the individuals of Adam's posterity, from the creation, down to the end of time. That the Old Testament saints might be led to consider what their great and mighty deliverer Christ Jesus would suffer for them, and his whole church, the Lord the Spirit was pleased, thus to set it before them, in this Psalm. Here are these two questions asked by Christ in this verse. *How long shall I take counsel in my soul, having sorrow in my heart? how long shall mine enemy be exalted over me?* These added with the former, make four. And they are most congenial to the state of Christ's mind, in his state of humiliation and sufferings.

V. 3. *Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death.*

In these words, we have our Lord's importunity expressed. He had presented his request. He had offered it up with energy. He here intreats the Father's consideration, and ear to what he had expressed. He pleads his covenant relation, as an argument to obtain his request. *Consider and hear me, O Lord my God.* The covenant relation which subsisted between the Father and Christ, is the ground and foundation of all Messiah's faith, prayer, and confidence. *O Lord, my God.* The knowledge and apprehension of this increases the Mediator's importunity to be heard, and answered. He adds, *lighten mine eyes, lest I sleep the sleep of death.* Our Lord in his human frame, wanted present support, present quickening, present enlightening. He suffered in the human nature. He suffered according to all the sinless weakness and feelings of it. He suffered all which could be suffered in it. He hung on the cross, for a season without the light of the sun. It was suspended that it might not shine on him. On his having finished his work, it is to be apprehended it shone forth again, as an evidence of the Father's favour and approbation of him. Had he slept the sleep of death without it, then his enemies would have insulted him and his sufferings, as he expresses it in the next words;

V. 4. *Lest mine enemies say, I have prevailed against him; and those that trouble me rejoice when I am moved.*

Thus our most glorious Mediator is expressed and set forth by the Holy Ghost, as praying in his passion. And it is very agreeable with what is recorded of him in the evangelists. Having expressed his reasons, why he was so importunate to obtain his requests, that his enemies, the high priest, scribes, and Pharisees, with the unbelieving people of the Jews, might be never able to boast of their having conquered him, and proved him to be a false Messiah, he closes this prayer with a profession of his faith in God, and as having received a full answer to his prayer.

V. 5. *But I have trusted in thy mercy: my heart shall rejoice in thy salvation.*

The great Mediator trusted in his Father, for support and deliverance, when all the furies of earth and hell should surround him. He trusted the Father with all the worth of his person and offering. He trusted in his covenant mercy, that he would express and exercise it on all the heirs of glory. He trusted in him that he would pardon all their sins. And the Mediator well knowing the Father had promised he should see of the travail of his soul, says, *My heart shall rejoice in thy salvation.* In the full accomplishment of

it, in my session at the right-hand of the Majesty on high, and seeing all my redeemed complete in eternal bliss, and saying, behold, I, and the children thou hast given me. This being the sure and certain fruit of all my pains and soul sorrows, then, this follows :

V. 6. *I will sing unto the Lord, because he hath dealt bountifully with me.*

Christ is God's salvation. And God's salvation is Christ. And he is salvation to the ends of the earth. When our Lord exercises his mind, on the Father's constitution and appointment of him, to be the head and Mediator of his church, upon his giving, sending, qualifying, and carrying him through the performance of his whole work, and office, and on his accomplishing all the ends and designs of his grace, in the salvation of his people thereby, he seeing the whole completed, and himself crowned with glory and honour, may well cry and sing, saying, *I will sing unto the Lord, because he hath dealt bountifully with me.* May the Lord bless the testimony given of Christ to us in this Psalm. Amen.

PSALM THE FOURTEENTH.

The title of this Psalm is, *Of David. To the Chief Musician, of David.* I have put *of David* first, to point out the distinction, and to request it may be observed, that the title, *To the Chief Musician, a Psalm of David*, differs from, *To the Chief Musician, of David.* This Psalm gives a full and most complete account of fallen man. Of the total corruption of the whole human race by the fall of Adam. The apostle quotes in the third chapter of his Epistle to the Romans, several verses from it, to prove the total corruption of the whole human race. Whilst I have asserted, and still do say, that all the Psalms belong to Christ, yet this must necessarily be included in it, that Christ, and the Church in Christ, must be considered as one mystically, though not one personally. That the desires of the Church after Christ, and longing for his advent, must be looked on as the fruits and effects of the revelation of Christ, and the mysteries of his grace made known to her, by the inspiration of the eternal Spirit. In this view I shall say, that this Psalm contains David's views of the fall, and his desire for the coming of Christ; or rather, the views which the Church of Christ had of the fall, and her knowledge that there could be no redeemer, no health and cure for her from all the effects

brought on her by the fall, but Christ alone : or, it may be expressive of the views Christ himself had of it, and his putting it into the heart and mind of his Church, to pray for his coming in the flesh, to put away sins, by the sacrifice of himself. Under such views as these, the title to the Conqueror, to whom it is dedicated, may lead us to consider what a wonderful Saviour Christ who saves his people is. To save them from sin : to raise them out of the ruins of the fall : to save them in himself with an everlasting salvation : to wash them from every impurity in his own blood : to make them immutably righteous in his own obedience, and to become the author of eternal redemption, to all them that believe. This will exalt him in the minds of his people for ever and ever. Christ himself, who searcheth the heart and trieth the reins of the sons of men, well knew the truth of the account here given concerning fallen man ; his heart, his thoughts, his views, his ends, his tempers, his walk, his conduct. David, as enlightened by Christ, and taught in his own mind from the Holy Spirit, the awful truths here testified of, might well set his seal to the same. The elect of God, out of Adam's posterity, as taught by the Lord the Spirit, must confess the truth of all spoken here concerning fallen man. May the Lord accompany our going through this Scripture, with such light and teaching from his Holy Spirit, as may be for our real benefit and advantage. Surely it is a most glorious proof of Christ's ineffable love to his Church of human race, that he should come into our world to save his people thus fallen, and redeem them out of the hands of all their enemies. Suppose we were to explain these words, which are a part of the title of *David*, as implying the compassions of the true antitypical David towards his people, even when in their sins, and in their blood ; could you think any thing amiss of it ? I trow not.

V. 1. To the Chief Musician, of David.

The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good.

All sin begins in the heart. It proceeds from thought. Every one is, in the state of nature, an atheist, and an infidel. He acts as though there were no God. He disbelieves God's existence in his nature—persons—and glorious attributes. He forgets he was created in his image in righteousness and true holiness. He considers not the omniscience and omnipresence of God. This is the original from whence all actual sin, in all its various and multiplied